

The Book of Genesis

An Introduction



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Preface

The Old Testament is the basis of the New. “God, who at sundry times and in divers manners spoke unto the fathers by the prophets, hath spoken unto us by His only-begotten Son.” The Church of Christ is built upon the foundation of the apostles and prophets. For Christ came not to destroy the law or the prophets, but to fulfill. As He said to the Jews, “Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me;” also, a short time before His ascension, He opened the understanding of His disciples, that they might understand the Scriptures, and beginning at Moses and all the prophets, expounded unto them in all the Scriptures the things concerning Himself. With firm faith in the truth of this testimony of our Lord, the fathers and teachers of the Church in all ages have studied the Old Testament Scriptures, and have expounded the revelations of God under the Old Covenant in learned and edifying works, unfolding to the Christian community the riches of the wisdom and knowledge of God which they contain, and impressing them upon the heart, for doctrine, for reproof, for improvement, for instruction in righteousness. It was reserved for the Deism, Naturalism, and Rationalism which became so prevalent in the closing quarter of the eighteenth century, to be the first to undermine the belief in the inspiration of the first covenant, and more and more to choke up this well of saving truth; so that at the present day depreciation of the Holy Scriptures of the Old Testament is as widely spread as ignorance of what they really contain. At the same time, very much has been done during the last thirty years on the part of believers in divine revelation, to bring about a just appreciation and correct understanding of the Old Testament Scriptures.

May the Lord grant His blessing upon our labors, and assist with His own Spirit and power a work designed to promote the knowledge of His holy Word.¹

C. F. Keil

¹ Keil and Delitzsch Commentary on the Old Testament

There are really only two ways to understand origins.

1. **You're here by chance!** A person can see everything as the product of random chance, result of a cosmic accident, operating in an impersonal universe.
2. **You're here by design!** A person can see everything as the result of a deliberate design by a Designer, the craftsman-like work of a Person.

Genesis unhesitatingly affirms this second position. It traces the Creation of the universe to a personal God. It portrays human beings as unique, special creations of this God. It explains the origin of sin and evil. It affirms man's moral responsibility, and lays a foundation for a doctrine of redemption.²

J. Vernon McGee:

A great preacher of the past, Robinson of England, has written something, which I would like to write indelibly on the minds and hearts of God's people today:

We live in the age of books. They pour out for us from the press in an ever-increasing multitude. And we are always reading manuals, textbooks, articles, books of devotion, books of criticism, books about the Bible, books about the Gospels, all are devoured with avidity. But what amount of time and labor do we give to the consideration of the Gospels themselves? We're constantly tempted to imagine that we get good more quickly by reading some modern statement of truth which we find comparatively easy to appropriate because it is presented to us in a shape, and from a standpoint, with which our education, or it may be partly association, has made us familiar. But the good we acquire readily is not that which enters most deeply into our being and becomes an abiding possession. It would be well if we could realize quite simply that nothing worth the having is to be gained without the winning. The great truths of nature are not offered to us in such a form as to make it easy to grasp them. The treasures of grace must be sought with all the skill and energy which are characteristic of the man who is searching for goodly pearls. (Robinson, *The Personal Life of the Clergy*.)

I love that statement because I believe that the Bible itself will speak to our hearts in a way that no other book can do. Therefore we have included the text of Scripture in this study. New translations are appearing in our day; in fact, they are coming from the presses as fast and prolifically as rabbits multiply. However, I will continue to use the Authorized or King James Version. I refuse to substitute the pungency of genius with the bland, colorless, and tasteless mediocrity of the present day.³

²Richards, L. (1991). *The Bible reader's companion*. Includes index. Wheaton, Ill.: Victor Books.

³McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981.

Deffinbaugh: Perhaps the most forthright and concise introduction I have ever heard about is the one which *Readers Digest* tells us occurred at the men's night meeting of the Philomathic Club. The speaker didn't receive the usual flower phrases of introduction. Instead, the woman simply said, "Get up, Gilbert." The speaker was none other than the woman's husband.

I probably feel the same way about introductions as "Gilbert" does. I especially dislike the introduction that goes like this: "And now it is my pleasure to introduce a man who needs no introduction."

With this message we are commencing a study of one of the great books of the Bible, the book of Genesis. It does need an introduction. Derek Kidner says of this book,

There can scarcely be another part of Scripture over which so many battles, theological, scientific, historical and literary, have been fought, or so many strong opinions cherished.⁴

Our attitudes and presuppositions which we bring to the book of Genesis will largely determine what we get from it. For this reason, we must devote our attention to some introductory matters.⁵

Genesis: The book of GENESIS, has its name from the title it bears in the Septuagint, (Genesis 2:4), which signifies the book of the Generation; but it is called in Hebrew **בראשית** *Beresith*, "In the beginning," from its initial word. It is the most ancient history in the world; and, from the great variety of its singular details and most interesting accounts, is as far superior in its value and importance to all others, as it is in its antiquity. This book contains an account of the creation of the world, and its first inhabitants; the original innocence and fall of man; the rise of religion; the invention of arts; the general corruption and degeneracy of mankind; the universal deluge; the re-peopling and division of the earth; the origin of nations and kingdoms; and a particular history of the patriarchs from Adam down to the death of Joseph; including a space, at the lowest computation, of 2369 years.⁶

Genesis is the First Book in the Torah:

The Torah is the Hebrew name for the first 5 books of our Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. We're going to do something a little different, though. We're going to try to add back in the Jewishness that has been removed over the last 1900 years. Why would we do that? Because it is within the Hebrew/Jewish culture and language that the Torah was created, and its ONLY within that context that we gain proper understanding of what God is telling us. In fact, the entire Bible, OT and NT, was written mainly by Hebrews, and entirely immersed in Hebrew culture. It was Moses, a Hebrew, who received the Torah from God, on Mt. Sinai, around 1400 BC. Though we typically think of Moses receiving only the 2 stone tablets of the 10 commandments from God while leading the Israelites out of their bondage in Egypt, in fact the 10 commandments were just a tiny piece of all that Moses received in those several trips up

⁴ Derek Kidner, *Genesis* (Chicago: Inter-Varsity Press, 1967), p. 9.

⁵ Robert Deffinbaugh, deffinbaugh@bible.org, Biblical Studies Press, 1997

⁶ Adam Clark's Commentary on the Old Testament

and down that mountain. Moses actually received all that is now the first 5 books of what we call the OT.

Torah is not a word you'll find in our modern bibles. And, it's a tragedy that that is the case. In general, where in the ancient texts the word Torah appeared, today you'll find the word "Law"; this is a sad and somewhat intentional mistranslation, which first happened when the scriptures were translated to Greek, and was fostered by the desire of the early Church to distance itself from the Jews. Torah does not mean "law"; in an overly simplistic sense, it means "teaching". Yet, in a curious irony, even the Jews themselves began to adopt the view that Torah was "Law". And, they began applying the term Torah to all manner of religious writings to the point that Judaism, in general, has become a religion based far more on the doctrines of men, than the Word of God.

Torah is the same way. Originally, the Hebrews called those 5 books given to Moses "Torah". As centuries passed, two other groups of Hebrew writings were created and deemed to be "of God" and, therefore, scripture: the prophets and the writings. The Prophets are books like Amos, Ezekiel, Isaiah, and Jonah; the Writings included a variety of books such as Song of Songs, Ecclesiastes, Psalms, and Ruth. Even though the Hebrews now had three separately defined groups of scriptures: 1) K'tuvim (meaning Writings), 2) Nevi'im (meaning Prophets), and Torah (that given to Moses on Mt. Sinai), in common everyday conversation, at some point they began referring to ANY of the holy scriptures as Torah. So, the original Torah from Moses was "Torah", and all the newer scripture was also generically referred to as "Torah". That's not so hard to understand, is it?

But, wait, it gets more complicated. During the same time that the Torah, K'tuvim, and Nevi'im were created and being added to, another set of authoritative religious thought was being created, and this was called Tradition. It was also known as Oral Law, Oral Tradition, or Oral Torah (Oral because, rather than being written down, for a long time it was handed down verbally). In common day Christian-eze we could equate Church Doctrine with Hebrew Tradition. In other words, doctrine is not scripture, its our denominational beliefs and rulings and interpretations *of* scripture. . . . it's the same idea with Hebrew Tradition. So, as time rolled along, the Hebrew doctrine, these Oral Traditions, Oral Torah, started carrying more and more weight among the religious leaders. Eventually, in common conversation among Jews, Torah came to mean anything that had to do with the entire body of scripture *and* the entire body of Traditions; a rather unfortunate blurring of the original meaning for sure.

The Hebrews of Christ's day, and those of hundreds of years earlier, well understood what each other meant when they discussed "Torah" among themselves; they knew by the context of the conversation when Torah meant the original scriptures given to Moses, and when it meant any of the other religious literature and rulings. Unfortunately, we cannot overlook that fact that by Christ's day, Traditions had become more important than God's Word. Later, as gentiles entered the picture following Christ's death, these same gentiles who were ignorant of the intricacies of Jewish culture and the Hebrew language, got confused about "Torah"; and even though Bible scholars have somewhat

straightened it out over the years, Church leaders and teachers have been slow to pick it up.

