



GENESIS

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INSTRUCTOR BIOGRAPHY

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Biography:

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Russell and his wife Dee are blessed with three children - Ross, John and Kati. Ross and John are both graduates of the Southwest School of Bible Studies and currently serve as ministers in the Lord's church. Kati is married to Tony Lopez who is also currently serving as a minister in the Lord's church.

These Course Notes were developed from the original WVBS Course Notes.

INTRODUCTION

MEANING OF "GENESIS"

Origin or Beginning.

WRITER

We want to make it clear that God is the author of this book, through the inspiration of the Holy Spirit (2 Peter 1:20-21). The writer God used to reveal the words of this book is Moses.

2 Peter 1:20-21, "Knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit."

Only recently have some foolishly questioned the authorship of Moses. [For additional information concerning this issue please see the appendices - DOCUMENTARY HYPOTHESIS].

DATE

About 1400 B.C. The book covers about 2,500 years of history. This is more than half the time covered by the entire Old Testament.

KEY WORD

Beginning.

LESSON FOR TODAY

All life came from God and is, therefore, responsible to Him now and in the judgment.

THE MESSAGES OF GENESIS

- A. This is a book of history and without its important messages it would be difficult, if not impossible, to understand the rest of the Old Testament and most of the New Testament.
- B. It has always been considered a great book in the literary world.

- C. The supreme value of this great book is not literary nor historical, but spiritual.
 - (1) In it we discover the revelation of the only God who is infinitely wise, good and powerful.
 - (2) In it we are also told of God's relationship to the origin of the universe and His relationship to the history of many nations.
- D. Genesis does not deal with imaginary heroes, but with actual men and women with whom God had real communication and dealings. God not only showed them His grace and mercy, but revealed to them that He would bring a Redeemer who would be one of their descendants, and a blessing to the whole world.

THE PURPOSES OF GENESIS

- A. To reveal man's beginning and the history of his first acts.
- B. To reveal God's promises to man and His providence in carrying out those promises.

GENESIS IS THE BOOK OF BEGINNINGS - THE ORIGIN OF:

The Universe	1:1-25
Man and Woman	1:26-2:25
Sin and Death.....	3:1-7
The Redemptive Promise	3:8-24
Sacrifice.....	4:1-15
Civilization	4:16-9:29
Diverse Languages and Nations.....	Ch 10-11
The Jewish Nation Through Whom the Messiah Would Come.....	Ch 12-50

GENESIS - POINTS PER CHAPTER:

- Chapter 1 - Creation
- Chapter 2 - The First Marriage

Chapter 3 - The First Sin
Chapter 4 - Cain and Abel
Chapter 5 - Genealogy of Adam
Chapter 6 - Noah's Ark
Chapter 7 - The Global Flood
Chapter 8 - The Ark Rests
Chapter 9 - God's Bow of Promise
Chapter 10 - Genealogy of Noah
Chapter 11 - The Tower of Babel
Chapter 12 - Call of Abram
Chapter 13 - Abram and Lot Separate
Chapter 14 - Rescuing Lot
Chapter 15 - God's Covenant with Abram
Chapter 16 - Hagar and Ishmael
Chapter 17 - Abram Named Abraham
Chapter 18 - God's Plan for Sodom
Chapter 19 - Sodom and Gomorrah
Chapter 20 - Abraham and Abimelech
Chapter 21 - Isaac's Birth
Chapter 22 - The Sacrifice of Isaac
Chapter 23 - Sarah's Death
Chapter 24 - A Bride for Isaac
Chapter 25 - Jacob and Esau
Chapter 26 - Isaac and Abimelech
Chapter 27 - Jacob's Trickery
Chapter 28 - Jacob's Ladder
Chapter 29 - Laban's Trickery
Chapter 30 - Jacob's Children
Chapter 31 - Leaving Laban
Chapter 32 - Jacob Wrestles with God
Chapter 33 - Esau Meets Jacob
Chapter 34 - Slaughtering Shechem
Chapter 35 - Jacob Named Israel
Chapter 36 - Esau's Descendants
Chapter 37 - Joseph Sold into Slavery
Chapter 38 - Judah and Tamar
Chapter 39 - Joseph in Potiphar's House
Chapter 40 - Joseph in Pharaoh's Dungeon
Chapter 41 - Joseph and Pharaoh's Dreams
Chapter 42 - The Brothers Go to Egypt
Chapter 43 - The Brothers Return to Egypt
Chapter 44 - Joseph Tests his Brothers
Chapter 45 - Joseph Reveals Himself
Chapter 46 - Family Reunion

Chapter 47 - Settling in Goshen
Chapter 48 - Ephraim and Manasseh
Chapter 49 - Jacob's Final Words
Chapter 50. Joseph's Final Words

THE LANGUAGE OF THE OLD TESTAMENT

- A. The Old Testament was written almost exclusively in Hebrew.
- B. The only exceptions are Ezra 4:8-6:18; Jeremiah 10:11 and Daniel 2:4-7:28 that were written in Aramaic.

KEY VERSES

Genesis 1:27
Genesis 2:24
Genesis 3:14
Genesis 3:15
Genesis 6:22
Genesis 12:1
Genesis 12:2
Genesis 12:3
Genesis 50:20

GENESIS - OUTLINE

I.	The Beginning of Mankind.....	Ch 1-11
II.	The Life of Abraham.....	12:1-25:18
III.	The Life of Isaac and His Family.....	25:19-26:35
IV.	The Life of Jacob.....	27:1-37:1
V.	The Life of Joseph.....	37:2-50:26

GENESIS - EXPANDED OUTLINE

I.	The Beginning of Mankind.....	Ch 1-11
A.	The Creation of the World.....	1:1-2:3
B.	The Place of Man in the World.....	2:4-25
C.	The Entry of Sin and the Resultant Fall.....	3:1-4:26
D.	The Ante-Diluvian Races and Patriarchs (Adam to Noah).....	5:1-32
E.	The Sinfulness of the World Purged by the Flood.....	6:1-9:29
F.	The Posterity of Noah and the Early Races of the Near East.....	10:1-11:32
II.	The Life of Abraham.....	12:1-25:18
A.	Abram's Call and His Acceptance of the Covenant by Faith.....	12:1-14:24
B.	Renewal and Confirmation of the Covenant.....	15:1-17:24
C.	Deliverance of Lot from Sodom.....	18:1-19:38
D.	Abraham and Abimelech.....	20:1-18
E.	The Birth and Marriage of Isaac, the Son of Promise.....	21:1-24:67
F.	The Posterity of Abraham.....	25:1-18
III.	The Life of Isaac and His Family.....	25:19-26:35

A.	Birth of Esau and Jacob.....	25:19-28
B.	Sale of Esau's Birthright to Jacob	25:29-34
C.	Isaac and Abimelech II.....	26:1-16
D.	The Dispute at Beersheba	26:17-33
E.	Esau's Marriages	26:34-35
IV.	The Life of Jacob	27:1-37:1
A.	Jacob in His Father's Home	27:1-46
B.	Jacob's Exile and Journey	28:1-22
C.	Jacob with Laban in Syria.....	29:1-33:15
D.	Jacob's Return to the Promised Land.....	33:16-35:20
E.	The Posterity of Jacob and Esau.....	35:21-37:1
V.	The Life of Joseph.....	37:2-50:26
A.	Joseph's Boyhood.....	37:2-36
B.	Judah and Tamar.....	38:1-30
C.	Joseph's Promotion in Egypt	39:1-41:57
D.	Joseph and His Brothers.....	42:1-45:15
E.	Joseph's Reception of Jacob in Egypt	45:16-47:26
F.	Jacob's Last Days and Final Prophecies	47:27-50:14
G.	Joseph's Assurance to His Brothers of Complete Forgiveness	50:15-26

GENESIS

I. THE BEGINNING OF MANKIND CH 1-11

A. THE CREATION OF THE WORLD 1:1-2:3

1:1 Scientists say there are four (4) requirements for creation:

- a. Time - "In the beginning"
- b. Energy - "God created"
- c. Space - "Heaven"
- d. Material - "and Earth"

This shows at least five attributes of God:

- a. Eternity - God has no beginning and no end.
- b. Immensity - God is bigger than all creation.
- c. Omnipotence - God is all powerful (neither limited or diminished).
- d. Omniscience - God is all knowing.
- e. Omnipresence - God is everywhere.

The Hebrew word for God is ELOHIM. This is a **plural word** and it is used with a singular verb. This is the Hebrew equivalent to our English word **Godhead**.

- a. There is only one essence of deity, but there are three persons within that one essence, the Father, Son and Holy Spirit.
- b. We must not view the Father, Son and Holy Spirit as "attributes" of God, for each of these three Persons in the Godhead "are called God."
- c. So, you see the three Personages in the Godhead are not attributes of God, but they each have all the attributes of God.

- d. The Bible tells us there is only one God, and yet there is distinctly God the Father, God the Son and God the Spirit.

Before we go on to verse 2, we must consider the Gap Theory. There are some who teach that there is a huge gap of time between Genesis 1:1 and Genesis 1:2.

- a. According to this theory, God made the Universe out of nothing in Genesis 1:1, but Satan rebelled against God and was thrown down to Earth.
 - (1) This theory says that Satan started a huge war and destroyed the Earth—causing the deaths of dinosaurs and other fossilized creatures.
 - (2) Supposedly, God then remade the Earth beginning in Genesis 1:2 after millions of years of destruction.
- b. The problem with this theory is that it is not biblical.
- c. The Bible never says anything about a huge war caused by Satan that destroyed the "first" Earth.
- d. Furthermore, if you read Genesis 1:1-2, there is no reason to see any "gap" in the text.
- e. The only reason people would insert such a gap is if they first had a belief in evolution and were trying to force such an idea into the Bible.
- f. [For additional information concerning this issue please see the appendices - THERE IS NO GAP IN CREATION.]

THE DAYS OF CREATION

First Day..... Light and Dark
 Second Day..... Firmament (Expanse)
 Third Day..... Dry Land and Plants

Fourth Day	Sun, Moon and Stars
Fifth Day.....	Sea Animals and Birds
Sixth Day.....	Land Animals and Man
Seventh Day.....	God Rested from Creation

1:2-5 **1st DAY** - Light and dark.

The earth - This is the main point of this narrative. The heavens are no longer considered, and their creation process is unimportant to Moses' message.

Without form, and void - In its original shape, not as a destroyed earth to be reshaped again.

Face(s) of the deep - The various types of surfaces on the earth.

Spirit of God - This is the Holy Spirit. Among other things He adorned the heavens during creation (compare Job 26:13).

Then God said - His Word created - His Word is Christ!

Hebrews 11:3, "By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible."

John 1:1-4, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men."

John 1:14, "And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

Let there be light; and there was light - Notice there is light but no sun.

It was good - All of God's works are good and are perfect for the purposes that He intends for them.

There is no:

- a. Trying and testing, or
- b. Experimentation as with an unskilled craftsman.

Isaiah 55:11, "So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it."

Day - The Hebrew word for "day" is YOM. All conservative scholars in the Hebrew language agree that this is one twenty-four-hour period not some long "age" (Exodus 20:11).

- a. The Bible say the Earth was created in six, literal, 24-hour days.
- b. However, some Christians who want to hold on to evolution say the Earth is actually 4.5 billion years old.

- (1) The Bible nowhere allows for long ages and man is not allowed to change the Scriptures.

Matthew 5:18, "For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled."

Revelation 22:18-19, "For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book."

- (2) The Bible explicitly states how and when creation took place.

Genesis 1:5, "God called the light Day, and the darkness He called Night. So, the evening and the morning were the first day."

Exodus 20:11, "For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore, the LORD blessed the Sabbath day and hallowed it."

- (3) The Lord Jesus recognized that men and women existed right from the beginning.

Matthew 19:4, "And He answered and said to them, 'Have you not read that He who made them at the beginning "Made them male and female." ' "

Mark 10:6, "But from the beginning of the creation, God 'Made them male and female.' "

- c. [For additional information concerning this issue please see the appendices - 21 REASONS TO BELIEVE THE EARTH IS YOUNG.]

1:6-8 **2nd DAY** - Firmament (expanse).

Firmament - Hebrew for "to hammer out," therefore, "to spread out."

Waters...from the waters - Such as continuous fog from the oceans.

Under the firmament from...above the firmament - Divided our atmosphere from the heavens.

Heaven. The outer space (firmament) is called heaven. The word heaven can be used in various ways in the Scriptures. The context determines the correct meaning.

- a. The **first** heaven is the blue sky above where the birds fly (Genesis 1:20).
- b. The **second** heaven is the darkness of space where we see the stars and planets (Genesis 22:17).

- c. The **third** heaven is where we find God's throne (Psalm 103:19; Isaiah 66:1-2).

1:9-13 **3rd DAY** - Dry land and vegetation.

Waters "gathered together" - how?

Psalms 104:5-9, "You who laid the foundations of the earth, So that it should not be moved forever, You covered it with the deep as with a garment; The waters stood above the mountains. At Your rebuke they fled; At the voice of Your thunder they hastened away. They went up over the mountains; They went down into the valleys, To the place which You founded for them. You have set a boundary that they may not pass over, that they may not return to cover the earth."

Vegetation according to its kind - The earth to bring forth grass, herbs and trees. These then bring forth seed. The adult came first! All Christians should know this and apply Luke 8:11.

Luke 8:11, "Now the parable is this: The seed is the word of God."

1:14-19 **4th DAY** - Sun, moon and stars.

There are two greater lights—the Sun and Moon.

To give light on the earth - This shows that from this point on our light is to be received from these.

1:20-23 **5th DAY** - Sea animals and birds.

Abound - This is not the same Hebrew word as in verse 11. There the earth brought forth from its elements. Here it means "swarm with swarms."

Great sea creatures - "Sea creatures of great length." This shows that there was no transmutation of species, each was created by God.

And God blessed them, saying, be fruitful and multiply - God's blessing was the power to be fruitful and to multiply.

1:24-31 **6th DAY** - Living creatures (cattle, etc.) and man.

Again: Let the earth bring forth:

- a. Cattle - domestic animals,
- b. Creeping things - smaller creatures and
- c. Beasts - wild animals.

Then God said, Let Us make man in Our image, according to Our likeness:

God - Singular. Us...Our...Our - Plural. All three members of the Godhead are involved in the creation:

- a. Father - here in verse 26,
- b. Son - John 1:1-4; Hebrews 1:3 and
- c. Holy Spirit - verse 2.

One essence of Deity - Three persons in that one essence.

Compare the Hebrew words 'ECHÂD and YACHID in Deuteronomy 6:4.

Deuteronomy 6:4, "Hear, O Israel: The LORD our God, the LORD is one!"

- a. The word "one" in this verse is the Hebrew word 'ECHÂD.
- b. It means a united or combined one.

Genesis 2:24, "Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one ('ECHÂD) flesh."

- c. There was a scribe (Moses Maimonides, 1138-1204) who, without authority, changed the word 'ECHÂD to YACHID in the Hebrew text.
- d. However, the singular meaning of YACHID does not reflect the true meaning of the text.

Our image - Our likeness - Man, unlike animals is:

- a. Eternal spirit,

- b. A created being with personality and
- c. Possesses the ability to distinguish between right and wrong.

Personality requires three elements. The three parts of a personality are:

- a. Emotion
- b. Intellect
- c. Will power

Animals do not have a sense of morality

Jude 1:10, "But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves."

2 Peter 2:12, "But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption."

If man is descended from animals where did man get his sense of morality?

Syllogism:

Major Premise:	No animal has morality.
Minor Premise:	Man is descended from animals.
Conclusion:	Man does not have morality.

But the conclusion is wrong.

Since the major premise is true the minor premise must be false.

Therefore: Man is not descended from animals!

God blessed them...be fruitful...multiply...fill - Again, God's blessing includes the power to multiply.

This is the first marriage. It is also the first institution authorized by God.

And subdue it - Another difference between man and animals.

And indeed, it was very good - Seventh time - see verses Genesis 1:4, 10, 12, 18, 21 and 25 - all "good." But here it is "very good." There were absolutely no imperfections in God's creation—it was "very good!"

- a. God did not create evil!
- b. It was introduced into the world later.
 - (1) The only way God could have insured that there would be no evil would be to have created robots with no will power of their own.
 - (2) The mere fact that God creates man as less than perfect robots gives occasion for man to choose to go against God's will (in other words, sin).

2:1-3 **7th DAY** - God rested (from creation).

God ended His work which He had done. Thus, creation is finished. The laws of nature are set in motion and all is complete.

He rested...from all His work which God had created and made. The word "rested" literally means, "ceased" or "desisted." This does not mean that God was tired and needed to rest. God is omnipotent (all-powerful). He does not get tired.

NOTE: This is NOT the Jewish Sabbath (Exodus 20:8-10) for men!

- a. The Jewish Sabbath did not apply to anyone prior to the giving of the ten commandments. This law given to Moses WAS NOT given to mankind prior to Mt. Sinai. Nowhere in the Bible is there any hint that people kept the Sabbath from Adam to Moses.

Deuteronomy 5:2-3, "The LORD our God made a covenant with us in Horeb. The LORD did not make this covenant with our fathers, but with us, those who are here today, all of us who are alive."

- b. The purpose of the Sabbath was a sign between God and Israel. Never prior to the giving of the law of Moses do we read that men kept the Sabbath, or that God bound the Sabbath.

Exodus 31:16-17, "Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed."

- c. The point of the Sabbath was to remind Israel how God delivered them from Egypt.

Deuteronomy 5:15, "And remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there by a mighty hand and by an outstretched arm; therefore, the LORD your God commanded you to keep the Sabbath day."

B. THE PLACE OF MAN IN THE WORLD2:4-25

2:4 The word *YHWH* (Jehovah) appears for the first time here.

Genesis 2:4, "This is the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens."

- a. The personal name of God in the Hebrew Bible is YHWH.
- b. This name occurring over 6,800 times in the Old Testament is by far the most common way of referring to God.
- c. Translations have developed a number of ways to represent this name respectfully without crudely spelling out "Yahweh."
 - (1) Some choose to use all capital letters for the word LORD.
 - (2) Others have adopted the use of the name Jehovah that takes the consonants of YHWH and combines them with the vowels of another Hebrew word meaning, "my Lord."
 - (3) YeHoWaH becomes the created name Jehovah (The Y in English represents the J sound in certain other languages).

History. The Hebrew word does NOT mean "origins" or "generations." It never tells how they came into being, only what happened after they appeared on the scene. Compare Genesis 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2. The best translation is "history" (compare Isaiah 53:8).

- a. This is not a second creation of man!
- b. Genesis chapter 1 serves as a broad outline of the events of the creation week, which comes to its climax with the creation of mankind made in the very image of God.
- c. In Genesis chapter 2 there is special emphasis on man, the creation of his home and the creation of a suitable mate for Adam.
- d. Edward J. Young explained in his book, *An Introduction to the Old Testament* (1960, p. 53):

"There are different emphases in the two chapters...but the reason for these is obvious. Chapter 1 continues the narrative of creation until the climax, namely, man made in the image and likeness of God. To prepare the way for the account of the fall, chapter 2 gives certain added details about man's original condition, which would have been incongruous and out of place in the grand, declarative march of chapter 1."

- e. Genesis chapter 1 highlights the creation of man as the culmination of a series of events. This is a general account of the creation.
- f. In Genesis chapter 2 man is the center of the discussion and more specific details are given about him and his setting. This narrows down the focus to man and his standing in creation.

2:7 "God formed man of the dust of the ground." Lest man form too high an opinion of himself, it is recorded that his physical makeup is from the dust even though he is made in the image of God.

- 2:9 The Tree of Life would have served its purpose (Genesis 3:22) if man had simply obeyed God. Its existence shows God had made ample provision for man's good.
- 2:15 God gave Adam work (tending the garden) before the fall! Work was not a punishment.
- 2:16 Adam had vocabulary (intelligence) when first created (see verse 19). Man did not evolve!
- 2:17 Shall not is emphatic. Better, "must not." This is a command.

Shall surely die. Physically dying is a separation of the soul from the body. Dying spiritually is separation from God. This separation occurred the moment they broke God's law.

- a. Physical death closes one's life in a lost state, if repentance and obedience do not come first (compare 2 Corinthians 7:10).
- b. This definitely teaches that man was created with "free will" or "free moral agency."

- 2:18 Comparable. Literally this means "like him" as agreeing with him in nature; his counterpart.

She is the kind of help man needs, agreeing with him:

- a. Mentally,
- b. Physically and
- c. Spiritually.

She is not created as an inferior being! We see different roles (ruling order), but one is not inferior to the other.

- 2:19 Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to Adam.

Genesis 1:24-27 indicates that man was created after the animals. Some critics claim that Genesis 2:18-19 teaches that man was created before animals.

- a. The phrase "God formed" could be translated as "God had formed." Most scholars and translators believe that it could (or should) be rendered "God had formed."
- b. They also fail to realize that Genesis 1 and 2 serve different purposes. Chapter one (including 2:1-4) focuses on the order of the creation events; chapter two (actually 2:5-25) simply provides more detailed information about some of the events mentioned in chapter one.
- c. Chapter two was never meant to be a chronological repetition of chapter one, but instead serves its own unique purpose to develop in detail the more important features of the creation account.
- d. Chapter two is essentially a more detailed account of chapter one.

2:22 Rib. Taken from Adam

1 Corinthians 11:12, "For as woman came from man, even so man also comes through woman; but all things are from God."

The phrase "came from" is from the Greek word EK that is used to emphasize out of the man.

2:24 One flesh. This is a combined one, a unit or a family. The woman is a spiritual being made in the likeness of God.

C. THE ENTRY OF SIN AND THE RESULTANT FALL3:1-4:26

3:1 Has God indeed said? Satan's first attack is against the word of God! (References to Satan: Revelation 20:2; John 8:44; Romans 16:20; 2 Corinthians 11:3; 1 Timothy 2:14; Revelation 12:9).

Satan's approach is to get Eve (and us) to doubt what God has said. In this respect this temptation is a type of all temptation, for the opposite of belief is disobedience.

John 3:36, "He who believes in the Son has everlasting life; and he who **does not believe** the Son shall not see life, but the wrath of God abides on him."

John 3:36 (ASV), "He that believeth on the Son hath eternal life; but he that **obeyeth not** the Son shall not see life, but the wrath of God abideth on him.

We doubt God every time we sin.

- a. In essence we are saying, "God you really didn't mean what you said."
- b. "You really won't punish me."

3:4 Satan quotes God here but adds the word "Not." Compare with Satan's testing Jesus in Matthew 4:6 (Psalm 91:11-12) where Satan subtracts from the word (compare Revelation 22:18; Deuteronomy 4:2; 12:32; Proverbs 30:6).

3:5 Satan presents all avenues of temptation. He does not want to fail!

Compare with 1 John 2:16, "For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world."

Eve: Good for food - lust of the flesh.

Pleasant to the eyes - lust of the eye.

Desired to make one wise - pride of life.

Jesus: Bread - lust of the flesh.

All He could see - lust of the eye.

Jump - pride of life (God would not allow any harm to come to His Son - Matthew 4).

She also gave to her husband with her. Adam failed to restrict her and is therefore responsible to God for this failure. He was not deceived but allowed the sin (1 Timothy 2:14).

- a. Why does God allow this trial?
- b. God created man with free will.
- c. God's desire is for man to choose to obey Him.

- d. Obedience must be freely given and maintained.
- e. To choose correctly with no possibility of doing otherwise has no value.

3:7 Eyes opened - knew. They eat and expect marvelous results, they wait and there grows within them the sense of shame.

3:9 "Where are you?" - Accommodative language is sometimes used by God for man's benefit. This is much like when a parent asks their child a question that they already know the answer to for the child's benefit. It gives the child the opportunity to take responsibility for their actions. Many passages clearly teach that God is omniscient (all-knowing). The Bible declares that God "knows the secrets of the heart" (Psalm 44:21), that His eyes "are in every place" (Proverbs 15:3), that "His understanding is infinite" (Psalm 147:5), and that "God is greater than our heart, and knows all things" (1 John 3:20).

3:14 Eat dust. This is equal to "lick dust" (used in Micah 7:17; Isaiah 49:23; Psalm 72:9.) The meaning of this phrase is "to be humbled" or "suffer defeat."

3:15 First Messianic prophecy

John 8:44, "You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it."

Galatians 4:4-5, "But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons."

Hebrews 2:14, "Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil."

1 John 3:8, "He who sins is of the devil, for the devil has sinned from the beginning. For this purpose, the Son of God was manifested, that He might destroy the works of the devil."

Romans 16:20, "And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen."

CHRIST IN THE BOOK OF GENESIS

World Champion to Come	3:15
A Descendant of Abraham	28:14
From the Tribe of Judah	49:10

PROPHECIES FULFILLED IN CHRIST

Satan Bruised.....	Romans 16:20; 1 Corinthians 15:24-28; Colossians 1:12-23; Revelation 12:7-12
Christ Blesses the World.....	Galatians 3:28-29; Ephesians 2
Christ from the Tribe of Judah.....	Hebrews 7:12-14

REDEMPTION

Planned Before Creation	Ephesians 1:3-14; 2 Timothy 1:9
Planned at Creation.....	Genesis 1-4
Prepared for	Genesis 3:15; 12:1-3; Malachi 4
Effected	the Gospels
Shared.....	Acts
Explained	the Epistles
Realized	Revelation

- 3:16 A two-fold promise:
- a. "In pain you shall bring forth children" and
 - b. "Your husband shall rule over you."
- 3:17 More difficult work now. This is because he submitted to his wife, instead of ruling the situation. He shall experience insubordination on the part of the soil, where otherwise he would have experienced complete control (weeds grow without cultivation).
- 3:20 Eve. Means "Life."
- 3:21 Tunics (coats) of skins. Fig leaves were not enough. This is the beginnings of modesty.
- 1 Timothy 2:9-10, "In like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works."
- Matthew 5:28, "But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart."
- 3:22 Adam already knew about "good." This was to know and understand about evil and its dangers. In this way man became like God.
- 3:23 Sent him out = cast forth.
- 3:24 No return to this garden on earth. We do not know how long the garden remained or even where it was.
- The tree of life shall return but not on earth (compare Revelation 22:14).

SATAN'S VICTORY AND DEFEAT		
	<u>HIS VICTORY</u>	<u>HIS DEFEAT</u>
PERSON TEMPTED	ADAM	CHRIST
PLACE	EDEN	WILDERNESS

STATE	WITHOUT SIN	WITHOUT SIN
TEMPTER	SATAN	SATAN
APPEAL	DISOBEDIENCE	DISOBEDIENCE
ACTION	DISOBEDIENCE	OBEDIENCE
RESULT	DEATH	LIFE

<u>SIN THE CONQUEROR</u>	<u>SIN CONQUERED</u>
GENESIS 3:1-8	MATTHEW 4:1-11

4:2 Notice that man did not have to wander around for thousands of years in a crude state before he learned how to till the ground. The theory of evolution is a lie!

4:4-5 A standard had been set!

Hebrews 11:4, "By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks."

Romans 10:17, "So then faith comes by hearing, and hearing by the word of God."

Nothing in the text indicates that this is the first sacrifice ever made.

- a. [For additional information concerning the forgiveness of sins please see the appendices - OLD TESTAMENT FORGIVENESS OF SINS.]

4:7 Man can win over temptation! You "should" rule over it!

1 Corinthians 10:13, "No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to

be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it."

James 1:14-15, "But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death."

4:9 "Where is Abel your brother?" - Accommodative language is sometimes used by God for man's benefit. See Genesis 3:9. God knows all things!

4:10 The life of God's servants is precious (valuable) in His sight (Psalm 116:15). God shall avenge the shedding of blood (Job 16:18; Psalm 9:12; Ezekiel 3:18; 24:7-8; 33:6). Man may place small value upon life but God does not!

a. We should also notice that Cain was guilty of the sin **he committed**.

b. He was not held accountable for the sins of his parents.

Ezekiel 18:20, "The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself."

Ezekiel 18:30, "Therefore I will judge you, O house of Israel, every one according to his ways," says the Lord GOD. "Repent, and turn from all your transgressions, so that iniquity will not be your ruin."

1 John 3:4, "Whoever commits sin also commits lawlessness, and sin is lawlessness."

c. [For additional information concerning this subject please see the appendices - ORIGINAL - INHERITED SIN IS NEVER TAUGHT IN THE BIBLE.]

4:11-12 God's curses upon man so far:

a. The ground (Genesis 3:17),

b. The serpent (Genesis 3:14) and

c. Now a man - Cain (Genesis 4:11).

4:13-14 Cain is not sorry for his sin, it is the punishment he cannot bear.

2 Corinthians 7:9-10, "Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing. For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death."

Cain heard his punishment and knew he could not escape it. Murderers fear they in turn will be slain by others. "The way of the transgressor is hard" (Proverbs 13:2, 15).

THINGS WE CAN LEARN FROM CAIN AND ABEL

1. God wants our best.
 2. God warns and offers a way of escape.
 3. Our deeds are an outward physical statement of our inward thoughts.
 4. Sin finds us out.
 5. Punishment is not equal to repentance.
 6. Our worth is not determined by the world.
-

4:17 Cain knew his wife, and she conceived and bore Enoch. Genesis 5:4 indicates that Adam and Eve had "other sons and daughters" which are not listed in the text.

- a. Cain likely married either a sister or niece. [For additional information concerning this please see the appendices - WHO DID CAIN MARRY?]
- b. God's law concerning incest was not instituted until the Law of Moses came into effect (Leviticus 18).

- c. At least 2,500 years after Creation.
- d. Incestuous sexual relations significantly increase the likelihood of birth defects, as well as psychological problems.
- e. In the early Patriarchal Age, there was no laws against the marriage of near relatives because during this time man was in a relatively pure physical state.
 - (1) No harmful genetic traits had emerged at this point that could have been expressed in the children of closely related parents.
 - (2) [For additional information concerning this issue please see the appendices - INCONSISTENCIES ABOUT INCEST?]

"City" need not be one as we know it. It could be just a very few houses and possibly some fence around for protection. It literally means, "a place guarded by waking or a watch" to represent an encampment.

4:23 A boastful poem (1st poetry in the Bible).

4:24 Avenged by Lamech himself (compare Proverbs 20:22; Romans 12:17-21).

4:25 Seth = "To set in place of," or "to substitute." A substitute for Abel.

4:26 Enos = "The frail one" as opposed to God, also = "the mortal."

Men - as in groups = public worship. Private worship had already been followed.

D. THE ANTEDILUVIAN RACES AND PATRIARCHS (ADAM TO NOAH) 5:1-32.

5:3 Adam - 930

5:6 Seth - 912

5:9 Enosh - 905

5:12 Cainan - 910

5:15 Mahalaleel - 895

- 5:18 Jared - 962
- 5:21 Enoch- 365 (7th) Rewarded with a shorter life and brought into eternity sooner!
- 5:25 Methuselah - 969
- 5:28 Lamech - 777 (Not the same Lamech descended from Cain.)
- 5:32 Noah - 950 (10th) compare Genesis 9:29

E. THE SINFULNESS OF THE WORLD PURGED BY THE FLOOD6:1-9:29.

6:1-3 Sons of God - generally the line of Seth. The descendants of Seth were noted for their devotion (Genesis 4:25), consecration (Genesis 4:26), fellowship (Genesis 5:22), testimony (Hebrews 11:5), service (Genesis 5:29), and righteousness (Genesis 6:8) in the sight of God. The phrase, "sons of God," is used in a spiritual sense referring to those who possessed characteristics of faithful service to God.

Daughters of men - generally the line of Cain. The descendants of Cain were noted for the ungodly behavior of Lamech (Genesis 4:19, 23-24) and were generally seen as earthly, selfish, sensual, and an authority unto themselves. Nothing positive is said of them in a spiritual sense. The phrase, "daughters of men" is used to describe those of an ungodly, worldly character. The sons of God are beginning to look only on the external in order to choose wives.

Strive. By means of God's word! He will no longer plead with men. Judgment will take place.

An end must come:

- a. Flood,
- b. Judgment and
- c. The amount of time until the Flood is set at 120 years. The time of 120 years refers to a period of probation between God giving Noah his instructions, and the Flood finally coming upon the Earth.

6:4 Giants = *NEPHILIM* = "attackers, robbers, bandits, tyrants." Literally the word means, "to fall upon"

Not angels marrying human women.

Matthew 22:29-30, "Jesus answered and said to them, 'You are mistaken, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven.'"

Hebrews 1:13-14, "But to which of the angels has He ever said: 'Sit at My right hand, til I make your enemies your footstool'? Are they not all ministering spirits sent forth to minister for those who will inherit salvation?"

[For additional information concerning this issue please see the appendices - THE MEANING OF "SONS OF GOD" IN GENESIS 6:1-4?]

6:6 Was sorry. Some versions say He "repented," but God does not repent from sin! He has no sin. God simply changed His action as a result of man's condition.

6:13 Before Me = according to My judgment. As coming before Him as a judge in a court.

6:14 Ark = He did not say make a ship. The Hebrew word literally means a "chest or box." The ark did not need to consider the Hydrodynamics of its design. It simply needed to float on the surface of the water.

"gopherwood" excluded all other types of wood (pine, cypress, fir).

- a. God's "Law of Exclusion" must be respected.
- b. When God's word is specific we are not allowed to substitute.
- c. God commanded that the Lord's Supper is to be observed with unleavened bread and the fruit of the vine (Matthew 26:26-29).
- d. We are not allowed to substitute milk and steak to observe the Lord's Supper.

- e. To please God, we must have authorization from His word to do whatever we do.

Colossians 3:17, "And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him."

6:15 Was the ark big enough to hold the animals?

300x50x30 cubits, (if cubit 1.5') =	Length	450'
	Width	75'
	Height	45'

1,518,750 cu. ft. = 13,960 tons of displacement

3 Decks in all.

1 train boxcar (40' x 9' x 8') = 2,880 cu. ft.

527 boxcars in this size would be need to equal the storage capacity of the ark.

	approximate number of Boxcars
Species larger than sheep would require -	200
Species size of or smaller than sheep would require -	150
Species smaller than rats would require -	<u>50</u>
	400

This leaves 127 boxcars for Noah's family and all the food. [For additional information concerning this issue please see the appendices - WAS THE ARK LARGE ENOUGH FOR ALL OF THE ANIMALS?]

Were there miracles involved in the account of the ark? Yes!

- God brought the animals to the ark.
- Animals live peaceably together.
- God shuts the door of the ark.
- God brings the Flood.

7:1 Come into the ark. Notice it says "come" not "go." God is inviting Noah to come into the ark with Him. God is going to be with Noah in the ark. In this way God encourages Noah in a sense saying, "We are going to make the trip together!"

7:2-3 Seven each. This literally means "by sevens" and can be interpreted as 3 pair + 1 for a total of 7 or 7 pairs. A total of 7 is probably the correct meaning.

Two each (by two) = 1 pair.

7:4 First rain (compare Genesis 2:5; 9:13).

God speaks from absolute authority:

- a. As creator, and
- b. As being in perfect control of nature, etc. God names the exact time of the beginning and the exact time of the end of the rains.

7:5 Noah obeyed!

According to all = "all" means according to God's exact pattern. Noah made no changes.

Hebrews 11:7, "By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith."

Romans 10:17, "So then faith comes by hearing, and hearing by the word of God."

7:7-9 The animals are put in the ark by God (compare verses 13-16).

Went in = came in - God brought them to Noah.

7:10-11 Two sources of water:

- a. Fountains of the great deep
- b. Windows of heaven (rains).

There may have been a water vapor canopy that covered the entire earth.

Broken up. Great upheavals - this would explain why there are sea fossils on the tops of the Alps and other mountains.

7:17 The Flood was forty days coming upon the earth. The Hebrew language shows this is the duration of its coming not its duration upon the earth!

7:18-20 Power and extent of the Flood. Power of surging upheavals, torrential rains and tidal waves, but God kept the ark from being destroyed!

All the high hills [mountains]...were covered.

NOTE: All! Not just some of the mountains. Mount Ararat = 16,900', Himalayas = 29,000'+.

7:21-23 The extent of the destruction of the Flood.

All flesh = All in whose nostrils was the breath of life. This does not include fish.

THE EXTENT OF THE DESTRUCTION OF THE FLOOD

All flesh = All in whose nostrils was the breath of life.
≠ Fish.

Fowl..... Birds
Cattle..... Domestic Animals
Beasts..... Wild Animals
Creeping Things..... Reptiles, etc.
Men..... Humans

7:24 Prevailed = Were mighty, conquered.

NOTE: Flood was too high and too long NOT to be universal (Genesis 7:19-20)! Why would Noah need an ark if it was a local Flood? He could have been far away in 100 years. So, could have anyone else. Luke says all men were destroyed (Luke 17:27).

8:1 Then God remembered Noah. The word "remembered" does not mean God remembered something He forgot. God cannot forget anything. He is all-knowing (omniscient). The word "remembered" means, "remembering with kindness, granting requests, protecting and delivering."

1 Samuel 1:11, "Then she made a vow and said, 'O LORD of hosts, if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a male child, then I will give him to the LORD all the days of his life, and no razor shall come upon his head.'"

Genesis 9:15-16, "And I will remember My covenant which is between Me and you and every living creature of all flesh; the waters shall never again become a Flood to destroy all flesh. The rainbow shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that is on the earth."

Exodus 2:24, "So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob."

8:2-5 The Flood receded.

God's care is seen again. If the ark had landed on a precarious place it would have tipped and killed much of the livestock. The shift of weight in unloading would also have been dangerous.

8:6 At the end of forty days.

8:7-12 Testing of the earth by birds:

- a. Noah sent out a raven and "also" a dove.
 - (1) Raven - would land anywhere - floating dead animals
 - (2) Dove - would only land on a dry surface - Dove returned.
- b. Seven more days Dove sent out - returned with olive leaf.
- c. Seven more days Dove sent out - did not return - dry land.

8:13-14 Duration of the Flood - 1 year and 10 days (Genesis 7:11; 8:14). Yes, it rained for 40 days and 40 nights (Genesis 7:12), but the Flood lasted for 1 year and 10 days because the water continued to cover the earth even though the rain stopped. It took 1 year and 10 days for the waters to recede.

verse 13 - waters gone (local outlook).

verse 14 - earth itself dry (global outlook).

8:15-19 God commands Noah to leave the ark.

8:20-22 An offering of thanksgiving.