Today, what we Christians call the OT, Jews call The Tanakh. Tanakh is an invented word: it takes the T from Torah, the N from Nevi'im, and the K from K'tuvim adds a couple of vowel sounds and presto.....Tanakh. The Tanakh and the OT are exactly the same thing, except in some cases the books are arranged in slightly different order.

Over the centuries, the Traditions that had been handed down by word of mouth were eventually formalized and written down. And, although these thoughts and rulings of the ancient Rabbis are still held in great esteem, this body of thought is constantly undergoing additions. The best way to think of all these Traditions is as commentary by religious leaders; commentary that consists of rulings and teachings. The fully compiled works of Tradition, or Oral Torah, became what is now called the Talmud. And, to further complicate matters, there are two major competing versions of Talmud: The Babylonian Talmud, and the Jerusalem Talmud. Each are enormous works that comprise many volumes.

So, let us be clear: The Tanakh, which is sometimes called the Hebrew Bible, is simply another name for our current OT. The Torah is but the first 5 books of the Tanakh (OT). The Talmud is NOT Holy Scripture at all. Rather, it's a huge gathering of Jewish religious commentary.

The Pentateuch, the name by which the first five books of the Bible are designated, is derived from two Greek words, *pente*, "five," and *teuchos*, a "volume," thus signifying the fivefold volume. Originally these books formed one continuous work, as in the Hebrew manuscripts they are still connected in one unbroken roll. At what time they were divided into five portions, each having a separate title, is not known, but it is certain that the distinction dates at or before the time of the *Septuagint* translation. The names they bear in our English version are borrowed from the *Septuagint*, and they were applied by those Greek translators as descriptive of the principal subjects—the leading contents of the respective books.

One of curious conditions of modern Christianity is that the OT has been all but forgotten. The common statement from the church today is, we are a NT Church. In other words, the implication is that either the OT is not for us, its for another people.....namely the Jews.....or it's for a past time.....or in seminary talk, a past dispensation. So the relationship set up between the OT and NT is that the OT is obsolete...interesting but irrelevant history.... and the NT is current and contemporary. Nothing could be further from the truth.

First of all, the title of OT is purely man-made, and is a relatively modern title given to that portion of the Bible. There is NO SUCH THING as the Old Testament as far as the Bible is concerned. The words Old Testament NEVER appear in the Bible. The idea behind the names of what we've come to think of as the two halves of the Bible is that the OT refers to the covenants made between God and Abraham, Isaac, Jacob, and

Moses. And, the NT refers to the covenants between God and mankind in general through Christ. So, if one is inclined to think that way, it would be better to think of the Biblical division as earlier and latter testaments, rather than old and new. And, by the way, testaments means covenants. They're synonymous.

See, the newer ones have not replaced the original covenants, but some have been transformed. Even Christ Himself when asked if the "Law" (the Torah) was now null and void with His coming, answered in about as forceful way as one can imagine. Look in **MATT 5:17-19**

(Matt 5:17-19) ¹⁷*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.* ¹⁸*For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.* ¹⁹*Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.*

Christ did not come to do away with, or abolish, the Torah, He came to complete it. Not in the sense of complete as to finish, and finish in the sense of end; in your Bibles probably "fulfill" is the word used instead of complete. The Greek used here is the word "pleroo". Go check any good concordance and it will tell you it means to fill up, to accomplish. But, in our modern English vernacular **fulfill** gives the sense of something that is ended. Rather, the true meaning of fulfill is to "fill full" or "fill up". Pleroo would be a good word to tell the attendant at the gas station (if there WERE such things anymore).....because it has the sense of "fill'er up"; Christ came to fill full the Torah of meaning, or bring it to its fullest extent. When you ask the gas attendant to fill up your tank, you certainly don't mean to bring your tank or your gasoline to an end, do you? You mean to give you all he can. That gives you an idea of what the word pleroo means.

The two Testaments, earlier and latter, OT and NT, work together. You cannot separate them as has been attempted for centuries. The OT is the foundation of the Bible. The Old Testament sets the stage for the NT. The Old Testament lays down all the premises by which we understand the New Testament. It's The Bible, Act One. The NT is formed based on the OT; it's a continuation of the OT. It's Bible, Act Two. In fact, about 50% of the statements in the NT ARE the OT. They are completely intertwined. It's pretty tough to read any book, see any play, and watch any movie by starting in the middle. We may well get something out of it. But, we are just as likely to take the part we see in the wrong context, and come to some conclusions that are several degrees off course. That's what we do when we attempt to understand the Bible by beginning with, and not going beyond, the NT.

But, let me tell you something that you might have never considered: the Bible that Jesus, then the early Disciples, then the Gospel writers, Paul, and even John the Revelator

studied and taught from was the OT. Let that sink in for a moment. There was NO NT when ANY writer of the Bible was alive. The ONLY Bible that existed for these men...and for Christ...was the Hebrew Tanakh, our OT. Any and all references to Holy Scripture by Jesus or the Apostles were to the OT. The admonition we get in 2 Timothy 3:16 was specifically referring to the Hebrew Bible because there was no such thing as a New Testament in that era.

(2 Tim 3:16) All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

While I have no problem at all in accepting the NT as holy, inspired of God, and entirely belonging in our Bibles... that statement from Paul to Timothy was in no way referring to something that did not even exist yet. It was not meant to be prophetic...Paul was not speaking to a future time. He was speaking about the Torah, the writings, and the prophets. Paul had no idea that several decades after his death, that there indeed would be Additional writings added to the holy canon of the Bible...writings that we call The New Testament.

In fact, in it's most correct application.... and it would help us when reading the New Testament if we could grasp this...Biblically speaking, the word ***Scripture*** or ***Holy Scripture*** ONLY refers to what we call the Old Testament. The ONLY Scripture that exists today is the Old Testament. The New Testament, while inspired and of God, is just that...the New Testament. We would gain far more understanding of the Bible if we could dispense with the term Old Testament and call it what Jesus and all the apostles called it..... the Scriptures. So, by all rights, our modern Bibles consist of two portions: the Scriptures and the New Testament.

I hope this makes the impact on you that I intended. While it has been the mode of the church for centuries upon centuries to imply, if not outright state, that the OT is of no value to a modern Believer.....that the OT principles no longer apply since the advent of Christ..... it was the OT that the original group of 12 disciples of Christ taught from....it was what Jesus Himself taught and quoted and venerated so highly.....it was what the Apostles taught the Gospel message from. And, that is because the Gospel message is an OT message. That's right, the complete Gospel is spoken of in the OT. Jesus didn't write a new gospel..... He simply fulfilled that which was previously written about....by the writers of the OT.

Listen to what Jesus says in John 5:46-47.....

(John 5:46-47) ⁴⁶For had ye believed Moses, ye would have believed me: for he wrote of me. ⁴⁷But if ye believe not his writings, how shall ye believe my words?

Saying ***if you believed Moses*** was just a common way of speaking in that day....it was an idiom..... ; it meant "if you believed the Torah". Moses, the Law, and the Torah were all

interchangeable terms to the Jewish people. But the point is, Jesus says “ HE (MOSES) WROTE OF ME”. Even more, Christ was explaining that if we don’t believe or even KNOW what Moses wrote....and it was Moses who wrote the Torah..... how are we to comprehend what Jesus was saying?

The OT, and the Torah we’ll study, are full of references to the coming Messiah and the spiritual principles that He will bring to their highest level of significance. I’ll point this out as we come across them, and connect the dots.

Now, as the OT is the foundation of the NT, the Torah is the foundation of the entire Bible. Even someone who has never studied the Bible is aware that Genesis is the story of beginnings....of God creating the world. How do we start to study anything, let alone trying to comprehend God, if we don’t begin at the beginning? And, that’s just what we will try to do in this Genesis Class.

Who Wrote the Pentateuch?

Author: Moses, the lawgiver and leader of Israel during the exodus and wilderness wanderings.

Nachmanides: It is likely that Moses wrote it on Mount Siani for there it was said to him, *Come up to Me unto the mount, and be there; and I will give thee the tablets of stone and the Torah and the commandment which I have written, to teach them. (Ex 24:12)* The tablets of stone include the tablets and the writing that are the Ten Commandments. The commandment includes the number of all the commandments, positive and negative. If so, the expression and the Torah includes the stories from the beginning of Genesis [and is called Torah – teaching] because it teaches people the ways of Torah from the beginning of Genesis to the end of the account of the tabernacle. He wrote the conclusion of the Torah at the end of the fortieth year of wandering in the desert when he said (by the command of God), Take this book of the law, and put it in the side of the ark of the covenant of the Eternal your God. (Deut 31:26)⁷

Many of the Talmudic sages say that the Torah was written in sections, or stages.

Critics have not been content with this conclusion, however. Beginning with J. Astruc (1753),⁸ “scholars” have attributed this book to the work of an unknown redactor who skillfully compiled the writings of four or more editors. Generally the four primary sources are referred to as J, E, D, and P. J is the “Yahwist”; E, the “Elohist”; D is the work of the Deuteronomist; and P, the priestly document.

This is a popular sophisticated, scholarly view, called the documentary hypothesis, which is accepted and taught by many biblical educators. It attributes the writing of the Pentateuch to these several different sources.

⁷ Ramban, Nachmanides, commentary on the Torah, pg 7

⁸ Kidner, p. 16.

Documentary Hypothesis (Graf-Wellhausen Hypothesis) says that the Pentateuch and Torah were compiled by later editors:

- J (Jehovahist, Yahwist);
- E (Elohist);
- D (Deuteronomic source); and,
- P (Priestly source).

This hypothesis was created without any compelling historical, linguistic or textual evidence and has been shredded by Oswalt T. Allis, R.N. Whybray, E.J. Young, Umberto Cassuto, R.K. Harrison, Kenneth A. Kitchen... et al.

Several lines of evidence are given to support the Graf-Wellhausen or Documentary hypothesis. First would be the different names which are employed for God.⁹ For those who hold to the Documentary hypothesis, the change from Elohim to Yahweh signals a change of author. One major flaw in this approach is that within “E” passages the word Yahweh is also employed (e.g. Genesis 22:11, 14; 28:17-22) and vice-versa.

Secondly, we are pointed to different expressions referring to some act, such as that of making a covenant. “Cut a covenant,” “give a covenant,” and “establish a covenant”¹⁰ are variously employed, by the different authors of the Pentateuch. This leaves the author with no opportunity for stylistic change or for a change in the nuance of a word. One would hate to write under such restrictions today.

Thirdly, we are told that the Pentateuch contains “doublets,” that is duplicate accounts of the same event.¹¹ One such instance would be the two creation accounts in Genesis 1 and 2. Worse yet are supposed “doublets” where there is any semblance of similarity between two accounts, such as Hagar’s two departures from home (Genesis 16, 21).

While multiple authorship¹² or the use of existing documents¹³ should pose no great difficulty to the doctrine of the Bible’s inspiration and inerrancy, the Documentary hypothesis stands condemned on two counts. First, it is based upon the very thin ice of conjecture of scholars who are supposedly better informed than the author(s) of old; and secondly, it has placed most of the emphasis upon the isolation of fragments and their authors, rather than upon the interpretation of the text itself.¹⁴ They are more concerned about an alleged Redactor, than the Redeemer.

⁹ Cf. Gleason Archer, *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1964), pp. 110-115.

¹⁰ Cf. Kidner, pp. 20-21.

¹¹ Cf. Kidner, pp. 21-22; Archer, pp. 117ff.

¹² As we have in Psalms or Proverbs, for example.

¹³ “No lack of such sources, oral and written, however, need be supposed for an author of the period indicated in section a. (pp. 15f.), since Abram had migrated from a country that was rich in traditions and genealogies, and Joseph (like Moses after him) had lived many years in the intellectual climate of the Egyptian court on the one hand (with access to, e.g., the detailed ethnography reflected in Genesis 10) and of the patriarchal society on the other, with ample opportunities of preserving these stores of information.” Kidner, pp. 22-23.

¹⁴ “With the study of Genesis on *its own terms*, that is, as a living whole, not a body to be dissected, the impression becomes inescapable that its characters are people of flesh and blood, its events actual, and the book itself a unity. If this is right, the mechanics of composition are matters of small importance, since the

Thus, we must agree with the conclusion of Sir Charles Marston:

So J., E. and P., the supposed authors of the Pentateuch, are becoming mere phantom scribes and fetishes of the imagination. They have made Old Testament study unattractive, they have wasted our time, and they have warped and confused our judgments on outside evidence. It has been assumed that they possessed some sort of prescriptive right and authority superior to the Sacred Text. In the clearer light that Science is casting, these shadows that have dimmed our days of study and devotion are silently stealing away.¹⁵

Textual Rebuttals

- Emmaus Road Account. (Luke Chapter 24)
- Authentication of Moses: Mt 8:4; 19:4–6; 19:7,8; 23:2; Mk 1:44; 10:3,4; 7:10; Lk 5:14; 16:19, 31; 20:37; 24:27,44; Jn 3:14; 5:39,45,46; 6:32; 7:19, 22,23; 8:56–58;
- All Scriptures are Christ Centered: Jn 5:39; Ps 40:7; Mt 5:17,18; Rom. 5:12–15
- Old Testament Quotes:
 - Adam: Deut, Job, 1 Chr.
 - Noah: 1 Chr, Isa, Ezek.
 - Abraham: 15X in OT; 11X in NT.
 - Jacob: 20X in OT; 17X NT.
- New Testament Quotes of Genesis:
 - 165 direct quotes; ~200 allusions;
 - ~100 of the first 11 chapters.

(John 5:45-47) Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

New Testament References to the Book of Genesis

- **The Creator and the Creation:** Mt 13:35; Mk 13:19; Jn 1:3; Acts 4:24; Acts 14:15; Rom 1:20; 2 Cor 4:6; Col 1:16; Heb 1:10; 11:3.
- **Allusions to the Creation:** Rom 1:25; 16:25; Eph 3:9; 1 Tim 4:4; Heb 2:10; 4:10; 9:26; Jas 3:9; Rev 3:14; 4:11; 10:6; 14:7.
- **Creation of Man and Woman:** Mt 19:4-6, 8; Mk 10:6; Acts 17:26; 1 Cor 6:16; 11:8,9; Eph 5:31; 1 Tim 2:13, 14; Rev 2:7; 22:2, 14.
- **The Fall:** Rom 5:11, 14, 17, 19; 8:19-20; 1 Cor 15:21-22; 2 Cor 11:3; Rev 20:2.
- **The Flood:** Mt 24:37; Lk 17:26; 1 Pet 3:20; 2 Pet 2:5; 3:5-6.
- **The Patriarchs:** Mt 23:35; Lk 3:34-38; 11:52; Heb 11:4-7, 23; 12:24; 1 Jn 3:12; Jude 11, 14.

parts of this whole are not competing for credence as rival traditions, and the author of the book does not draw attention, as do the writers of Kings and Chronicles, to the sources of his information.” Ibid, p. 22.

¹⁵ Quoted by J. Sidlow Baxter, *Explore the Book*, I, p. 22.

Every New Testament writer refers to the early chapters of Genesis: portions of Chapters 1 – 11 (except 8) is referred to in New Testament.

(John 5: 39) *Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.*

Christ is on every page!

(John 1:1-3) *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.*

(John 5:45-47) *For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.*

Written in Third Person: The Book of Genesis does not begin with “And God spoke to Moses all these words, saying.” The reason it was written anonymously without the above introductory phrase is that Moses our teacher did not write the Torah in the first person like the prophets who did mention themselves. Moses our teacher wrote this history of all former generations and his own genealogy, history and experiences in the third person. And because this is so, Moses is not mentioned in the Torah until his birth, and even at that time he is mentioned as if someone else was speaking about him. The reason for the Torah being written in this form , in the third person, is that it preceded the creation of the world.

Dake: Sixteen reasons that Moses Wrote the Pentateuch

1. God commanded Moses to write a book (Exodus 17:14; Exodus 34:27).
2. Moses did write a book (Exodus 24:4-7; Numbers 33:2; Deut. 31:9).
3. He called his book "the book of the covenant" (Exodus 24:7), "the book of this law" (Deut. 28:58,61); and "this book of the law" (Deut. 29:20-27; Deut. 30:10; Deut. 31:24-26). It included the whole Pentateuch which was considered by Jews as one book in five sections.
4. Copies of Moses' book of the law were to be made for kings (Deut. 17:18-20).
5. God recognized the book of the law as being written by Moses and commanded it to be the rule of conduct for Joshua (Joshua 1:8; Joshua 8:30-35).
6. Joshua accepted the book of the law as being written by Moses and copied it upon two mountains (Deut. 11:26-32; Joshua 8:30-35). He added to the book, perhaps writing the last chapter (Deut. 34) about the death of Moses (Joshua 24:26).
7. Joshua commanded all Israel to obey "the book of the law of Moses" (Joshua 23:6).
8. During the kings it was the law:
 - (1) David recognized it (1 Chron. 16:40).
 - (2) Solomon was charged by David to keep it (1 Kings 2:3).