God's promise to Noah:

- a. He will not curse the ground again although (for - because - on account of) the imagination of man's heart is evil from his youth.
- b. He will not destroy every living thing... as I have done (with water, compare 2 Peter 3).
- c. While the earth remains:
 - (1) Seed time and harvest,
 - (2) Cold and heat,
 - (3) Winter and summer,
 - (4) Day and night,

Shall not cease!

9:1 Be fruitful, and multiply and fill the earth. The same blessing as to Adam and Eve (Genesis 1:28). God's blessings again included the power to multiply! All descendants come through Noah, by him and his sons.

9:2 Animals to fear man - this refers to wild beasts and birds, not domesticated animals.

9:3-4 Prohibition against eating blood. This is a universal law repeated later in the law of Moses (Deuteronomy 12:23-25) and the law of Christ (Acts 15:20).

9:5-6 Prohibition against the taking of human life.

Vengeance belongs only to the Lord. Even today, under the law of Christ, vengeance still belongs only to God.

Romans 12:19-21, "Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, 'Vengeance is mine, I will repay,'" says the Lord. Therefore 'If your enemy is hungry, feed him; if he is thirsty, give him a drink; for in so doing you will heap coals of fire on his head.' Do not be overcome by evil, but overcome evil with good."

- 9:8-17 The covenant of the rainbow:
- a. Not to destroy every living creature by a Flood again. This does not eliminate the fire and destruction as described by Peter (2 Peter 3).
 - b. The rainbow is the sign! It is still with us!
 - c. Remember with kindness, granting requests, protecting and delivering (compare Genesis 8:1).

9:18-29 The future of the races of mankind foretold.

Noah becomes drunk, and he was uncovered.

Ham saw the nakedness - "with delight" and told [with delight] in the Hebrew language. The idea is "with lightness and not with respect and solemnity." Anything but a reverent attitude! The brothers covered him.

Cursed be Canaan - the father and son are so much alike that the narrative shows the result of the curse of Ham (Hivites - Joshua 9: 21-22,27; Judges 1:28, 31,33; 1 Kings 9:20-21).

**F. THE POSTERITY OF NOAH AND THE EARLY RACES
OF THE NEAR EAST 10:1-11:32.**

In chapter 10 we find the history of the sons of Noah (Shem, Ham and Japheth).

10:2-5 The sons of Japheth.

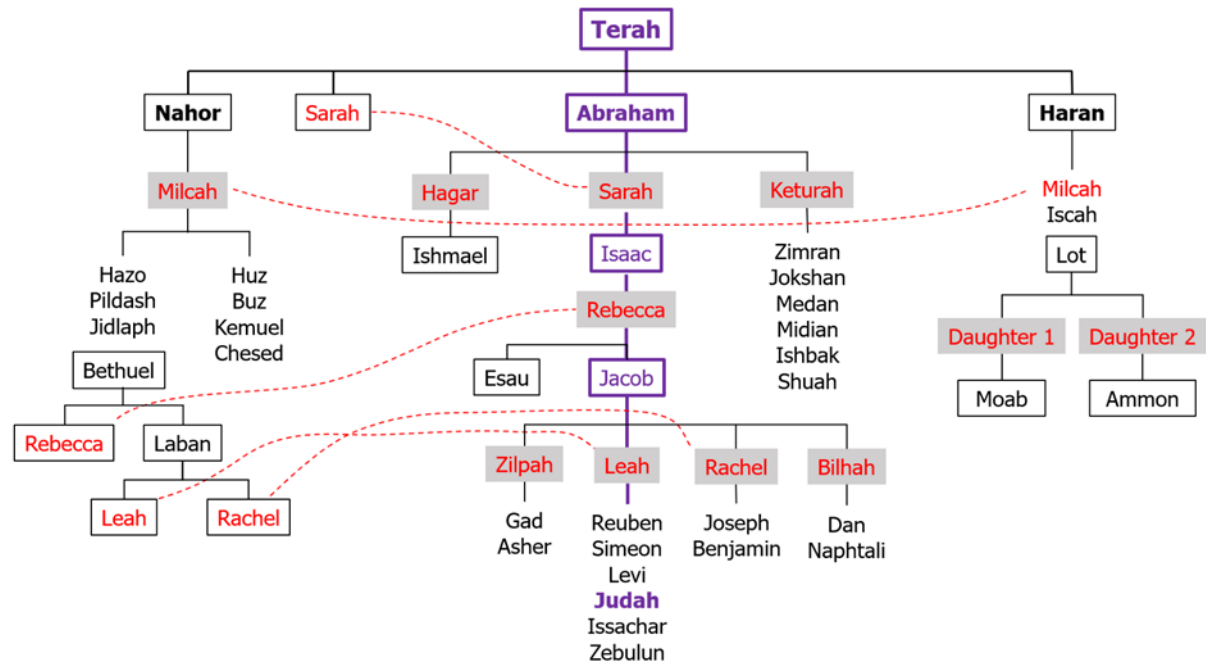
10:6-20 The sons of Ham.

10:21-31 The sons of Shem.

A normal way of writing in the days of Moses was to give the less important facts first, then move on with the main idea or narrative.

10:32 A summary verse for this section (chapter).

- 11:1-9 The confusion of tongues. The estimated time after the Flood is about 100 years. At eight children per family (as recorded in Ch 10) there would be approximately 30,000 people at this time.
- 11:2 They found a plain. A "broad plain." Not a narrow gorge but a great area bordered by mountains.
- 11:3 Make bricks and burn them. Baked brick is stronger than sun dried brick. Permanence is in their minds.
- 11:4 Lest we be scattered abroad - Violation of Genesis 9:1, "Be fruitful and multiply, and fill the earth."
- NOTE:** Matthew 28:18-20 great commission was given, then persecution in Acts 8:4-5. Only then did they go into all the earth. How about the church today?
- 11:5 And the Lord came down. This is the use of an anthropomorphism. This simply means using human, physical characteristics to describe God. However, God is a spirit (John 4:24), but sometimes the Bible describes Him with physical characteristics to help us in our understanding.
- 11:6 One language...nothing will be restrained...they have imagined.
- With one language this is only the beginning of the evil they can do.
- 11:7 Solution: give them different languages!
- 11:8-9 Separation by languages results in separation into different lands.
- "Babel" = "to confuse."
- 11:10-26 The history of Shem. As before, Moses disposes of the history of those less important to his narrative first.

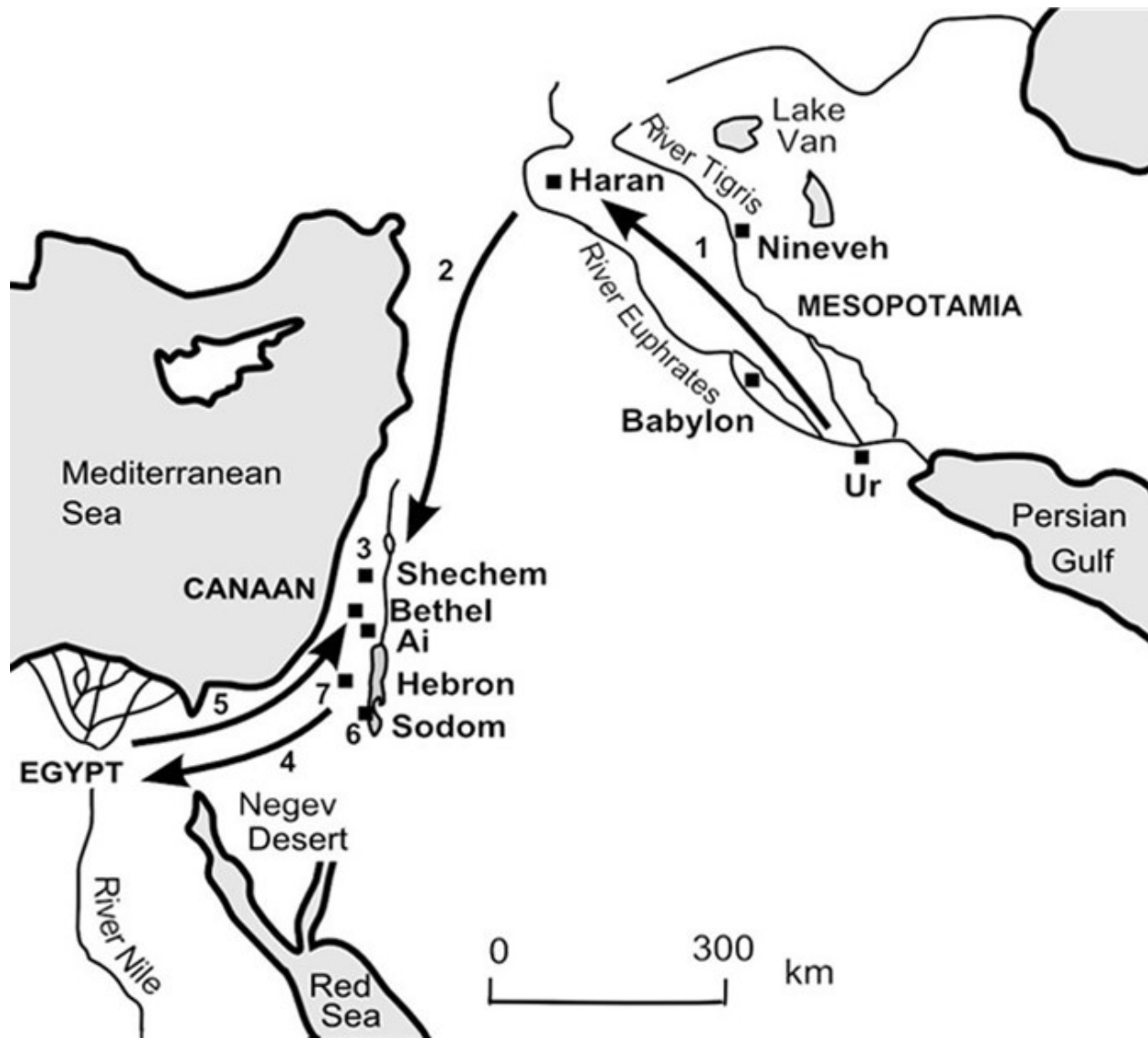


11:27-32 The history of Terah (Abraham's father). The narrative is narrowed to Abram and Lot.

Terah leaves Ur and moves to Haran, but Abram will complete the move on into Canaan.

NOTE: Abram (Abraham) was in Mesopotamia when he received his call from God to go to Canaan. This is before he went to Haran.

Acts 7:1-4, "Then the high priest said, 'Are these things so?' And he said, 'Brethren and fathers, listen: The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran, and said to him, 'Get out of your country and from your relatives, and come to a land that I will show you.' Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He moved him to this land in which you now dwell."



II. THE LIFE OF ABRAHAM Ch 12-25:18

A. ABRAM'S CALL AND HIS ACCEPTANCE OF THE COVENANT BY FAITH Ch 12-14

1. THE CALL OF ABRAM AND THE EXODUS FROM HARAN 12:1-9

12:1 Abram knew the direction they had been going (to Canaan - Genesis 11:31), but did not know in which place he would finally be.

12:2-3 A seven-fold blessing for obedience:

- a. I will make you a great nation,
- b. I will bless you,
- c. And make your name great,
- d. And you shall be a blessing,
 - (1) Are you a blessing to those around you?
 - (2) Compare (1 Peter 3:9; 1 Corinthians 4:12; Proverbs 17:13)
- e. I will bless those who bless you,
- f. And curse those who curse you, and
- g. In you all the families of the earth shall be blessed.

There were three (3) major divisions of God's promise to Abraham.

- a. A great nation would arise from his descendants,
- b. The land of Canaan would be possessed by his descendants and
- c. All nations would be blessed through his seed.

The three divisions of God's promise to Abraham have all been fulfilled. [For additional information concerning this please see the appendices - GOD'S PROMISE TO ABRAHAM (PREMILLENNIALISM).]

12:4 So = this shows obedient faith - God commanded so Abram obeyed. Faith and obedience!

Abram is seventy-five years old - middle age. A decisive step like this would have come easier at a younger age. His faith is evident.

12:5-7 Abram goes to Shechem where God now expands His promise by telling Abram this is the land set aside for his seed.

12:8-9 And he moved from there - Literally this means, "he pulled up stakes."

2. THE TRIP TO EGYPT DURING A FAMINE 12:10-20

12:13 You are my sister. His half-sister really (compare Genesis 20:12). This is the literal truth, but not all of the truth. She was the daughter of his father, but not the daughter of his mother. Abram knew that if all the truth was told, Pharaoh would come to a different conclusion about him and Sarai. The telling of truth with the intent to deceive makes it a lie.

- a. Any time we withhold some truth so that their mind comes to a different conclusion than the real facts (truth) that makes it a lie.
- b. Abram is asking his wife to deceive Pharaoh.
- c. God did not tell Abram to do this!
- d. Abram should have trusted God to protect him and Sarai!

12:14-16 Abram's understanding of the situation is accurate.

12:17 The Lord plagued Pharaoh. Why Pharaoh and not Abram? It appears to many people that Pharaoh is more righteous in this situation. However, God's wisdom and providence makes the proper decision and we are not told why it is handled in this way.

12:18-19 Abram takes the rebuke in silence which shows he recognizes he is at fault. He knows he has done wrong.

12:20 But Pharaoh has been duly impressed. He will not venture to do Abram harm. By guarding Abram's departure with his own men, Pharaoh shows that he is aware of the serious danger he could be in. Pharaoh had been reproved also for his sin (compare Psalm 105:9-15).

- a. Don't be amazed that Abram repeats this sin (Genesis 20:2) after this strong rebuke.
- b. How often has each of us repeated a sin (any disobedience) after we have been punished?

3. SEPARATION FROM LOTCh 13

13:1-4 Abram returns to Bethel.

To the south = to the south country. It is south of Palestine, not to be understood as going southward from Egypt.

- 13:5-6 Lot was also wealthy, but not nearly as wealthy as Abram.
- 13:7 The Canaanites and the Perizzites then dwelt in the land. This shows that Abram and Lot moved about but would be restricted by those already living there. They would naturally avoid already populated areas because of their need for food and water for their flocks and herds.
- 13:8-9 Abram is wise and offers a solution to the crowded situation. Both lands are very good, neither is undesirable.
- 13:10-11 It appears Lot is selfish and unrighteous but compare 2 Peter 2:6-9 where he is called just and righteous.
- 2 Peter 2:6-9, "And turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly; and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked (for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds)— then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment."
- 13:12 Abram dwells in Canaan to the west and Lot goes to the valley and cities to the east.
- They pass a great test here, no war between them!
- 13:13 Wicked men always mean trouble. This will be no exception. If not with Lot it will be with his family or his grandchildren.
- 13:14-15 The promise is renewed and Abram actually begins to see it now. This promise, as all of God's promises, is conditional upon faith and obedience!
- Forever. Literally this means, "for a long time, age-lasting, for all time or forever." The context must determine the meaning!
- 13:16 "A great nation" promise is renewed.
- 13:17-18 God tells Abram to "go and see."

Moved his tent. Literally this means, "he tented, he kept moving his tent along."

He will settle in Hebron for some time.

4. THE DEFEAT OF THE KINGS BY ABRAMCh 14

14:1-12 Four kings battle five others in a rebellion. Sodom and Gomorrah are defeated. Lot, his family and all of their possessions are taken as spoils.

14:13-16 Abram is told. He pursues, overtakes and defeats the kings, recovering Lot and all that is his as well as all the others with their goods.

Abram the Hebrew. Hebrew = traversing, passing or crossing over. Essentially it is "the man from across the river" (the Euphrates).

14:17-20 Melchizedek, king of Salem.

Bread and wine. Necessities for battle weary travelers.

Priest of God the most high. He blesses Abram - the greater blesses the lesser (Hebrews 7:7).

Tithes = "tenth part." The Mosaic tithe instituted in the law of Moses was not in existence yet.

- a. [For additional information concerning Melchizedek please see the appendices - WHO IS MELCHIZEDEK?]

14:21-24 Abram refuses spoils but gives the option to his allies. He lays claim to only what was necessary for the sustenance of his men. This shows that he did not do this for personal profit.

B. RENEWAL AND CONFIRMATION OF THE COVENANT 15:1-17:27

1. GOD'S COVENANT WITH ABRAMCh 15

15:1 A vision. We are not told just how these came or just how the recipient knew it was not just a dream.

Do not be afraid. Of what? There are two possibilities in this context:

- a. Of reprisal from the kings from the north (Ch 14), or

- b. Of remaining childless (Ch 15).

If we look to the immediate context it indicates that it is probably do not be afraid of remaining childless.

15:2-3 Lord God. Literally this is "Adonai Jehovah" for the first time in Scripture.

Adonai is the plural of Adon, which means "Lords" or "Masters." When used of men it is always singular.

- a. It was used by slaves or wives (used in the singular) in a personal relationship. One in which they were owned.
- b. God is our owner and husband. He is our provider and sustainer.
- c. He therefore claims the unrestricted obedience of all humans!

What will you give me? This would be better translated as, "What could you give me?" In other words, he is asking, "What can you give me to confirm this promise?"

15:4-5 Abram's heir shall be his own physical son and his descendants shall be numberless as the stars.

15:6 Believed. First time in the Scriptures it says Abram "believed." The description is used of the Father of the faithful.

And He accounted it to him for righteousness. When was this Scripture fulfilled? We find the answer in James 2.

James 2:21-23, "Was not Abraham our father justified by works when he offered Isaac his son on the altar? Do you see that faith was working together with his works, and by works faith was made perfect? And the Scripture was fulfilled which says, 'Abraham believed God, and it was accounted to him for righteousness.' And he was called the friend of God."

- a. As always, it is faith and obedience working together that is acceptable, nothing less!

- b. When Abraham offered Isaac on the altar (Genesis 22:9-12) he showed his faith in God.
 - (1) His faith was demonstrated by his actions.
 - (2) Faith alone has never been enough for righteousness.
 - (3) The demons have faith but they are not righteous.

James 2:19, "You believe that there is one God. You do well. Even the demons believe—and tremble!"

- c. Righteousness requires faith and obedience working together.
- d. Abraham demonstrated an active obedient faith.

Hebrews 11:17-19, "By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, 'In Isaac your seed shall be called,' concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense."

- e. There is really no reason for the confusion in the religious world today concerning the issue of faith and works.
 - (1) One extreme says faith only and the other extreme says works only.
 - (2) The Bible is clear that neither extreme is correct.
 - (3) God's word teaches that we are counted as righteous when faith and works of obedience combine.

Galatians 5:6, "For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love."

James 2:18, "But someone will say, 'You have faith, and I have works.' Show me your faith

without your works, and I will show you my faith by my works.

James 2:22, "Do you see that faith was working together with his works, and by works faith was made perfect?"

- (4) Some say we are saved by "faith only." Why do people think today that God will accept a dead, non-working faith?

James 2:17, "Thus also faith by itself, if it does not have works, is dead."

James 2:20, "But do you want to know, O foolish man, that faith without works is dead?"

James 2:26, "For as the body without the spirit is dead, so faith without works is dead also."

- (5) Today, we follow the example of Abraham by having an active, obedient, working faith.

James 2:24, "You see then that a man is justified by works, and **not by faith only.**"

e. It is important to understand that biblical faith (a faith that pleases God) is always an obedient faith.

- (1) Abraham believed, but it wasn't a simple belief (mental assent or verbal agreement) that caused God to deem him righteous.
- (2) It was his faith in God that was expressed in obedience. Had he not obeyed God, his faith would have been a dead, ineffective faith (James 2:26).
- (3) The point made by James is that justification (being deemed righteous by God) does not come by having faith alone, but through an obedient faith (faith and obedience together).

- f. The fact that Genesis 15:6 was fulfilled when Abraham offered Isaac on the altar (Genesis 22:9-12) does not mean that Abraham was not faithful before.
- (1) Abraham had worshiped God for years (Genesis 12:7; 13:3-4). Long before the events of Genesis fifteen, Abraham was a saved, obedient, faithful, righteous worshiper of the Lord.
 - (2) The offering of Isaac was another demonstration of obedience that proved his righteousness before God.
 - (3) Abraham demonstrated obedience from his first interaction with God in Genesis 12. Abraham left to go to a new land just as God had commanded.
 - (4) To say that one is righteous by faith alone or that one can be saved by faith alone puts one on the same level as the demons, for they believe and tremble (James 2:19).
- g. [For additional information concerning this issue please see the appendices - ABRAHAM - FAITH AND WORKS.]

- 15:7-8 Jehovah has the ability! Abram asks for a sign of confirmation. Not in doubt, but for assurance.
- 15:9-10 This is the method for establishing a covenant between men at this time.
- 15:11-12 Deep sleep - within the vision! Not also or instead of the vision.
Horror and great darkness. Not for him personally, but for his descendants as explained in the next verse.
- 15:13 Strangers...serve them. They shall be a slave people.
Four hundred years. The 400 years was from the weaning of Isaac to the time of the Exodus.
- a. We must examine all of the biblical information carefully to get a clear understanding of what time period is actually being discussed.

- b. As we study the Scriptures we learn that different numbers of years are sometimes given in the text because different things are under discussion.
- c. Once we are able to determine what is being discussed we realize that no contradiction exists.
 - (1) The 400 years was from the weaning of Isaac to the time of the Exodus (Genesis 21:8; Acts 7:6).
 - (2) The 430 years went from Abraham's call to the time of the Exodus (Exodus 12:40-41; Galatians 3:17).
 - (3) The first 215 years was their sojourn in Palestine and the last 215 years in Egypt.
- d. [For additional information concerning this issue please see the appendices - YEARS IN BONDAGE.]

15:14 Judge. Also includes the idea of "punishment."

Great possessions. Wealth shall go with them when they leave.

15:15 Peace = spiritual. Peace with God was lost in the garden but will be restored by Abram's seed (Christ)!

Old age = physical. Seen as a blessing from God.

15:16 Fourth generation. Easily four hundred years - Abraham lived to be one hundred and seventy-five (Genesis 25:7).

The iniquity of the Amorites is not yet complete. When a nation reaches a certain point in wickedness God will remove it. God did not give the land of Canaan to Abraham during his lifetime because the iniquity of the Amorites was not yet complete.

Amorites. The largest Canaanite family, therefore it stands for the whole family of Canaanites. When their sins are full God will have a nation ready to move into the land!

15:17 Smoking oven and a burning torch. Representing Jehovah. Jehovah is represented by fire many times:

- a. Burning bush (Exodus 3:2-6),

- b. Consuming fire on Mount Sinai (Exodus 19:18),
- c. Pillar of fire (Exodus 13:21) and
- d. Divided tongues as of fire (Acts 2:3).

15:18 Covenant. God's covenant here is not an agreement emanating from men.

I have given. Perfect tense. It is as sure as if it had already happened!

From the River of Egypt to the great river, the river Euphrates. The extent of the kingdom.

This promise is completed! (compare Nehemiah 9:8; Joshua 20:7-8; 21:43-45; 1 Kings 4:21).

15:19-21 The ten nations that occupied the land of Canaan.

2. THE BIRTH OF ISHMAELCh 16

The faith of Abram and Sarai was defective but not in regard to God's promise, only with regard to the method. It is sin to try to do God's work with human devices when God has already specified the means. God had already determined that the child would come from Sarai. We must do things as God commanded. We cannot add or take away from God's plan.

16:1 Hagar = Her name actually means "to flee."

16:2 The Lord has restrained me from bearing. Her assessment is accurate. The time has not come yet for the fulfillment.

Go into my maid. This was acceptable practice at that time, but this was not God's plan.

16:3 Gave her...to be his wife. Not a concubine but as a wife (though a second-class wife).

16:4 The evils of polygamy begin to be seen.

16:5 Sin multiplies - Sarai blames Abram for these conditions and even calls for God to judge between them.

16:6 Abram does not retaliate, but sin still multiplies and Hagar flees.

16:7-14 Hagar and the Angel of Jehovah. She was going back home.

- a. [For additional information concerning this issue please see the appendices - ANGEL OF JEHOVAH.]

16:7 On the way to Shur. She is on her way back home to Egypt.

16:8-9 The Angel of Jehovah calls her "Sarai's maid" and she acknowledges the fact— "my mistress Sarai."

Therefore return. This is a God-fearing home, how about the one she would be returning to?

16:10-12 Three promises to Hagar:

- a. Multiply your seed,
- b. A son named Ishmael and
- c. A wild man when he grows up.

Two vast nations will come from Abram - the Jews and the Ishmaelites.

Ishmael = "God hears me."

He shall dwell in the presence. He will not be at peace with his own brethren, nor will his descendants. The phrase "in the presence" literally means, "upon the face of," or "against the face of."

16:13 You-are-the-God-who-sees. "You are the God of seeing."

The Angel of Jehovah is actually Jehovah! (verses 7, 9, 10, 11 = verse 13).

[For additional information concerning this issue please see the appendices - ANGEL OF JEHOVAH.]

16:15-16 Hagar obeys and Jehovah begins fulfilling His promises to her.

Abraham is 86 years old when Hagar gives birth to his first son (Ishmael). He is not the son of the promise!

3. THE COVENANT SEALED BY NEW NAMES AND

CIRCUMCISIONCh 17

17:1 The Lord...Almighty God - Literally this is: "Jehovah...El Shaddai."

Jehovah = The eternal, ever being one.

El(ohim) = Might, power, omnipotence.

Shaddai = All sufficient and all bountiful to supply all blessings, fruitfulness and necessities.

Ephesians 3:20-21, "Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen."

Walk before me - true religion. Ongoing obedience to God.

Be blameless - the practice of true religion.

17:2 I will make - The covenant is already made (Genesis 15:18); this means, "to make operative the covenant that is in force." The time has come for the promised son to come.

17:5 Abram...Abraham. From "high father" to "father of a multitude."

17:8 Everlasting. "Age or age lasting." It will last as long as the age is intended to last!

17:9-14 The covenant sign - circumcision.

17:9-11 Your descendants after you. Circumcision did not bring them into this covenant relationship but was the sign of it. They were born into the covenant relationship and by circumcision they were made aware of their obligations under it. The covenant relationship did not save them. Each individual was still required to have faith and obedience.

17:12-13 All in Abraham's house must have this sign.

17:14 To not be circumcised was to break the covenant!

Shall be cut off. We are not told how.

- 17:15-16 Sarai...Sarah. Both mean "Princess," but God still changes her name as if to emphasize the dignity of being Abraham's wife. Sarai means, "princess in her family," while Sarah means, "princess in general, over the nations."
- 17:17 Laughed. Not in doubt. God does not treat it as such!
- Abraham "fell upon his face" which is an act of worship! This is laughter of joy and surprise. Happiness with wonder (not doubt) would say, "to him that is an hundred ...that is ninety years old, bear?"
- 17:18 Ishmael might live before you! Abraham now knows that this promise bypasses Ishmael so he prays that Ishmael might live in Jehovah's pleasure.
- 17:19 God is still pleased with Abraham and confirms the covenant again.
- 17:20 God is well pleased with Abraham and grants his petition for Ishmael.
- 17:21 Isaac is the covenant child not Ishmael. The promise would not come through Ishmael.
- 17:22 The conversation is complete. It is now time for action.
- 17:23-27 Faith leads to obedience. The acts of circumcision are carried out immediately!

C. DELIVERANCE OF LOT FROM SODOM..... Ch 18-19

1. THE MANIFESTATION OF JEHOVAH AT MAMRECh 18

18:1-8 Greeting of three strangers.

Then the Lord appeared. This is classified as a theophany - Deity "appears" in the form of a man (verse 1). (compare verses 19-20, 33). This is not the same as Deity taking on the form of human flesh as did Jesus (Isaiah 7:14; Matthew 1:23).

My Lord. This was simply politeness reflected in the culture of this time. Abraham is not recognizing Him as Deity at this point (verse 3).

Wash feet...rest yourselves...refresh your hearts. All very polite. The best is served and Abraham personally oversees the process. Strangers would be treated well.

18:9-15 The son is promised and Sarah's unbelief.

Notice the omniscience of Jehovah: Verse 10 in the tent door, which was behind him. Verse 13 wherefore did Sarah laugh?

Sarah denied it, she lied and is rebuked. Nothing more is said so this must have caused her faith to increase.

18:16-21 The fate of Sodom and Gomorrah is foretold.

In verse 20 the "outcry" is the sin being personified and crying out to the ears of God. It must be dealt with.

God tells Abraham what is going to happen. Why tell Abraham at all?

- a. Abraham is the friend of God and
- b. Abraham is to tell his children and household of this as an example.

18:22-33 Abraham pleads for the righteous:

18:22-26 50? 50 righteous not found!

18:27-28 45? 45 righteous not found!

18:29 40? 40 righteous not found!

18:30 30? 30 righteous not found!

18:31 20? 20 righteous not found!

18:32 10? 10 righteous not found!

God terminates the conversation!

2. SODOM - GUILTY! - DESTROYED! / BIRTH OF MOAB AND AMMONCh 19

19:1-3 The righteousness and hospitality of Lot in not leaving these men in the streets. He extends hospitality. He tries to spare them and protect them from the dangers of the city.

19:4-11 The vicious Sodomites.

Their wickedness was in the whole city (verse 4):

- a. Old,
- b. Young,
- c. All the people,
- d. From every quarter and
- e. They surrounded the house.

Lot offered his daughters as substitutes. This offer is completely and utterly sinful. It was obviously done without God's approval. We are not told why Lot would suggest such a thing to the men of Sodom. However, the two guests (angels sent by God) did not allow anything to happen to Lot's daughters. They actually struck these wicked men of Sodom with blindness and later safely ushered Lot's daughters (as well as Lot and his wife) out of this sinful city (Genesis 19:12-25).

19:12-14 Warn your family (those not under his roof). But he is considered mad by them.

Are we also considered "mad" or "not in our right minds" when we warn our relatives and those around us about the judgment awaiting the unconverted?

19:15-22 The escape.

Zoar = "tiny place."

I cannot do anything until you arrive there. God always cares for His own. Beware of over applying providence in your own life!

19:23-25 Fire and brimstone over the entire area!

SODOM AND GOMORRAH

There were actually five cities in the plain.

Genesis 14:8, "And the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboim, and the king of Bela (that is, Zoar) went out and joined together in battle in the Valley of Siddim."

1. Sodom Destroyed - Deuteronomy 29:23
 2. Gomorrah Destroyed - Deuteronomy 29:23
 3. Admah Destroyed - Deuteronomy 29:23
 4. Zeboim Destroyed - Deuteronomy 29:23
(used as an example - Hosea 11:8)
 5. Zoar Spared - 19:21-22
(used as an example - Hosea 11:8)
-

19:26 Disobedience of Lot's wife - she is made a pillar of salt as a result of disobedience for looking back. Jesus said: "Remember Lot's wife" (Luke 17:32). Do not hesitate! Hold fast to God's way of escape.

1 Corinthians 10:13, "No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it."

Hebrews 4:16, "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help **in time of need.**"

2 Peter 2:9, "Then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment."

Offered the way of escape, but not forced to take it.

19:27-28 Abraham sees the destruction.

19:29 Lot is spared for Abraham's sake:

- a. A righteous man's prayers.

James 5:16, "Confess your trespasses to one another, and pray for one another, that you may be

healed. The effective, fervent prayer of a righteous man avails much."

b. Also, Lot is counted as righteous.

2 Peter 2:6-7, "And turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly; and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked."

19:30-38 Incest. The daughters "seem" to have had a good motive - "that we may preserve the lineage of our father."

But sin is sin! Were the daughters accepting Sodom's ways? We need to be careful concerning the environment of our children.

D. ABRAHAM AND ABIMELECHCh 20

20:1-2 The lie of chapter 12 is repeated - "she is my sister."

20:3-7 God comes to Abimelech in a dream, restore Sarah. Abimelech warned not to commit adultery.

Note: Abimelech is not under a covenant relationship, but can still be guilty of the sin of adultery! Those who are not Christians are still under God's laws of marriage, divorce and remarriage and are held accountable.

20:8-13 Abraham reproved again!

This is where we learn of their half brother-sister relationship.

20:14-16 Abimelech gives gifts to Abraham and Sarah. Thus, she was reproved.

20:17-18 Abraham obeys God, prays for Abimelech and they are healed.

E. THE BIRTH AND MARRIAGE OF ISAAC, THE SON OF PROMISE Ch 21-24

1. THE BIRTH OF ISAAC AND EXPULSION OF ISHMAEL21:1-21

- 21:1-5 Isaac is born just as promised. Abraham was one hundred years old at this time.
- 21:6-8 Joy of Sarah. Abraham gives a feast on the day Isaac is weaned.
- 21:9-11 The fruit of polygamy raises its ugly head again!
- 21:12-21 God sanctions the expulsion of Ishmael. Isaac is the promised seed (verse 12).
- Ishmael is to be a great nation also (verse 13).
- No water - despair - God answers her grief. The promise for Ishmael is given to Hagar again. Water is given. Ishmael grows and marries an Egyptian.

2. ABRAHAM'S COVENANT WITH ABIMELECH..... 21:22-34

- 21:22 Abimelech = "king" (like Pharaoh).
- Phichol = "mouth of all." Not only a general but a spokesman for the people.
- 21:23-24 Abimelech wants peace and Abraham agrees.
- 21:25-30 After agreeing, Abraham points out the problem of the wells. Seven lambs are added to the covenant as a witness.
- 21:31 Called the well Beersheba ("well of the seven" - verse 31).
- Oath. Literally this is, "beseventh themselves."
- 21:33 Everlasting God - first time in scripture. "The powerful God of unknown and unlimited times."

3. THE SACRIFICE OF ISAAC..... 22:1-19

- God was asking for Abraham's **spiritual** surrender. This was the giving back to Jehovah the great gift, his son Isaac, which God had granted unto him.
- 22:1-2 God tested Abraham - God did not **tempt** Abraham to commit evil (James 1:13).

- a. God never actually wanted Abraham to sacrifice his son.
- b. If Abraham had killed Isaac, he would have disobeyed God, since the Angel of the Lord later told him, "Do not lay your hand on the lad, or do anything to him; for now, I know that you fear God, since you have not withheld your son, your only son, from Me." (Genesis 22:12).
- c. By instructing Abraham to sacrifice his promised son, God gave Abraham an opportunity to prove his loyalty to Him again.
- d. This also gave Abraham the chance to develop a more complete and mature faith.

Go - sacrifice.

22:3 Rose early! Determined to do God's will!

22:5 Worship. Abraham calls this worship! All that he did was not worship. All of life is not worship today.

And we will come back to you. What was Abraham thinking?

Hebrews 11:17-19, "By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, 'In Isaac your seed shall be called,' concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense."

Three days' travel - Isaac carries the wood (approximately 16-20 years old).

22:7-8 Isaac - Where is the lamb? Abraham - God will provide for Himself the lamb!

22:11-14 The Angel of the Lord (Himself, Jehovah verse 11 compare verse 12) God does provide. The Angel of the Lord is actually Jesus. [For additional information concerning this issue please see the appendices - ANGEL OF JEHOVAH.]

22:15-16 This was a proving for Abraham's and Isaac's sakes not for God to learn something (compare verse 1).

22:17-19 The Covenant is repeated to Abraham and given to Isaac.

Notice: The faith of Isaac in Jehovah and his father! The faith had been passed on to the son.

4. NAHOR'S DESCENDANTS 22:20-24

22:20-24 Abraham's brother's son, Bethuel, is Rebekah's father.

5. DEATH AND BURIAL OF SARAH.....Ch 23

23:1-2 Sarah dies in Hebron at one hundred and twenty-seven years of age.

23:3-4 Abraham is to buy a grave within one day as the custom was then.

Foreigner = "no property" - not a land owner.

Sojourner = has a permanent dwelling (a tent) but no real property (real estate).

Hebrews 11:13-16, "These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth. For those who say such things declare plainly that they seek a homeland. And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. But now they desire a better, that is, a heavenly country. Therefore, God is not ashamed to be called their God, for He has prepared a city for them."

23:5-16 The purchase - 400 shekels.

23:17-20 Description of the land and Sarah's burial.

6. ISAAC'S MARRIAGECh 24

24:1-6 Abraham's instructions to his head servant:

- a. Find a wife for Isaac from among my brethren (not from the Canaanites) and
- b. Do not take Isaac to that land.

- 24:7-9 The servant swears to obey.
- 24:10-14 The servant's prayer at Nahor
- 24:15-28 Jehovah answers his prayer, Rebekah is the one. The servant is a worshiper of Jehovah (verse 26).
- 24:29-31 Rebekah tells her brother (Laban) of these events and Laban invites him in.
- 24:32-48 Abraham's servant retells the story to Laban and Bethuel.
- 24:49 That I may turn to the right hand, or to the left:
- a. To find a wife elsewhere, or
 - b. How to proceed with Laban and Bethuel.
- 24:50 We cannot speak to you either bad or good. They see the providence of Jehovah and cannot add to or take away from what has been shown to them.
- 24:51-60 Abraham's servant leaves immediately as Rebekah is willing to go and not tarry like others want her to.
- 24:61-67 Isaac meets them as they return and is pleased with his bride.

F. THE POSTERITY OF ABRAHAM 25:1-18

1. ABRAHAM'S SECOND MARRIAGE AND DEATH..... 25:1-11

- 25:1-4 Keturah, Abraham's second wife (after given concubine Hagar to be a "wife" - Genesis 16:3). This was the fulfillment of the promise to make Abraham the "father of many nations" (Genesis 17:4).
- 25:5 Isaac received all of the estate as the "son of promise."
- 25:6 Concubines - notice this is plural. These were Hagar and Keturah, though they are both called his wives, Genesis 16:3; yet they were concubines; so Keturah (1 Chronicles 1:32). They were, as some render the word, "concubine wives"
- He gave gifts - not to be taken as "small" gifts.

25:7-11 Abraham dies at one hundred and seventy-five years of age. Buried with Sarah in the cave of Machpelah. He is buried by both Isaac and Ishmael.

2. HISTORY OF ISHMAEL 25:12-18

He lived one hundred and thirty-seven years and had twelve sons.

III. THE LIFE OF ISAAC AND HIS FAMILY 25:19-26:35

A. BIRTH OF ESAU AND JACOB 25:19-28

25:19-20 A short recap of Isaac's life.

25:21 Prayer was needed for Rebekah just as for Sarah before her. The messianic and seed promises must have also been heavy on Isaac's heart at this time.