- (3) It was found and obeyed by Josiah and Israel (2 Kings 22:8-23:25; 2 Chron. 34:14-35:18).
 - (4) Jehoshaphat had it taught to all Israel (2 Chron. 17:1-9).
 - (5) Joash obeyed it (2 Kings 12:2; 2 Chron. 23:11,18).
 - (6) Amaziah obeyed it (2 Kings 14:3-6; 2 Chron. 25:4).
 - (7) Hezekiah obeyed it (2 Chron. 30:1-18).
9. Prophets refer to it as God's law written by Moses (Daniel 9:11; Malachi 4:4).
 10. Ezra and Nehemiah both ascribe the book of the law to Moses (Ezra 3:2; Ezra 6:18; Ezra 7:6; Neh. 1:7-9; Neh. 8:1,14,18; Neh. 9:14; Neh. 10:28-29; Neh. 13:1).
 11. Christ ascribed the whole law, all five books of the Pentateuch, to Moses (Luke 24:27,44 with Genesis 3:15; Genesis 12:1-3; Mark 12:26 with Exodus 3; and Mark 7:10 with Exodus 20:12; Exodus 21:17. See also John 1:17; John 5:46; John 7:19,23).
 12. The apostles ascribed the law to Moses (Acts 13:39; Acts 15:1,5,21; Acts 28:23).
 13. For more than 3,500 years it has been the unified belief of all Jewish scholars and the common people that Moses wrote the Pentateuch. Jews from their earliest history never questioned it.
 14. Heathen writers—Tacitus, Juvenal, Strabo, Longinus, Prophyry, Julian and others—agree without question that Moses wrote the Pentateuch.
 15. Religious leaders among the heathen—Mohammed and others—ascribe it to Moses.
 16. Internal evidences prove one author:
 - (1) The Pentateuch was written by a Hebrew speaking the Hebrew language and cherishing the sentiments of his nation. Moses fulfilled this requirement.
 - (2) It was written by a Hebrew acquainted with Egypt and Arabia, their customs and learning. Since Egyptian learning was carefully concealed from foreigners, and was for priests and the royal family only, Moses was the only known Hebrew who could have fulfilled this requirement (Acts 7:22; Hebrews 11:23-29).
 - (3) There is an exact correspondence between the narratives and the institutions, showing they both had the same author.
 - (4) The agreement in style of the five books proves a single author.
 - (5) Moses himself plainly declared that he wrote this law. See Exodus 24:4; Numbers 33:2; Deut. 31:9,22.¹⁶

To establish proof of authorship for Genesis is to do so for the entire Pentateuch—the first five books of the Bible, called "The Law" by the Jews. These books formed the basis of the Hebrew theocracy. The word "Pentateuch" means "five volumes"; the present books were originally one writing in five sections. The separation into five books is thought due to the Alexandrian translators of the Septuagint, from which came the present names of the books as well as the word "Pentateuch."

It may be asked how a detail so circumstantial and minute could have been preserved when there was no writing of any kind, and when the earth, whose history is here given, had already existed more than 2000 years. To this inquiry a very satisfactory answer may be given. There are only three ways in which these important records could have been preserved and brought down to the time of Moses: viz., writing, tradition, and Divine revelation. In the antediluvian world, when the life of man was so protracted, there was

¹⁶ Dake's Study Notes, Dake's Annotated Reference Bible, Finis Dake Jr. Lawrenceville, GA

comparatively little need for writing of any kind, and perhaps no alphabetical writing then existed. Tradition answered every purpose to which writing in any kind of characters could be subservient; and the necessity of erecting monuments to perpetuate public events could scarcely have suggested itself, as during those times there could be little danger apprehended of any important fact becoming obsolete, as its history had to pass through very few hands, and all these friends and relatives in the most proper sense of the terms; for they lived in an insulated state under a patriarchal government.

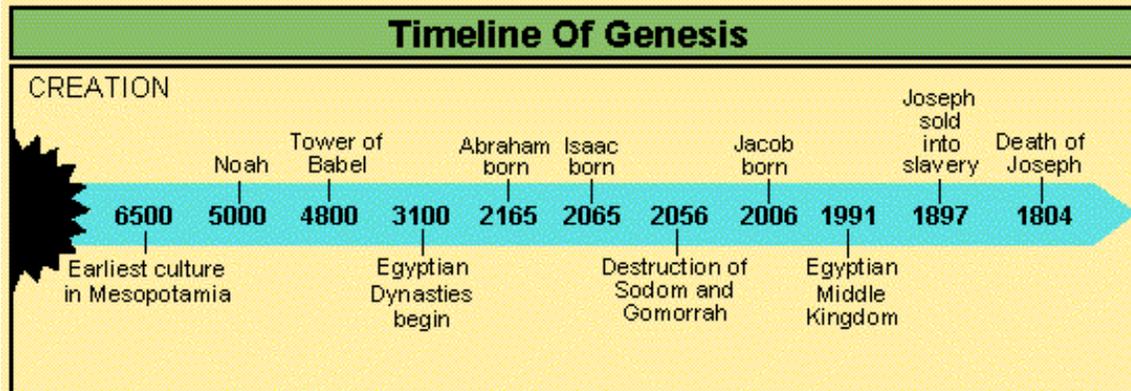
Thus it was easy for Moses to be satisfied of the truth of all he relates in the book of Genesis, as the accounts came to him through the medium of very few persons. From Adam to Noah there was but one man necessary to the correct transmission of the history of this period of 1656 years. Now this history was, without doubt, perfectly known to Methuselah, who lived to see them both. In like manner Shem connected Noah and Abraham, having lived to converse with both; as Isaac did with Abraham and Joseph, from whom these things might be easily conveyed to Moses by Amram, who was contemporary with Joseph. Supposing, then, all the curious facts recorded in the book of Genesis had no other authority than the tradition already referred to, they would stand upon a foundation of credibility superior to any that the most reputable of the ancient Greek and Latin historians can boast. Yet to preclude all possibility of mistake, the unerring Spirit of God directed Moses in the selection of his facts and the ascertaining of his dates. Indeed, the narrative is so simple, so much like truth, so consistent everywhere with itself, so correct in its dates, so impartial in its biography, so accurate in its philosophical details, so pure in its morality, and so benevolent in its design, as amply to demonstrate that it never could have had an earthly origin. In this case, also, Moses constructed every thing according to the pattern which God showed him in the mount.¹⁷

Scholars who have not adopted the source theory believe that the Pentateuch was composed by Moses for many of the same reasons that the Jews originally so concluded. First, the individual books of the Pentateuch contain specific references to Moses as the author of various sections (Ex 17:14; 24:4-8; 34:27; Num 33:1, 2; Deut 31:9, 22). Second, there are forty allusions in the Old Testament to Moses as the author of the “Law” or “Book” of Moses: (1) “the Law” (Josh 8:34; 2 Chr 14:4; 31:21; 33:8; Ezra 10:3; Neh 8:2, 7, 14; 10:34, 36; 12:44; 13:3); (2) “the Book of the Law” (Josh 1:8; 8:34; 2 Kin 22:8; Neh 8:3); (3) “the Book of the Law of Moses” (Josh 8:31; 23:6; 2 Kin 14:6; Neh 8:1; cf. Dan 11:13); (4) “the Book of Moses” (2 Chr 25:4; 35:12; Ezra 6:18; Neh 13:1); (5) “the Law of the Lord” (1 Chr 16:40; 2 Chr 31:3; 35:26; Ezra 7:10); (6) “the Law of God” (Neh 10:28); (7) “the Book of the Law of God” (Josh 24:26; Neh 8:18); (8) “the Book of the Law of the Lord” (2 Chr 17:9; 34:14); (9) “the Book of the Law of the Lord their God” (Neh 9:3); and (10) “the Law of Moses the servant of God” (Dan 9:11; cf. Mal 4:4). Third, Moses is the prominent figure in the Books of Exodus through Deuteronomy, and therefore he may reasonably be considered the most qualified person to have authored these books. The specific geographical, topographical, and historical details given in these books require the author to have had a firsthand knowledge of the events described. Also, conservative Christian scholars point to New Testament evidence that the early church followed the Jewish tradition: (1) “the book of the law” (Gal 3:10);

¹⁷ Adam Clarke's Commentary on the Old Testament

(2) “the book of Moses” (Mark 12:26); (3) “the law” (Matt 12:5; Luke 16:16; John 7:19); (4) “the law of Moses” (Luke 2:22; John 7:23); and (5) “the law of the Lord” (Luke 2:23, 24).

Date and Place: Written either while the author was a shepherd with Jethro, or at Sinai as an introduction to the law—about 1688 B.C.



Theme: The creation, fall, and redemption of the human race through Jesus Christ.

Around this centers all divine revelation and Scriptural truth.

Genesis is the seedbed of the whole Bible and is essential to the correct understanding of every part of it. Genesis is the foundation on which all divine revelation rests and on which it is built up. Not only that, but it enters into and forms a very integral part of that revelation. Every great doctrine of Scripture finds its roots in Genesis in germ, type, or simple revelation.