25:22 If all is well - these alarming movements must mean something to her. So, she wonders ...Why am I this way?

25:23 Jehovah answers her question:

- a. Two nations - two children,
- b. Separated - they will be two separate nations,
- c. One stronger - not that one will be weak but that one will be stronger than the other and
- d. Older (Elder) shall serve the younger - just the opposite of what would be anticipated.

25:24-26 Twins as promised by Jehovah.

Red or reddish-brown - "Edom" = red. Also see verse 30.

Hairy = Esau's was full of hair, perhaps a sign of his roughness and strength of his body.

Jacob = "heel-gripper."

Isaac was sixty years old (compare verse 20 - twenty years they waited for a child).

25:27 Esau - a hunter, unruly.

Jacob - nomad, peaceable.

25:28 Trouble - Isaac favored Esau because he ate of his game = "game pleased him." Rebekah favored Jacob. Both were wrong to favor one child over the other.

B. SALE OF ESAU'S BIRTHRIGHT TO JACOB.....25:29-34

25:29 Stew = "boiled pottage."

And he was weary - "and he was weak from hunger."

25:30 Feed me...with that same red stew. The word "stew" is not in the original. Esau seems to be a coarse outdoorsman and, being in a hurry, just calls the stew "red." This may be a second reason for his name being called Edom ("red").

25:31-32 Jacob wants the birthright. Esau does not count it as worth much.

I am about to die. This can mean:

- a. Die from hunger, or
- b. I, for my part, am going to meet death. The idea being that he will die sooner than Jacob because of his lifestyle so what value is there to the birthright?

25:33 Jacob wants Esau to swear (take an oath) to the sale, not just taking his word for it. Esau complies.

25:34 Esau despised his birthright. Esau is a profane (ungodly) person.

Hebrews 12:16, "Lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright."

NOTE: This was not a valid purchase because Jacob was attempting to purchase what was already his (verse 23). And Esau was attempting to sell, then, that which was not his to sell.

NOTE: Birthright - the double portion law has not been instituted yet. In fact, verse 5 shows Isaac received all of the inheritance and the others received gifts (verse 6).

C. ISAAC AND ABIMELECH II.....26:1-16

26:1 Another famine - history repeats itself about one hundred years later.

NOTE: "Abimelech" is a title like "king" or "pharaoh."

26:2-5 The promise is confirmed to Isaac (compare 22:17-18).

Two admonitions:

- a. Do not go down to Egypt and
- b. Stay in the land of the Philistines and Jehovah will bless him.

26:6-11 Isaac repeats the sin of Abraham (compare 12:13; 20:2, 12). Not even telling a half-truth.

26:8 Showing endearment = "to sport, play, make sport, toy with, make a toy of."

26:10 A well-deserved rebuke to Isaac!

26:11 A solemn charge to the people. A sense of guilt shows that the morals of Jehovah have not been entirely forgotten. There may have been also, in the king's court, the telling of Abraham's sin.

26:12-16 Isaac is indeed blessed and jealousy arises.

26:12 Reaped...a hundredfold. A token of God's favor and blessing.

26:13 Began to prosper...very prosperous (very great) = "He kept growing richer and richer."

26:14 The Philistines envy his prosperity.

26:15 Revenge - fill in the wells.

26:16 Abimelech's response:

- a. Flattery - You are much mightier than we, and

- b. Ungraciousness - Go away from us.

How many times do we want troubles to just, "Go away?"

- a. At work?
- b. In the family?
- c. In the church?

Problems should be handled quickly. A small problem should be handled before it becomes a large problem.

D. THE DISPUTE AT BEERSHEBA.....26:17-33

1. STRIFE OVER THE WELLS26:17-25

- 26:18 Isaac gives tribute to his father Abraham by giving the wells the names that Abraham had previously given to them.
- 26:19-20 Isaac is peaceable and moves on. But, he names the well "Contention."
- 26:21 Another well and another argument. Again, Isaac is peaceable and moves on. He names this well "Enmity" or "Hostility."
- 26:22 He moves again and there is now no contention. So, he names this well "Broad Places" or "Plenty of Room" (for the well).
- 26:23-25 Jehovah reconfirms the promise.

2. A COVENANT WITH THE PHILISTINES26:26-33

- 26:26 A "close-knit" party.
- 26:27 Isaac gives them a light rebuke - the hatred is on their side only.
- 26:28 Jehovah is obviously with Isaac.
- 26:29 We...have sent you away in peace. This was a lie!
- 26:31 Isaac accepts peace.
- 26:32-33 Jehovah blesses them with water; the well is named "Beersheba."

E.	ESAU'S MARRIAGES.....	26:34-35
26:34-35	Esau marries Hittite women. These ungodly women are a grief to Isaac's family. Esau further demonstrates his lack of interest in spiritual matters in these marriages. The promises to Abraham seem to mean nothing to him.	
IV.	THE LIFE OF JACOB.....	27:1-37:1
A.	JACOB IN HIS FATHER'S HOME.....	Ch 27
27:1-4	Isaac sends Esau hunting:	
	a. He wants one last "favorite" meal, and	
	b. He wants to give Esau a blessing.	
27:5-10	Rebekah overhears and instructs Jacob her plan for him to deceive his father so he can receive the blessing. He already has the birthright. This is a lack of faith in Jehovah and His ability to keep His promises. She thinks she needs to help Jehovah fulfill the promise.	
27:11-13	Jacob fears detection. Rebekah says, " <u>Let your curse be on me</u> " ("Upon me be thy curse.")	
27:14-17	Rebekah then increases the deception:	
	a. By using Esau's clothes for Jacob and	
	b. By placing goat pelts on him where Isaac might touch him.	
27:18-20	Jacob carries out the plan by going to Isaac pretending to be Esau. Not only is Jacob lying with his actions but now will lie with his words as well.	
27:21-26	Deception complete. Jacob receives the blessing.	
27:27-29	Prophecy of Jacob's future.	
27:30-35	The plot is discovered, but too late for Esau, the blessing stands (verse 33).	
27:36-38	Is there not a blessing for me?	

Hebrews 12:16-17, "Lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright. For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears."

2 Corinthians 7:9-10, "Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing. For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death."

- 27:39-40 Esau's blessing. You shall break his yoke from your neck.
- 27:41 Esau hates Jacob and plots to kill him.
- 27:42-46 Rebekah hears and makes plans for Jacob's safety. Her pretended reason for sending Jacob away is a godly one but her intentions all along are evil.

B. JACOB'S EXILE AND JOURNEYCh 28

- 28:1-2 Isaac sends Jacob to Laban for a wife. Do not marry these ungodly Canaanites as Esau did!
- 28:3-5 Isaac calls for Jehovah to bless Jacob with Abraham's blessing. Laban was the brother of Rebekah.
- 28:6-9 Esau despises Isaac's wishes. So, in spite, he marries Canaanite women (compare 25:34; 26:34-35).

Next is the vision of Jacob's ladder (Genesis 28:10-19).

- 28:12 The angels of God were ascending and descending on it.

NOTE: Ascending then descending. This could refer to prayers, adoration, and love sent up and then God's blessings of providence coming down.

- 28:13-15 The promise of Abraham confirmed to Jacob (compare 22:17-18; 26:2-5; 35:9-15).
- 28:16-19 Jacob builds a pillar to mark this "holy place." He renames it "Bethel" (house of God).

28:20-22 Jacob's vow:

- a. Jehovah shall be his God, and
- b. He will give Jehovah a tenth of all he receives.

C. JACOB WITH LABAN IN SYRIA29:1-33:15

1. JACOB'S DOUBLE MARRIAGE.....29:1-30:43

(a) JACOB COMES TO LABAN'S WELL.....29:1-8

29:6 Is he well? = Is there peace with him?

29:7-8 Jacob wants to know why they are not in the pasture. They answer that they have agreed to meet in order to water their flocks. This may also have been, "First come, first served."

29:9-14 Jacob meets and greets Rachel. Rachel tells her father, Laban, and Laban greets Jacob.

29:15-20 Jacob serves Laban seven years for Rachel.

Laban has two daughters:

- a. Leah (the eldest) = "Wild cow," and
- b. Rachel = "Ewe."

Leah's eyes were delicate = the eyes were not sharp with brilliant coloring, not that she had poor vision. Her eyes were not a striking feature.

29:21-25 Laban's deception. Leah given instead of Rachel.

29:26-30 Jacob receives Rachel with conditions:

- a. He was to fulfill Leah's week (honeymoon) as his bride, and
- b. He was to work another seven years for Rachel.

Seeds of trouble - Jacob has two wives and loves Rachel more than Leah.

(b) JACOB'S CHILDREN AND HIS INCREASING WEALTH29:31; 30:43

- 29:31 Jehovah opens Leah's womb and closes Rachel's. This is why she envies Leah.
- 29:32-35 Born to Leah:
- 1st Reuben = "Look a son."
 - 2nd Simeon = "Hearing."
 - 3rd Levi = "Attachment."
 - 4th Judah = "Praised."
- 30:1-4 Rachel gives her handmaid, Bilhah, to Jacob. Jacob knew why Rachel was barren. Jehovah had withheld conception from her (verse 2).
- 30:5-8 Born to Bilhah (for Rachel):
- 5th Dan = "Vindication."
 - 6th Naphtali = "Wrestling."
- 30:9 Leah stops bearing so gives her handmaid, Zilpah, to Jacob.
- 30:10-13 Born to Zilpah (for Leah):
- 7th Gad = "Luck."
 - 8th Asher = "Fortune."
- 30:14-16 Leah hires Jacob from Rachel.
- Mandrakes - flowering plants with a long taproot usually forked at the bottom. People in that day believed that eating the root promoted fertility.
- 30:17-21 Born to Leah - God heard her prayers.
- 9th Issachar = "Reward."
 - 10th Zebulun = "Dwelling."
- Dinah a daughter. Dinah = "Vindication." Compare with "Dan."

- 30:22-24 Born to Rachel - God heard her prayers also.
11th Joseph = "May He Add."
- 30:25-36 Jacob bargains with Laban for his release.
- 30:27-28 Laban recognizes Jacob's worth to him.
- 30:32 Jacob will separate the off-colored livestock and claim from that day forward all livestock that is off-colored. The present stock is exempted.
- 30:34-36 Laban shows his own dishonesty and mistrust. Laban separates the stock himself. After separating them he moves them three days away so they could not breed more like themselves in the pure flock.
- a. We know from breeding practices certain "prenatal" influences may account for certain results.
 - b. However, the things that happened in Jacob's situation could not have been accomplished merely through the manipulation of breeding.
 - c. Therefore, we must conclude that God wanted Jacob to have the cattle that he gained.
- 30:37-42 Jacob resorts to measures to assure success. Jacob's methods "appear" to be working. Jacob's plan was either:
- a. Cultural superstition (like the mandrakes of Genesis 30:14-16), that had no actual effect **without** God's involvement, or
 - b. It was an order from God delivered to Jacob as a test of his faith. Although nothing is revealed about this in the text.
- Either way the transfer of the majority of Laban's flocks and herds to Jacob as God foretold came to pass by God's blessing.
- 30:43 The man became exceedingly prosperous = "the man burst out exceedingly, exceedingly."

2. JACOB'S FLIGHT FROM LABAN AND THEIR TREATY.... 31:1-54

(a) THE FLIGHT OF JACOB..... 31:1-21

- 31:1-2 Laban and his sons have much distress over Jacob's increased wealth. They are also getting wealthier, but they are jealous of his greater wealth.
- 31:3 Jehovah tells Jacob to return home.
- 31:4-13 Jacob tells Rachel and Leah of Jehovah's command and reminds them of their father's deceit. His concern is the ongoing deceit.
- 31:14-16 They both agree that they should obey and leave.
- 31:17-21 They do not tell Laban but flee the land. But Rachel steals Laban's idols. We are not told why she did this.

(b) THE INTERFERENCE OF LABAN 31:22-42

- 31:22 It is three days before Laban learns of their absence.
- 31:23 Laban overtakes Jacob in 7 days.
- 31:24 Jehovah warns Laban against any harsh actions.

Neither good nor bad = Don't do "anything." He is not to try to influence Jacob to return or, do anything out of bitterness.
- 31:25-28 Laban gives the "hurt-feelings" approach of playing the victim.
- 31:29 Laban tells of Jehovah's command to him.
- 31:30 Laban wants his "gods" back. (If they were truly gods, why? You can't steal a god that is really God.)
- 31:31 Jacob declares Laban's unrighteousness as his reason for leaving as he did.
- 31:32-35 Laban searches their personal belongings.

NOTE: Idolatry leads to lying (verse 35). She lies to her father.

- 31:36-42 Jacob returns Laban's anger and shows him that except for Jehovah, Laban would not be so wealthy.
- 31:38 Jacob has spent a total of 20 years in Padan Aram with Laban.

(c) THE TREATY 31:43-54

- 31:43 Notice Laban says, "My...my...my." Laban's greed is showing. We must realize that all things actually come from God.
- 31:44-54 A stone is raised and a heap of stones around it. Laban called it, "heap of testimony." Jacob called it "heap of witness." Laban also called it "watch-station."
 Neither one is to pass this "watch-station" to do the harm to the other. It serves as a border between people, not nations.
- 31:55 Laban returns home in peace.

3. PREPARATIONS FOR MEETING ESAUCh 32

- 32:1-5 Jacob sends messengers to Esau to tell him he is returning, but not as a poor person! Jehovah is with Jacob - Jacob has help (verse 1).
- 32:6-8 Jacob divides his people into two groups, one providing escape for his family.
- 32:9-12 Jacob prays to Jehovah for guidance and help.
- 32:13-23 Jacob sends a series of presents ahead to Esau because he still fears him.
 Jacob sends his family to a place of safety.
- 32:24-30 Jacob wrestles with Jehovah's angel. The record here says he wrestled with a "man" but the prophet Hosea gives us the additional information that it was actually the Angel of Jehovah (God) in the form of a man.

Hosea 12:2-5, "The LORD also brings a charge against Judah, and will punish Jacob according to his ways; according to his deeds He will recompense him. He took his brother by the heel in the womb, and in his strength, he struggled with God. Yes, he struggled with the Angel and prevailed; he wept, and sought favor from Him. He found Him in Bethel, and there He spoke to us— That is, the LORD God of hosts. The LORD is His memorable name."

Jacob prevails and is blessed (verse 29). The angel let him prevail. God wanted him to learn from this event.

Peniel = "face of God."

The name "Jacob" means, "heel catcher, deceiver, or supplanter." His name is now changed to "Israel" meaning either, "he will rule as God, he has seen God, or wrestler with God."

32:31-32 The sinew in the thigh shrank - he suffers physically - Israel is now truly dependent upon Jehovah.

From then on, in their superstition the Jews did not eat of an animal's sinew coming from the same area that corresponds to Jacob's thigh.

4. RECONCILIATION WITH ESAU 33:1-15

33:1-3 Jacob rearranges his family into the order in which he wants Esau to meet them. Notice the order of least importance:

- a. The handmaidens and their children first,
- b. Leah and her children next, then
- c. Rachel and Joseph last.

But Jacob leads them all.

If we show favoritism among our children it will almost always lead to problems.

33:4-12 Esau is happy to greet Jacob and offers to lead them the rest of the way home.

33:13-14 Jacob, as a good shepherd, wants to take time so as not to injure the livestock or children.

33:15 Jacob rejects Esau's offer of a guard party. Jacob knows that Jehovah will protect him.

D. JACOB'S RETURN TO THE PROMISED LAND 33:16-35:20

1. SETTLEMENT OF CANAAN 33:16-20

33:19 Jacob buys a piece of land at Shechem and pitches his tent there.

33:20 He calls the place, "A mighty God is the God of Israel."

2. DINAH'S BROTHERS AVENGE HER.....Ch 34

- 34:1-5 Dinah is defiled (humbled) by Shechem, the son of Hamor, a Hivite prince.
- 34:6-12 But Shechem wants Dinah for his wife. He goes out to Israel to secure her and so they can become "one people."
- 34:13-19 Because Shechem had defiled Dinah, Simeon and Levi (her full-brothers) propose their deceitful plan and slay them.
- They say they will become one with them, only if all Hivites are circumcised.
- 34:20-26 They then, on the third day after all were circumcised, slay them.
- 34:27-29 They also take everything they want as spoils.
- 34:30-31 Jacob tells them, "You have troubled me," or "You have brought trouble upon me." Simeon and Levi give an answer, but the last word on this matter will be on Jacob's death-bed.

Genesis 49:5-7, "Simeon and Levi are brothers; Instruments of cruelty are in their dwelling place. Let not my soul enter their council; Let not my honor be united to their assembly; For in their anger they slew a man, and in their self-will, they hamstrung an ox. Cursed be their anger, for it is fierce; And their wrath, for it is cruel! I will divide them in Jacob and scatter them in Israel."

3. THE LAST EVENTS OF JACOB'S HISTORY..... 35:1-20

- 35:1 Jehovah tells Jacob to go to Bethel ("house of God") and make an altar.
- 35:2-3 Jacob understood:
- a. Leave at Jehovah's command,
 - b. Purify yourself (build an altar) and
 - c. Purge out all idols (remember Rachel had taken her father's idols).
- 35:4 They give up all tokens of idol worship, not just the idols themselves.
- 35:5-7 God's fear comes upon the area so that Jacob leaves in peace.

- 35:8 Deborah, Rebekah's nurse dies and is buried.
- 35:9-15 The promise of Abraham and Isaac repeated to Jacob. Again, he shall be called Israel (compare Genesis 22:17-18; 26:2-5; 28:13-15).
- 35:14 He poured a drink offering - first drink offering in the Bible.
- 35:16-20 Birth of Benjamin and death of Rachel.
 - 12th Benjamin = "Son of my right hand."

Rachel had named him Benoni, "Son of my sorrow," but Israel renamed him Benjamin, "son of my right hand" (compare Genesis 29:31-30:24).

E. THE POSTERITY OF JACOB AND ESAU35:21-37:1

1. THE POSTERITY OF JACOB 35:21-29

- 35:21-22 Another son now gives Israel grief. Reuben lies with Bilhah, Israel's concubine.
- 35:23-26 The sons of Israel are listed according to their mother and NOT in order of birth.
- 35:27-29 Jacob (Israel) returns to Isaac. Isaac dies at one hundred and eighty years of age (compare Genesis 27:44 - Jacob was to tarry with Laban "a few days").

2. THE HISTORY OF ESAU36:1-37:1

- 36:1-8 Esau moves to Mount Seir. Esau is Edom (verse 8). The separation is because of their extensive wealth. This is much like when Abraham and Lot had to separate because of their great numbers of livestock.
- 36:9-19 Sons and descendants of Esau. Esau had been blessed by his father also (compare Genesis 27:39-40).
- 36:20-30 Sons of Seir the Horite who inhabited Seir.
- 36:31-39 Some descendants rise to the position of "kings." This is a fulfillment of promise (Genesis 17:6).
- 36:40-43 Some of the previous are listed according to their places of residence.

37:1 Jacob dwelt in the land of Canaan.

V. THE LIFE OF JOSEPH37:2-50:26

A. JOSEPH'S BOYHOOD37:2-36

JOSEPH COMPARED WITH JESUS

1. Beloved of his father,
 2. Sent by his father to his brethren,
 3. Sold by his brethren for the price of a slave,
 4. As a result, was made their lord and savior and
 5. None of this would have happened if they had not hated him and wanted to destroy him.
-

37:2-4 Joseph is the favorite son. His brethren hate him because of his favored position.

It is interesting to note that nothing in the original language designates that the tunic (coat) had many colors. It is true that a festive garment such as this would often be colorful. However, it is not specified this way in the original Hebrew language of the text.

37:5-8 Joseph's first dream. He tells his brethren and they hate him all the more for it.

Joseph seems to have some pride (verse 7). Behold... lo...behold - same word = "Look"!

37:9-11 Joseph tells his brothers of another dream. Again, he says, "Look!" He tells the dream to his father also.

But his father observed the saying (compare Mary - Luke 2:19). This seems to fit the father's plans for Joseph, as he had given him special treatment.

37:12-14 Later Jacob sends Joseph out in the field to bring word about his brethren.
Jacob obviously trusts Joseph's reports.

37:15-20 Hebron to Shechem was over 50 miles. Shechem to Dothan was about 25 miles.

Evil hearts now plan to kill him. Sin is a natural outgrowth of a bigamist home:

- a. Inner strife is the result.
- b. Compare with: David's sons.
- c. Compare with: Solomon's sons.

37:21-24 It appears Reuben comes to aid Joseph:

- a. But this is only compromise.
- b. He is trying to meet evil with craftiness. It never works!
- c. He should have taken a stand, but as his father says later he is as "unstable as water" (Genesis 49:4).

37:25-28 Judah now comes forward:

- a. Do not slay Joseph for he is our brother and our flesh.
- b. This is a strong plea because it refers back to Cain's killing of Abel.

37:29-30 Reuben was not present at the sale of Joseph to the Midianites (also called Ishmaelites).

- a. The names are used interchangeably (Judges 8:22, 24, 26).
- b. They were Arabian traders or merchants.

(The child is not; and I, whither shall I go?)

- a. Shall he attempt a rescue?

- b. Shall he hasten home? or
- c. Complete bewilderment!

37:31-35 A cruel way to treat their father!

- a. They let Jacob's mind find its own fears in looking for a means of death and
- b. Jacob's grief is so deep he feels he is going to die from it.

37:36 Sold to Potiphar in Egypt.

B. JUDAH AND TAMAR.....Ch 38

This section shows clearly how Jacob's sons were coming under the influence of the Canaanites around them. With the intermarriages it would not be long until all of his descendants would have been absorbed into the larger group. From this it is easy to see why God would send them into Egypt where they looked unfavorably on all foreigners especially shepherds. This will force them to remain distinct as a people.

38:1-5 Judah leaves his brethren and marries outside the family.

They have three sons:

- a. Er,
- b. Onan and
- c. Shelah.

38:6-11 Judah finds a wife for his firstborn (Er) - Tamar. Er was evil so the Lord let him die. Therefore, Judah gave Tamar to Onan to raise up a son for Er.

NOTE: It is now Judah's responsibility to take care of Tamar, not her father's. She left her family and father. It was now Judah's responsibility.

Onan refuses to give her any children. Why? We do not know!

- a. Selfishness? He did not want to preserve his brother's family?

- b. Greed? The estate of his father would have divided into two parts instead of three.

Onan is guilty of not fulfilling one of the purposes of marriage.

The Lord also lets Onan die because he is evil. But Judah does not give Tamar to Shelah. Why? We do not know!

- a. Could he have felt she was "bad luck?"
- b. Just plain fear? He had already lost two sons being married to her?

38:12-19 Judah's and Tamar's deceptions.

Judah's son is old enough to marry but he does not give Tamar to him as he should. Tamar then deceives Judah by disguising herself as a harlot and conceives children by Judah. It appears the usual fee was a kid of a goat.

Tamar takes tokens of the pledge until it can be delivered:

- a. A signet (a seal),
- b. A staff and
- c. Bracelets.

38:20-23 Judah sends a friend to deliver the kid, but he cannot find her anywhere. Judah says she can keep the tokens of the pledge. It would make his sin more public to continue to try to find a harlot in order to pay her.

38:24-26 Judah is still responsible for Tamar. When she becomes pregnant, he pronounces the normal judgment on her. Tamar then sends the tokens of the pledge to Judah identifying him as the father.

Judah recognizes his incest:

- a. He pronounces that his sins are worse than hers and
- b. He does not want to go back to her as a wife because of their sin.

38:27-30 Twins are born to Tamar:

- a. Perez and
- b. Zerah.

Zerah was the firstborn (red cord on his wrist). Perez actually comes totally out first (his name means "forging forth").

C. JOSEPH'S PROMOTION IN EGYPT Ch 39-41

1. JOSEPH'S IMPRISONMENTCh 39

Joseph's training will be very helpful:

- a. In Potiphar's house he is trained in the Egyptian way of life and learns good business administration.
- b. His humiliation in prison will help him when he is promoted in Pharaoh's house. He learned humility.
- c. When his character is perfected, then, and only then, will he be ready to help perfect his brothers' characters.

NOTE: Judah was contaminated by his surroundings while Joseph was not. Just because Joseph leads the righteous life he cannot expect, and does not always receive, the best of treatment.

A righteous life does not guarantee an easy life.

39:1-4 Potiphar buys Joseph from the Ishmaelites. Joseph is prospered by Jehovah. He is in the house of his master. Joseph did not live as a slave, but was given very nice quarters as a reward for his good work. Joseph is master of his master's entire estate.

39:5-6 Jehovah was with Joseph (compare verses 2, 21, 23). Potiphar's only concern in life was what to have for his next meal's menu.

And Joseph was handsome in form and appearance (a good person and well favored) = "Joseph was beautiful in form and beautiful in appearance." Or: well-built and good looking.

39:7-10 Potiphar's wife wanted to have sexual relations with Joseph. Joseph's rejection and defense:

- a. He could not betray his master's complete trust,
- b. She is Potiphar's wife and is therefore withheld from him. She may not consider her position as much, but it does carry responsibilities with it and
- c. Any sin is a sin against Jehovah! But she entices him every occasion she can.

39:11-15 Rejected—she resorts to vengeance! Her passion now turns to hate:

- a. She is spurned and therefore hates him.
- b. He flees the house and leaves his coat in her hand.

NOTE: None in the house verify her claims. Could it be they were not impressed and did not believe her? Could it be Joseph was not the first to receive her "attentions?" We don't know!

- c. It is simply her word against his.

39:16-18 The lie is now told to Potiphar. The Hebrew servant whom you brought to us.

She even includes Potiphar as one of the guilty parties by the use of the word, "you."

Brought to us. She now implies she was not the only one open to being raped by Joseph with the use of the word "us."

39:19-20 Potiphar's reaction:

- a. The scripture does not say that Potiphar was angry with Joseph.
- b. This is truly a problem for Potiphar because of the position Joseph holds and the work he did for Potiphar.
- c. He could not disprove his wife's statements and it would not do to accept a slave's word over his wife's.
- d. It would appear Potiphar was angry with his wife for:

- (1) The punishment for rape could be death, especially for a slave.
- (2) Joseph receives, what in contrast, could be considered a very light punishment.
- (3) Joseph is put in with Pharaoh's prisoners, which is a preferred position in prison.
- (4) Joseph, as the chief servant of the captain of the bodyguard, was just as important a man as any prisoner of the king might be.

And he was there in the prison. The Hebrew indicates that this was a fairly long time, not just a few days, weeks or months.

39:21-23 Again Jehovah blesses all that Joseph does. Joseph soon becomes head of all things within the prison just as he had been in Potiphar's house. We should always look for the good in adversity!

2. INTERPRETATION OF THE PRISONERS' DREAMS BY JOSEPHCh 40

40:1-4 Pharaoh's chief butler and chief baker are put in prison under Joseph's care.

40:5-8 Both have a dream but they have no access to interpreters in prison. Joseph asks, "Do not interpretations belong to God?" He always gave credit for the interpretation to God. Joseph asks to hear their dreams.

There are some who falsely claim today they can interpret dreams or tell the future.

- a. Astrology?
- b. Horoscopes?
- c. Palm-readers, etc.?

40:9-15 The butler's dream. The butler is to be restored to his former position in three days. Joseph asks to be remembered when he is restored.

40:16-19 The baker's dream. The baker is to be hanged in three days.

40:20-23 Joseph's (Jehovah's) interpretations come true. But the butler forgets Joseph.

3. JOSEPH'S EXALTATIONCh 41

41:1-8 Pharaoh's two dreams (two years later):

- a. Seven lean cattle devour seven fat cattle and
- b. Seven lean ears of corn devour seven fat ears of corn.

41:9-13 The butler remembers Joseph and tells Pharaoh about him.

41:14-24 Pharaoh hastily calls for Joseph. Pharaoh then tells the dreams to him.

NOTE: VERSE 16 - It is not in me: God will give Pharaoh an answer of peace.

41:25-32 Joseph interprets the dreams. They are actually one dream and interpretation.

Seven good years followed by, and consumed by, seven famine years.

Because the dream is doubled it is fixed by God and shall come to pass.

41:33-36 Joseph advises Pharaoh to find wise officers to prepare for the famine during the good years.

41:37-45 Pharaoh makes Joseph ruler over Egypt, second only to himself.

Pharaoh renames Joseph Zaphnath-Paaneah. Pharaoh also gives Joseph a wife (and social standing):

- a. Asanath.
- b. She is the daughter of Poti-Pherah - priest of On.

(1) On was a city, not a god.

(2) Ra was the "sun god's" name.

41:46-49 Joseph gathers food to be saved for the famine.

41:50-52 Joseph has two sons:

- a. Manasseh = "Making to forget," and
- b. Ephraim = "Double fruit" or "Fruitful."

41:53-57 The second part of the interpretation also comes true; a severe famine comes to the land.

D. JOSEPH AND HIS BRETHREN.....42:1-45:15

1. THE FIRST JOURNEY OF JOSEPH'S BRETHREN TO EGYPT (WITHOUT BENJAMIN)Ch 42

About twenty-two years are between the sale of Joseph and the time his brothers will come to Egypt for food:

- a. Thirteen years to his promotion,
- b. Seven years of plenty and
- c. Two years of famine.

42:1-5 Jacob sends ten sons to Egypt for food - That we may live and not die. It was a severe famine. But Benjamin must remain behind - Lest some calamity befall him. Jacob is protective of Rachel's "remaining" child.

42:6-20 Joseph receives his brothers, knowing who they are, but does not let them know who he is. Joseph remembers his dreams (compare Genesis 37:5-11).

His brethren accurately count themselves to him:

- a. Ten present,
- b. One at home (Benjamin) and
- c. One is not (Joseph).

Joseph gives them a method in which to prove they are not spies. One will return home to bring the younger brother back.

After three days in ward, Joseph changes the test to only one remaining behind.

42:21-24 The brothers claim their horrible situation is punishment for their treatment of Joseph.

Joseph used an interpreter to help disguise himself to them.

Simeon is chosen to remain.

42:25-28 Joseph restores their money and gives them extra rations for the trip. One of them discovers the money and fears - What is this that God has done to us?

a. Why blame God? What about personal responsibility?

Genesis 42:21, "Then they said to one another, 'We are truly guilty concerning our brother, for we saw the anguish of his soul when he pleaded with us, and we would not hear; therefore, this distress has come upon us.'"

b. Men often look elsewhere to place the blame for their own faults and calamities.

42:29-34 The nine return to Jacob and report all that has happened to them including, "Bring your youngest brother to me."

42:35-38 Jacob's fear and Reuben's pledge. They discover all the money has been returned to them in their sacks.

Jacob speaks in "absolute" and "final" terms:

a. You have bereaved me of my children,

b. Joseph is no more,

c. Simeon is no more and

d. You want to take Benjamin away.

NOTE: Total accusation—in that the loss of all three would be the fault of these men. How close to the truth he was!

My son shall not go down with you. What Jacob is saying is, "If Benjamin should die, my last days will be steeped in great grief so that the load of it will eventually kill me."

2. THE SECOND JOURNEY TO EGYPT (WITH BENJAMIN)Ch 43

43:1-14 Jacob struggles with the decision to send Benjamin into Egypt with his brethren. After a long delay, Jacob sees the need for more food. Judah reminds him of the "Egyptian's" demands that Benjamin return with them, and Judah places himself as surety: the one to be totally responsible for the journey and their safety.

Jacob shows wisdom again:

- a. Take presents,
- b. Take double the money originally returned,
- c. Take more money for the new purchase and
- d. Take Benjamin.

VERSE 14: The idea is, "Not so many years ago I was a childless man and now I have practically become such a one again. If it so pleased God, let it be so!"

43:15-25 Joseph greets them and sets a noon feast for them. The brethren fear a plot.

- a. Guilty consciences always aggravate fears out of proportion!
- b. The Egyptian servant tries to settle their nerves by telling them that their God had been the provider.
 - (1) They are treated as true guests and Simeon is returned to them.
 - (2) They have their gifts ready for Joseph.

43:26-34 The noon meal. The brothers bow down to Joseph again. In seeing Benjamin, Joseph must control himself by leaving.

The guests are segregated according to Egyptian custom:

- a. Joseph alone,

- b. Egyptians together and
- c. The Hebrews alone.

Joseph's brothers are amazed and tested:

- a. Amazed by their seating - accurately by their ages, and
- b. Joseph tests the brothers by giving Benjamin five times their portions. This was to see if they were still jealous of Rachel's children.

3. THE TEST SUCCESSFULLY MET BY JOSEPH'S BRETHRENCh 44

44:1-5 Joseph sends them on their way home but does two things:

- a. Puts their money back into their sacks again, and
- b. Puts his silver cup in Benjamin's sack.

44:6-13 The steward overtakes them and accuses them.

They claim innocence and their arguments are those of the innocent:

- a. They had already returned the previous monies found in their sacks,
- b. The guilty one to die, if there is one and
- c. The rest shall become slaves in such a case.

NOTE: The steward changes the agreement; only the guilty is to be bound! The cup is in Benjamin's. Notice the search from the eldest to the youngest. They rent their clothes, but they do keep their vow and return to the city.

44:14-17 Joseph confronts them:

- a. Judah speaks up for the group, confirming their original pledge.
- b. Joseph refuses, but stands behind his servant's conditions.

- 44:18-34 This is a speech worthy of the ancestor of our Savior!
- a. Judah requests a private audience with Joseph,
 - b. He retells the whole story,
 - c. Joseph hears that "he is torn in pieces" for the first time (verse 28).
 - d. Judah indeed fears for his father's life and
 - e. Judah sacrifices himself freely for Israel!

4. JOSEPH REVEALS HIMSELF TO HIS BRETHREN 45:1-15

45:1-4 A family matter to discuss - Joseph sends all away who are not his brethren. Joseph identifies himself. They are troubled for they are in a betrayed brother's total power.

45:5-8 Joseph states there are 5 of the 7 years of famine left and declares God's purpose in using the occasion of their sin for good: To preserve a posterity for you. Joseph's exalted position is just for this purpose.

God made Joseph a "father" to Pharaoh. There may be a play on words here. In the Hebrew tongue (’ÂB) it means father in the Egyptian tongue it means prime minister.

45:9-13 Go tell Jacob all you have seen. Bring all of the Israelites here for Joseph to care for as his position will guarantee their welfare.

It is my mouth that speaks to you. Joseph is speaking in Hebrew - confirming his claim to be Joseph. This is proof.

And the eyes of my brother Benjamin. Surely his sending Benjamin back would cause Jacob to believe.

And Benjamin would also be a witness - a favored son's witness!

45:14-15 Now they have been convinced! Joy and welcome shared. They feel free, now, to talk with Joseph without fear.

E. JOSEPH'S RECEPTION OF JACOB IN EGYPT 45:16-47:26

1. JOSEPH SUMMONS ISRAEL TO EGYPT 45:16-28

45:16-24 Pharaoh is pleased and commands Joseph's brethren to get their father and bring all to Egypt:

- a. He will give them the good of the land,
- b. They shall eat of the fat of the land and
- c. He sends:
 - (1) Wagons and
 - (2) Gifts (special to Benjamin and extra to Jacob).
- d. Pharaoh shows his gratitude.

Joseph tells his brothers: See that you do not become troubled along the way.

45:25-28 Jacob is convinced:

- a. He at first could not believe that Joseph was alive.
- b. When he sees all the gifts - it is enough!

2. THE TEMPORARY EMIGRATION OF ISRAEL TO EGYPT.....Ch 46

46:1-4 Israel's vision:

- a. Jehovah calls. Jacob says, "Here am I."
- b. Jehovah says:
 - (1) "I am your God, the God of your father,
 - (2) Do not fear to go into Egypt,
 - (3) I will make of you a great nation,
 - (4) I will go with you,
 - (5) Joseph will be with you until your death and

(6) You will not be buried there."

In other words: God will be with Jacob until he dies.

46:5-7 Jacob obeys God and goes down to Egypt.

46:8-27 The listing of the family:

THE HOUSE OF ISRAEL AS THEY ENTERED EGYPT

The children of Leah (32):

Reuben and four sons	5
Simeon and six sons	7
Levi and three sons	4
Judah and five sons (of whom two were dead) and two grandsons	6
Issachar and four sons	5
Zebulun and three sons	4
Dinah	1

The children of Zilpah, considered as Leah's (16):

Gad and seven sons.....	8
Asher and four sons, one daughter and two grandsons	8

The children of Rachel (14):

Joseph (see below)	
Benjamin and ten sons	11

The children of Bilhah, considered as Rachel's (7):

Dan and one son	2
Naphtali and four sons.....	5

Total of those "who came with Jacob into Egypt"

66

To these must be added Jacob, Joseph and his two sons

4

Total of Israel's house

70

46:28-34 Joseph goes to Goshen to greet his father. Joseph is to present the family to Pharaoh:

- a. Shepherds are an abomination to Egyptians.
- b. Goshen is isolated.
- c. But Goshen is a very rich land and well suited for this purpose.

3. ESTABLISHMENT OF ISRAEL IN GOSHEN AND THE EGYPTIAN FAMINE MEASURES.....47:1-26

47:1-6 Joseph presents five of his brethren to Pharaoh. He tells them what to say.

They obey Joseph in their statements:

- a. As to being shepherds and
- b. Asking for Goshen to settle in.

Pharaoh gives them control over his cattle also.

47:7-10 Joseph presents Jacob to Pharaoh. Jacob blesses Pharaoh and Pharaoh accepts (verses 7, 10).

NOTE: The greater always blesses the lesser!

47:11-12 Pharaoh gives them Goshen and Joseph cares for the people.

47:13-15 Joseph first gathers all the money for the corn.

47:16-17 Joseph then takes all the livestock in trade.

47:18-20 Joseph then trades for their land.

47:21 Urban concentration results.

47:22 The priests of Egypt were exempt and Pharaoh provided their sustenance for them.

47:23-26 Joseph then sends the farmers back to tend Pharaoh's land - the priests were still exempt:

- a. 20% to Pharaoh,
- b. 80% to the tenants for food and seed and
- c. This was made into law.

F. JACOB'S LAST DAYS AND FINAL PROPHECIES47:27-50:14

1. PROVISIONS FOR JACOB'S BURIAL47:27-32

47:27 Israel the nation.

47:28 Jacob - one hundred and forty-seven years old.