Statistics: First book of the Bible; 50 chapters; 1,533 verses; 38,267 words; 1,156 verses beginning with "and"; 1,385 verses of history; 149 questions; 56 prophecies; 123 verses of fulfilled prophecy; 23 verses of unfulfilled prophecy; shortest chapter, 16 ; longest chapter, 24; the 16th chapter has 16 verses; the 32nd chapter has 32 verses. Five chapters have 34 verses; 4 chapters have 22 verses, 24 verses, and 32 verses each. Genesis has: 106 commands, 71 promises, and 326 predictions. Genesis has 95 distinct messages from God (Genesis 1:3,5,6,8,9,10,11,14,20,22,24,26,28,29; Genesis 2:16,18; Genesis 3:9,11,13,14,16,22,23; Genesis 4:6,9,10,15; Genesis 6:3,7,13; Genesis 7:1; Genesis 8:15,21; Genesis 9:1,8,12,17; Genesis 11:6; Genesis 12:1,7; Genesis 13:14; Genesis 15:1,4,5,7,9,13,18; Genesis 16:8,9,10,11; Genesis 17:1,3,9,15,19; Genesis 18:5,9,10,13,15,17,20,26,29,30,31,32; Genesis 20:3,6; Genesis 21:12,17; Genesis 22:1,2,11,12,15; Genesis 25:23; Genesis 26:2,24; Genesis 28:13; Genesis 31:3,11,24; Genesis 32:9,26,27,28; Genesis 35:1,10,11; Genesis 41:25; Genesis 46:2; Genesis 48:4).

Why Study the Book of Genesis?

It is the Book of Beginnings (Law of First Mention): Creation • Man • Woman • Sabbath • Marriage • Home • Childhood • Sin • Murder • Sacrifice • Grace • Trade • Agriculture • City life • Races • Languages • Chosen people • ...etc.

False philosophies: Genesis *anticipates* all false philosophies:

- Atheism (Genesis says the world was created by God)
- Pantheism (Genesis says God is transcendent and distinguishable)
- Polytheism (Genesis says there is One God)
- Materialism (Genesis says that matter had a beginning)
- Humanism (Genesis says that God, not man, is the ultimate reality)
- Evolutionism (Genesis says "God created")
- Uniformism (Genesis says God intervenes in His creation)

Of all the writings of antiquity, the Pentateuch is the most remarkable. The various subjects it embraces makes it a necessity in the understanding of God's plan for man. It is the foundation of divine revelation to man. Its explanation of the origin of all things, its code of laws, geography, chronology, history, and religion prove it to be a divine work worthy of careful study and acceptance by the whole human race.

The Pentateuch is generally called "the law of Moses," but it is really the law of God. For Moses to be the sole author and originator of this civil and religious system (not to mention the many revelations regarding God's creative and redemptive work), he would have to be immortal: a mere human could not have invented such a work. For comparison, consider the following religious documents:

1. Zend-Avesta, by Zoroaster, about 1200 B.C., the sacred book of the Medes and Persians to revive the ancient Magian religion
2. The Four Vedas, the four sacred books of the Hindus, or the Institutes of Menu, written by Menu, son of Brahma, and containing the code of civil and religious laws of the Indians, written about 1100 B.C.
3. Five Kings, the sacred book of the Chinese, written by Confucius about 1100 B.C.
4. The Pitikes of the Buddhists, written by Gautama, founder of Buddhism about 600 B.C.
5. The Koran, written by Mohammed about A.D. 600
6. The Eddas of Scandinavia, two religious codes containing mythology and traditions, written about A.D. 1100 or 1200.

All these were written about 500 to 2,400 years after Moses, and some are made up partly of quotations from the Old and New Testaments, the Talmud (a Jewish commentary of the Old Testament), and the Gospel of Barnabas. Others contain the best sayings of the wise men of the people producing the work; certain ethical, political, and moral aspirations of those people; as well as old traditions, mythological and fantastic tales of gods, their wars, etc.

Major Doctrines:

All major doctrines have their roots in Genesis:

Sovereign election • Salvation • Justification by faith • Believer's Security • Separation • Disciplinary chastisement • Divine Incarnation • Rapture of the Church • Death and Resurrection • Priesthoods (Aaronic and Melchizedek) • The Antichrist • Palestinian Covenant

Some Preliminaries

We will be talking about some things that may be difficult to believe. It is essential to “blindfold our prejudices” and shed the baggage of our misconceptions. The only sure barrier to truth is the presumption that you already have it...20th century science has vindicated the Biblical perspectives of reality (the finite universe; the discovery of the nature of time, the realization of hyperspaces...and more!).

*There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep man in everlasting ignorance. **That principle is condemnation before investigation.** Edmund Spencer*

Commentaries:

In this study we will refer to the following to aid in our understanding.

1. The Book of Enoch. We will use the Modern English Translation of the Ethiopian Book of Enoch. The quotes will be from M. Knibb translation of the text as found in the S.O.A.S. Library at the University of London. The Book of Enoch is quoted in Jude 14 from Enoch 1:9.
2. The Book of Jasher, Published by J.H. Parry & Company, Salt Lake City 1887. The Book of Jasher is quoted or referred to in Joshua 10:13 and 2 Samuel 1:18.
3. Ramban, Commentary on the Torah, copyright 1999, Shilo Publishing House, Inc. This is a commentary on the Torah by Rabbi Moshe ben Nachman, also known as Nachmanides. Translation of the book is by Rabbi C. Chavel and is based on original Hebrew manuscripts.

The Creative Ages Creative ages—from the dateless past to the end of the seven days of Genesis 1:3-2:25. The period may be called the time of angels, because angels ruled various planets (Isaiah 14:12-14; Ezekiel 28:11-17; Col. 1:15-18).¹⁸

The Dateless Past "In the beginning" refers to the dateless past (Proverbs 8:22-23; John 1:1; Acts 15:18; Ephes. 3:9; Col. 1:18; Hebrews 1:10; Hebrews 11:3; 1 John 1:1; Rev. 1:8; Rev. 3:14). Genesis 1:1 is the introduction to the Bible and all of history, because it marks the boundary between time and eternity. It is not a summary of what is to follow, because it mentions heaven first while the following verses mention the earth first. This helps to show us that Genesis 1:1 refers to prior acts of God. Genesis 1:2 shows that the earth was under a flood of judgment. And, the verses which follow refer to the earth's restoration to a second habitable state. That God existed from all eternity is clear in Scripture (Psalm 90:2; Psalm 93:2; Proverbs 8:22-31; Micah 5:2; John 1:1-3; Hebrews 9:14; Rev. 1:4-8; Rev. 4:8; Rev. 22:5,13). What He did in all the dateless past,

¹⁸ Dake's Study Notes, Dake's Annotated Reference Bible, Finis Dake Jr. Lawrenceville, GA

besides creating the spiritual, moral, and material universes, is not revealed (see Deut. 29:29).¹⁹

The Age of the Earth There is no conflict between science and the Bible. However, real scientific discoveries must be distinguished from theories. Science—especially geology—is still in its infancy and the testimony of rocks is uncertain. True statements of God's Word must also be distinguished from man's interpretation of them. We can't say how old the earth is because we don't know when the beginning was. God's creation of the heavens and the earth could have been billions of years ago. If geologists can prove the age of the earth to be what they claim, we have no scriptural authority to disagree. They can't contradict the Bible, however, because it doesn't reveal any time element in connection with the earth's original creation. This much is certain according to Scripture: The earth is more than six thousand years old and was inhabited before the days of Adam. It was cursed and flooded because of sin before the six days of re-creation in Genesis 1:3-2:25. Lucifer was already a fallen creature when he came into Adam's Eden, having already ruled the earth and rebelled, causing the first flood (Genesis 1:2; Isaiah 14:12-14; Jeremiah 4:23-26; Ezekiel 28:11-17; Luke 10:18; 2 Peter 3:5-7).

Two Critical Discoveries

- 1) We have in our possession an *Integrated* Message System, consisting of 66 separate books penned by 40 different individuals over thousands of years...
- 2) Which provably has its origin from *outside our time domain*.

One Integrated Design: The New Testament is in the Old Testament concealed;
The Old Testament *is in the New Testament revealed*. — Augustine

Nachmanides in his interpretation of Song of Songs 1:4, said the phrase “*The king hath brought me into his chambers*”, means that everything can be learned from the Torah.²⁰

(Song of Songs 1:4) *Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.*

¹⁹ Dake's Study Notes, Dake's Annotated Reference Bible, Finis Dake Jr. Lawrenceville, GA