47:29-31 Israel the man. Jacob speaks to Joseph with great respect. Now if I have found favor in your sight... Joseph swears to bury Jacob with his fathers - not in Egypt!

2. THE BLESSING OF JOSEPH'S SONS.....Ch 48

48:1-4 Jacob becomes ill, Joseph brings his two sons to him to be blessed.

48:5-7 Jacob adopts Joseph's two sons as his own. This gives Joseph a double portion of the inheritance. Any other sons, Joseph might have, are to be counted under these two for their inheritance. There are no other sons recorded for Joseph.

48:8-13 Jacob blesses the two sons of Joseph making them his own sons.

Jacob crosses his hands:

- a. Right hand on Ephraim, the youngest, and
- b. His left hand on Manasseh, the eldest.

48:15-18 Joseph seeks to correct Jacob in the reversed blessings.

48:19-22 Jacob refuses to change. "Nations" should be "Tribes" (verse 19). Later in history all of Israel is sometimes called Ephraim. Joseph shall also be returned to be buried in Canaan.

3. JACOB BLESSES THE REST OF HIS SONS49:1-27

These blessings were needed in order to guide Israel through the dark days of enslavement coming in Egypt.

This is a prophetic blessing:

- a. Prophetic (verse 1 - I may tell you what shall befall you).
- b. Blessing (verse 28 - This is what their father spoke to them and he blessed them).

49:1-2 Jacob calls his sons together for his final blessings.

THE SONS OF JACOB IN THE ORDER OF THEIR BIRTH

1 st	Reuben	"Look a son."
2 nd	Simeon	"Hearing."
3 rd	Levi	"Attachment."
4 th	Judah	"Praised."
5 th	Dan	"Vindication."
6 th	Naphtali	"Wrestling."
7 th	Gad	"Luck" or "A troop comes" - KJV.
8 th	Asher	"Fortune" or "Blessed" - KJV.
9 th	Issachar	"Reward" or "My hire" - KJV.
10 th	Zebulun	"Dwelling."
11 th	Joseph	"May He add."
12 th	Benjamin	"Son of my right hand."

49:3-4 Reuben ("Look a son"):

- a. Firstborn in time, but not in position. The blessing and birthright are split (compare 1 Chronicles 5:1-2). Joseph's sons get the birthright of the firstborn and Judah gets the blessing. The Messiah would come through the lineage of Judah.

- b. Unstable as water: Examples

Genesis 35:22	Now
Genesis 37:22	Now
Genesis 37:30	Now

Genesis 42:22	Now
Genesis 42:37	Now
Numbers 16 and 22	Future
Joshua 20:10ff	Future
Judges 5:15	Future

49:5-7 Simeon ("Hearing") and Levi ("Attachment"). Instruments of cruelty—
Dinah (Chapter 34). Cursed their anger not them.

Scattered in Israel (no land promise):

- a. Simeon land inside of Judah's land (Joshua 19:1, 9).
- b. Levi - "But to the tribe of Levi Moses had given no inheritance; the LORD God of Israel was their inheritance, as He had said to them" (Joshua 13:33).
 - (1) The Levites received a group of 48 cities scattered throughout the land of the other tribes (Joshua 21:9-42 and 1 Chronicles 6:54-81).
 - (2) There was a total of six cities of refuge (Joshua 20:7-9).

49:8-12 Judah ("Praised"). Shall be a victorious warrior. His brethren will obey him as a ruler. This was fulfilled in David and Solomon (2 Samuel 5:1-3). He is to lead (be a leader) until Shiloh (Christ) comes. He will be wealthy.

- a. "Shiloh" means "tranquility or peace."
- b. Christ is our peace.

Isaiah 9:6-7, "For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the Lord of hosts will perform this."

Ephesians 2:14-16, "For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity."

- 49:13 Zebulun ("Dwelling"). Only his dwelling place is told (and assured).
- 49:14-15 Issachar ("Reward or My Hire"). Strong physically (as a donkey). Willing to work hard for others.
- 49:16-17 Dan ("Vindication"). He will be able to handle judgment within his own tribe. He will defeat (as a serpent) those who would use him (compare Samson who was from the tribe of Dan).
- 49:18 Jacob interrupts to tell them salvation is in Jehovah, not within themselves.
- 49:19 Gad ("Luck" or "A Troop Cometh"). He will be exposed to raiders from the desert, but he will be quick to defend himself and be victorious.
- 49:20 Asher ("Fortune" or "Blessed"). He receives the best lands between Mt. Carmel and the seashore.
- 49:21 Naphtali ("Wrestling"). A deer let loose or a liberated deer = not restrained.
- Goodly words - like the song of Deborah and Barak (Judges 5).
- 49:22-26 Joseph ("May He Add"). He will be fruitful. He will receive the brunt of many attacks, but his strength (supplied by Jehovah) shall remain. Great blessings of water, livestock and children. Joseph was separated in order to preserve all the family.
- 49:27 Benjamin ("Son of the Right Hand"). Ravenous Wolf - always has prey and usually victorious.

Ravenous Wolf. Consider the following Benjamites:

- a. Ehud (Judges 3:15)

- b. Saul (1 Samuel 9:1)
- c. Jonathan (1 Samuel 14:4-18)
- d. Saul (Paul) (Acts 8:3; 9:1, compare Romans 11:1)

4. JACOB'S LAST CHARGE AND HIS DEATH 49:28-33

- 49:28 A summary of the blessings.
- 49:29-31 Jacob now charges ALL of his sons to bury him with his fathers in Canaan. The exact location is carefully given.
- 49:33 Jacob dies (one hundred forty-seven years old - Genesis 47:28).

5. JACOB'S BURIAL..... 50:1-14

- 50:1-3 Joseph has Jacob's body embalmed in order to fulfill his request for burial. Notice the Egyptians show great respect for Joseph and Jacob by mourning for 70 days.
- 50:4-6 Joseph secures permission from Pharaoh to go up to Canaan to bury Jacob, but the Israelites leave their children and flocks behind.
- 50:11-14 They bury Jacob as instructed and return to Egypt.

G. JOSEPH'S ASSURANCE TO HIS BROTHERS OF COMPLETE FORGIVENESS..... 50:15-26

- 50:15-21 Joseph is disturbed but responds with love and a promise to care for them.
- 50:22-26 Joseph dies. He is one hundred and ten years old. He lives to see his grandchildren.
 - a. He takes an oath of the children of Israel to bury him also in Canaan with his father.
 - b. He also is embalmed so that he may be carried forth when God shall visit them and they return to the Promised Land.

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REASONS FOR STUDYING THE OLD TESTAMENT

1. It tells many things about God and His nature not found in any other place.

For example: God's attitude toward worshiping Him in any way other than that which He has commanded.

2. It shows many things about Man and his nature not found in any other place.

For example: How he came into being and how he fell into sin.

3. It tells of the origin, nature and consequences of sin.

No other writing can make that claim unless it quotes the Bible as its source.

4. It reveals the greatest religious teachings found anywhere outside the New Testament.

For example: Other religions are founded on it - Mohammedanism, Modern Judaism.

5. It presents the highest moral and ethical standards found anywhere outside the New Testament.

For example: Other religious books of the time (and nearly all other times) have glorified immorality either in man or their gods.

6. It aids in developing a spiritual and devotional life (1 Corinthians 10:5-6; Romans 15:4).

7. It helps one to solve many practical problems in family life, economics, national or civic relationships, education of children, etc.

For example: Isaac and Jacob using deceit which had first shown up in their father Abraham.

8. It has historical information not known from any other source.

For example: Origin and history of the Jewish nation. Israel was small compared to other nations, so secular history overlooked them.

9. It gives the only true account of God's people and His actions in this world.

For example: Babylon and the Flood accounts.

10. It contains some of the finest examples of literary excellence known in the world.
11. It gives necessary background for the understanding of the New Testament.

For example: The argument made by the writer of the book of Hebrews based on Melchizedek would almost be valueless without that knowledge.

DIVISIONS AND BOOKS OF THE OLD TESTAMENT

Pentateuch (Books of Moses)

- | | |
|---------------|-----------------|
| (1) Genesis | (4) Numbers |
| (2) Exodus | (5) Deuteronomy |
| (3) Leviticus | |

History

- | | |
|---------------|-------------------|
| (6) Joshua | (12) 2 Kings |
| (7) Judges | (13) 1 Chronicles |
| (8) Ruth | (14) 2 Chronicles |
| (9) 1 Samuel | (15) Ezra |
| (10) 2 Samuel | (16) Nehemiah |
| (11) 1 Kings | (17) Esther |

Wisdom Literature (Poetry)

- | | |
|---------------|----------------------|
| (18) Job | (21) Ecclesiastes |
| (19) Psalms | (22) Song of Solomon |
| (20) Proverbs | |

Major Prophets

- | | |
|-------------------|--------------|
| (23) Isaiah | (26) Ezekiel |
| (24) Jeremiah | (27) Daniel |
| (25) Lamentations | |

Minor Prophets

- | | |
|--------------|----------------|
| (28) Hosea | (34) Nahum |
| (29) Joel | (35) Habakkuk |
| (30) Amos | (36) Zephaniah |
| (31) Obadiah | (37) Haggai |
| (32) Jonah | (38) Zechariah |
| (33) Micah | (39) Malachi |

12 PERIODS OF OLD TESTAMENT HISTORY

1. **Ante-Diluvian Period**

- a. From **Creation** to the **Flood**.
- b. Genesis Chapters 1-7.
- c. This word means “before the Flood.” Principle characters: Adam and Eve and their sons, Cain, Abel and Seth. It follows the line of Seth to Noah.

2. **Post-Diluvian Period**

- a. From the **Flood** to the **Call of Abram**.
- b. Genesis Chapters 8-11.
- c. This word means “after the Flood.” Noah, his wife and their three sons; Shem, Ham and Japheth with their three wives repopulated the earth. This period is concerned with the descendants of Shem.

3. **Patriarchal Period**

- a. From the **Call of Abram** to the **Migration to Egypt**.
- b. Genesis Chapters 12-45, time of the book of Job.
- c. This period is centered around the great patriarchs of Israel: Abraham, Isaac, Jacob and the early life of Jacob’s twelve sons.

4. **Egyptian Bondage**

- a. From the **Migration to Egypt** to the **Exodus**.
- b. Genesis 45 through Exodus 11.
- c. Joseph, now a prominent person in Egypt, makes arrangements for his father and eleven brothers to live in Egypt where they will grow to be a great nation.

5. **Wilderness Wanderings**

- a. From the **Exodus** to the **Crossing of the Jordan River**.

- b. Exodus 12 through Leviticus, Numbers and Deuteronomy.
 - c. Moses delivered Israel from Egyptian oppression, led them across the Red Sea and gave them the Law at Sinai. Because of unbelief, Israel had forty years of wilderness wandering.
6. **Conquest of Canaan**
- a. From the **Crossing of the River Jordan** to the **Death of Joshua**.
 - b. Book of Joshua.
 - c. After Moses' death on Mount Nebo, Joshua led Israel across the Jordan into Canaan and conquered the seven nations in Canaan, thereby possessing the land promised to Abraham's seed.
7. **Period of Judges**
- a. From the **Death of Joshua** to the **Anointing of Saul**.
 - b. Judges through 1 Samuel. The events in the book of Ruth happened during this time.
 - c. God allowed Israel to be oppressed when she was wicked and to be delivered by a judge when she repented. The judges were: Othniel, Ehud, Shamgar, Deborah, Gideon, Abimelech, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson, Eli and Samuel (the judge and prophet).
8. **The United Kingdom**
- a. From the **Anointing of Saul** to the **Death of Solomon**.
 - b. 1 Samuel 9 through 1 Kings 11, also 1 Chronicles 10 through 2 Chronicles 9. The books of Psalms, Proverbs, Song of Solomon and Ecclesiastes were written during this time.
 - c. This period was ruled over by three kings: Saul, David and Solomon. Israel's desire to have a king like the nations around her caused her much grief.
9. **The Divided Kingdom**
- a. From the **Death of Solomon** to the **Fall of Israel**

- b. 1 Kings 12 through 2 Kings 17, also 2 Chronicles Ch 10-32. The books of Obadiah, Joel, Jonah, Amos, Hosea, Isaiah and Nahum written during this time.
- c. When Solomon died, the kingdom was divided between ten tribes (Northern - Israel) and two tribes (Southern - Judah). Elijah, Ahab, Jezebel, Elisha and Jehu lived during this time.

10. **Kingdom of Judah Alone**

- a. From the **Fall of Israel** to the **Fall of Jerusalem**.
- b. 2 Kings 18-25, also 2 Chronicles 33-36. The books of Habakkuk, Zephaniah, Nahum, Jeremiah and Lamentations written during this time.
- c. Because of ungodliness, Israel (Northern Kingdom) carried away by the Assyrians. Isaiah, Hezekiah and Josiah lived during this time.

11. **Babylonian Captivity**

- a. From the **Fall of Jerusalem** to the **Rebuilding of the Temple**.
- b. 2 Kings 25:8-21. The books of Ezekiel and Daniel were written during this time.
- c. 112 years after the fall of Jerusalem, Babylon captured Assyria. Because of Judah's increased wickedness she also went into Babylon captivity.

12. **Restoration of the Jews**

- a. From the **Rebuilding of the Temple** to the **Close of the Old Testament**.
- b. The books of Ezra, Nehemiah, Esther, Haggai, Zechariah and Malachi written during this time.
- c. The decree of Cyrus permitted the return of the Jews (Judah). The first group was led by Zerubbabel and they began to rebuild the Temple. A second group was led by Ezra. Nehemiah completed the return, which took 92 years in all.

PATRIARCHAL - MOSAICAL - CHRISTIAN

You will recall that Bible history is divided into three ages (or dispensations) - the Patriarchal, the Mosaical and the Christian. In each of these dispensations of time God has set forth certain specific requirements for His people in worship and service to Him. In other words, God has not left man without instructions, but in every age has provided a pattern whereby man might worship and serve acceptably.

Also, the requirements for worship and service were different in each of the ages. For example, God's commandments to the Jews under the law of Moses were not the same as to the Patriarchs under the Patriarchal Age. Neither were God's commands the same to those under Moses' law as they were to those of us under Christ. Furthermore, we note in our study of the Bible that God has always shown a very definite concern that man worship and serve according to the specific requirements of the respective ages. Those who deviated from the prescribed pattern, or those who altered the procedures outlined by God were punished for their disobedience. This shows the seriousness of the matter of following God's pattern.

THE PATRIARCHAL AGE

(1) The Patriarchal age or dispensation gets its name from the father of the family or tribe. Patriarch means father. Under this system, the patriarch was prophet, priest, and ruler. He directed the affairs of his family both religiously and politically. God spoke to the head of the family, and he, in turn, spoke to the members of the family. The title of Patriarch is applied to Abraham in Hebrews 7:4, "Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils." Stephen spoke of this period in Acts 7:8 when he said, "...so Abraham begot Isaac and circumcised him on the eighth day; and Isaac begot Jacob, and Jacob begot the twelve patriarchs."

(2) This has been called a family system of religion, as each family received instruction from God. They had no written system of religion. What was a command unto one patriarch may not have been a law unto the other patriarchs. For instance, God commanded Noah to build an ark, but the other patriarchs received no such command. Abraham was commanded to prepare to slay his son Isaac in order to test his faith, but the command was not applicable to the heads of other families.

(3) This system of religion lasted from Adam to the giving of the law of Moses at Mt. Sinai. This system of religion continued for the Gentiles until the cross.

In the Patriarchal Age, God required men to sacrifice to atone for sin. The grave consequences of ignoring and changing God's pattern is first seen in the story of Cain and Abel (Genesis 4:1-15). In verse 3, the text says that Cain brought fruit to offer for sacrifice while Abel (verse 4) brought of the firstlings of the flock. God accepted Abel's offering, but rejected Cain's. Why? In Hebrews 11:4 in the New Testament, we are told

that, "By faith Abel offered to God a more excellent sacrifice than Cain." If Abel offered his sacrifice, which was more excellent, by faith, how does faith come? Romans 10:17 tells us that "faith comes by hearing and hearing by the word of God." Therefore, we see that before faith comes, the word of God must be heard. Since there was no Bible written at the time, how did God's word come to Cain and Abel? The answer is: God must have spoken directly to them telling them what was required of them. The point is this: Abel believed (had faith in) God and offered an acceptable sacrifice. Cain's offering was unacceptable. What were the results? The text says that Cain was jealous and killed his brother. His last comment before being driven out to become a fugitive and a vagabond was: "My punishment is greater than I can bear." Those who obeyed God received rich rewards -- those who disobeyed Him were punished swift and certain.

Noah is an inspiring example of obedience in the Patriarchal Age, in following God's instructions even to the smallest detail. God's pattern for building the ark by which the righteous of Noah's day were to be saved, is found in Genesis 6:14-22. It was to be made of gopher wood; it was to have rooms; it was to be put together with pitch; it was to be 300 cubits long, 50 cubits wide, and 30 cubits high; it was to have a window; it was to have a door in the side; and it was to be three stories high. Noah could have reasoned -- "I don't see why the ark should be made of gopher wood, since other kinds of wood are better. Furthermore, black slime would be better than pitch. And, it should be 200 cubits long instead of 300 cubits." He could have thought of any number of things that could have been done to "improve" God's pattern. But, he did not. Verse 22 says, "Thus did Noah according to all that God commanded him." Perhaps, this is why Noah is referred to as a just and perfect (upright) man in God's sight. He followed God's pattern, never wavering, never deviating, never "improving", only following. Abel did this and he pleased God. Cain followed his own way and displeased God.

THE MOSAICAL AGE

(1) This dispensation grew out of the promise made to Abraham in Genesis 12:2-3. The Law of Moses was an outgrowth of this promise and was given four hundred and thirty years after the promise was made (Galatians 3:16-17). That this promise might be kept, God gave them a government, the law of Moses, which guided them religiously and politically.

(2) Unlike the Patriarchal dispensation, during the Mosaic dispensation, the Jews had their own written law. Abraham's descendants, in their exodus from Egypt, were led to the foot of Mt. Sinai, and God gave to them the ten commandments written upon two tables of stone (Exodus 19, 20). He also gave them other laws for their good which Moses wrote by inspiration.

(3) One purpose of the Mosaic dispensation was to keep Abraham's descendants a separate and distinct race until Christ, the promised seed, should come. The law of

Moses served as a middle wall of partition (Ephesians 2:14), for it separated the Jews from other nations.

(4) One evident weakness of the Law of Moses was that there was no complete forgiveness of sins provided by it. All of the many sacrifices offered by the Levitical priesthood upon the altar of God in the tabernacle and later in the temple resulted only in paying the interest on the debt of sin without completely removing the debt (Hebrews 10:3-4).

(5) God intended for the Mosaic dispensation to be temporary. Galatians 3:19 says, "What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator." Since the seed refers to Christ (Galatians 3:16), the law was to be abolished at the coming of Christ. Thus, this age was to last until the fulfillment of the Abrahamic promise in Christ.

In the second dispensation of Bible history, the Mosaic, we find that God required that the pattern of the age be followed. For in Leviticus 10:1-3 is the tragic story of two priests of God, Nadab and Abihu, sons of Aaron, who changed God's pattern for the burning of incense in the worship. God commanded that a certain kind of fire be used in burning the incense, but these two men put "strange (unauthorized) fire" in the censers and verse 2 says that they were devoured by fire and died before God. This terrible example should sober every sincere and earnest person to remember that God's pattern is to be kept, that no deviations, regardless of how seemingly insignificant, are to be made.

THE CHRISTIAN AGE

This period extends from Pentecost of Acts 2 to the Lord's final coming. This period is the time in which we must hear Christ as He speaks to us through His New Testament. This is the time in which everything we do in religious matters must be authorized by the New Testament (Colossians 3:17). During this time, Christians serve as "a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5).

Under the Christian dispensation, we must obey Christ. Back during the Mosaic age, Moses had prophesied in Deuteronomy 18:15, "The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear." In Acts 3:22-23, Peter teaches that this prophecy has been fulfilled in Christ and "that every soul who will not hear that prophet shall be utterly destroyed from among the people."

This was also affirmed at the transfiguration. Christ was transfigured, and Moses and Elijah also appeared. Peter wanted to build three tabernacles, one for each. But the plan was destroyed by these words of God: "This is My beloved Son, in whom I am well

pleased. Hear Him!" (Matthew 17:5). There was a time when man was to listen to Moses and Elijah, but now he must listen to God's Son. "God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds" (Hebrews 1:1-2). We are living in the Christian age and must do the will of Christ. Let us pray that we might always do His will.

DOCUMENTARY HYPOTHESIS

A. Statement of Purpose.

This paper is designed to delve into the questions in the Pentateuch as raised by the authors of Higher Criticism. Their questions will be presented along with the cases for and against their position.

B. General Statement of the Hypothesis and Definition of the Problem.

The Documentary Hypothesis is the theory that the Pentateuch is a compilation of selections from several different written documents composed by different authors at different places and different times over a period of several centuries, long after Moses.

Simply stated, the problem lies in whether the Bible, and specifically the Pentateuch, is God's word, or a work of uninspired men.

C. History of the Hypothesis.

Initial attempt to analyze sources in the Pentateuch was made by a Protestant priest named Witter in a book published in Hildesheim in 1711. His conclusion was that prior to the Torah, there were ancient poetic compositions available to Moses. He did not meet with much success, but a French physician named Astruc wrote a book entitled "Conjectures Sur Les Memoires Originaux Don't il Pariot Que Moxse S'est Servi Pour Composer le Livre de la Genese," and it appeared in Brussels in 1753. He examined all of Genesis and the beginning of Exodus, and concluded that Moses made use of two principal documents and of several fragments belonging to subsidiary sources. He was titled "Father of the Documentary Hypothesis."

A German named Eichhorn then expounded on Astruc's work between 1780 and 1783, naming his book, "Einleitung ins Alte Testament." The 'Theory of Fragments' appeared in 1802 to 1805 and stated that the Torah was composed of many scrolls that had at first existed independently.¹

Then in the 1830's a 'Supplement Hypothesis' was advanced by Stahelin, Ewald and others. This states that the ancient basis documents, which later generations

1. William Henry Green, *The Higher Criticism of the Pentateuch* (New York, Charles Scribner's Sons, 1902), p. 69.

gradually completed by various additions and through the process of a number of reductions, needed correction.

This theory did not last long, but a few years later the analytical method created the New Documentary Hypothesis. This developed under five headings:

1. The use of different names for Deity.
2. Variations of language and style.
3. Contradictions and divergences of view.
4. Duplications and repetitions.
5. Signs of composite structure in the sections.²

These theories have been advanced in various forms by different authors and have gained much acceptance. In about the early 1900's, the conservative view began to emerge again with success. Even though the Documentary Hypothesis was proven wrong on all points, it still is taught in many prominent religious circles.

I. Major Arguments of the Hypothesis.

A. The use of different names for Deity.

In analyzing the first five books of the Bible, the theory has been developed that there is more than one source and that there is indeed more than one writer of these books. Basically, they are divided by the name used for Deity, but then there were two more sources discovered. The documents are called: J - Jahovist, based primarily on the use of the name Jehovah; E - Elohist, based primarily on the name Elohim; D - the Deuteronomic legislation of the high priest written to force the Jews to unite; P - the priestly code written in various stages as a systematic accounting of the origins and laws of the Jews.³ "The four documents are thought to have originated in the order J, E, D, P, and their dates, not

2. Ibid.

3. G. L. Archer Jr., *A Survey of Old Testament Introduction* (Chicago, Moody Press, 1964), p. 81.

considering later additions, were fixed as follows: for J, about 850 B.C.; E, about 750 B.C.; D, about 650 B.C.; P, about 500-350 B.C.”⁴

With all the care that they have taken in dividing these sections (Jehovist and Elohist), each of these names is found repeatedly in sections mainly characterized by the other.⁵

“It has been pointed out that in the Koran, the holy book of the Mohammedans, a similar feature is to be observed. In some places the name ‘Allah’ (Hebrews. Elohim) is used and in others we find the word ‘Rab,’ which may be considered as an Arabic equivalent of the Hebrew Yahweh (the Lord).”⁶

“It selected the name YHWH when the text reflects the Israelite conception of God, which is embodied in the portrayal of YHWH and finds expression in the attributes traditionally ascribed to him by Israel, particularly in His ethical character; it preferred the name Elohim when the passage implies the abstract idea of the Deity prevalent in the international circles of ‘wise men’ - God conceived as the Creator of the physical universe, as the Ruler of nature, as the Source of Life.”⁷

We must understand that the real explanation for using both names is to be actually found in the context in which they occur. It is the context that determines which name is appropriate.

B. Variations of language and style.

Simply stated, this theory proposes that the differences between one section and another with respect to vocabulary, grammatical forms

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4. F. C. Eiselen, ed., *The Abingdon Bible Commentary* (New York, Abingdon Press, 1929), p. 137.
 5. Green, p. 89.
 6. F. Davidson, ed., *New Bible Commentary* (Grand Rapids, MI, W. B. Eerdmans Publishing Co., 1953), p. 31.
 7. Umberto Cassuto, *The Documentary Hypothesis and the Composition of the Pentateuch* (Jerusalem, Magnes Press, 1941), p. 31.

and diction definitely signifies their redaction from the several principle documents.

The aging of the documents is used in some cases in conjunction with style to determine the source. "As in other matters, the difference between J and E are not as great as those between JE on the one hand and D and P on the other; which is due to the fact that J and E come from approximately the same age."⁸

It is also said that some words appear in certain sections only, therefore calling for different sources. Colenso claims there are fifteen instances where a word appears frequently in the first four books of the Pentateuch, but never occurs in the book of Deuteronomy. In his illustration, examples 2, 3, 4, 7, 8, 10, 12, 13 and 14 have the notation that they are found 'Nowhere in Deuteronomy'; however, examples 1, 5, 6, 9, 11 and 15 carry the notation that they are found "Nowhere except."⁹ This is an exception ratio of forty percent and is too high from which to draw this type of conclusion.

It is assumed that the advocates of this theory believe that "passages having a certain type of vocabulary are assumed to belong to one source; when that type of vocabulary is discovered, the proof that there is such a source is treated as complete."¹⁰ This type of reasoning is called "circular reasoning" and is not acceptable scientific reasoning."¹¹

It must also be remembered that a writer who has a reasonable command of language may vary his style and expressions in conveying the same idea.¹² "When one applies the firmly established rules of Hebrew language, equally valid for all Hebrew writers they definitely do not point to the existence of separate specific documents like J, E or P."¹³

8. Eiselen, p. 140.

9. John W. Colenso, *The Pentateuch and Book of Joshua* (London and New York, Longmans, Green, and Co., 1894), p. 189.

10. H. C. Leupold, *Exposition of Genesis, Vol. 1* (Grand Rapids, MI, Baker Book House, 1963), p. 18.

11. Archer, p. 115.

12. Ibid., p. 99.

13. Cassuto, p. 54.

C. Contradictions and divergences of view.

This theory states that contradictions and divergences between one section and another shows that there are different sources.

“A prime example of contradiction is said to be the creation story of Genesis chapter one as opposed to chapter two. In chapter one, the order of the objects of our study is given as vegetation, animals and man, but according to chapter two, the order of creation is man, vegetation, animals and then adds woman. The first thing we should note is that this order is not chronological. Can we seriously think that the writer intended us to understand that God formed man (verse 7) before there was any place to put him? To insist upon a chronological order in chapter two is to place a construction upon the writer’s words that he never intended.”¹⁴

This same writer also states:

“Nor does chapter two teach the creation of man before the animals. Here again the chronological order is not stressed. The chapter has described the formation of Eden and placing man in the garden. It now speaks more particularly of man’s condition, showing his need for a help meet for himself, and that such a help meet was not found among the animals. Verse nineteen may rightly be paraphrased ‘and the Lord God having formed out of the ground every beast of the field, and every fowl of heaven, brought them unto the man.’”¹⁵

Basically, in the Hebrew narratives, it is usual to make a summary statement at the outset, which is then followed by a detailed accounting of the particulars included in it.¹⁶

D. Duplications and repetitions.

14. Edward J. Young, *An Introduction to the Old Testament* (Grand Rapids, MI, W. B. Eerdmans Publishing Co., 1970), pp. 50,51.

15. Ibid.

16. Green, p. 111.

Any occurrence of duplication or repetition is used as proof that the redactor had before him the same story from different sources and extracted what he needed from each and compiled the story and did not concern himself that he had repeated the same theme two or three times.

There are several instances of duplication throughout the Pentateuch. Two that are commonly used to prove different authors are the stories of Abram's deceit and the universal Flood. In looking at Abram's twice claiming Sarai as his sister, we find his actions quite logical. "There is no reason in the nature of things why, if he did it once, he could not have done it a second time - Genesis 20:1-18. The very fact that the first subterfuge was successful might account for its repetition. Yet the critics insist that we have two different accounts of the same event, and they assign the one to J, and the other to E."¹⁷

Eichhorn presents three arguments that to him are conclusive evidence that we have two accounts of the Flood which have been combined into one. These arguments are (1) the frequency of the repetitions, (2) their appearance in all parts of the narrative and (3) to the fact that when arranged in two columns, each forms a continuous narrative.¹⁸

"The repetitions do not appear in every part of the narrative. There is only one account of the size of the ark (6:14-16), the sending out of the birds (8:6-12), the offering of sacrifice (8:20,21 to savor), the command regarding shedding blood and eating with the blood (9:3-6), the bow of promise (9:12-16). None of these appear in Eichhorn's columns. In fact, of the eighty-three verses in Genesis 6:5-9:16, only thirty-six (less than half) find a place in his parallel columns."¹⁹

The question is also asked, "Would such duplications appear in a work coming in its entirety from one and the same author?"²⁰ We must consider that early Arabic works (the unity of whose authorships was

17. Oswald T. Allis, *The Five Books of Moses* (Grand Rapids, MI, Baker Book House, 1969), p. 83.

18. Allis, p. 100.

19. Ibid.

20. Eiselen, p. 138.

unquestioned) employed similar techniques as characteristic traits of Semitic style.²¹

The harmony, unity and purpose, as well as the history of the Bible, are like watermarkings in paper which may not be removed or separated without destroying the paper.²²

E. Signs of composite structure in the sections.

This is the theory that any given book in the Pentateuch was formed by a redactor combining verses or fragments of verses from two or three original sections, all belonging to one theme.

“It is thus impossible to speak in any strict sense of the author of Genesis. The redactor RP who conflated JE and P has the best claim to be so regarded, for he determined the form of the book. Yet even this work received certain additions, for it was not until the Pentateuch was canonized, that is, recognized as scripture, that the process of elaboration and adaption came to an end.”²³

“When J or E appear in a section attributed to the other, the blame is shifted to a redactor which is for some unimaginable reason been at fault.”²⁴ There is no part of the critical theory about which the critics are more sure and unanimous than about the work of the redactor, and yet this redactor has never given an account of himself or any evidence of his existence except as a figment in the mind of the critic. He renders faithful service to his creator and saves the critical theory when all other means fail. The contradictory traits of character imputed to the redactor with his freely changing and manipulating the supposed original documents ruin the verbal criteria by which critics attempt to prove different sources.²⁵ “To

21. Archer Jr., p. 75.

22. A. N. Trice and C. H. Roberson, *Bible versus Modernism* (Nashville, TN, McQuiddy Press, Rock City Publishing Co., 1935), p. 27.

23. George A. Buttrick, *The Interpreter's Bible, Vol. 1* (New York - Nashville, Abingdon Press, 1952), p. 400.

24. Green, p. 91.

25. A. N. Trice and C. H. Roberson, p. 60.

put it bluntly, it is what is called 'doctoring the evidence.' By such means any theory can be proved or disproved."²⁶

II. Additional Arguments for Mosaic Authorship.

The entire Documentary Hypothesis is designed to discredit Moses as its author. The backers of this theory claim that, "It may be argued that the attribution of certain specific passages to him - For example: , Exodus 24:4, 34: 27; Num 33:2; Deuteronomy 39:9 - rather suggests that these passages are unique in this respect, and that the Pentateuch as a whole does not come from his hand."²⁷ They also claim "the use of the third person in referring to Moses (Exodus 6:26,27; Num 33:2), or the account of Moses' death (Deuteronomy 34:1-8)"²⁸ proves that he is not the author.

Christ answers these questions: "But as touching the dead, that they are raised; have ye not read in the book of Moses, in the place concerning the Bush, how God spoke unto him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'?" - Mark 12:26. If the whole book was not by Moses' hand, why did he have to indicate specifically which verse?

"In addition, the Deuteronomic code contains provisions which make it absolutely impossible for it to have been drawn up under the conditions and circumstances of the Josianic age. Take, for example, the drastic provisions against idolatry and false prophecy (see Deuteronomy 13 and 18). How can we imagine that such directions could have been given at a time when the worship of idols had penetrated practically the entire public life of Israel and when false prophets were very numerous and highly influential?"²⁹

Moses' qualifications speak for themselves: (1) Education and background, (2) He would have had accurate information from the Patriarchs, (3) He had knowledge of the correct climate and geography (the seasons and the weather referred to in the narrative are Egyptian, not Palestinian), (4) As leader of Israel it

26. Allis, p. 60.

27. Leupold, p. 185.

28. Eiselen, p. 141.

29. Davidson, p. 33.

would be natural for him to record this and (5) He had time to do this writing during the wilderness wanderings.³⁰

A. Conclusion.

“In case of any discrepancy with a pagan document, even one of a later age, the heathen source has been automatically given the preference as a historical witness. Where there happens to be no corroborative of some sort, the Biblical statement is not to be trusted unless it happens to fall in with the theory.”³¹

“The developers of the Documentary Hypothesis have assumed that Western critics, who have no other Hebrew texts of the Biblical period to compare to, can assume that they can with scientific reliability fix the date of composition of each document. They also assume that they can freely amend the text by substituting common words for the rare or unusual words preserved in the Masoretic Text but which they do not understand. As foreigners in an entirely different age and culture, they have felt themselves competent to discard or reshuffle phrases or even entire verses whenever their Occidental concepts of consistency or style have been offended.”³²

“For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?” - John 5:46-47. The Bible, and specifically the Pentateuch, is God’s word.

30. Archer Jr., pp. 105,108,109.

31. Archer Jr., pp. 97,98.

32. Ibid., p. 99.

THERE IS NO GAP IN CREATION

By: KYLE BUTT, M.Div.

Evolution never happened. Animals did not evolve from bacteria, and humans did not evolve from lower mammals. The book of Genesis explains to us exactly how humans, animals, and the entire Universe were created. In six, 24-hour days God created everything. Some people, however, want to believe in both creation and evolution. They want to say that God created the Universe, but He used evolution, and it took billions of years. Since they know that the days of Creation could not be millions or billions of years long, then they must fit the time somewhere else. So where do they fit billions of years in the Bible?

Supposedly, according to these people, there is a huge gap of time between Genesis 1:1 and Genesis 1:2. This idea is called the Gap Theory. According to this theory, God made the Universe out of nothing in Genesis 1:1, but Satan rebelled against God and was thrown down to Earth. This theory says that Satan started a huge war and destroyed the Earth—causing the deaths of dinosaurs and other fossilized creatures. Supposedly, God then remade the Earth beginning in Genesis 1:2 after millions of years of destruction.

The problem with this theory is that it is wrong. The Bible never says anything about a huge war caused by Satan that destroyed the “first” Earth. Furthermore, if you read Genesis 1:1-2, there is no reason to see any “gap” in the text. The only reason people would insert such a gap is if they first believed in evolution and were trying to force such an idea into the Bible.

The main argument that people who believe in the Gap Theory use is about the definitions of the words “created” and “made.” They claim that the word “create” means, “to make out of nothing,” but the word “made” means, “to reshape or recycle out of something already made.” This simply is not true in regard to God’s creation. In Genesis 1:26-27, God said: “Let Us make man in our image, according to Our likeness.... So God created man in His own image; in the image of God He created him; male and female He created them.” Notice that the words “make” and “created” were both used to describe the forming of Adam and Eve. The word “created” can’t mean, “to make out of nothing,” because Adam was formed from the dust of the ground.

There is no gap of millions of years of time between Genesis 1:1 and 1:2. God created and made everything in the entire Universe in six, 24-hour days just like Genesis says. Evolution is not scientifically accurate, and there is no room for it in the Bible.

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21 REASONS TO BELIEVE THE EARTH IS YOUNG

By: JEFF MILLER, Ph.D.

The Bible implies that the Earth is around 6,000-10,000 years old, while the conventional belief held by many is that the Earth is 4.5 billion years old. Is the Bible wrong about the age of the Earth? Abundant evidence exists from the disciplines of paleontology, archeology, geology, astrophysics, and geophysics which supports the biblical time frame, while refuting deep time.

The age of the Earth, according to naturalists and old-Earth advocates, is 4.5 billion years.¹ Young-Earth creationists contend that the Earth is on the order of thousands, not billions, of years old. Is there evidence to support the young-Earth creationists' premise?

First, as we have shown elsewhere, the biblical narrative implies that the Universe was created with an immediate **appearance** of age in many ways.² Adam and Eve were not mere zygotes, but walking, talking, working, and procreating individuals. The trees of the Garden were bearing fruit so that Adam and Eve could eat from them, light from distant stars was viewable on Earth, and daughter elements³ were possibly in the various rocks. That said, while certain attributes of the Earth would appear old, the biblical model suggests that other features of the Universe would highlight its youth. Here are 21 such examples:

Bible

#1: Bible Teaching

If the Bible is the inspired Word of God, then whatever it teaches can be known to be true—including what it teaches about the age of the Earth. The evidence indicates that the Bible is in fact God's Word.⁴ Simple addition of the genealogies in Genesis 5 reveals that from Creation to the Flood was 1,656⁵ years, give or take a few years.⁶ The genealogies of Genesis 11, which do not use precisely the same terminology as that of Genesis 5,⁷ account for roughly 400 to 5,000 years, ending with the birth of Abram.⁸ From Abram to Christ is roughly 2,000 years, and from Christ to present day is roughly 2,000 years. Therefore, the age of the Earth is 6,000-10,000 years.