²⁰ Ramban, Nachmanides, Commentary on the Torah, pg 12

Genesis vs. Revelation

Genesis = Beginning; Creation

Revelation = Redemption; Completion

| | <u>Genesis</u> | <u>Revelation</u> |
|--|-----------------------|--------------------------|
| Earth Created | 1:1 | |
| Earth Passed away | | 21:1 |
| Sun, moon, stars 1 | 1:14-16 | 4:12; 8:12 |
| Earth's government | 37 | |
| Earth's judgment | | 16:8 |
| Sun to govern Day | 1:16 | |
| No need of sun | | 21:23 |
| Darkness called night | 1:5 | |
| No night there | | 22:5 |
| Waters He called seas | 1:10 | |
| No more sea | | 21:1 |
| A river for earth's blessing | 2:10-14 | |
| A river for New Earth | | 22:1,2 |
| Man in God's Image | 1:26 | |
| Man Headed by Satan's Image | | 13 |
| Entrance of sin | 3 | |
| End of sin | | 21, 22 |
| Curse pronounced | 3:14-17 | |
| No more curse | | 22:3 |
| Death entered | 3:19 | |
| No more death | | 21:4 |
| Cherubim first mentioned | 3:24 | |
| Cherubim final mention | | 19:4 |
| Man driven out of Eden | 3:24 | |
| Man restored | | 22 |
| Tree of life guarded | 3:24 | |
| Access to Tree of life | | 22:14 |
| Sorrow & suffering enter | 3:17 | |
| No more sorrow | | 22:4 |
| Religion, art, and science separated from God | 4 | |
| judged, destroyed | | 18 |
| Nimrod founds Babylon | 10:8-10 | |
| Babylon falls | | 17, 18 |
| God's Flood to Destroy evil generation | 6 - 9 | |
| Satan's flood to Destroy elect generation | | 12 |
| A bow: God's promise | 9:13 | |
| A bow for remembrance | | 4:3; 10:1 |
| Sodom & Egypt: Corruption, judgment | 13, 19 | |
| "Sodom & Egypt" (Jerusalem) | | 11:8 |

| | <u>Genesis</u> | <u>Revelation</u> |
|--|----------------|-------------------|
| A Confederation vs. Abraham's people | 14 | |
| Abraham's Seed | | 12 |
| A bride for Abraham's son | 24 | |
| A bride for Abraham's Seed | | 19 |
| Marriage of 1st Adam | 2:18-23 | |
| Marriage of Last Adam | | 19 |
| Promised Seed: | | |
| Possess gate of enemies' | 29:8 | |
| Promised Seed possessing | | 19 |
| Man's dominion ceased and | | |
| Satan's begun | 3:24 | |
| Satan's domain ended and | | |
| man's restored | | 22 |
| This list goes on and on, there are many more. | | |

For the Technically Inclined:

Einstein's Revolution

Special Relativity (1905): Length, mass, velocity and time are *relative* to velocity of the observers.

General Relativity (1915): There is no distinction between time and space = a 4-dimensional continuum (confirmed 14 ways to 19 decimals). We have the advantage of modern physics, although few appreciate its aid to our understanding *Biblical* insights!

As we go through Genesis we will be talking about time and its application in Bible Study. It may not give us a complete understanding of some of the issues in the Bible however it will help us to understand why the issues may be much more complex than they appear and possibly beyond our understanding.

God inhabits eternity and there is no time in eternity.

(Isa 57:15) For thus saith the High and Lofty One, that inhabiteth eternity...

The Nature of Gravitational Time Dilation

Identical Atomic clocks are located at the National Institute of Standards and Technology in Boulder, Colorado, and the Royal Observatory in Greenwich, England. The NIST clock ticks 5 μ seconds/year *faster* than an identical clock at Greenwich. Which is correct? *Both* are! Boulder, Colorado = 5400 ft altitude; Greenwich, England = 80 ft. Atomic

clocks are faster by the rate of 10-16 sec/meter elevation. Other demonstrations include the aircraft experiment (1971) where the plane traveling eastward *lost* 0.059 microseconds and the one flying westward *gained* 0.273 microseconds, accounting for the Earth's rotation, etc., exactly what Einstein's formula predicted! And a classic is the hypothetical trip to Alpha Centauri by the twin astronauts...

Time is *not* uniform: it is a *physical* property that *varies* with mass, acceleration and gravity...among other things... We exist in *more* than three dimensions (apparently 10). This physical insight will dissolve most theological paradoxes...

The Nature of God

Is God subject to the restrictions of mass? Acceleration? Gravity? He is not simply One with "lots of time," He is *outside* of the restrictions of time This uniqueness is His Personal Imprint...From Outside Time.

(Isa 57:15) For thus saith the High and Lofty One, that inhabiteth eternity...

Since God has the technology to create us, He certainly has the means to get a message to us...but how does He *authenticate* His message so that we know that it is really from Him, and not a contrivance or a fraud?

(Isa 46:10) Declaring the end from the beginning, and from ancient times the things that are not yet done...

1] In the beginning God created the heaven and the earth.
Beresheet Bara Elohim et ha-Shamayim et ha-Eretz: Beresheet = In beginning...Bara = Create out of nothing... Elohim = God; plural noun, used as a singular.

The Physics of Software

Software has no mass. Its *embodiment* does. A blank diskette weighs about 0.7 ounces. You can load it with over a million bytes of software, costing hundreds of dollars, and it will still weigh only 0.7 ounces. It can even travel weightless over airwaves.

There is part of *you* that is *not physical*. You can call it what you will: soul, spirit, etc. Since that part of you has no mass, it has no time dimension. It is eternal.

That's the problem. The eternal part of you is *forever*. Destined to be either in the presence of God, or forever separated from God. It is the nature of God to banish all imperfection (sin) from His presence. Sin is the inescapable barrier to fellowship with Him. Unless that is dealt with, the banishment from His presence is the inexorable result.

Psychology doesn't deal with sin, only with one of its symptoms: guilt. The role of guilt in our person—in our subsequent behavior—is well (but not completely) understood. But psychology can only deal with the symptoms, not the root cause.

The root cause is a genetic imperfection. Fortunately, our genetic imperfections— inherited from Adam—have been dealt with...by a love story. A love story written in blood, on a wooden cross, almost 2,000 years ago. Taking our place, Jesus substituted His eligibility for our own and that eligibility is available for the asking.

Age of the Earth?

Classic Date of October, 1404 B.C.: Archbishop James Ussher & Dr. John Lightfoot (17th century). Similar studies by William Henry Green, & B. B. Warfield, Princeton (19th century) and E.W. Faulstich, computer analysis, 1979; Walter T. Brown, 1995. More recent parallel studies not materially different. “Gaps” in genealogies not materially relevant.

Thermal Decay

Heat always flows from hot bodies to cold bodies. If the universe was infinitely old, the temperature throughout the universe would be uniform. It isn't; therefore, it isn't infinitely old. The universe had a beginning. And it is destined for an ending. The most profound discovery of modern physics is that we live in a *finite* universe. From a singularity of a beginning... to an ultimate thermodynamic termination as an ending.

The “Big Bang” Models

- Steady State Model
 - Einstein’s Biggest Mistake
- Hesitation Model
 - Refuted in the 1960s
- Oscillation Model
 - Refuted by entropy laws, lack of mass.
- Inflation Model
 - Requires antigravity forces never observed

The Stretch Factor (re: Dr. Gerald Schroeder)

- The expansion factor: $\sim 10^{12}$
- 16 billion years $\times 365 = 6,000,000,000,000$ days
- 6×10^{12} days $\div 10^{12} = 6$ days! Cosmic
- Background Radiation: Initial formation (hadron nucleosynthesis):
 $10.9 \times 10^{12} \text{K} / 2.73 \text{K (today)} = 4 \times 10^{12}$

Boundaries of Reality

There are two mathematical concepts that go beyond our physical reality:

Infinity and **Chaos Theory**: Our physical universe is a *subset* of an ultimate set of conditions and length, mass, and time = *quantized*.

Physical Chronometers

- Radiometric Dating.
- Known clock rate.
- Clock set accurately at beginning.
- Clock must not be disturbed during measure.
- Uniformitarian Thesis vs Catastrophism.

Young Earth Indicators:

Moon Dust: The lunar surface is exposed to direct sunlight, and strong ultraviolet light and x-rays can destroy the surface layers of exposed rock and reduce them to dust at a rate of a few ten-thousandths of an inch per year. But even this minute amount during the age of the moon could be sufficient to form a layer several miles deep.” (R. A. Lytleton, astronomer and consultant to NASA, 1956.) Only a few thousand year’s worth found. Neil Armstrong, Apollo 12, was concerned as he stepped out...

Earth’s Magnetic Field: Earth’s magnetic field half-life is calculated to be 1,400 years. Based on measurements taken from 1835 to 1965 estimates an age of less than 10,000 years. If extrapolated back 20,000 years, the joule heat generated would liquefy the earth. [Thomas G. Barnes, *Origin and Destiny of the Earth’s Magnetic Field*, Institute for Creation Research, 1983. After revisions for magnetic reversals, etc., Dr. Russell Humphreys confirmed these results. (John D. Morris, *The Young Earth*, 1994.)]

Mississippi River Delta: Approximately 300 million cubic yards of sediment are deposited into the Gulf of Mexico by the Mississippi River each year. Analysis of the volume and rate of accumulation and dividing the weight of the sediments deposited annually, the age of the delta appears to be about 4,000 years old. (Henry M. Morris, ICR.)

Salinity of the Oceans: The uranium, sodium, nickel, magnesium, silicon, potassium, copper, gold, molybdenum, and bicarbonate concentrations in the oceans are much less than would be expected if these elements and compounds were being added to the oceans at the present rate for thousands of millions of years. Nitrates and uranium do not break down or recycle like salt. Implies oceans are a few thousand years old. (Henry Morris, SA Austin, Dr. Humphreys, et al.)

Poynting-Robertson Effect (“Solar Janitor”): Photons slow down the forward movement of objects in space. The solar drag force exerted upon micrometeoroids causes the particles to spiral into the sun. The sun is sweeping space at the rate of about 100,000 tons/day. There is no known source of replenishment. Their current abundance speaks for a young universe. (Stanley P. Wyatt, Jr. and Fred L. Whipple, “The Poynting-Robertson Effect on Meteors,” *Astrophysical Journal*, Vol 3, Jan 1950, p.134-141; David A Weintraub, “Comets in Collision,” *Nature*, Vol 351, 6 June 1991, p.440-441.)

Radiohalos: Primordial Polonium 218 has been found in mica and fluorite. Polonium 218 has a half-life of only 3 minutes. This is evidence of an instantaneous crystallization of the host granite concurrent with the formation of the polonium. This speaks of an instantaneous creation.

Velocity of c Decreasing: Four of five related atomic properties dependent upon c have demonstrated decrease. Slowing of atomic clocks relative to orbital clocks; if atomic clocks are correct, orbital speeds of Mercury, Venus and Mars are increasing. [William Tift, University of Arizona: red shift quantized; not “Doppler effect”; could be explained by changes in atomic behavior due to a decrease in c . T. C. Van Flandern, U.S. Naval Observatory: atomic clocks are slowing several parts per billion/year. D. Russell Humphreys: “White Hole” (Black hole in reverse).]

Quantization of Red Shift: Distortion of gravity during an early expansion phase. Time stands still at event horizon.

Outline of Genesis

I. The Creation of the World, 1:1-2:25

- A. The Beginning of Creation, 1:1-2
- B. The Days of Creation, 1:3-2:3
- C. The Beginnings of Man and Woman, 2:4-25

II. The Sin of Man, 3:1-24

- A. The Temptation, 3:1-7
- B. The Judgments, 3:8-24

III. The Beginnings of Civilization, 4:1-5:32

- A. Cain and His Descendants, 4:1-24
- B. Seth, 4:25-26
- C. Adam to Noah, 5:1-32

IV. The History of Noah, 6:1-9:29

- A. The Causes of the Flood, 6:1-13
- B. The Course of the Flood, 6:14-8:19
- C. The Events After the Flood, 8:20-9:29

V. The Descendants of Noah and the Tower of Babel, 10:1-11:26

- A. The Sons of Japheth, 10:1-5
- B. The Sons of Ham, 10:6-20
- C. The Sons of Shem, 10:21-32
- D. The Tower of Babel, 11:1-9
- E. The Descendants of Shem, 11:10-26

VI. The History of Abraham, 11:27-25:11

- A. The Family of Abram, 11:27-32
- B. The Call of Abram, 12:1-20
- C. The Separation of Abram and Lot, 13:1-18
- D. The Deliverance of Lot by Abram, 14:1-24
- E. The Covenant with Abram, 15:1-21
- F. The Birth of Ishmael, 16:1-16
- G. The Circumcision of Abraham, 17:1-27
- H. The Destruction of Sodom and Gomorrah, 18:1-19:38
- I. Abraham and Abimelech, 20:1-18
- J. The Birth of Isaac, 21:1-34
- K. The Offering of Isaac, 22:1-24
- L. The Death and Burial of Sarah, 23:1-20
- M. The Marriage of Isaac, 24:1-67
- N. The Death of Abraham, 25:1-11

VII. The Descendants of Ishmael, 25:12-18

VIII. The History of Isaac and His Sons, 25:19-36:43

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- B. Isaac and Abimelech, 26:1-35
- C. The Blessing of Jacob by Deception, 27:1-46
- D. Jacob's Flight to Paddan-aram (Mesopotamia), 28:1-9
- E. Jacob's Dream at Bethel, 28:10-22
- F. Jacob and the Daughters of Laban, 29:1-30:43
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- H. The Blessing of Joseph's Sons, 48:1-22
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Genesis Outline

- Part 1:** Genesis 1, 2 Creation
 - Genesis 3 Fall of Man
 - Genesis 4 Cain & Abel
 - Genesis 5 Genealogy of Noah
 - Genesis 6-9 Flood of Noah
 - Genesis 10-11 Tower of Babel

- Part 2:** Genesis 12-20 Abraham
 - Genesis 21-26 Isaac
 - Genesis 27-36 Jacob
 - Genesis 37-50 Joseph

Creation Week:

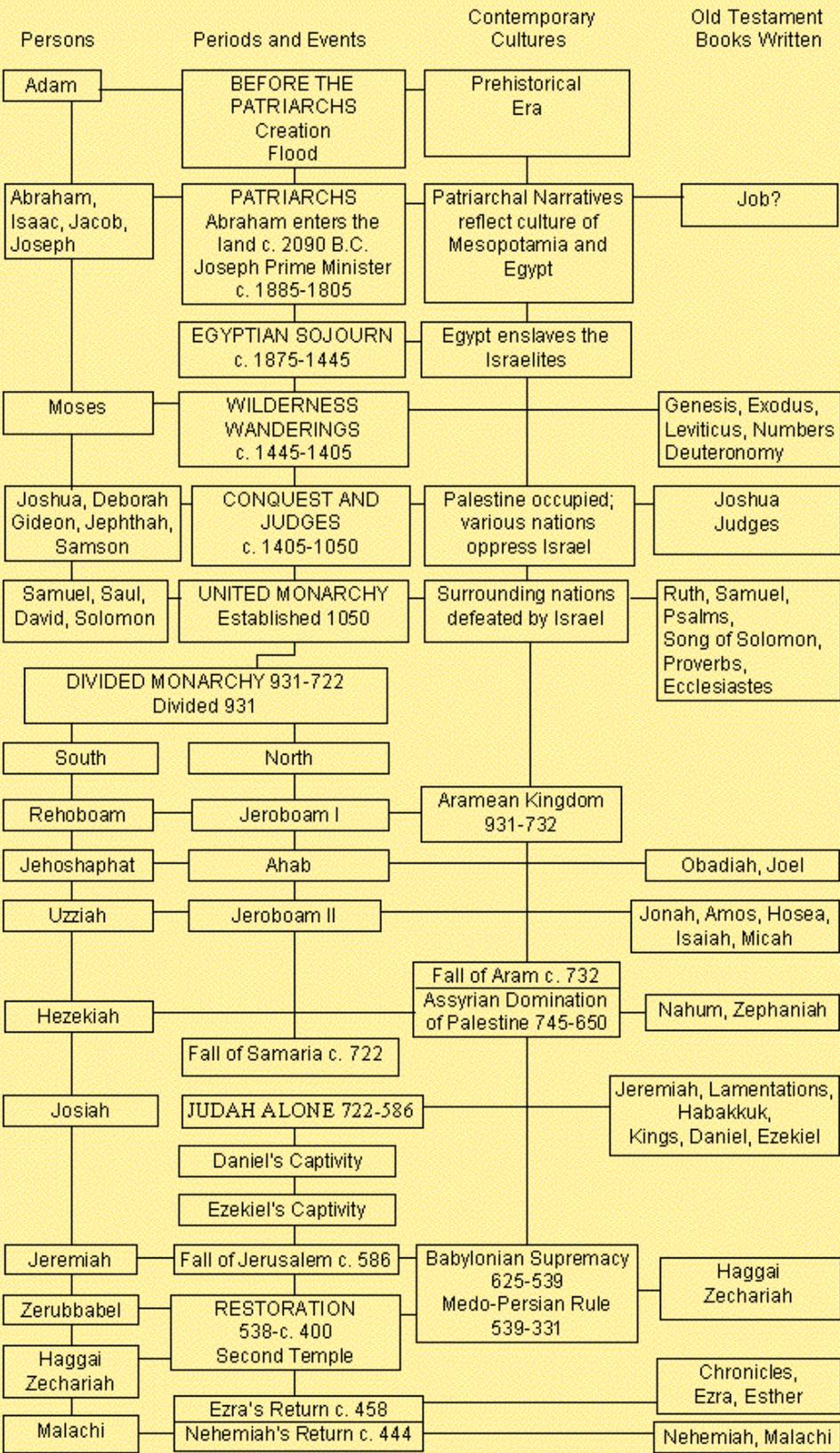
- Day One: "Let Light Be"
- 2nd Day: Stretching of Space
- 3rd Day: Land and vegetation
- 4th Day: Sun, Moon, Stars
- 5th Day: Sea Animals & Birds
- 6th Day: Land Animals & Man