Paleontology/Archaeology

#2: Polystrate Fossils

Perhaps the most widely used argument for a millions-of-years-old Earth historically has been the rock layers of the geologic column. It would take millions of years for the

thousands of meters of material beneath us to accumulate and lithify—or so the argument goes. Is that true? A polystrate fossil is a single fossil that spans more than one geologic stratum. Many polystrate tree trunk fossils have been discovered, as well as a baleen whale, swamp plants called calamites, and catfish.⁹ Polystrate fossils prove that both the rock layers of the geologic column and the surfaces between them do not require millions of years of slow and gradual accumulation and lithification. After all, how could a tree escape its inevitable decay while sticking out of the ground for millions of years with its roots dead and lithified, while it waited to be slowly covered with sediment? Polystrate fossils provide evidence that the rock strata have formed rapidly—fast enough to preserve organic materials before their decay.

#3: DNA in “Ancient” Bacteria Support a Young Earth

In 2000, a bacterium was discovered that is thought to be from the Permian Period of Earth’s history—250 million years ago. The problem is that, according to geomicrobiologist of the University of Bristol John Parkes, “[a]ll the laws of chemistry tell you that complex molecules in the spores should have degraded to very simple compounds such as carbon dioxide” in that amount of time,¹⁰ and yet the bacterium’s DNA was still intact. Further, the “Lazarus” bacterium actually revived in spite of its supposed great age. Not only was the bacterium revived, but analysis of its DNA indicated that the bacterium is similar to modern bacteria—it had not evolved in “250 million years.”¹¹ Critics verified that the DNA of the bacterium does in fact match that of modern bacteria, but respond that “unless it can be shown that [the bacterium] evolves 5 to 10 times more slowly than other bacteria,” the researchers’ claims should be rejected.¹² So according to critics, the evidence does not match the “theoretical expectations for ancient DNA” predicted by the evolutionary model. Therefore, the bacterium cannot be ancient regardless of the evidence.¹³ Another plausible option: the bacterium is not 250 million years old.

#4: Human Population Statistics

Evolutionists argue that humans (i.e., the genus *homo*) have been on the Earth for roughly two to three million years. Using statistics, one can arrive at an estimate for how many people would be predicted to be on the Earth at different points in history. For example, accounting for factors such as war, disease, and famine, and assuming humans have been on the planet for only one million, rather than two to three million, years, we find that there should be $10^{2,000}$ people on the planet today.¹⁴ There are, however, not even 10^{10} people on the Earth. In fact, if three-foot-tall humans with narrow shoulders were squeezed into the Universe like sardines, only 10^{82} people could fit into the entire Universe. It would take $10^{1,918}$ (minus one) other Universes like ours to house that many humans.

It might be tempting to argue that the Earth could only sustain roughly 50 billion people, resource-wise, and therefore, all humans above that number would die off. If that were

the case, however, there should be evidence that the Earth's resource capacity had been met many times in the past in the form of billions upon billions of hominid fossils. Hominid fossils, however, are acknowledged to be "hard to come by."¹⁵ In fact, "meager evidence" exists to attempt to substantiate the origin of the entire genus *homo*.¹⁶ Even after over a century of searching for *homo* fossils, one evolutionary scientist admitted several years ago, "The fossils that decorate our family tree are so scarce that there are still more scientists than specimens. The remarkable fact is that all the physical evidence we have for human evolution can still be placed, with room to spare, inside a single coffin."¹⁷ Is belief in an old Earth reasonable or irrational? Ironically, if our calculations are adjusted based on the predictions of the biblical model, roughly 4,350 years ago¹⁸ a Flood ensued that wiped out man from the face of the Earth. If the planet then began to be repopulated by six people (namely the sons of Noah and their wives), statistics show that there should be roughly 6.7 to 8.1 billion people on the planet today. As of today, the U.S. Census Bureau documents that the world's population is 7.5 billion people.¹⁹

#5: Carbon-14 in "Ancient" Fossils and Materials

At current rates, it takes 5,730 years for half of the radioactive element carbon-14 (C-14), from an organic sample like a bone or piece of wood, to break down into its daughter element, nitrogen-14. With such a "short" half-life, after 57,300 years (10 half-lives), less than 0.1% of the original C-14 atoms are left in any specimen. Current technology does not allow scientists to detect C-14 in specimens thought to be older than 60-100 thousand years in age—all of the measurable carbon-14 is gone.²⁰ If C-14 is detected in any uncontaminated specimen, therefore, the specimen cannot be older than 100,000 years (assuming, as evolutionists do, a constant nuclear decay rate of C-14 into nitrogen-14—an assumption which would not hold in the biblical Flood scenario). The discovery of C-14 in fossils that are believed to be 10's to 100's of millions of years old is, predictably, shocking to those who accept the conventional dating scheme and its underlying techniques. No matter how much care is taken to ensure that the specimens have not been contaminated, the fossils still reveal the presence of C-14. Fossilized wood from the Cenozoic era (up to 65 million years old, conventionally), fossilized wood, dinosaur fossils, and ammonite shells from the Mesozoic era (66-252 million years old, conventionally), and fossilized wood, reptiles, and sponges from the Paleozoic era (252-541 million years old) have been discovered with C-14 present.²¹ Similarly, coal from the Paleozoic era (thought to be 40-320 million years old), and even diamonds thought to be billions of years old, have yielded C-14 upon examination.²² It is notable that regardless of where the specimens are found in the geologic column, the C-14 ages all fall within the range of 10-60 thousand years old (again, assuming a constant nuclear decay rate). While one might predict that deeper in the strata would correspond to an older age, the depth in the strata does not appear to correlate to the measured age of the specimen, supporting the creationist contention that the entire fossil record and geologic column from the Paleozoic up into the Cenozoic era likely formed during the single year of the biblical Flood. The geologic

column and fossil record are not a record of life through time, but of death during the Flood a few millennia ago.²³

#6: Soft Tissue/Blood Vessels in Dinosaur Fossils

The last uncontested dinosaur fossil is found in the Cretaceous period of the geologic column, below the K-Pg boundary that marks a mysterious extinction event that wiped out some 70% of the planet's species. The dinosaur era (i.e., the Mesozoic) extends from roughly 252 million years ago to the K-Pg boundary, roughly 65-66 million years ago according to the evolutionary timescale. Obviously, no flesh could conceivably survive 100,000 years without decay, much less one million years, much less 65 million years, much less 200 million years. As of 2005, however, many dinosaur fossils have been "cracked open" and studied, only to find collagen and blood vessels with red blood cells intact, original proteins, and soft, stretchy, flexible tissue. The list has grown to include *T-rex*, *hadrosaur*, *mosasaur*, *triceratops*, *thescelosaurus*, *psittacosaurus*, *archaeopteryx*, and *seismosaur* fossils.²⁴ While certain sterile conditions could conceivably preserve organic remains for hundreds or thousands of years, the fossils being studied were not discovered in sterile, laboratory environments, but rather harsh environments like the mid-western U.S., with large temperature differentials, erratic weather, and climate conditions that accelerate decay. No reasonable explanation has been offered, and yet the evidence has continued to mount.²⁵ The most plausible explanation is that the geologic strata that host the dinosaurs do not date to 66+ million years ago, but rather, to a few thousand years ago.

#7: Human/Dinosaur Co-existence

According to the evolutionary, old-Earth timeline, dinosaurs went extinct some 65 to 66 million years ago. Modern-day mammals and many other living organisms did not yet exist, since they are not found in the strata that house the dinosaurs. Humans (i.e., the genus *homo*) only arrived on the scene two to three million years ago according to that paradigm. No human, therefore, ever saw a dinosaur. If, however, evidence was discovered that proves humans and dinosaurs in fact co-existed in the recent past, then the evolutionary timeline telescopes down millions of years and the geologic strata in which the dinosaurs are found are shown to represent a time period in the not-too-distant past. Sure enough, physical, historical, and biblical evidences are available to substantiate the co-existence of humans and dinosaurs in the recent past.²⁶

Geology

#8: Tightly Folded Rock Strata

If the rock layers of the geologic column represent millions of years of slow accumulation, lithification, and erosion, one would expect the layers beneath the surface layer to be "brittle," as rock layers are today. Plate movement would, therefore, result in

the fracturing of those rock layers, rather than bending them—rocks do not bend, but rather, break. In several places on the Earth, however, rock layers have been discovered that are bent and folded at radical angles without fracturing (e.g., the Tapeats Sandstone and Muav Limestone of the Grand Canyon²⁷). These thick layers of sediment that eventually lithified—representing millions of years of time, conventionally—must have been laid down rapidly and had not yet had enough time to lithify before being bent by the rapid plate movement predicted to occur during the Flood.

#9: Rapid “Slow” Processes

Any old-Earth/evolutionary dating technique relies on the uniformitarian assumption: whatever processes we witness occurring today must be used to explain the past. If petrifying a tree, forming oil, carving a canyon, transforming the parent isotopes of a radioactive rock into their daughter elements, or moving a continent several miles would take millions of years at the lithification, transformation, erosion, decay, and “drift” rates we see today, then the Earth must be at least millions of years old. If, however, each of these processes are shown to occur rapidly under catastrophic conditions (as predicted by the young-Earth biblical model), then those processes cannot be used to prove an old Earth. Sure enough, as creationists have predicted would be the case, each of these processes has been empirically verified as occurring rapidly under catastrophic conditions like those of the biblical Flood model. Petrification has been found to be able to occur in mere months to a few years under catastrophic conditions.²⁸ Oil has been shown to form in hundreds to thousands of years.²⁹ The rapid carving of canyons has been verified to occur under catastrophic conditions as well.³⁰ Studies have verified that the nuclear decay rates of radioactive materials can be accelerated under catastrophic conditions,³¹ and evidence for the rapid movement in the past of the plates upon which the continents reside has been verified as well.³² If each of the chronometers that are said to prove “old” ages of the Earth is contradicted by the evidence, then where is the evidence of an old Earth?

#10: Amount of Salt in the Sea

Ocean water is salty. Each year, hundreds of millions of tons of sodium are added to the oceans and only about 27% of it is removed by other processes, leaving an annual accumulation of 336 million tons of sodium.³³ Starting with a zero sodium content in the sea and using the old-Earth assumption of uniformitarianism, the current concentration of sodium in the ocean would be reached in only 42 million years. According to the U.S. National Oceanic and Atmospheric Administration, however, the ocean is 3.8 billion years old.³⁴ The response to this fact, as must be the case in other examples in this list, would obviously be that accumulation and/or dissemination rates must have been different in the past. The average salt accumulation, however, would have to be over 90 times slower than present rates in order to accommodate the alleged age of the ocean. This conjecture simply does not hold up under scrutiny and, even if it did, it would

merely prove the creationist contention that **uniformitarianism is not a reliable assumption**. Present processes are not the key to understanding the past and, therefore, no old-age dating technique can be trusted, since they all rely on uniformitarianism. Since the Flood happened, catastrophism, not uniformitarianism, is a more reasonable assumption in interpreting physical evidence. Intimately tied to catastrophism are rapid processes and, therefore, young ages.

#11: Amount of Sediment on the Sea Floor

As water and wind scour the continents each year, 20 billion tons of material is estimated to be deposited in the oceans.³⁵ As the tectonic plates of the Earth move, subduction occurs, with one plate slowly diving under another towards the mantle. One billion tons of material is estimated to be removed from the sea floor each year from that process,³⁶ leaving 19 billion tons of sediment accumulating each year on the ocean floor. On average, the sediment thickness on the ocean floor is 1,500 feet.³⁷ Based on the current rate of sediment deposition, however (i.e., assuming uniformitarianism once again), the sediment on the ocean floor would accumulate in only a small fraction of the alleged 3.8 billion year age of the ocean (i.e., 0.5% or 19 million years).³⁸ The average annual sediment accumulation would have to be 197 times smaller to match an ocean age of 3.8 billion years. The amount of sediment on the sea floor simply does not support a billions-of-years-old ocean, but fits well with a young Earth when the accelerated erosion rates during and immediately after the Flood are accounted for.

#12: Lack of Erosion Evidence Between Strata

When making a multi-layer cake, the adjoining surface between layers is smooth. If you made your cake outside over several weeks, waiting several days between new layers and leaving the cake open to the elements in the meantime, the surface of each layer would exhibit the indicators of time—decay, loss of cake from scavengers, erosion from rain water, etc. Similarly, if geologic strata are formed over millions of years, the surface between adjoining layers would not be smooth, but would exhibit proof of time passing in the form of, for instance, erosional and depositional surfaces. However, the layers, by in large (e.g., at the Grand Canyon), display smooth contact surfaces—indicating rapid deposition without enough time for erosion.³⁹ Those surfaces which show evidence of erosion match the type of erosion that would be predicted if the lower surface had not yet lithified when a rapid erosion event occurred above the surface, prior to further rapid deposition. Bottom line: the Grand Canyon exhibits evidence of a young Earth.

#13: Helium in Zircon Crystals

Zircon crystals are considered to be some of the oldest minerals on Earth—thought to be billions of years old. They are very hard and resistant to deterioration, and are also able to preserve their contents well, making them safer from contamination. Within zircon crystals, a portion of the zirconium atoms are replaced by uranium while the

crystals grow. As radioactive uranium-238 decays into its daughter element, lead-206, alpha particles are released that combine with nearby electrons. Helium is subsequently formed, which can then be detected in zircon crystals. While zircon crystals are able to preserve their contents well, helium is known to behave as a “slippery” material. Helium atoms are small and are in constant motion as gas particles. They are, therefore, hard to contain, and they diffuse quickly.⁴⁰ Upon examination of zircon crystals that are thought to be 1.5 billion years old, however, scientists have discovered the presence of unusually high concentrations of helium.⁴¹ If the crystals were billions of years old, the helium should have been diffused from the crystals and released into the atmosphere, since high concentrations of helium can only be sustained, theoretically, for a few thousand years without significant diffusion. The presence of high concentrations of helium illustrates the fact that at some point(s) in the relatively recent past, the nuclear decay rate of uranium-238 was accelerated, producing larger amounts of helium that have not yet had time to diffuse. If radioactive decay rates were accelerated at some point in the past (e.g., during the Flood), then radioactive materials will appear deceptively old, while actually being relatively young.

#14: “Orphan” Radiohalos

As a radioactive atom of uranium decays into polonium within a solid crystalline material, alpha particles are released and “halos”⁴² form, marking the different stages of nuclear decay. Parentless radiohalos, however, are found in many granitic rocks, implying accelerated nuclear decay in the past and a young age for the Earth.⁴³

#15: Clastic Dikes

In sedimentary rock strata, open fractures often exist, and in some cases, other sedimentary material is injected into those cracks at a later time, filling them with a different type of sedimentary rock. These are called clastic dikes. The Ute Pass fault, west of Colorado Springs, for example, exhibits over 200 sandstone dikes, some of which are miles in length. The dikes are comprised of Cambrian Sawatch sandstone (allegedly 500 million years old) that injected rock from the Cretaceous period (allegedly 65-66 million years old).⁴⁴ Is it reasonable to presume that 500-million-year-old sediment remained unlithified for over 400 million years while Ordovician, Silurian, Devonian, Carboniferous, Permian, Triassic, Jurassic, and Cretaceous strata were laid down on top of it before intruding into the Cretaceous strata? Or is it more reasonable to infer that the layers of the geologic column from the Cambrian to the Cretaceous were laid down rapidly on top of one another during a global, aqueous catastrophe before they had lithified? Then, during the rapid uplift of the Rocky Mountains later in the Flood, the Cambrian Sawatch material was injected through the overlying layers forming the clastic dikes of the Ute Pass. Bottom line: the geologic column was formed rapidly—the Earth is young.

Astronomy/Astrophysics/Geophysics

#16: Faint Young Sun Paradox

As the hydrogen within the Sun fuses into helium, the Sun gradually increases in temperature. Calculations show that (at current rates) 3.5 billion years ago, the Sun would have been 25% dimmer and would have heated the Earth less, dropping Earth's temperature some 31°F. Earth would have been below freezing!⁴⁵ According to contemporary thinking, however, Earth, initially molten, was **hotter**, not colder, prior to 3.5 billion years ago, and was gradually cooling, not heating up.⁴⁶ Not only is there no evidence that Earth was ever frozen, but if it had been frozen 3.5 billion years ago and beyond, according to evolutionists, life could not emerge 3.5-4 billion years ago since it relies on **liquid** water.

#17: Rapid Decay Rate of Earth's Magnetic Field

Scientists have been measuring the strength of the Earth's magnetic field with precision since 1835. The magnetic field is decaying at an exponential rate with a half-life of roughly 1,100 years.⁴⁷ By implication, when we follow the exponential function back in history, doubling the Earth's magnetic field intensity every 1,100 years, we reach a point 30,000 years ago when the Earth's magnetic field strength would have been comparable to that of a neutron star,⁴⁸ creating immense heat that would have prohibited life from existing and possibly even compromised the internal structure of the Earth. The Earth cannot be millions of years old.

#18: Lunar Recession Rate

The Moon is presently moving away from the Earth at a rate of approximately 4 cm per year.⁴⁹ The recession rate is not linear. As the Moon moves further from the Earth, it recedes slower. Based on the equation that describes the Moon's recession rate, scientists can calculate where the Moon would have been compared to the Earth at different times in history. For example, 6,000 years ago, the Moon would have been 750 feet closer to the Earth than it is today—resulting in little effect on the Earth. If, however, the Moon has the contemporary age of 4.5 billion years old, there is a significant problem, because 1.55 billion years ago the Moon would have been touching the Earth.⁵⁰ It would be physically impossible, therefore, for the Moon to be older than 1.55 billion years old based on the known recession rate of the Moon. In response, those who wish to maintain the contemporary belief in deep time must argue that present recession rates did not hold in the past.⁵¹ In so doing, however, they abandon uniformitarian thinking (i.e., “the present is the key to the past”) which undergirds every deep time dating technique. They are, therefore, once again admitting that every evolutionary dating technique is suspect and does not prove an old Earth.

#19: Atmospheric Helium Content

Helium is gradually accumulating in the Earth's atmosphere as radioactive isotopes beneath the Earth's surface decay, emitting alpha particles that attract electrons and form helium. The amount of helium in the atmosphere has been measured, the rate at which helium is introduced in the atmosphere has been measured, and the theoretical rate of helium release to space has been calculated as well. Using the typical old-Earth assumption of uniformity over time, it is easy to calculate an upper limit on the age of the atmosphere. The atmosphere can be no older than two **million** years—as opposed to the alleged age of 4.5 **billion** years.⁵²

#20: Spiral Galaxies

Earth is located in the Milky Way Galaxy—a spiral galaxy. According to the Big Bang model, galaxies began forming within a billion years after the Big Bang, making many of them over 12 billion years old. Of all of the galaxies that scientists have observed, some 77 percent of them are spiral galaxies.⁵³ The oldest spiral galaxy is thought to be roughly 11 billion years old.⁵⁴ If you have ever sprinkled cinnamon on a hot, foamy drink and then stirred the drink with a straw or stick, you will notice the formation of the characteristic spiral galaxy shape. You may also notice that the portion of the spiral that is closer to the center rotates faster than the portion of the spiral that is close to the edge of the cup. That “differential rotation” causes the arms of the spiral to begin blurring closer to the center of the spiral over time. After a few rotations, the center of the spiral is no longer recognizable. Similarly, spiral galaxies are spinning slowly. If spiral galaxies are as old as is claimed by secular cosmologists, after a few hundred million years the arms of the spirals should no longer be recognizable—and yet many of them are. *Space.com* admits: “The exact mechanism for the formation of the spiral arms continues to puzzle scientists. If they were permanent features of the galaxy, they would soon wind up tightly and disappear in less than a billion years.”⁵⁵ Apparently, the observational evidence does not harmonize with the deep time proposition of the Big Bang model.

#21: Comet Contradiction

The solar system is comprised of hundreds of thousands of objects that are orbiting the Sun. Over 3,000 of those objects are comets.⁵⁶ Comets are balls of ice and dirt moving through space in elliptical orbits around the Sun. They are believed to be “leftovers from the material that initially formed the solar system about 4.6 billion years ago.”⁵⁷ As comets in their orbit move close to the Sun, solar winds and radiation from the Sun “blow” material from the comet, creating the characteristic tail we observe. Since material is removed from a comet with each cycle around the Sun, obviously the comet will eventually disintegrate—completely sublimating. The typical lifespan of a comet is 10,000 years.⁵⁸ How, then, can the solar system be 4.6 billion years old if thousands of comets—thought to have formed when the solar system formed—are still orbiting the Sun? Scientists speculate the existence of a source for new comets that lies outside of the solar system, but no observational evidence has substantiated that claim. The

biblical model, of course, provides a plausible explanation that harmonizes with the evidence: the solar system is less than 10,000 years old.

Conclusion

This list is but a small sample of the available evidences for a young Earth. Keep in mind that the assumption of uniformitarianism undergirds many of the arguments in this list. Uniformitarianism is a fundamental assumption of **evolutionary dating techniques**, not of the biblical Creation model. The creationist would argue that uniformitarianism is extremely unreliable due to the effects of catastrophic phenomena (especially that of the Flood; cf. 2 Peter 3:3-6). The biblical Creation perspective advocates, instead, catastrophism as the reliable way to interpret scientific evidence from the past. By illustrating that uniformitarianism simultaneously proves a young Earth (according to the examples above) and disproves a young Earth (according to standard evolutionary dating techniques), the unreliability of uniformitarianism is substantiated. The old-Earth advocate is forced to abandon uniformitarianism, or be guilty of holding to it blindly without evidence of its reliability. In abandoning uniformitarianism, however, the person who believes in an old Earth has now yielded his primary evidence for an old Earth and must embrace the contention that one simply cannot know the age of the Earth using science. We would concur with that conclusion, but remind the old-Earth advocate that while science cannot provide the age of the Earth, there is another source of information that can provide its age. Recall the first point in our list: since we can know that the Bible is from God, what it says is true. It gives us enough information to know the relative age of the Earth, on the order of thousands, not billions, of years.

There is never a reason to doubt the Bible. True science will always support it. If the Bible indicates that the Earth is young, then a fair, thorough assessment of the evidence will substantiate that truth, even if assessing the evidence requires time and effort. That evidence is readily available.

Endnotes

¹ For a response to old-Earth dating techniques, see Jeff Miller (2013), "Don't Assume Too Much: Not All Assumptions in Science Are Bad," *Reason & Revelation*, 33[6]:62-70.

² Eric Lyons (2011), "Common Sense, Miracles, and the Apparent Age of the Earth," *Reason & Revelation*, 31[8]:77-80.

³ In radioactive decay, a radioactive element (the parent) decays into another element (the daughter) over time. When dating a rock, geologists assume that there was initially no daughter elements present in the rock—only parent elements when the decay began. That assumption is then used to determine, at today's decay rates, how long it would take for the rock to have the quantity of daughter element that it currently contains.

⁴ Kyle Butt (2007), *Behold! The Word of God* (Montgomery, AL: Apologetics Press).

⁵ Assuming the Masoretic text is correct (as opposed to the Septuagint or Samaritan Pentateuch).

⁶ Unless Adam had Seth on Adam's birthday, Seth had Enosh on Seth's birthday, Enosh had Cainan on Enosh's birthday, etc., each patriarch's age is being rounded by, potentially, a few months.

⁷ Eric Lyons (2002), "When Did Terah Beget Abraham?" Apologetics Press, <https://apologeticspress.org/apcontent.aspx?category=13&article=624>.

⁸ The genealogy terminology of Genesis 11 is not precisely the same as that of Genesis 5. As highlighted in Lyons, 2002, the patriarch years before the birth of the next patriarch could refer to the number of years up to the firstborn son (similar to Moses' terminology in the same context concerning Shem and Abram). If so, then the number of years between the firstborn's birth and the ancestor of Christ listed is unknown. If each patriarch listed is a firstborn son, then simple math yields roughly 390 years from Shem to the birth of Abram, Nahor, and Haran. If, however, there is a span of time between the date of the firstborn son and the actual ancestor of Christ (who may not have been the firstborn), the time between Shem and Terah's sons grows. As an upper limit, if every patriarch in Genesis 11 continued to live to 900 years (like the patriarchs of the pre-Flood world, Genesis 5), then the "missing" years add up to a potential addition of 4,410 years (an extreme, unlikely scenario). Upper and lower limits, therefore, are placed on the potential length of time between the Flood and the birth of Terah's children: between 390 and 4,800 years.

⁹ Michael J. Oard and Hank Giesecke (2007), "Polystrate Fossils Require Rapid Deposition," *CRS Quarterly*, 43[3]:232-240, March; John Morris (2011), *The Young Earth* (Green Forest, AR: Master Books), pp. 102-105; Andrew Snelling (1995), "The Whale Fossil in Diatomite, Lompoc, California," *Creation Ex Nihilo Technical Journal*, 9[2]:244-258.

¹⁰ As quoted in Andy Coghlan (2000), "Eternal Life," *New Scientist*, On-line, October 18, <https://www.newscientist.com/article/dn82-eternal-life/>.

¹¹ Russell Vreeland, William Rosenzweig, and Dennis Powers (2000), "Isolation of a 250 Million-Year-Old Halotolerant Bacterium from a Primary Salt Crystal," *Nature*, 407:897-900, October 19.

¹² D.C. Nickle, G.H. Learn, M.W. Rain, J.I. Mullins, and J.E. Mittler (2002), "Curiously Modern DNA for a '250 Million-Year-Old' Bacterium," *Journal of Molecular Evolution*, 54[1]:134-137.

¹³ Ibid.

¹⁴ Jeff Miller (2011), "Population Statistics and a Young Earth," *Reason & Revelation*, 31[5]:41-47, https://apologeticspress.org/pub_rar/31_5/1105w.pdf.

¹⁵ Mariette DiChristina (2012), "The Story Begins," *Scientific American*, 306[4]:4, April.

¹⁶ Kate Wong (2012), "First of Our Kind," *Scientific American*, 306[4]:31, April.

¹⁷ Lyall Watson (1982), "The Water People," *Science Digest*, 90[5]:44, May.

¹⁸ Keep in mind that the Flood could have been a few hundred years further back in history than 4,300 years ago.

¹⁹ "U.S. and World Population Clock" (2018), *United States Census Bureau*, November 2, <https://www.census.gov/popclock/>.

²⁰ Sarah Zielinski (2008), "Showing Their Age," *Smithsonian Magazine.com*, July, <https://www.smithsonianmag.com/history/showing-their-age-62874/>.

²¹ Andrew Snelling (2011), "Carbon-14 in Fossils and Diamonds," *Answers Magazine*, Online, January 1, <https://answersingenesis.org/geology/carbon-14/carbon-14-in-fossils-and-diamonds/>; Brian Thomas and Vance Nelson (2015), "Radiocarbon in Dinosaur and Other Fossils," *Creation Research Society Quarterly*, 51[4]:299-311.

²² Don DeYoung (2008), *Thousands...Not Billions* (Green Forest, AR: Master Books), pp. 45-62.

²³ Note that radiocarbon dating does, in fact, sometimes result in ages of materials that exceed 10,000 years. Radiocarbon dating, however, is understood to be suspect for objects thought to be older than roughly 3,000-4,000 years old [cf. George H. Michaels and Brian Fagan (2013), "Chronological Methods 8—Radiocarbon Dating," University of California Santa Barbara Instructional Development, http://archserve.id.ucsb.edu/courses/anth/fagan/anth3/Courseware/Chronology/08_Radiocarbon_Dating.html].

Further, biblical creationists argue that radioactive decay rates were apparently accelerated during the Flood and afterward, possibly up to 1,500-1,000 B.C., making all dating techniques unreliable for ages beyond that time. See DeYoung for evidence of accelerated radioactive decay in the past.

²⁴ Kevin Anderson (2017), *Echoes of the Jurassic* (Chino Valley, AZ: CRS Books); Brian Thomas (2015), "Solid Answers on Soft Tissue," *Answers Magazine* Online, January

1, <https://answersingenesis.org/dinosaurs/when-did-dinosaurs-live/solid-answers-soft-tissue/>.

²⁵ Cf. *Creation Research Society Quarterly* (2015), 51[4] and Anderson for in-depth discussion and responses to proposed explanations.

- ²⁶ Eric Lyons and Kyle Butt (2008), *The Dinosaur Delusion* (Montgomery, AL: Apologetics Press).
- ²⁷ Andrew A. Snelling, "Rock Layers Folded, Not Fractured," *Answers* 4, No. 2 (April-June 2009):80-83; Morris, pp. 108-113.
- ²⁸ H. Akahane, *et al.* (2004), "Rapid Wood Silicification in Hot Spring Water: An Explanation of Silicification of Wood During the Earth's History," *Sedimentary Geology* 169(3-4):219-228, July 15; Alan Channing, Alan and Dianne Edwards (2004), "Experimental Taphonomy: Silicification of Plants in Yellowstone Hot-Spring Environments," *Transactions of the Royal Society of Edinburgh: Earth Sciences*, 94:503-521, <http://www.rcn.montana.edu/Publications/Pdf/2004/ChanningEdwards%202004%20Experiment-al%20taphonomy.pdf>.
- ²⁹ Borys M. Didyk and Bernd R.T. Simoneit (1989), "Hydrothermal Oil of Guaymas Basin and Implications for Petroleum Formation Mechanisms," *Nature*, 342:65-69, November
- ³⁰ John Morris and Steven Austin (2003), *Footprints in the Ash* (Green Forest, AR: Master Books), pp. 74-76; "A Geologic Catastrophe" (2005), Glacial Lake Missoula and the Ice Age Floods, <http://www.glaciallakemissoula.org/story.html>; James O'Connor and Richard Waitt (1995), "Beyond the Channeled Scabland," *Oregon Geology*, 57[5]:100-103, <https://www.oregongeology.org/pubs/og/ogv57n05.pdf>; Michelle Roberts (2007), "Texas Set to Open New Canyon to Public," Canyon Lake Gorge, *The Associated Press*, October 5, https://www.canyonlakeguide.com/helpful_info/gorge.htm; Sigrid Sanders, et al. (2017), "Providence Canyon," *New Georgia Encyclopedia Online*, July 26, <http://www.georgiaencyclopedia.org/articles/geography-environment/providence-canyon>.
- ³¹ Steve Reucroft and J. Swain (2009), "Ultrasonic Cavitation of Water Speeds Up Thorium Decay," *CERN Courier*, June 8, <http://cerncourier.com/cws/article/cern/39158>; Cf. DeYoung.
- ³² Ross Mitchell, David Evans, and Taylor Kilian (2010), "Rapid Early Cambrian Rotation of Gondwana," *Geology*, 38[8]:755-758; Paul Garner (2011), *The New Creationism* (Carlisle, PA: EP Books), pp. 187-189.
- ³³ Steven Austin and D. Russell Humphreys (1990), "The Sea's Missing Salt: A Dilemma for Evolutionists," *Proceedings of the Second International Conference on Creationism*, ed. R.E. Walsh and C.L. Brooks (Pittsburgh, PA: Creation Science Fellowship), 2:17-33.
- ³⁴ "Why Do We Have Oceans?" (no date), *National Ocean Service*, https://oceanservice.noaa.gov/facts/why_oceans.html.
- ³⁵ John Milliman and James Syvitski, "Geomorphic/Tectonic Control of Sediment Discharge to the Ocean: The Importance of Small Mountainous Rivers," *The Journal of Geology*, 100 (1992): 525-544.
- ³⁶ William Hay, James Sloan II, and Christopher Wold (1998), "Mass/Age Distribution and Composition of Sediments on the Ocean Floor and the Global Rate of Sediment Subduction," *Journal of Geophysical Research*, 93[B12]: 14,933-14,940.
- ³⁷ "Deep-Sea Sediments" (2018), *Encyclopaedia Britannica Online*, <https://www.britannica.com/science/ocean-basin/Deep-sea-sediments>.
- ³⁸ NOTE: One ft³ wet gravel is approximately 126.1 pounds, and the surface area of the ocean is roughly 139 million square miles. The total weight of the sediment on the ocean floor is, therefore, 3.665(10¹⁷) tons.
- ³⁹ Steven Austin (1994), *Grand Canyon: Monument to Catastrophe* (Santee, CA: Institute for Creation Research), pp 42-43.
- ⁴⁰ Consider a child's helium balloon. The helium, being "slippery," gradually escapes the balloon, but it does so through the rubber itself, not through the knot at the base of the balloon.
- ⁴¹ DeYoung, pp. 65-78.
- ⁴² Rings of color that surround a radioactive mineral.
- ⁴³ DeYoung, pp. 93-95.
- ⁴⁴ Steven Austin and John Morris (1986), "Tight Fold and Clastic Dikes as Evidence for Rapid Deposition and Deformation of Two Very Thick Stratigraphic Sequences," *First International Conference on Creationism*, ed. R.E. Walsh, C.L. Brooks, and R.S. Crowell (Pittsburgh, PA: Creation Science Fellowship), pp. 3-13, <http://static.icr.org/i/pdf/technical/Tight-Fold-and-Clastic-Dikes-Rapid-Deposition-Deformation.pdf>.

- ⁴⁵ Danny Faulkner (2012), "#4 Faint Sun Paradox," *Answers Magazine* On-line, October 1, <https://answersingenesis.org/astronomy/sun/4-faint-sun-paradox/>.
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- ⁴⁷ D.R. Humphreys (2016), *Earth's Mysterious Magnetism and that of Other Celestial Orbs* (Chino Valley, AZ: Creation Research Society), p. 57.
- ⁴⁸ Earth's magnetic field strength is roughly 0.5 G at the surface, while a neutron star's magnetic field strength is at least 10^8 G ["Earth's Magnetic Field" (2018), Harvard Natural Sciences Lecture Demonstrations, Harvard University, <https://sciencedemonstrations.fas.harvard.edu/presentations/earths-magnetic-field>; A. Reisenegger (2003), "Origin and Evolution of Neutron Star Magnetic Fields," *International Workshop on Strong Magnetic Fields and Neutron Stars*, <http://www.if.ufrgs.br/hadrons/reisenegger1.pdf>.]
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OLD TESTAMENT FORGIVENESS OF SINS

Including New Testament Times Prior To The Cross of Christ

INTRODUCTION:

Many honest souls have read Hebrews 1:1-18 and have concluded that the sins committed during the Old Testament times were “rolled forward” to the cross of Christ and were then forgiven at that time. This postulates that the sins committed in the Old Testament times were NOT forgiven until that time. That there was, in fact, no forgiveness of sins during the Patriarch period or the Mosaic dispensation. But, as we shall see, the Bible clearly states God had forgiven sins in Old Testament times.

This “rolling forward of sins” theory forces the word of God to contradict itself. Yet, these good souls, at the same time, will not allow that there are any contradictions in the Bible. Their theories put them into the untenable position of both affirming there are contradictions and that there are no contradictions. It is impossible that both of those beliefs can be true!

I. PASSAGES STATING THERE WAS FORGIVENESS OF SINS DURING OLD TESTAMENT TIMES:

If there was no forgiveness of sins at any time prior to the cross of Jesus, then we must find another meaning for the following passages, or admit that there are, in fact, contradictions in the word of God and that Jehovah lied to those saints.

- A. Isaiah 44:22 – *I have blotted out, like a thick cloud, your transgressions, and like a cloud, your sins. Return to Me, for I have redeemed you.*

How would any person reading this, 700 years before the cross, understand what Jehovah said? They would have taken God at His word for He cannot lie.

- B. Numbers 14:18-20 – *The Lord is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.* *“Pardon the iniquity of this people, I pray, according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even to now.”* *Then the Lord said: “I have pardoned, according to your word.”*

This starts out as a quotation of Exodus 20:5,6 with the explanation that God had already been forgiving their sins. Would these Jews have understood that their sins were “rolled forward,” or that they were actually forgiven?

- C. Isaiah 43:25 – I, even I, am He who blots out your transgressions for My own sake; and I will not remember your sins.

He who blots out shows continuous action, not something done off in the future.

God does not forget their sins for it is impossible for Him to forget anything. The idea is - Jehovah does not remember their sins *against* them anymore. Compare Ezekiel 33:16 – None of his sins which he has committed shall be remembered against him; he has done what is lawful and right; he shall surely live.

- D. Luke 5:20 – So when He saw their faith, He said to him, “Man, your sins are forgiven you.”

Jesus had not gone to the cross yet. Did He lie to this poor man, or did He speak the truth and the man’s sins were actually forgiven? Who standing there at that time understood Jesus to say that his sins were being “rolled forward” to the cross? Nobody did! Compare Mark 2:5.

- E. 2 Samuel 12:13 – Then David said to Nathan, “I have sinned against the Lord.” And Nathan said to David, “The Lord also has put away your sin; you shall not die.”

Did Nathan tell David that Jehovah *has put away your sin*, or that Jehovah will forgive him some time in the future (after rolling the sin forward to the cross)?

- F. Psalm 32:5 – I acknowledged my sin to You, and my iniquity I have not hidden. I said, “I will confess my transgressions to the Lord,” And You forgave the iniquity of my sin.

This sentence is in the past tense NOT future tense. There is no “rolling forward” of sins here. The only way one could understand the word *forgave* as being in the future is if this passage is uninspired. Either that or God lied.

- G. Psalm 103:2 – Bless the Lord, O my soul, and forget not all His benefits; Who forgives all your iniquities, Who heals all your diseases.

This is present tense NOT future tense. Did David, under inspiration, understand that sins were being forgiven right then OR sometime in the future?

II. ADDITIONAL PASSAGES BEARING DIRECTLY WITH THE FACT THAT GOD WAS FORGIVING SINS PRIOR TO THE CROSS:

- A. Romans 3:21-26 – ²¹*But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,* ²²*even the righteousness of God which is through faith in Jesus Christ, to all and on all who believe, for there is no difference;* ²³*for all have sinned and fall short of the glory of God;* ²⁴*being justified freely by His grace through the redemption that is in Christ Jesus,* ²⁵*whom God set forth to be a propitiation by His blood, through faith, to demonstrate His righteousness, because of His forbearance God had passed over the sins that were previously committed,* ²⁶*to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.*

What this passage is saying is that God had been forgiving sins committed prior to Jesus' death and if Jesus had not gone to the cross Jehovah would have been unrighteous in forgiving those sins.

It should be noted here that the Greek words used in Acts 2:38 for "forgiveness" and here in verse 25 for "passed over" are synonyms.

Acts 2:38	ἄφεσιν	"to send from" "dismissal" "forgiveness" "freedom" "pardon" "release" "deliverance" "remission" "liberty"
Rom. 3:25	πάρεσιν	"to send (set) aside" "dismissal" "forgiveness" "passing over" "letting pass"

The idea in both passages is that sins were actually being forgiven.

Vs. 21,22 – *Righteousness* (justification) in these verses is not referring to the attribute of God but is addressing God's plan for man's sanctification. (Sanctification is that process in which the Holy Spirit uses the word of God and providence to bring men and women into the likeness of Jesus

Christ in word, thought and deed.) This process is a system of faith – not a system of law-keeping.

Vs. 23,24 – God is telling us that there is no difference between Jews and Gentiles – all have sinned and all must now be saved by faith, in obedience to Christ. Also, this system of faith (grace) is only in Christ Jesus.

V. 25 – The only way to have our sins covered (here called a propitiation) is by the blood of Christ which He offered on the cross. This propitiation is obtained only through (by means of) faith.

Sin is a violation of God's law. The penalty (wages) for sin is death. Jesus paid that penalty for all by His death on the cross. These verses show God had been forgiving sins under both the Patriarchal Law and the Law of Moses. If Christ had not given His life (blood) on the cross God would have been unjust in forgiving those sins committed prior to the cross. (Paradise would have been filled with sinful, unforgiven souls if they had not already been forgiven by God – Luke 16:19-31.) And it is just that point that Paul is making – Jesus did prove the Father was righteous in forgiving those souls prior to His death. His dying on the cross paid the price for all sin whether committed before OR after the cross. Revelation 13:8 tells us that the Father knew *as a fact* before the foundation of the world that Jesus would be our propitiation by dying on the cross. This fact was so firm in God's mind this scripture says Jesus was *slain before the foundation of the world!*

“Righteousness” in this verse refers to the attribute of God.

V. 26 – Now Paul again refers to God's attribute of being “just.” Because of the blood sacrifice of Jesus, God was “just” in forgiving sins prior to the cross and also “just” in His actions of forgiving obedient souls after the cross.

- B. Psalm 51:16,17 – ¹⁶*For You do not desire sacrifice, or else I would give it; You do not delight in burnt offering.* ¹⁷*The sacrifices of God are a broken spirit, a broken and contrite heart – these, O God, You will not despise.*

David understood the blood of bulls and goats would not and could not affect forgiveness of sins (Hebrews 10:4). Here David has his sin with Bathsheba in mind. David was forgiven of this sin with Bathsheba – *The Lord also has put away your sin; you shall not die* (2 Samuel 12:13b). Only faith and obedience combined with repentance could bring forgiveness. And that forgiveness, just as ours today, is based on the fact that Jesus

made the only blood sacrifice acceptable to God. That sacrifice was known by God as a fact before the foundation of the world.

God knew Jesus would die on the cross to pay for all the sins of all people who will ever live. This knowledge (God's) is called omniscience. Since God knew this as a fact, not just a possibility, He forgives sin (based on faith and obedience) anywhere in time He pleases. To say God must wait until the time Christ was actually crucified is to say God is constrained (controlled) by time. God created time, it is a creature. To say God is controlled by His creature (time) is absurd.

Forgiveness of sins takes place in the mind of God. God knew Jesus' crucifixion from the foundation of the world. All sin, if it is forgiven, is forgiven based on the blood sacrifice made by Jesus on the cross. Where in time this takes place is of no consequence to God, only the fact of it matters.

III. WHAT DOES HEBREWS 10:1-18 SAY?

- A. The sacrifices made according to the Law of Moses prior to the cross did not in themselves bring about forgiveness of sins. This was not possible (Hebrews 10:4). These sacrifices were commanded by Jehovah, but were not the basis of forgiveness – they were the condition of forgiveness just as faith, repentance, confession and baptism are today – the blood of Jesus Christ is the only basis for forgiveness of sins accepted by God!

If there was a “rolling forward” of sins to the cross, God was forced to be bound by time (which He created) and was forced to wait until Jesus' death in order to forgive sins. If God is truly omniscient He is not bound by time! He can forgive sins anytime (before or after the cross) based on His absolute knowledge that Jesus dies on the cross and that His blood pays for all sins of all time. The Messiah's blood flowed both ways from the cross-validating forgiveness that was given prior to the cross and accomplishing forgiveness of believing and obedient souls since the cross.

The definition of omniscience is – The knowledge of everything that is the object of knowledge – past, present or future – whether real or imagined. Isaiah, in 46:9,10 says, *Remember the former things of old, for I am God, and there is no other; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times things that are not yet done, saying, “My counsel shall stand, and I will do all My pleasure.”* Understanding this passage and knowing what omniscience means we know that God did, in fact, always know that Jesus would die on the cross for the forgiveness of sins. He did know when and how it would happen.

With this knowledge God is free to forgive sins anytime He pleases and can declare that, *“My counsel shall stand, and I will do all My pleasure.”* Whether He forgives sins after or before the cross is immaterial to Jehovah (see Appendix A). We, not being omniscient, might have difficulty understanding this attribute of God.

God also knew before the foundation of the world that the Church of Christ was going to be established (see Appendix B). He knew the establishment of the church was based on the death, burial and resurrection of Jesus. Just as He knew the church would come into existence He knew Jesus would shed His blood for the forgiveness of sins. Revelation 13:8 – *And all who dwell on the earth shall worship Him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.*

- B. Hebrews 10:1-18 – ¹*For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. ²For then would they not have ceased to be offered? For the worshipers, once purged, would have had no more consciousness of sins. ³But in those sacrifices there is a reminder of sins every year. ⁴For it is not possible that the blood of bulls and goats could take away sins. ⁵Therefore, when He came into the world, He said: “Sacrifice and offering You did not desire, but a body You have prepared for Me. ⁶In burnt offerings and sacrifices for sin You had no pleasure. ⁷Then I said, ‘Behold, I have come – in the volume of the book it is written of Me – To do Your will, O God.’” ⁸Previously saying, “Sacrifice and offerings, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them” (which are offered according to the law), ⁹then He said, “Behold, I have come to do Your will, O God.” He takes away the first that He may establish the second. ¹⁰By that will we have been sanctified through the offering of the body of Jesus Christ once for all. ¹¹And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. ¹²But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, ¹³from that time waiting till His enemies are made His footstool. ¹⁴For by one offering He has perfected forever those who are being sanctified. ¹⁵And the Holy Spirit also witnesses to us; for after He had said before, ¹⁶“This is the covenant that I will make with them after those days, says the Lord: I will put My law into their hearts, and in their minds I will write them,” ¹⁷then He adds, “Their sins and their lawless deeds I will remember no more.” ¹⁸Now where there is remission of these, there is no longer an offering for sin.*

10:1 The law was not intended to be the answer to sins. It only represented what was to come.

No law, of any kind, ever made one righteous. All law can do is identify violations (sins).

No law, even with sacrifices added, could make any adherent innocent.

10:2,3 A question is asked and the Greek construction demands a “yes” answer.

The reasons for a “yes” answer are given.

1st - the word “once” (ἄπαξ) carries the meaning of “once for all time.” Compare: Jude 3; 1 Peter 3:18.

2nd - this is not that they would not remember their sins, but they would have put them out of their consciousness. But, the truth of the matter is that those sacrifices did, in fact, remind them of their sins.

10:4 Why a reminder? Because no bloody animal sacrifice could take away sins. The Hebrew writer will go on to prove that only the blood sacrifice of the Messiah could satisfy God and take away sin.

All that has been said in the first three verses leads to one conclusion: the blood of animals cannot take away the memory of, or bad conscience resulting from sins. The people's conscience was not made "perfect" (i.e. complete) as God intended. The only real efficacy of the bloody sacrifices of the altar was the moral effect upon the people and the fact that they pointed forward to the Lamb of God. Incidentally, the idea of "pointing forward to Christ" eliminates alleged difficulties between this verse and v.11 with such verses as Leviticus 4:26; 17:11; Numbers 29:5. The people's sins were not "rolled forward," they were "passed over" (forgiven). Compare: Romans 3:25,26. Very simply, the Old Law taught one that he was a sinner.

The point here is not that God rejected unworthy sacrifices, but that the entire Old Testament systems were unable to deal effectively with sins.

10:5-8 These verses are presented as Christ's words. In essence this shows that Christ's sacrifice was known even in Old Testament times and that it is superior to any other sacrifice - here specifically to the Law of Moses. It also shows Jesus came of His own free will, and then freely submitted to the will of the Father.

Notice the following contrasts:

Animal sacrifices	-	1 Samuel 15:22.
Justice	-	Isaiah 1:12-17 Amos 5:21-25
Being right with God	-	Hosea 6:6 Psalm 51:16,17 Psalm 69:30-33

10:9 This verse clearly shows Christ's obedience to the Father, and that obedience included the Old Testament laws, and then establishing His new law.

10:10 "By that will" - the singular will of the Father and the Son and, by extension also, the Holy Spirit's.

The blood sacrifice of the physical body of the Messiah is absolutely sufficient to forgive all sins of all time.

And, that sacrifice was "once, once for all." This is a strengthened and emphatic form of the word in Greek. This one sacrifice, given only once, is all that God requires. But, it is required! No other sacrifice will do!

10:11,12 The priests are presented as standing. Such a posture shows they are still working (offering sacrifices) and their work is not done (finished). As opposed to this, Christ has finished, in His sacrifice, all that is required in a sacrifice to achieve forgiveness of sins. Therefore, He sits – having accomplished all that was required. There is no more sacrificial work for Him to do.

10:13 All that remains now is judgment day, the day when all of His enemies are made His footstool.

10:14 "For those who are being sanctified" refers to the saved of all time whether past, present or future. When all of the saved are viewed

as a whole, the process is still continuing. Even though finished for some, the process goes on now and into the future.

10:15-17 How does the Holy Spirit testify to us? Through the Scriptures!

The specific testimony here is recorded in Jeremiah 31:31ff. Again, the message is that the Old Testament system was terminated just as it had been prophesied. This is a repeat of the argument made in Hebrews 8:8-13.

10:18 The conclusion - the old is done away and the new is now in force just as the Father had willed it. The final sacrifice has been accomplished by Christ and there is no more sacrifice for sins. Compare: verses 26-31.

IV. IF THE THEORY OF “ROLLING FORWARD OF SINS” IS TRUE IT RAISES OTHER QUESTIONS.

- A. How did God treat the sins of Adam, Noah, Abraham, Isaac, Jacob and others prior to the Law of Moses given at Mount Sinai?
- B. How did God treat the sins of the non-Jews (Gentiles) prior to the cross?

Hebrews chapter ten is addressing those under the Law of Moses - it does not address how sins were handled prior to the cross for all those who were not Jews.

- C. The answer is that God forgave their sins the same way – by means of their true faith and repentance, based on the blood of Christ.

V. CONCLUSION.

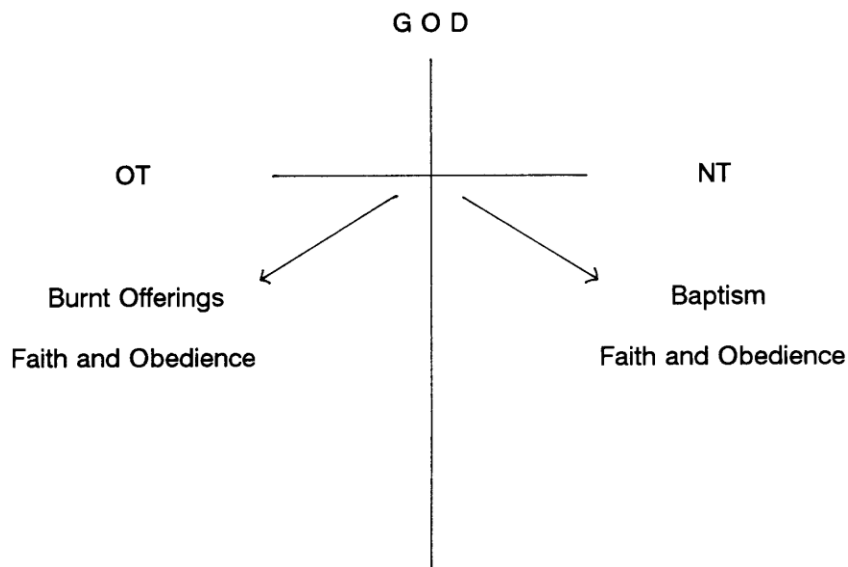
1. The Old Testament clearly states repeatedly that sins were being forgiven in those Old Testament times.
2. The New Testament shows that Jesus confirmed Jehovah’s righteousness in forgiving sins in Old Testament times by going to the cross (Romans 3:21-26).
3. The New Testament shows that no sins were (Old Testament times), or are (New Testament times), forgiven except based on the blood of Christ (Hebrews chapters 8-10).

4. Forgiveness of sins takes place in the mind of the forgiver. If there is no forgiveness in the mind of the forgiver (and in this case Jehovah) there simply is no forgiveness.
5. Because of Jehovah's omniscience He knew, before the foundation of the world, the fact that the blood of Christ would be shed (Revelation 13:8).
6. Jehovah has been, based on the sacrifice of Christ on the cross, forgiving sins since the foundation of the world.
7. Therefore, because of the foreknowledge of Jehovah, the forgiveness of sins in the Old Testament times was actually extended and received in those times. God neither postponed forgiveness nor rolled sins forward to the cross in order for them to be forgiven.

OLD TESTAMENT FORGIVENESS OF SINS: APPENDIX A
Omniscience and Old Testament Forgiveness of Sins
(Including New Testament Times Prior to the Kingdom)

Old Testament Times Passages:

Isaiah 44:22	Leviticus 16:30	Exodus 34:9
Numbers 14:18-20	2 Samuel 12:13	Isaiah 6:7
2 Chronicles 7:14	Psalms 32:5	Psalms 86:5
Isaiah 43:25	Psalms 103:2-3	Psalms 130:4
Luke 5:18-26	Isaiah 33:24	Isaiah 55:7
Mark 2:10-11	Jeremiah 36:3	Matthew 9:2-8
Romans 3:23-26	Matthew 6:12	Luke 18:14



God, being omniscient, saw the cross in time (Revelation 13:8). Therefore, He forgave sins prior to the cross as well as after the cross. The fact that Christ's blood is the agent does not alter when in time God actually forgave the sin. Cf. Isaiah 46:10.

God's knowledge is (DIETS):

<u>D</u> istinct -	It is free from vagueness or confusion.
<u>I</u> mmEDIATE -	It does not come by senses or imagination.
<u>E</u> ternal -	It is comprehended in one timeless act of the Divine mind.
<u>T</u> True -	It corresponds to the reality of all things.
<u>S</u> Simultaneous -	It does not come by successive observation or reasoning.

OLD TESTAMENT FORGIVENESS OF SINS: APPENDIX B THE CHURCH IN PURPOSE

I. THE CHURCH WAS IN THE PURPOSE OF GOD AS EARLY AS THE BIRTH OF PAUL.

- A. "But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood . . ." (Galatians 1:15, 16a). From this scripture we learn that God separated Paul from the time of his birth to preach the gospel among the Gentiles. Certainly, God knew that the preaching of the gospel of Christ would result in the establishment of the church in communities where it is preached. To say that God purposed that Paul should preach the gospel, but did not know that such preaching would result in the founding of churches of Christ is unthinkable.
- B. The word of God is the seed of the kingdom (Luke 8:11). Preaching the word of God is sowing the seed of the kingdom (Matthew 13:19, 23). When the seed of the kingdom is sown in the hearts of people and allowed to have its way, children of the kingdom will be the result (Matthew 13:38). A group of children of the kingdom in any community constitutes the kingdom in that place. And since the kingdom is the church (Matthew 16:18,19), it follows that this group of children of the kingdom produced by the preaching of the gospel, is the church in that community. It was in the purpose of God that Paul should preach Christ among the Gentiles and since this preaching results in the establishment of churches of Christ, it follows that the purpose of God included the establishment of churches of Christ through the preaching of the gospel by Paul. Since he was separated in the mind of God for this work from the time of his birth, we know that the church was in the purpose of God as far back as the birth of Paul.

II. THE CHURCH WAS IN THE PURPOSE OF GOD IN THE TIME OF MOSES.

"I stand to this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles" (Acts 26:22, 23). Here we learn that the prophets, including Moses, foretold the suffering of Christ on the cross. Paul tells us that Christ purchased the church with his own blood shed on the cross (Acts 20:28). Is it possible that God knew that his Son would suffer on Calvary, but did not know that he would purchase the church with his blood shed in that suffering?

John saw the "four living creatures" and the "four and twenty elders" fall down before Christ, the Lamb, and sing his praises, saying, "For thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth" (Revelation 5:9,10). The people who are purchased with the blood of the Lamb are made to be a kingdom. Did God know in the time of Moses that the Christ would suffer, but did not know that through his suffering men would be purchased and that those so purchased would constitute the kingdom, the church? Such a conclusion is unthinkable. God knew and purposed in the time of Moses that the church should be purchased through the suffering of Christ.

III. THE CHURCH WAS IN THE PURPOSE OF GOD IN THE TIME OF ABRAHAM.

Paul tells us that there was revealed to him a mystery which was not so clearly made known in other generations, "to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel" (Ephesians 3:6). The promise here mentioned is the promise made to Abraham that all nations were to be blessed in his seed (Genesis 12:3; 22: 18; Ephesians 2:11-22). It is in fulfillment of this promise that we have all gospel blessings (Acts 3: 25, 26; Galatians 3:7-9). The one body is the church (1 Corinthians 12:13). When God told Abraham that all nations were to be blessed in his seed, Christ (Galatians 3:16), he meant that the Gentiles were to be fellow-heirs with the Jews; they were to be fellow-members of the body, which is the church (Ephesians 1:22; Colossians 1:18); and fellow-partakers with the Jews of all that is included in the promise to Abraham. And all these blessings were to come to the Gentiles through the gospel of Jesus Christ of which Paul was made a minister and a preacher. God could not plan for the Gentiles to be fellow-members of the body which is the church without planning the existence of the church. So, we conclude that the church was included in the purpose of God when he made the promise to Abraham.

IV. THE CHURCH WAS IN THE PURPOSE OF GOD BEFORE THE FOUNDATION OF THE WORLD.

The expression "foundation of the world" has been interpreted by some to mean the beginning of the Christian dispensation. But Paul's use of it in Ephesians 1:4, seems to be a parallel with the expression "eternal purpose" in Eph 3:11. Peter speaks of Christ being foreknown before the foundation of the world, but manifested "at the end of the times" for our sake (1 Peter 1:20). The manifestation of Christ refers to his coming in the flesh, which was the period just preceding the Christian dispensation. But Peter speaks of the "foundation of the world" as a time prior to "the end of the times." Jesus said the blood of all the prophets shed from the foundation of the world would be required of his

generation and then added that this includes all the prophets from Abel down to Zachariah (Luke 11:50, 51). From his use of the expression we learn that the foundation of the world must extend back as far as Abel, so it must refer to the creation of the world. Now for the proof that the church has been in the mind of God since before the creation of the world.

- A. Paul says that it is God's eternal purpose that the wisdom of God is to be made known to "the principalities and the powers in the heavenly places" through the church (Ephesians 3:11; 1:19,20). So, the church is included in the eternal purpose of God.
- B. Paul teaches us that God chose us in Christ before the foundation of the world that we should be holy and without blemish before him in love (Ephesians 1:4). But in Ephesians 5:25-27, we learn that it is the church for which Jesus gave himself that is to be "holy and without blemish" (compare: Titus 2:14). So, the chosen of Ephesians 1:4, is the church of Ephesians 5:27. And therefore the church was in the purpose of God before the foundation of the world. Paul speaks of this same purpose as including the called (2 Thessalonians 2:14) and the justified (1 Corinthians 6:11) and those who are yet to be glorified (Romans 8:28-30).
- C. Peter Says we are redeemed by the blood of Jesus Christ "who was fore-known indeed before the foundation of the world" (1 Peter 1:20; compare: 2 Timothy 1:9, 10). From the context we learn that he was foreknown as a lamb through whose blood we would be redeemed. Is it possible that God could have foreknown that Jesus would suffer as a lamb in sacrifice for the redemption of our souls from sin and yet did not know that the redeemed would constitute the church? Such a conclusion would be false and ridiculous. So, from this we learn that before the creation God knew man would sin, that he would give his Son to suffer for man's sin, and that those redeemed by the blood of Christ would be his kingdom, his church (Revelation 5:9,10). So, the church was included in the purpose of God from before the foundation, creation, of the world. It is not an after-thought with God; it is not something hurriedly arranged to meet an emergency on account of God being unable to accomplish what he had attempted at the time the prophets said he would do it. The church, next to heaven itself, is the climax of all God's gracious purposes to show the exceeding riches of his kindness toward us in Christ Jesus.

From The Church, by Roy H. Lanier, Sr. (Gospel Advocate Company, 1956). Copied with permission from the author.

ORIGINAL - INHERITED SIN IS NEVER TAUGHT IN THE BIBLE

One of the things that helped me understand this was when someone explained to me that original, inherited sin was never even hinted at during all of the Old Testament.

We are first introduced to Adam in Genesis 2, and then in chapter 3 we find Adam and Eve sinning by eating from the tree of the knowledge of good and evil. Next, we find that Adam is cursed by God for his act of disobedience. Those curses have lasting consequences for mankind. Note the consequences. From then on (1) growing food would be hard work, and (2) death would be a fact of life (Genesis 3:17-19). Notice what is not said: "And a third thing, Adam. From now on all humanity will be stained by your act of disobedience, born in a hopeless and helpless state of sin, objects of my displeasure and wrath." If Genesis did say that there would be no doubt, but it doesn't. Throughout the Old Testament, pleasing God through obedience is expected, commanded and doable. Nowhere in the Old Testament do we read that humanity is under God's condemnation simply by being born and therefore helpless to do anything about it, and therefore their actions never truly please God.

Yes, God is displeased when sins are committed, especially when His people, the Israelites, do them. But—and I can't stress this enough—implicit in all of God's acts of wrath and punishment is the idea that the Israelites were most certainly capable of not sinning. That's the whole point of the law: follow it and be blessed, disobey and be cursed. The choice is clear and attainable. They could do the right thing. For example, we see in Deuteronomy 30:11-20 that the Law God has given to the Israelites isn't far off across the ocean or way up in the heavens, but it is "very near to you; it is in your mouth and in your heart for you to observe" (v. 14).

In fact, we see some Old Testament characters who actually do a pretty good job of choosing to obey (Enoch, Noah, Abraham, Moses and David). No, they weren't "perfect" but that's exactly the point. Nowhere does God say to these people, "Great job, but...you know...that Adam inherited sin thing. Sorry. My eternal wrath remains upon you."

We also notice, that after Genesis 5 we don't read much about Adam in the Old Testament until 1 Chronicles 1:1. In 1 Chronicles 1-9 there is a list of names. Adam's name is first (of course), but he's just one name along with the pages of other names. He's not pointed to as the bad guy that caused everyone to be born condemned and guilty of sin.

Throughout the entire rest of the Old Testament story, Adam doesn't even warrant a mention. If Adam really was the person who set the whole world on a downward cycle of original sin, why isn't it talked about? I don't know why it would be kept such a big secret. Throughout human history people were never told they were born with the inherited sin of Adam.

We also note that Adam is not blamed for Cain's act of murder. Adam's son, Cain, killed his brother, Abel (Genesis 4:8). Here we have the immediate follow-up story to Adam and Eve and we see a great sin committed. If Cain's act were caused by a hardwired state of sinfulness due to what Adam did, here is where you would mention it—at least hint at it. Instead, Cain's act is seen as a repeat of Adam's disobedience rather than a result. God asks Cain, "Why are you angry?" as if it's not obvious, and then offers Cain the same choice the law would later offer the Israelites, obedience or disobedience. Of course, he didn't make a good choice. So just like Adam, who already "had it in him" to disobey God. Cain chose to sin. Just like his father, it was not imposed on him from elsewhere.

We also see that Adam is not blamed for the flood. God wipes out all life (except Noah and his family) in a flood because of the complete and thorough mess humans have made of it all. In Genesis 6:6-7 we see that this escalation of sinfulness has now reached its boiling point. Notice, God doesn't say, "Well, of course, we all saw this coming, what with the inherited sin of Adam and all." Rather, God is "grieved" and "sorry" about the choice mankind has made to commit sin.

The bottom line is that there is ample time and opportunity in the Old Testament for the scriptures to say what so many people think the Bible says about original sin, but it never does. It is never even hinted at. Adam, Cain, Noah, the Jewish people, Jesus and the early church never knew anything about original sin. Why? It is because this doctrine is a modern theory (16th century) invented by men.

The Bible certainly talks about the universal reach of sin, but never original inherited sin. What we see in scripture is a story of people sometimes behaving terribly and people sometimes behaving righteously. It's often the same people. Some mistakenly call that a sin nature, but it is simply human nature, sometimes we do good and sometimes we do bad. It is our choice. We have free will to choose and we will be held accountable for our own choices, not the choice of Adam.

WHO DID CAIN MARRY?

BY: JEFF MILLER, Ph.D.

Skeptics argue that the Bible is a book of mythology, filled with inconsistencies and impossibilities. Clarence Darrow, the agnostic defense attorney in the famous Scopes Monkey Trial, scoffed at the Bible's account of Cain finding a wife, asking William Jennings Bryan, "Did you ever discover where Cain got his wife?"¹ Writing in *Biblical Archaeology Review*, Marry Leith argued that the text implies there must have been "other people 'out there' when God created Adam and Eve" from whom Cain picked a wife.² Genesis 3:20, however, indicates that "all living" descended from Eve. If God created only Adam and Eve, and all other humans came from them, and Eve had only birthed Cain and Abel by the time Abel was murdered, who was Cain's wife (Genesis 4:17)?

First, as discussed elsewhere,³ Genesis 4 gives several indications that a significant amount of time likely passed between the birth of Cain and Abel and the murder of Abel. If humanity was being fruitful and multiplying as God commanded (Genesis 1:28), it is reasonable to assume that Adam and Eve were not waiting many years before conceiving their next child. Genesis 5:4 indicates that Adam and Eve did, in fact, have "other sons and daughters" which are not listed in the text. If they had a single child every two years (i.e., no twins), and their children began marrying at the age of 19 and immediately began having children as well, there would have been roughly 300 people on the Earth by the time Cain was 100⁴—a plausible age as to when Cain may have killed his brother.⁵ Cain likely married either a sister or niece.

Some see a problem with that explanation, as it implies that Cain (and many others) were forced to commit incest—an illicit union in God's sight. God's law concerning incest, however, was not instituted until the Law of Moses came into effect (Leviticus 18), **likely at least 2,500 years after Creation**. It is generally assumed that the reason God outlawed incest at that point was due to the state of the human genome by the time of Moses. Incestuous relations significantly increase the likelihood of birth defects, as well as deleterious psychological problems.⁶ A child inherits 23 chromosomes from each of his parents. By having children with close relatives, many of those chromosomes are duplicated in the offspring—including those genes that are deleterious, rapidly increasing the odds of major physical problems.

When God created Adam and Eve, however, their genomes were pristine—without defect. Duplicate chromosomes would not have caused the defects observed today. After Adam and Eve were evicted from the Garden, denied the "healing effects" of the Tree of Life, and were subjected to the cursed Earth (Genesis 3:14-19), their bodies and genomes would have begun to suffer the effects of entropy in earnest. The Universe, and everything in it, is growing "old like a garment"—gradually decaying (Psalm 102:25-26). Ultraviolet and other forms of radiation (especially radiation from the Flood), as well as other mutagens and DNA replication errors have increased the accumulation of

mutations in the genome. After over two millennia of genetic entropy, by the time of Moses the number of mutations within the human genome would have begun to make incest a dangerous practice.

Cain would have married a close relative. However, as would be predicted if the Bible is inspired by the God Who created the genome, and therefore knew of the growing dangers of incest long before humans had discovered the genome, God asserted Himself at the right time and prohibited the dangerous practice that He had previously sanctioned.

Endnotes

¹ “Scopes Trial: Excerpts from the Court Transcripts,” Day

7, http://faculty.smu.edu/jclam/science_religion/trial_transcripts.html.

² Mary Joan Winn Leith (2013), “Who Did Cain Marry?” *Biblical Archaeology Review*, 39[6]:22, November/December.

³ Eric Lyons (2013), “Does Genesis 4 Indicate that God Specifically Created Others Besides Adam and Eve?” Apologetics

Press, <https://www.apologeticspress.org/AllegedDiscrepancies.aspx?article=4585>

⁴ NOTE: If the lifespans of the 300 were roughly that of the patriarchs of Genesis 5, death from old age would not have occurred by that point. It is possible that some of the 300 died from other causes, but it is also likely that children were being born sooner than every two years and that twins were common since God wished for the Earth to be filled (Genesis 1:28; 9:1).

Regardless, even if half of the 300 had died, Cain still would have had dozens of possible marriage candidates.

⁵ Lyons.

⁶ J. Henderson (1983), “Is Incest Harmful?” *Canadian Journal of Psychiatry*, 28[1]:34-40; Hal Herzog (2012), “The Problem with Incest,” *Psychology Today Online*, October

11, <https://www.psychologytoday.com/us/blog/animals-and-us/201210/the-problem-incest>.

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INCONSISTENCIES ABOUT INCEST?

By: ERIC LYONS, M.Min.

On more than one list of “Bible discrepancies” is the allegation that Bible writers erred in their teachings about incest. In Leviticus 18:6-30, 20:11-12, and Deuteronomy 27:20-23, one learns that sexual relations between close family members is sinful and punishable by death: “None of you shall approach anyone who is near of kin to him, to uncover his nakedness” (Leviticus 18:6). Other passages, however, indicate that God tolerated incest among His people, and even blessed those involved in such relationships. Abraham married Sarah, his half-sister (Genesis 20:12; cf. Genesis 17:15-16; 22:17), while Abraham’s son, Isaac, married Rebekah, his second cousin (Genesis 22:20-23; 24:4,15), and Jacob, Abraham’s grandson, married his first cousins, Rachel and Leah (Genesis 24:29; 29:15-30). Even Moses’ father, Amram, “took for himself Jachebed, **his father’s sister, as wife**” (Exodus 6:20, emp. added; cf. Leviticus 20:19). Critics claim that such passages are contradictory. Were Bible writers really inconsistent when they addressed the subject of incest?

First, one must recognize that simply because Scripture mentions godly men such as Abraham or one of his righteous descendants doing something God forbade elsewhere, does not mean the Bible writers contradicted themselves. Christ was the only perfect man ever to live (2 Corinthians 5:21). Though Noah, Abraham, Moses, etc. were counted faithful to God (Hebrews 11:7-29), they occasionally disobeyed His will (e.g., Numbers 20:1-12). God never blessed their disobedience, only their faithfulness. Consider the harlot Rahab. Whereas God did not condone her harlotry, she was “justified by works when she received the messengers and sent them out another way” (James 2:25). “By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace” (Hebrews 11:32). Simply because God graciously saved Rahab from the destruction of Jericho, does not mean that God condoned her past sexual sins. Similarly, just because the Bible writers mention a particular event (e.g., Amram marrying his aunt) without condemning it, does not necessarily mean the Bible writers condoned it.

Second, for one to identify a legitimate contradiction, he must be considering the same time frame. To condemn Thomas Jefferson for not paying Federal income tax would be inappropriate because there was no Federal income tax in the United States during his lifetime. Likewise, to accuse certain righteous men of breaking God’s law prior to the establishment of that law is equally erroneous. The first indication of God forbidding incestuous marriages is not until **after** the Israelites departed Egypt (when Moses was already 80 years old—Exodus 7:7). Prior to Mosaic Law, men **could lawfully marry** close family members. Indeed, God blessed Abraham (Genesis 12:1-3) while he was married to Sarah, his half-sister. What’s more, implied in the creation of Adam, the first man (1 Corinthians 15:45), and Eve, “the mother of all living” (Genesis 3:20), is that their immediate offspring married each other and had children. Furthermore, following

the great Flood, the entire Earth was repopulated by Noah, his three sons, and their wives (Genesis 9:1). Thus, in the beginning God allowed incest.

There was no need for strict laws on marriage partners in the early Patriarchal Age (apart from the divine “one man, one woman, for life” institution), and for at least one good reason: during this time, man was in a relatively pure state, at least physically, having left not long before the perfect condition in which he was created and the Garden that had sustained his life...[N]o harmful genetic traits had emerged at this point that could have been expressed in the children of closely related partners. However, after many generations, and especially after the Noahic Flood (Genesis 6-9), solar and cosmic radiation, chemical and viral mutagens, and DNA replication errors, led to the multiplication of genetic disorders. God protected His people by instituting strict laws against incestuous marriages in the eighteenth chapter of Leviticus (Thompson and Major, 1987, 7[2]:7).

Laws regarding incest were given only during the Mosaic dispensation. Those living prior to this period or since this age ended (Colossians 2:14) have not been bound by its laws on incest anymore than we are bound by other Mosaic mandates (e.g., refraining from eating pork—Leviticus 11:7). That said, since “more genetic disorders have arisen in the world population since the time of Moses,...it is even more important to avoid marrying a close relative. Christianity thus far has insured that such rules have been carried forward into modern laws in the western world” (Thompson and Major, 7[2]:7). Though it may not be sinful for you to marry your first cousin, you may need to think twice before saying, “I do.”

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THE MEANING OF “SONS OF GOD” IN GENESIS 6:1-4

by: **Trevor J. Major, M.Sc., M.A.**

Genesis 6:1-4 speaks of the universal degeneration of man into ungodliness prior to the equally universal, worldwide Flood of Genesis 6-9. What, then, is the significance of these verses to the beliefs of the Christian? As will be discussed in detail below, these verses either present a historical account, or make the writer of Genesis a perpetrator of myths; they either provide sufficient warrant for the Noahic Flood, or they mock it; they either are consistent with biblical teaching, or they contradict it and promote false doctrine. An overview of previous works dealing with this passage also sheds light on the influence of prior assumptions. Almost without exception, those scholars who accept the Documentary Hypothesis, and who otherwise have little regard for the inerrancy and divine inspiration of the Bible, reach one conclusion, and those who respect Scripture come to quite a different conclusion. Most of this controversy surrounds the meaning of “sons of God” in verses two and four, and so after I outline the passage and note problems in translation, I will present some possibilities for the meaning of the phrase “sons of God.”

BACKGROUND TO GENESIS SIX

Overall Context

While it is recognized that Genesis 4 and 5 contain many interesting problems in their own right, the following outline is intended merely to provide a contextual background to the problem in chapter 6.

Verses three and four of Genesis 4 discuss the offering of sacrifices by Cain and Abel. However, it soon becomes apparent that these sons of Adam and Eve exhibit contrasting attitudes toward God. Cain offered to God a sacrifice of such a nature that was unacceptable to God, for it is recorded that the Lord had no respect for Cain’s offering (vs. 5). In verses six and seven, God reproached Cain for the inadequacy of his sacrifice, and admonished him to “do well.” It appears, however, that Cain did not react to such guidance with humility and a penitent attitude, and in his jealousy murdered Abel (vs. 8). To compound the seriousness of both an unfit sacrifice and a murder, Cain denied his crime when confronted by Jahweh (vs. 9). One thus is led to infer that Cain possessed ungodly attributes, not so much by the fact that he committed murder, but that he failed to worship God in the proper manner, and then lied to Him. God’s response was to exile Cain (vss. 12-16) to a land away from his parents. The generations of Cain, which are listed in verses 17-24, include Lamech, who already had abandoned the concept of a monogamous marriage, and who boasted of his violence (vss. 23-24). Other Cainites are noted for certain material pursuits, including Jabal (animal husbandry), Jubal (musicianship), and Tubal-Cain (metal working).

Meanwhile, Adam and Eve bore another son of note named Seth (although Adam and Eve had more children, 5:4). With the arrival of Seth and his son Enosh (4:26a), the

writer notes: “Then began men to call upon the name of Jehovah” (4:26b), as if there was now a renewed spirit of devotion toward God. Seth’s descendants (5:6-32) included Enoch, of whom it is said, “he walked with God: and he was not; for God took him” (5:24). The concept of “walking with God” probably means that Enoch was in spiritual communion and favor with God—an interpretation supported by the writer of Hebrews, who remarked of the patriarch that he did not see death because “he had been well-pleasing unto God” (Hebrews 11:5). Finally, Lamech is seen to rejoice in the birth of his son Noah, in whom he saw the hope of comfort in their work and toil (5:29). Later, Noah became the one who “found favor in the eyes of Jehovah” (6:8).

However, this latter verse presents a problem in understanding the state of the pre-flood peoples: the inspired writer gives examples of those who are quite worldly (e.g., Lamech), and those who are favored by God (e.g., Enoch), but then a situation arises in which only one man is considered “perfect [i.e., blameless] in his generations.” In fact, the state of affairs had reached such a point that when God viewed mankind, He was grieved over the total wickedness and unrepentant state into which people had fallen (6:5). From verse nine onwards, Noah is instructed by God to prepare a means of rescuing a component of humanity and the living world from a flood that will destroy all life on land (6:17). What, then, changed the spiritual condition of humanity to such a degree that God would bring about a universal destruction? It is my view that the verses between the end of chapter five, and verse five of chapter six, provide the reason, or at least the grounds, for the Noahic Flood. The thrust of the following discussion is to find a reasonable solution consistent with the language, context, and Scripture in general.

Some Notes on Translation

As the passage is relatively brief, it would be useful to quote it in its entirety (from the ASV in this case):

- (1) And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them,
- (2) that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose.
- (3) And Jehovah said, My Spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be a hundred and twenty years.
- (4) The nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown.

With regards to the translation, the following notes on key words or phrases will help when discussing problems with the above passage in the remainder of this work.

1. “Men” is translated from *ha’adham*, and “daughters” from *benoth*. The critical questions here are as follows: Are these the same men and daughters mentioned in the

succeeding verses?; and, Are the “daughters” merely female offspring, or does the word convey a broader meaning?

2. The expression “sons of God” is taken from *bene-ha’elohim*, while “daughters of men” is derived from *benoth ha’adham*.¹ While few would argue with the common rendering of the latter phrase, some would say that the former should read “sons of the gods” or “lesser gods.”² Although a reference to a plurality of gods or god-like characters may be inferred, the word *’elohim* in the Old Testament most often refers to the One God of the Israelites, and hence the former usage cannot be used to affirm the pagan definition as the only option.