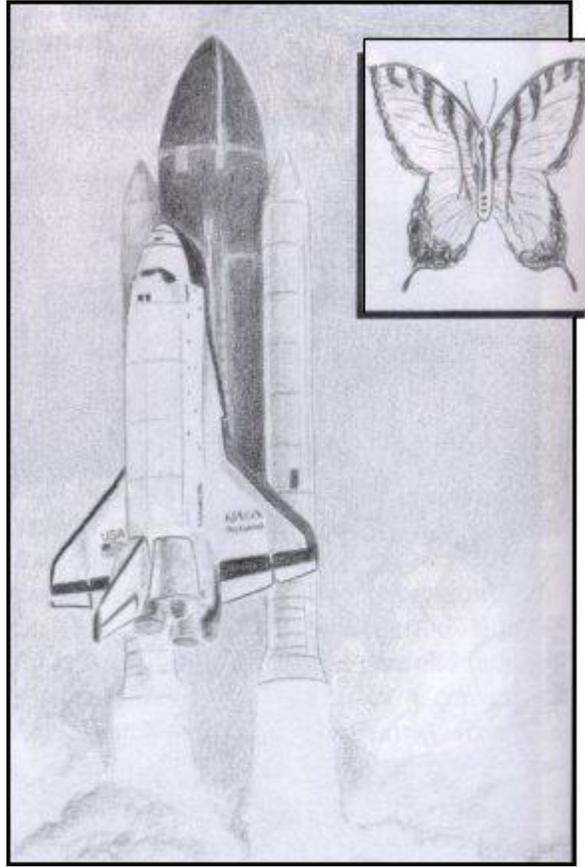
Fifteen Things which the Bible Does Not Say

1. The beginning was 6,000 years ago.
2. The earth was created 6,000 years ago.
3. The six days' work of Genesis 1:3-2:25 was the same as the original work of Genesis 1:1.
4. The earth was created as chaos and flooded as in Genesis 1:2 (Isaiah 45:18).
5. The earth was created waste and empty as in Genesis 1:1 (Isaiah 45:18).
6. Light and darkness were created in day one of Genesis 1:3-5. This isn't true because they were present in Lucifer's kingdom before Adam. When the earth was flooded because of sin (Genesis 1:2; Psalm 104:6-9; 2 Peter 3:5-7) the heavens withheld light, causing the darkness of Genesis 1:2 (Jeremiah 4:23-26).
7. Clouds and the water in them were created in day two (Genesis 1:6-8). On the contrary, they had been giving rain on the earth all through Lucifer's reign on earth (Isaiah 14:12-14; Job 38:4-30).
8. The earth was created in day three of Genesis 1:9-13. It was actually created "in the beginning" (Genesis 1:1), and was in existence during the flood of Genesis 1:2 and the first two days of re-creation (Genesis 1:2-8).
9. The earth was dry land for the first time in day three (Genesis 1:9-13). It was dry land from its creation in the dateless past to the time it was flooded because of sin (Genesis 1:1-2; Psalm 104:6-9; 2 Peter 3:5-7). It is called "earth" (dry land) in Genesis 1:1.
10. The earth brought forth vegetation for the first time in day three (Genesis 1:9-13). There had been fruitful places in Lucifer's kingdom (Jeremiah 4:23-26).
11. The sun, moon, and stars were created in day four. They were created in the beginning before the earth existed (Genesis 1:1; Job 38:4-7). The work of day four concerned their regulation with the restored earth.
12. Birds, beasts, and man were first created in days five and six, about six thousand years ago. On the contrary, some were created for Lucifer's kingdom and were destroyed in Lucifer's flood of Genesis 1:2 (Isaiah 14:12-14; Jeremiah 4:23-26; 2 Peter 3:5-7).
13. Adam was the first man ever to live on the earth. People and nations were on earth when Lucifer ruled (Isaiah 14:12-14; Jeremiah 4:23-26; 2 Peter 3:5-7).
14. The heavens, the earth and all things therein are a product of evolution. On the contrary, God created them all (Genesis 1:1; John 1:3; Ephes. 3:9; Col. 1:15-18; Rev. 4:11).
15. Human beings as we know them today have evolved from lower forms of life. The Bible teaches that man was created perfect and highly intelligent, with the ability to name all other created things. Since the day he fell, man has become depraved and ignorant compared to his original state (Genesis 2:7,15-25; Genesis 3:1-24; Romans 1:18-32; Romans 5:12-21; Ephes. 2).²¹

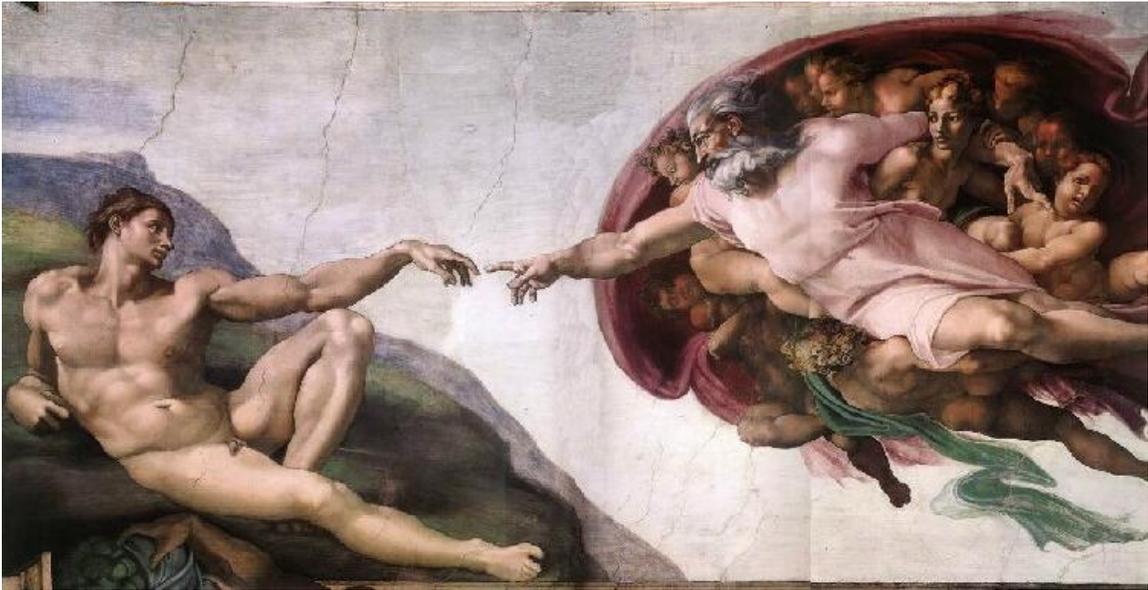
²¹ Dake's Study Notes, Dake's Annotated Reference Bible, Finis Dake Jr. Lawrenceville, GA

Old Testament Overview





THEY MUST BE RELATIVES BOTH HAVE WINGS



God creates Adam; Sistine Chapel, Michelangelo Buonarroti.

(Neh 8:1-9) ¹And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. ²And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. ³And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. ⁴And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. ⁵And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: ⁶And Ezra blessed the LORD, the great God. And all the people answered, Amen,

Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground. ⁷Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place. ⁸So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

⁹And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

The Book of Enoch: Concluding Words

21) ENOCH'S CONCLUDING WORDS

- 108.1 Another book which Enoch wrote for his son Methuselah and for those who should come after him and keep the law in the last days.
- 108.2 You who have observed, and are waiting in these days, until an end shall be made of those who do evil, and an end shall be made of the power of the wrongdoers.
- 108.3 Do indeed wait until sin shall pass away, for their names shall be erased from the Books of the Holy Ones, and their offspring will be destroyed forever. And their spirits will be killed, and they will cry out and moan in a chaotic desert place, and will burn in fire, for there is no Earth there.
- 108.4 And there I saw something like a cloud, which could not be discerned, for because of its depth I was not able to look into it. And the flames of a fire I saw, burning brightly, and things like bright mountains revolved and shook from side to side.
- 108.5 And I asked one of the Holy Angels, who were with me, and I said to him: "What is this bright place? For there is no sky, but only the flames of a burning fire, and the sounds of crying, and weeping, and moaning, and severe pain."
- 108.6 And he said to me: "This place which you see; here will be thrown the spirits of the sinners, and of the blasphemers, and of those who do evil. And of those who alter everything that the Lord has spoken through the mouths of the prophets about the things that shall be done.
- 108.7 For there are books, and records, about them in Heaven above so that the Angels may read them and know what is about to come upon the sinners. And upon the spirits of the humble, and of those who afflicted their bodies and were recompensed by God, and of those who were abused by evil men.
- 108.8 Those who loved God and did not love gold, or silver, or any possessions, but gave up their bodies to torment.

- 108.9 Those who, from the moment they existed, did not desire earthly food, but counted themselves as a breath which passes away, and kept to this. And the Lord tested them much, and their spirits were found pure, so that they might bless His Name.”
- 108.10 And all their blessings I have recounted in the books, and he has assigned them their reward, for they were found to be such that they loved Heaven more than their life in the world. And although they were trampled underfoot by evil men, and had to listen to reviling and reproach from them, and were abused, yet they blessed their Lord.
- 108.11 And the Lord said: “And now I will call the spirits of the good, who are of the Generation of Light, and I will transform those who were born in darkness, who in the flesh were not recompensed with honour as was fitting to their faith.
- 108.12 And I will bring out into the shining light those who love my Holy Name and I will set each one on the throne of his honour.”
- 108.13 And they will shine for times without number, for righteous is the Judgment of God, for with the faithful He will keep faith in the dwelling of upright paths.
- 108.14 And they will see those who were born in darkness thrown into the darkness while the righteous shine.
- 108.15 And the sinners will cry out as they see them shining but they themselves will go where days and times have been written down for them.