The word “fair” (referring to “daughters of men”) can be equally translated “beautiful” (as in the more modern versions). Maars further suggests that this could mean “sexually appealing.”³ “They took them wives” (referring to the actions of the sons of God) is the common Hebrew expression for marriage.⁴ Lastly, “all that [or “whomever”—NAS] they chose” probably is intended to mean the indiscriminate selection of mates.⁵

3. Most versions capitalize the word “Spirit,” clearly indicating their translators’ belief that it refers to the Holy Spirit, although this is not necessarily the case. Willis considers that “spirit” refers to the God-given breath of man (Genesis 2:7), over which God has ultimate control (Numbers 16:22).⁶ The word *yadhon* has been rendered variously as contend, strive, or abide; the etymology is uncertain. It is usually taken to mean that “God will not forever bear the consequences of man’s sin.”⁷

4. The translators of many versions chose to transliterate the Hebrew *nephilim* in order to avoid problems in deriving its meaning. As I will discuss later, the word generally is thought to have its root in *na-phal* (“to fall”), but what connotation should be given as a result is an important question.

Immediate Context

According to various scholars, *ha’adham* in verse one refers to all men everywhere then existing.⁸ However, such an interpretation results in either misunderstanding or inconsistency due to consequent restrictions placed on the meaning of the corresponding phrase “daughters of men” in verse two. Misunderstanding arises when the “daughters of men” are also considered the whole of mankind, in which case the “sons of God” are excluded from the human population designated “men.” The thrust of this first option centers on the possible involvement of divine beings, the merits of which will be considered later. Inconsistency occurs when “men” is taken to mean all mankind in the first verse, but only some of mankind in the form of “daughters of men” in the second. In this latter interpretation, the “sons of God” and the “daughters of men” are seen as two components of mankind who are multiplying. Thus, *ha’adham* in verse two must be made to carry a more limited sense than the word in verse one.

The problem with the second option, as critics often have pointed out, is that it forces an unnatural shift in meaning that may not be the intention of the passage.⁹ However, if the initial premise of the second option is correct (i.e., that two groups of mankind are under discussion), then consistency may be maintained if the men of verse one also are considered a subset of the population in general. Thus, the daughters born to men in verse one equate with the “daughters of men” in verses two and four. In this respect also, the phrase “with man” (*ba’adham*) is found in verse three between references to both daughters and sons, yet occurs with no similar qualifications. It is

likely, therefore, that the men whom God is viewing in verse three includes all humanity and not just the “daughters of men.”

As to the range in meaning of the word “daughters,” the natural conclusion is to assume a reference is here being made to female offspring exclusively. However, the word also may be equated with both males and females, as in the singular collective for the inhabitants of a place or city; especially “daughter of Zion.”¹⁰ While I prefer the latter view, it is not necessary to insist on one interpretation over another. As I will show, the overall effect is the same in either case.

If it is understood that verse three expresses the result of what has occurred prior to that time, where is the adequate reason in verses one and two? In other words, if the taking of women described in verse two is proper marriage, what is so wrong with the union that it should cause God to bring judgment on mankind in such a dramatic way? Unfortunately, nowhere in the immediate context of the passage is the wrongdoing of the people explained. I thus concur with Keil, who stated: “To understand this section, and appreciate the causes of this complete degeneracy of the race, we must first obtain a correct interpretation of the expressions ‘sons of God’ and ‘daughters of men.’ ”¹¹

Defining the “Sons of God”

The word “son” (*ben*) has a far wider meaning in Hebrew than it does in contemporary English use, and occurs some 4,850 times in the Hebrew Bible.¹² The most common meaning is of a son, as in the male offspring of his parents (e.g., Genesis 5:4), but in general terms the word refers to a variety of relationships in which a person or object belongs to, or is influenced by, someone or something. A son could be a citizen of a city (Psalm 147:13), a student (Proverbs 1:10), or an arrow (Job 41:28). The expression “sons of God” refers to some entity somehow connected or related to God, but whether by birth, creation, ownership, or characteristic, it is impossible to say from the phrase alone. The only way to examine the issue further is to study the use of the phrase in Scripture and other literature sources.

The phrase “sons of *‘elohim*” is used in Job 1:6; 2:1; 38:7, as well as in Genesis 6:2,4. In each of the former cases, the reference is to angels. Psalms 29:1 and 89:7 use the phrase “sons of *‘elim*,” which may refer to heavenly objects. “Sons of *‘elyon*” (Psalm 82:6) may refer to the elders of Israel.¹³ Daniel (3:25) uses the phrase “like a son of *‘elohin*,” which has reference to spiritual beings of some description. In addition, God’s chosen nation Israel often is portrayed as the spiritual son or child of God (cf. Deuteronomy 32:5; Isaiah 45:11; 43:6; Jeremiah 3:4; Hosea 1:10; 11:1). Apart from the latter usage, Hendel sees parallels in terminology with Ugaritic and other Semitic mythology in which, for instance, “the chief god of the pantheon, El, is called *‘ab bn il*, ‘father of the sons of El,’ which indicates that the term *bn il* originally included the notion of the patrimony of El.”¹⁴ In a similar vein, Kline would interpret the “sons of God” as a parallel to the “pagan ideology of divine kingship,” which was borrowed as a designation for antediluvian kings.¹⁵

However, while the influence of related cultures on Hebrew literature must not be ignored, the uniqueness of the passage under consideration should serve as a caution against the over exuberant comparison of Scripture with pagan mythology. Interpretations (as opposed to simple definitions) drawn from other cultures may serve

as an unnecessary imposition on the text, especially in this case where the concept of divine patrimony has such a wide range of use, even within the Hebrew Bible itself. The whole point here is that a precise meaning as to who or what the “sons of God” are, cannot be gained simply from a study of the phrase divorced from either its immediate or broader context. As I will show in the following sections, various meanings have been proposed, but these must be assessed according to the plausibility of the explanation with respect to the context as outlined previously.

INTERPRETATION OF GENESIS 6:1-3

First Hypothesis Discussed

The fact that *bene-ha 'elohim* and similar forms occur in the Old Testament and extra-biblical literature, and often refer to angels or minor deities, respectively, provides one with a strong incentive to conclude that the “sons of God” in Genesis 6:2,4 also must refer to spiritual beings. In this case, the “daughters of men” would then be females of the human race or mankind in general (see notes on verse two). However, having defined the phrase in the preceding manner, there is still a considerable information gap. Somehow one must explain why angels left their heavenly abode, and why their marriage to human females precipitated God’s judgment. A whole story must therefore be fabricated so as to offer a solution to these problems. In fact, the “story” goes something like this: Once upon a time, some angels were in heaven looking at the women of the world and, noticing how beautiful they appeared, those angels became full of lust [or had a desire to reproduce themselves, or desired to exalt themselves, depending on the version of the story¹⁶]. They left their proper abode (heaven) and rightful duties, took on the form of men, and chose the wives they desired from among the population. In the course of these events, Enoch tried to intercede on behalf of what is now corrupted humanity, prophesying the destruction of man by a great flood unless the demons departed. Needless to say, Enoch did not succeed in ridding mankind of these fallen angels, and thus God found it necessary to destroy all life, except for righteous Noah and his family.

The above account is the gist of the story in the pseudepigraphal apocalyptic books of Enoch, and is similar in many respects to various myths of Near Eastern peoples. This “explanation” of Genesis 6:1-4 is favored by liberal scholars and the higher critics because the passage can then be rendered mythological and ahistoric. A number of scholars argue that Near Eastern ideas on the assembly of divine beings are rife throughout the Bible, and thus Genesis 6:1-4 is merely a “fragment of mythical narrative” having Ugaritic parallels.¹⁷ Speiser traces the “fragment” to Hurrian myths, originating sometime in the second millennium before Christ.¹⁸ Similar views are held by Von Rad,¹⁹ Graves and Patai,²⁰ Maars, and Dillmann,²¹ to name but a few. The common denominator in all of the foregoing works, as alluded to in the introduction, is the unquestioning acceptance of the Documentary Hypothesis. Speiser even ventures that the “final redactor” of Genesis found this passage distasteful, and so toned down the “obvious” mythological connotations.²² Thus, according to these expositors, the passage only **appears** to be factual and objective because the extraneous fabrications have been removed. It would not occur to these writers that perhaps the Bible’s

rendering is based on the original event, and is accurate because of the guidance of the Holy Spirit. And while the myths of neighboring peoples have their origin in a common event, true history has been corrupted and embellished by man over time.

First Hypothesis Refuted

The Book of Enoch is given credit as the “earliest interpretation” of this passage,²³ and the early Christians such as Tertullian, Irenaeus, Origen, and Clement of Alexandria are supposed to have been influenced by these writings.²⁴ Even Jude and Peter are purported to refer to Enoch as if it was Holy Scripture. However, the validity of Enoch is highly questionable, and its interpretation cannot be given credence as the inspired Word of God for the following reasons. First, while the book may be named after Enoch, it was not written by him. In fact, it probably was written by a number of people in early-Maccabean to late pre-Christian times.²⁵ Enoch is believed to reflect events surrounding the Maccabean revolt, and was used extensively by Essenes (as is evinced by the findings at Qumran),²⁶ perhaps because of the many references to a coming Messianic kingdom.²⁷ And second, because of the inconsistencies and contradictions that permeate Enoch and the other pseudepigraphal books, their canonicity was accepted by neither the New Testament writers nor the early Church Fathers. The latter may have drawn upon the books for homiletical or devotional purposes, but that was all.²⁸ Jude 14-15 may be a reference to Enoch and the Assumption of Moses, although the latter cannot be checked because the book no longer exists and its origin is unknown.²⁹ However, such usage by inspired writers does not prove the inspiration of non-biblical sources. Green makes the very pertinent point that Paul quoted from the Greek poets Aratus, Menander, and Epimenides, but this obviously was done for preaching purposes in order to facilitate his outreach to his audience. Yet neither Paul nor Jude uses the quotes in the manner of “it is written” or “the Scriptures say.” As Geisler and Nix observed: “Truth is truth no matter where it is found, whether uttered by a heathen poet, a pagan prophet..., or even a dumb animal...”³⁰

In further support of the angel explanation, writers quote Jude 6 -7 and 2 Peter 4,5, both of which discuss rebellious angels and their consignment to a dark prison until the day of judgment. It is apparent, however, that if Jude and Peter are referring to Genesis 6, it is only on the prior assumption that the latter passage is in fact about fallen angels. In fact, these New Testament passages nowhere refer to angels partaking in earthly marriages and having children. Even if one suggests that the word “these” in Jude 7 has its precedent in verse six (which may not be a correct interpretation³¹), the passage clearly refers to fornication and homosexuality, whereas Genesis 6:2 refers to proper marriage. In addition, other parts of Enoch do not include the marriage element in the stories surrounding the fall of angels, and so it is inconsistent to say that Jude is attempting to teach doctrine from one part of Enoch while ignoring contradictory statements in other parts. Keil argues in detail to the effect that Peter and Jude are not condoning the stories in Enoch, and “give no credence to these fables of a Jewish gnosticizing tradition.”³²

Attempts to substantiate a second fall of angels (i.e., in addition to that which can be inferred from the appearance of Satan in Genesis 3:1-6) violate Scripture in every way, apart from the violence done to Jude and Peter. An explanation can be acceptable only

if it is logically consistent with biblical teaching on angels. Thus, an answer must be found in theology, not philology. Note the following:

- (a) Prior to Genesis 6:1-4, no mention is made of angels—not even their creation (although this does not mean to say they were not included in the acts of creation in Genesis 1);
- (b) Jesus taught (Matthew 22:30, Mark 12:25, Luke 20:34) that angels neither marry nor are given in marriage. While they often take on a male form while acting as messengers of God on Earth, they do not function as physical or sexual beings. Angels have been observed to eat (Genesis 18:8; 19:3), but this is a far cry from breeding, and besides, who is to say that their eating was not simply for purposes of courtesy, rather than for sustenance? It is impossible to imagine how angels could have acquired totally new characteristics merely by virtue of their fall. Interpretations of Genesis 6 aside, there is no instance of angel/human interbreeding in the Bible;
- (c) The judgment in verse three specifically refers to men and not “sons of God” or angels. It is inconsistent to argue that God would punish the tempted and not the tempters. If Genesis 6:1-4 is paralleled to chapter three, as Willis suggests,³³ one can see that Satan (the tempter) is judged or cursed **first**, and **then** Adam and Eve (the tempted). For the sentence to be universal, those who are judged must refer to all humanity (*‘adham*), thus incorporating both “sons of God” and “daughters of men”;
- (d) Angels never are called “sons of God” in Genesis,³⁴ or anywhere else in the Pentateuch;³⁵
- (e) The reference to angels as “sons of God” in Job 1:6 is contrasted with Satan; good spiritual beings are thus contrasted with evil spiritual beings, not with earthly beings. Further, it is incongruent to suggest that Satan’s minions, the demons of hell, should be described as sons of God in the same manner as angels are described in Job. Therefore, the “sons of *‘elohim*” comparison between Job and Genesis should not be viewed as a direct analogy;
- (f) The Alexandrine text of the Greek Old Testament translates *bene-ha’elohim* as “angels of God,”³⁶ which certainly demonstrates the pervading view of Jews in Alexandria during the third century B.C. However, other versions read “sons of God” in Genesis 6:1,2, while nearly all versions read “angels of God” in Job 1:6; 2:1; 38:7.³⁷ Thus, if any power of definition is ascribed to the Septuagint at all, it would seem to contradict the claims concerning the consensus of Jewish opinion, some of whom obviously thought that Genesis 6 did not refer to angels.

While interpreting “sons of God” as divine beings may at first seem an obvious and attractive option (especially given the references in Job), this view cannot be substantiated with regard to the total biblical teaching on angels. Neither does it provide a satisfactory explanation in the context of these first few chapters of Genesis.

Second Hypothesis Discussed Briefly

Before discussing what may be considered the conservative view on this subject, it is important to mention an interpretation that is unpopular today, but is not insignificant in the examination of this passage.

Early Targums and certain orthodox Jewish authorities considered (and some still do even today) that the “sons of God” were an aristocratic class of rulers who, believing themselves to be autocratic, married whom they wished from the people of lower orders called the “daughters of men.” The references in verse four to men of renown is ascribed to these rulers, whose evil supposedly was evident in their lust for a name of glory.³⁸ Kline sees this view as essentially “on the right track” and attempts to refine the theory by finding a royalty/commoner distinction in Genesis 6 from genealogies in the preceding chapters. Many of his arguments, however, merely substantiate the moral descent of man in general into the ways of the Cainites—a view that will be considered in the following section.

In addition, there are some problems with the interpretation in general. First, distinction between royalty and commoners does not occur in the first eleven chapters of Genesis, and second, nowhere does the Old Testament forbid marriage between these two classes of people. Even if these kings are thought of as pagan rulers, who through their example led to profane marriages in the lower classes, it still reduces the explanatory power of Genesis 6:1-3. One must seek an answer that explains how the ungodly influenced the righteous to such an extent that the whole of humanity became wicked. A few kings practicing tyranny, and advocating polygamy and paganism, hardly seems warrant for a global flood that destroyed every living thing. As Willis has noted, if this interpretation were applied, it would give no adequate cause for the occurrence of a universal destruction.³⁹

Alternative Explanation Proposed

The first hypothesis described above rests its case almost entirely on a defense of the definition of “sons of God” as angels. However, such an interpretation can be shown to be inconsistent both contextually and doctrinally, and the definition an unnecessary imposition. The key to this passage, therefore, is to determine its relationship to the characteristics of the antediluvian generations described in preceding chapters, and the ensuing judgment in the form of the Noahic Flood.

Notice, as Thomas does,⁴⁰ the contrast between the descendants of Cain and the descendants of Seth (refer back, also, to the section on Overall Context). Through their activities, it can be seen that the Cainites possessed characteristics of cleverness, culture, and civilization. Furthermore, by the ungodly behavior of Lamech, they generally are portrayed as earthly, selfish, sensual, and an authority unto themselves. Of course, there is nothing intrinsically wrong with the professions associated with the Cainites, and Lamech is the only one (apart from Cain) specifically cited as sinful, but note that nothing positive is said of them in a spiritual sense. One therefore cannot help but notice the contrast given in 4:26 with the arrival of Seth. Maars, wishing to avoid

such a comparison, maintains that there is no basis in the belief that the Sethites were known for their godliness,⁴¹ but as can be seen, this is simply not true. The Sethites were noted by their devotion (4:25), consecration (26), fellowship (5:22), testimony (Hebrews 11:5), service (5:29), and righteousness (6:8) in the sight of God.

Thus, after the generations of Cain and Seth have been outlined in chapters four and five, and 6:2 then speaks of two groups of people, is it not reasonable to conclude that the earlier familial division is being carried on into the later discussion? If this is the case, the “sons of God” expression is used in a spiritual or covenantal sense, that is, referring to those who possessed characteristics of faithful service to God. The “daughters of men” would then be those of a worldly disposition. Given the contrasting nature of the two lines of descendants described previously, I suggest that the “sons of God” were the godly Sethites, while the “daughters of men” were the worldly, ungodly Cainites. Such a distinction also parallels the Israelites of the Old Covenant and the Christians in the New. If this explanation is applied, the events of those times fall logically into place.

For example, and most important, the reason for the Flood becomes evident. One could conclude that the judgment was delivered purely on the basis of mixed and/or indiscriminate marriage on the part of the Sethites. Indeed, morally mixed marriages are reprobated repeatedly throughout the Old Testament (e.g., Genesis 24:3,4; 28:1; Exodus 34:15,16; Deuteronomy 7:3). However, it probably is better to consider that the judgment was given not merely on the basis of mixed marriages, but also on the failure of the sons of God and the daughters of men to maintain their spiritual integrity **despite** those marriages. Thus, universal destruction is prescribed for universal sinfulness. It is easy to see how this situation may have arisen, especially if the phrase “multiply on the face of the ground” indicates that the Cainites were increasing in great numbers, in which case the influence of the numerically superior Cainites may have been overwhelming. Through intermarriage, the Sethites would have become subsumed both racially and morally: it would be easier for the Sethites to descend to the moral level of their newly acquired relatives than for the converse to occur.

God already had promised a way of overcoming sin through a descendant of Adam and Eve (Genesis 3:15), and hence must have decided that unless He intervened in a miraculous way, the integrity of the messianic line would be defiled, and man would have no chance of redemption. Therefore, the sons of God departing from their mission and marrying in an improper manner, leading to an overwhelming apostasy, provides the appropriate connection between the parallel genealogies of Genesis 1-5 and the Noahic Flood of Genesis 6-9.

120 years—Life Span or Probationary Period?

While the meaning of the phrase “yet shall his days be a hundred and twenty years” has no direct relevance to the “sons of God” expression, it is convenient at this time to discuss this part of verse three before moving on to an analysis of verse four.

Most scholars, liberal and conservative alike, support the idea that 120 years refers to a period of grace or probation in between God giving Noah his instructions, and the

Flood finally coming upon the Earth. Von Rad⁴² is practically alone in supporting the view that the time represents the life span of longer than 120 years for many generations after the Flood, at least until Abram. Also, there were at least one hundred years between Noah receiving his instructions from God soon after his sons were born, at which time he was 500 years old (Genesis 5:32), and the Flood commencing when Noah was 600 years old (Genesis 7:6). Thus, the time frame separating these two events is consistent with the “period of grace” interpretation.

THE “NEPHILIM” OF VERSE FOUR

The diversity of interpretations of the nature of the nephilim in verse four makes it evident that the preceding three verses exert only minor constraining power on the definition of these antediluvian men.

Probably because the Septuagint translates the word *nephilim* as giant, and the King James Version carried this definition through, the majority of scholars are inclined to the view that these were men of gigantic stature. This also appears consistent with the only other occurrence of the word in Numbers 13:33, where the returning spies describe themselves as being “grasshoppers” by comparison with the nephilim. The word itself generally is considered to be derived from the verb *naphal* meaning “to fall.”⁴³ From this, liberal critics interpret *nephilim* to mean “those fallen from heaven,” in reference to their progenitors’ angelic origins. Thus, in this line of thinking, the nephilim must be a fantastic race of some description because they are the offspring of the mythological marriages described in verse two.⁴⁴ Or, extrapolating in the reverse direction, it is argued that the “sons of God” must be angels because the word *nephilim* means fallen from heaven. In either case, as Archer aptly argues, no one proposes that Goliath or the sons of Anak had angelic forbears, so why suggest it here?⁴⁵ Note also that the “from heaven” part has to be provided artificially. In fact, Brown, Driver, and Briggs provide several definitions, including to fall by accident—by violent death; in prostration—upon (attack), and others.⁴⁶

Although there is nothing wrong in proposing that a tribe of tall peoples lived in those days, the full explanation may lie beyond a mere physical interpretation. The whole problem with verse four is relating the allusion to these men who were mighty or strong and “men of renown [name]” to the context of the degradation of humanity. An answer may lie in the reference to *nephilim* in Numbers 33. Note that when the spies returned from Canaan, they reported that the people were strong and the cities fortified, and the descendants of Anak lived there (vs. 28). But when Caleb challenged the people to possess the land, the spies resorted to hyperbole, saying the inhabitants were stronger and bigger than they, “the land eateth its inhabitants,” and the nephilim, sons of Anak were there, with the Israelites being as grasshoppers in their sight (vss. 30-33). So, while these nephilim could have been tall and strong (with some exaggeration by the spies being considered), their obvious military prowess may have struck fear into the Israelites. This encounter could have been an early reference to the Philistines who occupied that region, who often were portrayed as fearsome fighters, and later included the champions Goliath and Saph. Thus, *nephilim* may not have been a reference to a racial group as such, but rather to those of a fearsome character.

With the above interpretation applied to Genesis 6:4, I find myself in agreement with Carroll, Stigers, Leupold, and Keil, who propose that the “nephilim” were a group of people who were violent attackers, invaders, and the like, based on the idea that *naphal* might be interpreted “to fall upon.”⁴⁷ This would also be consistent with the description of the *nephilim* in the latter half of verse four in terms often used for military heroes or champions, warriors, and tyrants.⁴⁸ The difficulty of the expression “in the earth in those days, and also after that” also may be overcome. To some, it means that these nephilim existed prior to the marriages, and afterwards as well,⁴⁹ most adding that the Nephilim belonged to the Cainite line, but who also resulted from mixed marriages. The purpose of the verse would be, in this case, to give an example of the terrible conditions in those times, showing how men were given to war and making a name for themselves, rather than pursuing righteousness. But again, what would be the purpose of mentioning at this point that such ungodliness existed prior to and after the union mentioned in verse two and reiterated in verse four? The idea that mankind had descended into ungodliness had been well stated in the preceding verses.

An alternative interpretation, and the one that I favor, ascribes the comment “after that” to a reflection on the perspective of Moses who was noting that those sort of men lived prior to the flood, and also afterward in the land of Canaan.⁵⁰ In the antediluvian world, the Sethites may have become warring as part of their assimilation into the Cainites, or perhaps they allowed themselves to be subjugated by tyrants. Thus, one should consider not so much the **fact** of the *nephilim*, but the **effect** they had on the population. Moses, writing through inspiration, may be making a comparison between the influence of the godless before the Flood, and their influence at the time when the Israelites were supposed to occupy the land. The result in the former was a universal Flood, and in the latter, Yahweh’s chosen people were condemned to forty years’ wandering in the wilderness. On each occasion, perhaps, these fierce warriors caused the faithful to stumble through lack of courage, rather than trusting in God and acting according to His will.

In conclusion, it is preferable to seek an explanation that considers more than the mere existence and physical attributes of the men mentioned in verse four. Just as the mere fact of the marriages is not the key problem in verse two, but rather the effect of those marriages on those who should be faithful, so also the effect of the tyrannical warrior-type people should be given a spiritual, rather than wholly physical, interpretation.

CONCLUSION

While Genesis 6:1-4 possesses many difficult aspects of interpretation, its general meaning may be ascertained by the examination of the peripheral context and doctrinal principles in both the Old and New Testaments. The latter procedure eliminates a popular explanation that defines the “sons of God” as angels, and refutes another interpretation which attributes the same expression to a class of nobility. Instead, the overall context suggests that the “sons of God” and “daughters of men” exist as an antithetical parallelism, and refer to the godly Sethites (Genesis 4:26) and worldly Cainites (4:11), respectively. The unsanctioned and improperly motivated marriages between these two groups (6:2) led to the total moral breakdown of the existing world

order (6:5), the exception among them being Noah and his family (6:8). Further, the nephilim should not be considered the strange, mythological offspring of this union, but rather as a class of tyrannical warriors who maintained a faith-breaking reign of terror. In this respect, they serve as a deliberate parallel to the *nephilim* of Numbers 33, who also caused God's people to stumble.

Problems in the interpretation of the phrase "sons of God and daughters of men," and difficulties in defining the nature of the *nephilim* in verse four, can be overcome through consideration of the influence of an overwhelming majority of ungodly on the spiritual integrity of a lesser group of worshipful people. Thus, rather than examining merely the act of marriage, or the presence of *nephilim*, one should consider the effect of these evil influences in order to provide sufficient cause for the corresponding divine judgment. The cleansing Flood of Noah was brought about to maintain the sacred messianic lineage, and thus a single generation was left to repopulate the earth (9:1). Although man still was capable of evil and a life devoted to ungodliness (e.g., 9:22), God promised that there would never be a flood to destroy the Earth again (9:11). Through the descendants of Noah's son Shem (9:26), Jesus Christ the Son of God came to complete the Christocentric theme of the Old Testament (Matthew 5:17).

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WAS THE ARK LARGE ENOUGH FOR ALL OF THE ANIMALS?

By: JEFF MILLER, Ph.D.

If there are around 11,000,000 species on the planet today,¹ and there were at least two representatives of every species on the Ark (and in some cases seven or 14²), how could the Ark be large enough to house its passengers for an entire year—some of which were dinosaurs? Here are four relevant points that clear up this seeming impossibility.

(1) It is true that dinosaurs would have been on the Ark. Since the commencement of the Flood in the geologic column and fossil record is clear—the “Great Unconformity” and the Cambrian Explosion, respectively—and the dinosaurs are found well above those worldwide geologic features, the dinosaurs were alive when the Flood began. As land-living creatures, therefore, they would have been represented on the Ark. Further, archaeological evidence verifies the existence of dinosaurs after the Flood.³

That said, it is virtually certain that God did not send to Noah adult representatives of the species He wanted on the Ark. Adult species require more space, food, and water, and produce more waste. Further, they would not survive as long after the Flood as would juvenile species and, therefore, would not be as well-suited for repopulating the Earth as would juvenile species. Juvenile species, obviously, would take very little space on the Ark. Even the enormous sauropod dinosaurs were likely less than seven inches in size when hatched.⁴

(2) It is not certain that there are 11,000,000 species on the planet. The actual catalogued number of species as of 2018 was roughly 1.8 million.⁵ Biologists are projecting they will eventually catalogue 11,000,000 species. Even that number, however, includes many species that would not have been on the Ark (since the text does not list them among the animals Noah brought), including the entire kingdoms Plantae, Fungi, Protozoa, Chromista, Archaea, and Bacteria. Further, many creatures found within Animalia would not have been represented on the Ark, including marine creatures and many amphibians that could survive outside the Ark, as well as many of the insects (which make up the bulk of Animalia), since they do not have the “breath of life” (Genesis 7:15) and many would not be classified as “creeping things” (7:14) according to Scripture. The number of species represented on the Ark, therefore, would have been **significantly** lower than 11,000,000.

(3) Moses used the “cubit” as the measurement standard for the dimensions of the Ark, which is often estimated to be roughly 18 inches—from the tip of the middle finger to the elbow.⁶ Some scholars estimate a longer cubit, however. The fossil record reveals that reptiles (dinosaurs), plants, insects, and marine creatures grew much larger than do most animals today. If humans also were

larger in the pre-Flood era, as *Homo heidelbergensis* fossils may imply, the cubit could have been larger as well. A 25-inch cubit would more than double the volume of space within the Ark (1,518,750 cubic feet vs. 4,062,500 cubic feet).

(4) The text of Genesis indicates that “kinds” of creatures—not species—were brought on the Ark. As discussed elsewhere,⁷ the two terms are not equivalent. The designation “species” was developed relatively recently—thousands of years after Moses wrote. “Kind” is likely more closely related to the modern taxonomic terms “family” or “genus.” Much of the diversity we see within those categories—the many species of the planet—may have come about after the Flood due to the inheritable variation within the genomes of the proto-species on the Ark. Representatives of the canines, for example, were on the Ark, from which likely came foxes, wolves, jackals, coyotes, dingoes, and domesticated dogs.

Creation geologist and biologist John Woodmorappe conducted a thorough study of the feasibility of housing 16,000 animals (representatives from each of the genus taxonomic rank; i.e., even more than would be represented if the family rank was used instead) in the Ark, taking into account the spatial requirements for food, water, waste disposal, heating, ventilation, and lighting, and found that the Ark was more than adequate in size to house the animals.⁸

The Ark was well equipped to meet the challenge of housing thousands of animals with room to spare. Obviously, it would be expected that the Ark would be large enough for its passengers considering God knew how many species He would be sending to Noah and therefore how large the Ark needed to be—both variables that God, Himself, controlled (Genesis 6:14-16,20). As is **always** the case: there is no rational reason to distrust what the Bible says.

Endnotes

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GOD'S PROMISE TO ABRAHAM

(Is Premillennialism True?)

GENESIS 12:1-3

THE PROMISE HAD THREE MAJOR PARTS:

- I. A great nation would arise from his descendants.
- II. The land of Canaan would be possessed by his descendants.
- III. All nations would be blessed through his seed.

ALL ELEMENTS OF THE PROMISE HAVE BEEN FULFILLED!

I. The nation promise was fulfilled in Israel.

- A. Israel becomes a nation - Deuteronomy 26:5; Compare Exodus Ch 19-20.
- B. However, today God's people are a spiritual nation (spiritual Israel) - Jeremiah 31:31-34 (compare Hebrews 8:10-13; 10:16-17).
- C. This new kingdom was prophesied and brought into existence - Isaiah 2:2-3; Daniel 2:36-45; Joel 2:28-29 (compare Acts 2:1-47).
- D. That kingdom is now in existence - Colossians 1:13.
- E. The church is that kingdom - Matthew 16:18-19.
- F. There is NO PROPHECY of a Jewish kingdom in the New Testament.

II. The land promise was fulfilled for physical Israel.

- A. God told Moses there would be three cities of refuge UNLESS He fulfilled all of the land promise, THEN He would add three more cities of refuge for a total of six cities - Numbers 35:9-14; Deuteronomy 19:1-10.
- B. Joshua set SIX cities aside showing the land promise was fulfilled - Joshua 20:7-8.
- C. Joshua also later confirms the land promise had been fulfilled - Joshua 21:43-45.

- D. King Solomon confirmed the land promise had been fulfilled - 1 Kings 4:21.
- E. Nehemiah, hundreds of years later, confirmed the land promise had been fulfilled - Nehemiah 9:7-8.
- F. BUT the land promise was conditional, they could lose the land - Deuteronomy 28:15,64; 29:23-28; Leviticus 20:22.
- G. They did, in fact, lose the land because they did not obey God - 2 Chronicles 36:14-17.
- H. The Jews were restored to the land BUT they lost it again because of unfaithfulness - Ezra; Nehemiah. Compare 1 Thessalonians 2:16 (fulfilled in 70 A.D.)
- I. There is NO PROPHECY of a Jewish kingdom in the New Testament.

III. The Seed promise has been fulfilled.

- A. The Seed is Christ NOT the Jewish people - Galatians 3:16.
- B. The Messiah (Christ) is to sit on His throne as prophesied - Zechariah 6:12-13.
- C. Jesus claims to be doing that now - Revelation 3:21.
- D. Paul says Jesus is now ruling in heaven - Ephesians 1:20-22.
- E. John states that the throne is in heaven - Revelation Ch 4-5.
- F. Jeremiah said that no descendant of king Josiah could ever prosper while ruling on David's throne here on earth in Judah (Jerusalem) - Jeremiah 22:24-30.
 - 1. Another name for king Coniah is Jeconiah - 1 Chronicles 3:16.
 - 2. Matthew shows that Jesus is a direct descendant of king Jeconiah (Coniah) - Matthew 1:12.
- G. Jesus will never return to earth to reign. When He returns we, who are faithful, will meet Him in the air and will remain there with Him forever - 1 Thessalonians 4:16-17.

H. There is NO PROPHECY of a Jewish kingdom in the New Testament.

CONCLUSION: God has kept ALL of His promise to Abraham.

The great nation promise, the land promise and the Seed promise have been fulfilled.

Therefore, there is nothing left for God to do to fulfill His promise to Abraham.

ANY theory (such as Premillennialism) which requires a future, or current day, fulfillment of any part of this promise is not biblical.

WHO IS MELCHIZEDEK?

Question:

Who is Melchizedek in the Bible? Some argue he is the pre-incarnate Christ, others believe the Hebrews author is speaking figuratively. If he wasn't Jesus, then how did he rank spiritually higher than Abraham to the point of Abraham giving him tithes?

Answer:

"Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? For the priesthood being changed, of necessity there is also a change of the law. For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. For He testifies: "You are a priest forever according to the order of Melchizedek" (Hebrews 7:11-17).

The author of Hebrews is not stating that Jesus was Melchizedek, but that Jesus had attributes similar to Melchizedek ("in the likeness of").

Melchizedek was the king of a city-state called Salem, he also was a priest of the one true God (Genesis 14:18). This stands out because it shows that the worship of God was not limited to Abraham's lineage. Jesus also is both our King and our High Priest. The author of Hebrews quotes Psalms 110:4 to prove this was always a part of God's plan. The Messiah would not only be a king, but also a priest. It was long prophesied that the Messiah would be of the tribe of Judah and of the lineage of David, but the priests came from the tribe of Levi and of the lineage of Aaron. For the Messiah to be both king and priest, the law that separated these two positions would have to change.

There are other ways that Jesus and Melchizedek are similar. "For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him, to whom also Abraham apportioned a tenth part of all the spoils, was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace. Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually" (Hebrews 7:1-3).

Melchizedek means "king of righteousness" which is also an appropriate title for Jesus.

Melchizedek was also king of Salem, and "Salem" means "peace." Jesus, too, can be described as the king of peace. In addition, Melchizedek is a bit of a mystery. He appears in Genesis without any mention of who his father was or where he came from. Nor are we ever told what became of Melchizedek. That unfinished story leaves us hanging. While people knew who Jesus' earthly parents were, they didn't know the whole story. Jesus preexisted his time on earth. He lives eternally, which always puzzles people in how to describe the eternal Jesus as the Son of the Eternal Father. Eternity implies no beginning or end -- sort of like the story of Melchizedek, though logically we know that Melchizedek did have a beginning and an end. However, the Hebrews writer argues that we can say that Melchizedek's priesthood continues since we are not told it ended.

Abraham gave Melchizedek a tenth of the spoils from his battle with the kings from Elam and the neighboring counties because Melchizedek was a priest of God. This was a way for Abraham to thank God for his success.

"Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils. And those indeed of the sons of Levi who receive the priest's office have commandment in the Law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham. But the one whose genealogy is not traced from them collected a tenth from Abraham and blessed the one who had the promises. But without any dispute the lesser is blessed by the greater. In this case mortal men receive tithes, but in that case one receives them, of whom it is witnessed that he lives on. And, so to speak, through Abraham even Levi, who received tithes, paid tithes, for he was still in the loins of his father when Melchizedek met him" (Hebrews 7:4-10).

The author of Hebrews point is that Abraham gave a tenth to someone and received a blessing from the same person. Typically, it is the greater person who blesses the lesser person. This then means Abraham saw Melchizedek as a greater person than himself, despite the promises Abraham had from God. This logically means that Abraham's descendants, who are beneath Abraham, though at this time unborn, are also beneath Melchizedek. The Levites, in particular, collect a tithe, but that tithe only comes from their own brethren. Melchizedek received a tithe from an unrelated person, so again he is the greater.

All of this is mentioned to provide evidence that the priesthood of Melchizedek is greater than the priesthood of Aaron. Thus, Jesus being a priest after the order of Melchizedek is a part of a greater order of priests.

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Abraham - Faith and Works

There is considerable confusion today on the issue of faith and works. Someone in commenting on the extremes that people go to once said, "they are like the pendulum of a clock." On one extreme there are those who say that we are saved by works. This is the position of many of the world religions where the emphasis is on man and what he does, and not what God does. These people are basically saying that you must do works that merit or earn your salvation.

On the other extreme, you have people who hold to a faith-only belief which says that man is completely passive and that salvation has been fixed for him. These people are basically saying that no matter what you do or do not do, your salvation is a result of faith in God without any human interaction. In this article we will examine whether either of these ideas is correct or if there is another option that is correct. We will do this by looking at the three times in the New Testament Genesis 15:6 is quoted (Romans 4:3; Galatians 3:6; James 2:23). This verse speaks of Abraham and says, "Then he believed in the LORD; and He reckoned it to him as righteousness." This passage is profoundly important for our understanding of justification, so let us take some time to understand it.

Let's recall some details of Abraham's life in order to get a context for Genesis 15:6. God first gave Abram the promises, including the promise that he would be made into a great nation in Genesis 12:1-3. According to God's instructions, Abram left Ur and came to the land of Canaan (Genesis 12:4-5). In Genesis 15:1-5, God promised Abram, who was still childless, that his heir would come from his own body. After ten years in Canaan, Abram and his wife Sarai attempted to fulfill God's promise on their own through her maid Hagar (Genesis 16:1-3), and Hagar bore Ishmael to Abram when he was eighty-six years old (Genesis 16:16). When Abram was ninety-nine years old, he was given the covenant of circumcision, renamed Abraham ("father of a multitude"), and told that Sarai (who was renamed Sarah) would bear him a son one year later (Genesis 17:1-27). Thus, Isaac was born unto Abraham through Sarah when he was one-hundred years old and she was ninety (Genesis 17:17; 21:5). Some years later, Abraham was tested when God commanded him to sacrifice Isaac but then interceded to stop him (Genesis 22:1-18).

The context of Abraham's life shows that he consistently believed God, for he always acted on God's words. In other words, Abraham lived by faith (Hebrews 11:1). By faith, he left Ur to go to the promised land of Canaan (Hebrews 11:8-10). By faith, he was prepared to offer up Isaac because he believed God could raise Isaac from the dead (Hebrews 11:17). If Abraham had not believed God, then he would not have done these things, and if he had not done these things, then he would not have had true obedient faith.

Because of Abraham's active belief, God "reckoned" to him righteousness. This simply means that God considered Abraham to be righteous. In other words, Abraham became right in the sight of God because he believed God and did what God said.

Abraham's justification by faith is used in the New Testament as a pattern for us to follow for justification. The three N.T. passages that quote Genesis 15:6 show Abraham to be our example. The contexts of two of these passages (Romans 4:3; Galatians 3:6) emphasize that justification is not achieved by the works of the Law of Moses, for Abraham was justified by faith long before the Law was given. The other passage (James 2:23) emphasizes that justification is not achieved by faith alone, for Abraham was justified when he acted on (did works because of) his belief. Let's notice these passages in their context:

Romans 4:1-5, "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Galatians 3:5-7 "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham."

James 2:21-24 "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only."

Abraham was justified **by** faith **through** works, and so are we. There is no conflict in these Scriptures, for the different contexts and emphasis of these passages complement one another and give us a complete understanding of justification. As sons of Abraham through common faith with him, we are now justified by having faith in Christ and obeying His word.

What kind of faith is under consideration in the expression "righteousness by faith"? Clearly, it is an active, obedient faith.

- Consider Abel's faith: "By faith Abel **offered** to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous" (Hebrews 11:4).
- Consider Noah's faith: "By faith Noah ... **prepared** an ark ... and became heir of the righteousness which is according to faith" (Hebrews 11:7).

- Consider Abraham's faith: "Was not Abraham our father justified by works when he **offered** his son on the altar ... And the scripture was fulfilled which says, 'Abraham believed God, and it was accounted to him for righteousness' " (James 2:21–23). Abraham demonstrated a faith that not only could believe anything God said, but would do anything God told him to do. This is the faith that results in righteousness—the righteousness which is of God.

Faith alone has never been enough for righteousness. The demons have faith but they are not righteous (James 2:19). Righteousness requires faith and obedience working together. Abraham had already been an obedient believer for many years. He was saved by his obedient faith (Genesis 11:31-12:4; Hebrews 11:8). He had worshiped God for years (Genesis 12:7; 13:3-4). Long before the events of Genesis fifteen, Abraham was a saved, obedient, faithful, righteous worshiper of the Lord.

There is really no reason for the confusion in the religious world today concerning the issue of faith and works. One extreme says faith only and the other extreme says works only. The Bible is clear that neither extreme is correct. God's word teaches that we are counted as righteous when faith and works of obedience combine (Galatians 5:6; James 2:18, 22). Today, we follow the example of Abraham by having an active, obedient, working faith.

YEARS IN BONDAGE

HOW LONG WAS THE ISRAELITES' EGYPTIAN SOJOURN?

By: KYLE BUTT, M.Div.

QUESTION

[1] In Galatians 3:17, the apostle Paul stated that the Law of Moses (which was given shortly after the Israelites' exit from Egypt) came **430 years after God had made His covenant with Abraham**. However, Moses stated in Exodus 12:40-41 that the children of Israel **dwelt in Egypt 430 years**. How can both passages be correct when it seems clear from a straightforward reading of biblical chronology that a minimum of 215 years passed between the time God made His covenant with Abraham and the time the Israelites (through Jacob) entered Egypt—thus making it appear that it was **645 years** (215 + 430) from the promises to Abraham to the giving of the Law?

[2] Additionally, information in 1 Chronicles 6:1, 1 Chronicles 23:6-13, and Exodus 6:16-20 allows for a maximum time period of 352 years. How, then, can it be stated that the Israelites were in Egypt **430 years**?

[3] Furthermore, in Genesis 15:13 Moses explained that the Israelites would be “sojourners in a land that is not theirs” for “**400 years**,” and Stephen used the same figure in his speech in Acts 7:6 when he said that the Israelites would be brought “into bondage” and treated evil “for **400 years**.” What is the truth of the matter? How, exactly, do all these passages fit together? How many years **were** the children of Israel in Egypt?

ANSWER

The Exodus of the Hebrews from the hands of their cruel Egyptian taskmasters is one of the most triumphant stories in Old Testament history. This event was the beginning of Israel's rise to power, and proved to the then-known world that the living God had chosen the descendants of Abraham as the people through whom He would bring the Messiah. The Exodus and its aftermath were so monumental, in fact, that it virtually overshadowed the history of the previous centuries.

But the exact length of the Israelites' “sojourn” has been in the past, and remains today, a matter of some controversy. Certain biblical passages (e.g., Genesis 15:13 and Acts 7:6) seem to indicate a length of 400 years for the time period under consideration. Elsewhere (e.g., Exodus 12:40-41) the length of time appears to be 430 years. Still other information (e.g., 1 Chronicles 6:1, 1 Chronicles 23:6-13, and Exodus 6:16-20) places an upper limit of approximately 350 years on the time frame involved. In an article written more than thirty years ago (“The Duration of the Egyptian Bondage”), chronologist Harold W. Hoehner observed: “When one looks at the various passages of

Scripture concerning the length of Israel’s bondage in Egypt, one immediately discovers that there are apparent disagreements in the biblical record” (1969, 126:306). In his discussion on Exodus 12:40-41, renowned commentator Adam Clarke noted: “The statement in this verse is allowed on all hands to be extremely difficult, and therefore the passage stands in especial need of illustration” (n.d., p. 358). Albert Barnes took the same position in regard to Acts 7:6 when he wrote in his commentary on that book: “Great perplexity has been experienced in explaining this passage, or reconciling it with other statements” (1949a, p. 121). Those “other statements” to which Barnes referred are the passages mentioned in the above questions. Can the “apparent disagreements” between these passages be resolved?

Yes, they can. However, some background information on each of these passages is required in order to understand the problems posed by the three questions above—and the solutions that we plan to propose.

First, we need to address the suggestion that there was a minimum of 215 years between God’s promise to Abraham and the entrance of the Israelites (through Jacob) into Egypt. Such a suggestion is correct. Various writers (e.g.: Barnes, 1949b, p. 343; Duncan, n.d., p. 4; Hoehner, 1969, 126:308-309; Mauro, n.d., pp. 26-27) have explained how the 215-year figure can be obtained quite readily from Scripture. By way of summary, the information appears as follows:

EVENT	VERSE(S)	YEARS
The call of Abraham at 75 years of age	Genesis 12:4-7	0
Isaac born when Abraham was 100 years old	Genesis 21:5	add 25
Sixty years later, Jacob was born	Genesis 25:26	add 60
Jacob was 130 years old when he entered Egypt	Genesis 47:9, 28	<u>add 130</u>
	TOTAL	215

Later in this discussion, we will return to the problem of the alleged 430 years of Egyptian bondage supposedly having to be added to that 215-year period. But for the present, we would like to examine the problem of the limitation placed on the Egyptian sojourn by information found in such passages as 1 Chronicles 6:1, 1 Chronicles 23:6-13, and Exodus 6:16-20. Again, by way of summary, the information gleaned from these texts is as follows:

1. The text in Genesis 46:11 indicates that Kohath, the son of Levi and grandfather of Moses, apparently was born prior to Jacob moving to Egypt with his sons (Genesis 46:11). **If** he had **just been born** at the time, and **if** he sired his son Amram the **last**

day of his life, then Amram could have been born no later than 134 years after the entrance into Egypt (rounding a 9-month pregnancy upward to a full year) because Kohath lived only 133 years (Exodus 6:18).

2. Amram (the father of Moses) lived 137 years (Exodus 6:20). **If** he had sired Moses the **last day** of his life, then Moses would have been born no more than 272 years after Jacob and his sons entered Egypt ($133 + 1 + 137 + 1 = 272$).

3. Moses was 80 years old when Israel came out of Egypt (Exodus 7:7).

4. Add that 80 to the 272, and the total is a maximum of 352 years. As Barnes noted:

From the account which Moses has given of the lives of certain persons, it would seem clear that...the **whole** time thus mentioned, including the time in which the father lived **after** his son, was only three hundred and fifty years (1949a, p. 121, emp. in orig.).

Thus, the suggestion that these passages “allow for a maximum time period of 352 years” also is correct.

5. Additional information that delimits the number of years of the sojourn can be derived from a source completely independent of Kohath—Moses’ mother, Jochebed. The Bible mentions her twice, the first instance being Exodus 6:20: “And Amram took him Jochebed his father’s sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were a hundred and thirty and seven years.” Jochebed is named a second time in Numbers 26:59: “And the name of Amram’s wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.”

Clearly, Jochebed (who was born in Egypt) was the daughter of Levi, the sister of Kohath. With this information before us, let’s “crunch the numbers.” Eleven of Jacob’s sons were born within a seven-year period. Remember that as a bachelor, Jacob worked seven years for Laban in order to “pay” for Rachel, but was tricked by Laban into marrying Leah. Then, he worked for seven more years in order to marry Rachel. At the end of this second seven years, he asked to depart from Laban with all of the children who had been born to him and his wives (Genesis 30:25). With Levi being the third son of Jacob/Leah (allowing approximately one year for the births of Reuben, Simeon, and Levi), he could have been only about four years older than Joseph, who was born near the end of the seven-year period. As Joseph was 39 when Jacob came into Egypt (he was 30 when he appeared before Pharaoh [Genesis 41:46], plus seven years of plenty, plus one more year before the famine was realized), Levi could not have been more than 44 or 45 when he came into Egypt. Levi lived in Egypt for 93 years (age at his death was 137 [Exodus 6:16], minus 44 [his age when he went into Egypt], which equals 93). **If** Levi had conceived Jochebed **on the very last day of his**

life, then Jochebed would have had to given birth to Moses when she was 257 years old in order to get a period of 430 years for the sojourn in Egypt (93 years that Levi lived in Egypt, plus Moses' 80 years (Exodus 7:7) when he arrived to deliver the children of Israel— $93+80+257=430$). Recalling the fact that Sarah was only 90 when the miraculous birth of Isaac occurred, it makes little sense to suggest that Jochebed gave birth to Moses when she was almost three times as old as Sarah! Furthermore, we know that life spans were far shorter than 257 by this time, and that the 430-year sojourn does not (and cannot) fit with the genealogies—either through Kohath or through Jochebed.

Where, then, do the figures of 430 years and 400 years fit into all of this? Were the Israelites in Egypt 645 years? Or 430 years? Or 400 years? Or 215 years?

As we attempt to provide the answers to such questions, let us point out that **no one** has stepped forward to suggest that the Israelites were in Egypt for **645 years**. Such a view is indefensible in light of the biblical evidence, including (but not necessarily limited to) the scripturally imposed time limit mentioned above of 352 years. There are, however, two major viewpoints regarding the specific length of Israel's sojourn. The first suggests that the Israelites **actually lived in Egypt** for 430 years. This view has been adopted by Archer (1994, pp. 205-212), Keil and Delitzsch (1974, 2:29), Kitchen (1966, pp. 53-56), and Unger (1954, pp. 106,150), among others. Yet, as David Rohl observed in his book, *Pharaohs and Kings: A Biblical Quest*:

In most commentaries or popular books on the Old Testament you will read that the Israelite Sojourn in the land of Egypt lasted four hundred and thirty years. However, this figure is by no means certain. In fact, there is clear evidence that the period of the Sojourn was no more than two hundred fifteen years (1995, p. 329).

Dr. Rohl is correct on both counts. The idea which suggests that the Israelites spent 430 years in Egypt **is** presented in “most commentaries or popular books on the Old Testament.” Nevertheless, there is “clear evidence” that the Israelites were in Egypt for only 215 years, not 430. [We will deal with the matter of the “400 years” of Genesis 15:13 and Acts 7:6 at a later point in this article, since it turns out to be a separate issue altogether.] This, then, is the second major view regarding the length of the sojourn, and has been adopted by such scholars as Barnes (n.d., p. 121), Clarke (n.d., 1:358), Henry (n.d., 1:322), Mauro (n.d., pp. 31-32), Rohl (1995, pp. 329-332), and Thiele (1963, pp. 166-167), among others. But why—in light of what appear to be clear statements of Scripture that assign a period of 430 years to the sojourn—do such writers suggest that the sojourn actually was half of that? An explanation is in order.

There is only one passage in the Old Testament that suggests a sojourn of 430 years—Exodus 12:40-41:

Now the time that the children of Israel dwelt in Egypt was **four hundred and thirty years**. And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of Jehovah went out from the land of Egypt.

Those who suggest that the sojourn lasted only 215 years believe—because numerous facts seem to demand it—that the time period of “the sojourning of the children of Israel” **begins with the call of Abraham** and God’s promise to him (Genesis 12:1-3), **and ends with the Exodus**. In other words, the fathers (Abraham, Isaac, and Jacob) sojourned in Canaan for 215 years, and their descendants lived in Egyptian bondage for an additional 215 years. The total, then, is the 430-year figure of Exodus 12:40-41 (and Galatians 3:17). In his commentary on Acts, Albert Barnes put it this way:

The question then is, how can these accounts be reconciled? The only satisfactory way is by supposing that **the four hundred and thirty years includes the whole time from the calling of Abraham to the departure from Egypt** (1949a, p. 121, emp. added).

In addressing the text of Acts 7:6 in his commentary on that inspired book, H. Leo Boles remarked: “Paul says that the law came four hundred thirty years after the promise (Gal. 3:17); so that **the four hundred years of Ex. 12:40 probably included the patriarchs’ residence in Canaan** (Genesis 15:13,14; Exodus 3:12)” [1941, p. 104, emp. added]. In his commentary on Galatians, Barnes wrote:

The exact time here referred to was probably when Abraham was called, and when the promise was first made to him. Assuming that as the time referred to, it is not difficult to make out the period of four hundred and thirty years (1949b, p. 343).

But why is it “not difficult”? And what do we mean by our statement that some scholars believe the sojourn lasted only 215 years because “numerous facts” seem to demand it? What are those “numerous facts”? How can the 215-year figure be defended?

First, it must be admitted forthrightly, in light of the information given above, that there is a **maximum** of 352 years available for the sojourn in Egypt, whatever that sojourn might encompass. There simply is no way around that fact.

Second, Paul, in his epistle to the Galatians, reviewed the time element associated with the covenant between God and Abraham (given in Genesis 15) when he wrote:

Now to Abraham were the promises spoken, and to his seed. He saith not, “And to seeds,” as of many; but as of one, “And to thy seed,” which is Christ. Now this I say: A covenant confirmed beforehand by God, the law—which came **four**

hundred and thirty years after—doth not disannul, so as to make the promise of none effect (3:16-17).

In discussing Paul's observation, Philip Mauro wrote: "Here we see that the 430 years began with God's promise to Abram, made at the time he entered into Canaan at the age of 75 (Gen. 12:1-4) and ended with the giving of the law, which was the same year as the Exodus" (n.d., p. 27). As we have shown above, it can be documented quite easily from Scripture that the time from Abraham's call to Jacob's entrance into Egypt was 215 years. Rohl therefore concluded:

Various passages in the book of Genesis have led scholars to determine that the period from Abraham's descent to Jacob's arrival in the Land of Goshen was two hundred and fifteen years and so the Sojourn in Egypt (from Jacob's arrival to the Exodus) lasted around the same length of time—in other words, circa two hundred and fifteen years (1995, p. 331, parenthetical item in orig.).

If the time period between Abraham's call and the giving of the law (which occurred roughly three months after the Exodus) was 430 years (and Paul specifically remarked that it was), and if 215 of those years had passed **before** the Israelites went into Egypt (the time period from Abraham's call to Jacob's entrance into the land of the Nile), then that would leave only 215 years remaining for the Israelites' sojourn in Egypt—which is exactly the time frame we believe the evidence supports.

Third, in Genesis 15:16 it was prophesied that the Israelites would return to Palestine during the lifetime of the "fourth generation"—which they did, according to Exodus 6:16-20, Numbers 3:17-19, Numbers 26:57-59, 1 Chronicles 6:1-3, and 1 Chronicles 23:6,12-13 (Jacob-Levi-Kohath-Amram-Moses). As Hoehner (who does not even agree with the 215-year view) admitted: "To fit four generations into a 215-year period is much more reasonable than a 430-year span" (1969, 126:309; see also Duncan, n.d.).

Fourth, secular research likewise has concluded that the Israelites remained in the land of the pharaohs for 215 years. David Rohl, a respected Egyptologist, is convinced that this is the proper interpretation of the facts. In his book, *Pharaohs and Kings*, he undertook the challenge of reassessing the century-old Egyptian chronology so that it could accommodate more accurately several new archaeological discoveries. According to his research, Israel went down into Egypt c. 1662 B.C., and was delivered by God through Moses c. 1447 B.C.—a span of 215 years (1995, pp. 329-332).

Fifth, there are other important historical and/or textual considerations that need to be investigated in this matter. For example, in *Antiquities of the Jews*, Josephus wrote that the Israelites "left Egypt in the month of Xanthicus, on the fifteenth day of the lunar month; four hundred and thirty years after our forefather Abraham came into Canaan, but **two hundred and fifteen years only after Jacob removed into Egypt**" (II. 15.2). Rohl observed in this regard:

Now, according to the statements of Josephus himself, he had access to very old documents formerly housed in the Temple of Jerusalem from which to draw his account of early Israelite history. Josephus lived in the first century A.D. and so his writings are dated hundreds of years before the Masoretic text of the Tanakh (Hebrew Old Testament) was completed in the fourth century A.D. If his source documents were genuine, then the information he gives for the duration of the Sojourn derives from a much earlier period than that employed by the Masoretes when they made their version of the history of Israel and a further several centuries before the earliest extant copy of the Masoretic text (1995, p. 331).

In the Masoretic text of the Old Testament (to which Rohl referred, and on which the biblical quotations given above have been based), Exodus 12:40 reads as follows: “The time that the children of Israel dwelt in Egypt was **four hundred and thirty years.**” Two other highly reliable biblical texts, however, strongly suggest that this translation is incorrect due to a critical omission. In both the Samaritan Pentateuch and the Septuagint (the Greek translation of the Old Testament), Exodus 12:40 reads as follows: “Now the sojourning of the children of Israel **and of their fathers**, which they sojourned **in the land of Canaan AND in the land of Egypt** was 430 years” (see Clarke, n.d., pp. 358-359, emp. in orig.). William Whiston, who translated the works of Flavius Josephus into English, included a footnote at the bottom of the page accompanying Josephus’ comment (quoted above in regard to the Israelites’ 215-year stay in Egypt). Whiston wrote:

Why our Masorete copy so groundlessly abridges this account in Exod. xii,40 as to ascribe 430 years to the sole peregrination [travel by foot—AB/BT/KB] of the Israelites in Egypt when it is clear even by that Masorete chronology elsewhere, as well as from the express text itself, in the Samaritan, Septuagint, and Josephus, that they sojourned in Egypt but half that time—and that by consequence the other half of their peregrination was in the land of Canaan, before they came into Egypt—is hard to say (1974, 2:171).

Rohl suggested, however, that it really is not hard to say. In fact, he said:

It is fairly easy to see what happened in the interval between Josephus’ day and that of the Masoretes. During the process of copying down the original scrolls over the intervening centuries, a section of text something on the lines of “and in the land of Canaan” had fallen out (or had been edited out). This is confirmed by the Greek rendition of the Old Testament (the Septuagint or LXX) which retains the original, full version of the passage (1995, p. 331).

In his commentary on the Pentateuch, Adam Clarke discussed this at length:

...the Samaritan Pentateuch, by preserving the two passages, **they and their fathers** and **in the land of Canaan**, which are lost out of the present copies of

the Hebrew text, has rescued this passage from all obscurity and contradiction. It may be necessary to observe that the Alexandrian copy of the Septuagint has the same reading as that in the Samaritan. The Samaritan Pentateuch is allowed by many learned men to exhibit the most correct copy of the five books of Moses; and the Alexandrian copy of the Septuagint must also be allowed to be one of the most authentic as well as most ancient copies of this version which we possess (n.d., pp. 358-359, emp. in orig.).

Rohl wrote in agreement:

The Septuagint was first written down in the time of Ptolemy I during the third century B.C. and the earliest surviving manuscript is again much older than the earliest surviving Masoretic copy. The Samaritan version of the first five books of the Old Testament (the Pentateuch) is also considerably more ancient than the Masoretic scriptures and it too retains the longer rendition of the passage on the length of the Sojourn. Thus, three out of four sources for the book of Exodus state that the four-hundred-and-thirty-year interval represents the whole period from Abraham's descent into Canaan all the way down to the Exodus of Moses and the Israelites from Egypt (1995, p. 331).

If Josephus, the Samaritan Pentateuch, and the Septuagint are correct (and there is good evidence to indicate that they are) in stating that "the sojourning of the children of Israel **and of their fathers**, which they sojourned **in the land of Canaan AND in the land of Egypt** was 430 years," then the alleged contradiction between Exodus 12:40-41 and Galatians 3:17 evaporates into thin air, and the 215-year figure for the Israelites' sojourn in Egypt can be accepted quite easily as both credible and scriptural.

But where do the "400 years" of Genesis 15:13 and Acts 7:6 fit into this scheme? As God spoke to Abraham in Genesis 15 while the patriarch was dwelling among the terebinth trees at Hebron, the Lord said: "Know of a surety that thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them **four hundred years**." Here, God was permitting His faithful servant—through words spoken approximately two centuries **prior** to Israel's entrance into Egypt—to peek into the future of his descendants. Add to that the words of Stephen (in Acts 7:6) when he said, looking back on Israel's history: "And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and treat them ill, **four hundred years**." What is the meaning of these particular passages?

Some writers (e.g., Barnes, 1949a, p. 121; Boles, 1941, p. 104) have suggested that the 400-year figure represents merely a "rounding off" of the 430-year figure given in Genesis 15:13. But we think there is a much better explanation, and suggest that there is a **fundamental distinction** between the 430-year figure and the 400-year figure.

Notice that in Stephen's speech he specifically stated that Abraham's "**seed** should sojourn in a strange land." In his book, *The Wonders of Bible Chronology*, Philip Mauro wrote:

But, in addition to this period of 430 years, there is another of 400 years, which also ended at the Exodus.... The period of 430 years includes the sojourn of Abram and Sarah. That of 400, however, begins with the experience of Abraham's "seed." This refers, of course, to Isaac in the first place; for in Isaac the promised "seed" was to be "called"; but the era is not that of the **birth** of Isaac, but that when he was acknowledged the "seed" and the "heir" by the casting out of Hagar and Ishmael. That took place at the time of the "great feast" which Abraham made the day Isaac was weaned (Gen. 21:8-10). This is an important event in the annals of God's people, because of its deep spiritual significance, as appears by the reference to it in Galatians 4:29,30.

From the foregoing Scriptures we are able to arrive at the date when Isaac was weaned and Ishmael was cast out (whereby Isaac became the acknowledged "seed" and "heir"). For there is a difference of thirty years between the two periods. But we have already found that there were twenty-five years from the call of Abraham (and God's "covenant" with him) to the birth of Isaac. Hence, deducting 25 from 30 gives us 5 years as the age of Isaac when Ishmael was cast out. There is no need to give at greater length the proofs concerning the 400-year period (n.d., pp. 27, 28, emp. in orig.).

As Hoehner wrote:

In conclusion, the 430 years went from Abraham's call to the Exodus. The first 215 years was their sojourn in Palestine and the last 215 years in Egypt. The 400 years was from the weaning of Isaac to the time of the Exodus (1969, 126:309).

Our point exactly!

Some may ask, though, how the 215-year figure for the Israelites' time in Egypt can be squared with statements such as those in Genesis 15:13 and Acts 7:6, which seem to indicate that the Hebrews would be "**sojourners in a strange land that is not theirs**" where their enemies would "**bring them into bondage**" and "**treat them ill**"? In his commentary on Galatians, David Lipscomb addressed this point.

The law was given by Moses four hundred and thirty years after this promise was made to Abraham (Ex. 12:40). Many interpret this to mean that they sojourned in Egypt four hundred and thirty years. **But they dwelt in tents and had no permanent habitation** during their sojourn in Canaan and Egypt and in the wilderness from the call in Ur until the entrance into Canaan after the Egyptian bondage (n.d., p. 231, emp. added).

Or, as Mauro stated: “This period of ‘sojourning’ of the people of God is reckoned from Abraham’s entrance into Canaan, for then they (Abram and Sarah, the beginnings of the family) became strangers and pilgrims (Heb. 11:8-13)” [n.d., p. 27, parenthetical item in orig.]. In Exodus 6:4, **Canaan** is referred to as “the land in which they dwelt **as sojourners**.” While it certainly is true that they were slaves in Egypt for a considerable period of time (215 years), their oppression actually began much earlier, and lasted much longer, than just those 215 years. In fact, it would be accurate to say that the oppression began as early as Ishmael, who was half Egyptian and who mocked Isaac, the son of promise (Genesis 21:9). In Galatians 4:29, Paul discussed Ishmael’s ill treatment of Isaac when he penned these words: “He that was born after the flesh persecuted him that was born after the Spirit.” That “persecution” obviously continued, as is evident from the fact that Egyptians felt it was a great abomination to eat with Hebrews (Genesis 43:32)—even until the time that Joseph came to power in their country. Later, of course, the persecution culminated in the attempted destruction by Pharaoh of the Hebrew male babies during Moses’ infancy (Exodus 1:15-22). Thus, the “sojourning” and “ill treatment” did not occur **only** during Egyptian captivity, but actually had commenced much earlier.

Critics of the 215-year view, however, have suggested that the second 215-year period (i.e., the time spent in Egypt) would not allow for the population explosion that obviously occurred while the Hebrews were captives. Less than 100 went down into Egypt, and yet by the time they left, they numbered more than 2 million (based on the figures in Numbers 1:46; cf. Archer, 1982, pp. 378-379). However, C.G. Ozanne, in his volume, *The First 7,000 Years*, has shed some light on this criticism.

Of course, the standard objection to this interpretation is the census totals of male Levites in Numbers 3. In this chapter the total number of Kohath’s male descendants “from a month old and upward” is given as 8600 (v. 28), these being divided between his four sons, Amram, Izhar, Hebron, and Uzziel. Assuming that the total number is to be divided evenly between the four sons, Amram must have had some 2150 male descendants within a few months of the Exodus. At first sight this figure may seem well-nigh impossible. When, however, it is broken down, it begins to assume more reasonable proportions. Thus, supposing that Amram was born fifty-five years after the descent into Egypt and that forty years constitute a generation, it is only necessary to allocate seven males to a family to arrive at a figure considerably in excess of the desired 2150. On this reckoning Moses would have had 7 brothers (for he himself may be ignored for the purposes of this calculation), 49 nephews, 343 great-nephews and 2401 great-great-nephews within the allotted span. A total of 2800 is thus obtained, of which the vast majority would still have been alive to see the exodus from Egypt. Bearing in mind the greatly extended period of childbearing (Jochebed was about 70 at the birth of Moses), the practice of polygamy (which enabled Jacob to have eleven sons in seven years), and above all the astonishing fertility of the Israelite women on which the Bible lays special emphasis (cf. Gen. 46.3; Exod. 1.7,12,19;

Deut. 26.5), the rate of increase here suggested should not necessarily be thought incredible (1970, pp. 22-23).

Thus, when **all** of the biblical information is considered, it is apparent that there is no contradiction between Exodus 12:40-41 and Galatians 3:17. Nor is there any problem in regard to Genesis 15:13 and Acts 7:6. As the late Bobby Duncan said when he ended his study of these matters, "Isn't it amazing how the Bible clarifies the Bible?" (n.d., p. 4). Amazing indeed!

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THE ANGEL OF THE LORD (JEHOVAH) THE LOGOS PRIOR TO THE INCARNATION

I. INTRODUCTION.

- A. The Logos was God, i.e., divine, one nature with the Father - John 1:1.
- B. Since the Logos was active in creation, we can hardly suppose that He would drop entirely out of the picture for four thousand years. Or that He would be inactive in the affairs of this world.
- C. The fact that Jesus was the Angel of Jehovah is not a subject within the realm of speculation. Though you may not agree with my use of certain passages of scripture, I am sure you will agree, from the amount of scripture used, that the position taken is scriptural and not a mere speculation based upon a few isolated and/or ambiguous statements.

See ISBE - Vol. I, p. 133; Strong, p. 319.

II. THE EXPRESSION “ANGEL OF JEHOVAH” (“THE LORD”) AS USED IN THE OLD TESTAMENT IS HIMSELF JEHOVAH; HE IS GOD; HE IS DIVINE.

- A. His experiences with Abraham and Hagar.
 - 1. Hagar called the ANGEL OF THE LORD (JEHOVAH), “You-Are-the-God-Who-Sees.” And Moses, the writer, said, “She called the name of the Lord who spoke to her.” So, Moses called this person Jehovah and the ANGEL OF JEHOVAH - Genesis 16:7, 9, 10, 11, 13.

Genesis 16:10 “I will” - not a created angel but The Angel—Christ. Compare Genesis 21:17 - God saying what the Angel said as His own words.
 - 2. Abraham stood before the Lord (JHWH - Jehovah) and talked with Him (Genesis 18:1). Three men appeared before Abraham (Genesis 18:2). The men went on but the Lord remained (Genesis 18:22). Only two of the three men reached Sodom (Genesis 19:1). The one to whom Abraham talked is called Lord (JHWH - Jehovah) (verses 13, 17, 20, 22).

- a. Abraham talked with the Angel of the Lord who called Himself Lord and made promises only God can make - Genesis 22:11-18.

22:1 = God.

22:11 = Angel - From "Me" verse 12.

22:15 = Angel.

- b. Here is the renewal of the same promise made by Jehovah - Genesis 12:1ff. Compare 22:17-18 specifically with 12:2-3.

3. Comments:

- a. "Genesis 12:7 Was this a manifestation of the Son of God, a Theophany, in some measure anticipating the incarnation? ... The affirmative of the fourth opinion was held by the great majority of the fathers from the very first ... The fact that the name 'Angel of the Lord' is sometimes used of a created angel is not proof enough that it may not also be used of him who is called 'The Angel of Mighty Counsel' (Isaiah 9:6, Septuagint Translation) and 'the Angel of the covenant' (Malachi 3:1); and the apparent identification of the Angel of God with God himself in very many passages...leads markedly to the conclusion that God spoke to men by an Angel or Messenger who himself was God."
- b. Genesis 18:13. "Here the speaker is distinctly called 'Jehovah.' And it seems much more reasonable that there was a Theophany of the Son of God, than that a created angel was impersonating God and speaking in his name."
- c. Verse 22. "The two created angels went on to Sodom (see 19:1), but 'Abraham stood yet before the Lord,' stood yet in the presence of the third Being who was not a created angel, but the eternal word of God, 'the Angel of Mighty Counsel'" (the Messenger of the Covenant; Bible Commentary - Speaker's Commentary).

B. His experience with Jacob:

1. The God of Jacob revealed to him - Genesis 28:12-16; Genesis 35:7.

2. The Angel of God was the God of Bethel. The Angel says, "I am the God of Bethel" - Genesis 31:11-13.

Compare Genesis 28:13

3. Jacob wrestled with the Angel.
 - a. He is called a man Genesis 32:24.
 - b. He is called God - Genesis 32:28,30 compare Genesis 35:7. See Strong, p. 318.
 - c. He is called the Angel - Hosea 12:3-5.
4. Jacob calls Him "God Almighty" and "the Angel" - Genesis 48:3,15-16.
 - a. God = the Angel (a memorial name). Compare Genesis 28:13; 48:3; Hosea 12:2-5; Isaiah 42:1-8 (= Jesus); 48:11-12 compare Revelation 22:13 (First and Last).
 - b. Here Jesus is called God (or Lord) Almighty. Jehovah's Witnesses say this phrase is never used of Jesus in the Bible.

Summary to this point: Jesus = Angel of the Lord = Angel of Jehovah = God Almighty = God of Abraham, Isaac and Jacob = Angel of God.

C. His experience with Moses and the Israelites:

1. In the burning bush - Exodus 3:2-15:
 - a. The Angel of the Lord in verse 2.
 - b. Lord and God in verse 4, God in verse 11.
 - c. The God of Abraham, Isaac and Jacob in verses 6, 15.
 - d. I AM WHO I AM in verse 14 (compare John 8:58).
 - e. Stephen's view of the matter - Acts 7:30-35, 38.

- f. No angel ever had anyone take off their shoes because he (the angel) made the ground holy! Exodus 3:5 compare Acts 7:33.
2. In deliverance from Egypt:
- a. God's Angel promised to lead Israel - Exodus 23:20.
 - b. He had pardoning power - verse 21. He is God! (compare Acts 2:7).
 - c. No creatures allowed to wear the name of Jehovah - Isaiah 42:8; 48:11-12.
 - d. The name of Jehovah was in Him - verse 21; Psalms 83:18.
 - e. Promise of the Angel's presence withdrawn - Exodus 32:34-33:16.
 - (1) The Jehovah that swore to give the land to the fathers said He would send an angel - Exodus 33:2; Genesis 22:15-18.
 - (2) He said, "I will not go up in your midst" - Exodus 33:3.
 - (3) The people mourned when they heard this - Exodus 33:4.
 - (4) When Moses spoke face to face with Jehovah, he prevailed and Jehovah promised, "My presence will go" - Exodus 33:14.
 - f. Isaiah called Him the Angel of His Presence - Isaiah 63:9; Deuteronomy 4:37.
 - g. Stephen's comment on the matter - Acts 7:38.
 - h. Exodus 13:21; 14:19:
 - (1) Angel of the Lord (JHWH) - Exodus 3:2.
 - (2) Angel of My Presence - Exodus 33:14.
 - (3) Angel of the covenant - Acts 7:38.

i. Trinity in the Old Testament - Isaiah 48:12-16.

D. His experience with Joshua:

1. He is called a man - Joshua 5:13-15. No good angel accepts worship.
2. He calls Himself the Commander of the Lord's army. He accepts worship - Joshua 5:14-15.
3. Joshua removed his sandals in His holy presence - Joshua 5:15.
4. He is called Lord (JHWH) - Joshua 6:2.
5. The Angel of the Lord said - Judges 2:1-5:
 - a. "I led you up from Egypt" - see Exodus 20:2.
 - b. "I ... brought you to the land of which I swore to your fathers" - see Genesis 13:14-15; 15:17-21; Psalms 105:8-11, 42, 45.
 - c. "I will not... break My covenant with them" - see Leviticus 26:44-45.
 - d. "The Lord your God will not drive out those nations (the Canaanites) from before you" - See Joshua 23:12-13.
6. His experience with Manoah - Judges 13:8-24:

The Trinity is present here:

Father - vs. 20.

Son - vs. 3, etc.

Holy Spirit - vs. 25.

7. Compare Hosea 1:7 with 2 Kings 19:35. Angel = God = Jesus.
8. See Zechariah 12:8; 2:10-11; Hosea 1:6-7.

III. COMMENTS.

- A. Joshua 5:13. “The appearance was that of God manifested in the person of his Word...verse 14. The divine Person intimates that he, the Prince (as the Hebrew word ‘sar’ is rendered in Daniel 10:13 and elsewhere), of the angels had come to lead Israel in the coming strife” (Bible Commentary).
- B. Joshua 5:13. “It has been a very general opinion, both among the ancients and the moderns, that the person mentioned here was no other than the Lord Jesus in that form, which, in the fullness of time, he was actually to assume for the redemption of man. That the appearance was supernatural, is agreed on all hands; and as the name Jehovah is given him (chap. 6:2), and he received from Joshua divine adoration, we may presume that no created angel is intended” (Adam Clark).
- C. “God, as the Shepherd and King, conducts all things according to law and righteousness, having established over them his right Word, his only begotten Son, who is the Viceroy of the Great King, takes care of the ministers to this sacred flock. For it is somewhere said, Behold I am, and I will send mine Angel before thy face to keep thee in the way” (Philo Judeaeus - Adam Clark).
- D. Compare Isaiah 9:6 with Jehovah’s Witnesses’ doctrine, “The Mighty God.”

IV. JESUS CHRIST IS CALLED LORD (JEHOVAH).

- A. In prophecy, Psalms 68:16-18,24 ...is applied in Ephesians 4:8.
- B. Isaiah’s vision, Isaiah 6:1-10 ...John applies it to Jesus - John 12:37- 43.
- C. The Septuagint Translation (LXX) translated the Hebrew word for Jehovah by KURIOS, which means Lord. So, all Messianic prophecies in which the word JEHOVAH appears prove that Jesus, the Messiah, is called Jehovah. KJV uses LORD for this translation in agreement with LXX.
- D. Isaiah 40:3ff ...is applied by Matthew to Jesus - Matthew 3:3; Mark 1:3 (compare John 1:23).
- E. Joel 2:32 ...is applied by both Peter and Paul to Jesus - Acts 2:21; Romans 10:13; Psalms 102:24-27 = God; Hebrews 1:10-12 = Jesus.

God = Jesus.
- F. An angel calls Him, “the Lord their God” - Luke 1:16-17.

G. Isaiah 44:6 compare Revelation 22:12-13.

H. COMMENT:

“Thus, then, the title of ‘Jehovah’ and ‘Lord’ both prove the divinity of our Saviour; ‘for,’ as it is remarked by Dr. Waterland, ‘if Jehovah signify the eternal, immutable God, it is manifest that the name is INCOMMUNICABLE, since there is but one God; and, if the name be INCOMMUNICABLE, then Jehovah can signify nothing but that one God, to whom, and to whom only, it is applied. And if both these parts be true, and if it be true likewise, that this name is applied to Christ, the consequence is irresistible, that Christ is the same one God, not the same person, with the Father, to whom also the name Jehovah is attributed, but the same substance, the same BEING, in a word, the same Jehovah, thus revealed to be more persons than one” (Watson, Theological Institutes, Vol. I, p. 510).

V. THE ANGEL OF THE LORD (JEHOVAH) IN THE OLD TESTAMENT IS JESUS IN THE NEW TESTAMENT.

A. Angel of Jehovah Gave the Covenant at Sinai.

1. He sent Moses - Exodus 3:2-15; Acts 7:30-34.
2. Spoke to Moses in Sinai - Acts 7:38.
3. The Jehovah who wrote on tables of stone (Exodus 31:18; 34:1) was the angel, in whom was God’s name, who was promised to lead Israel (Exodus 23:21; 33:34), and the Jehovah who made the covenant (Exodus 34:27).

B. The Jehovah who made the Old Covenant promised a New Covenant - Jeremiah 31:31ff.

1. Jesus took away the first covenant to establish the second - Hebrews 10:9.
2. Jesus found fault with the Old Covenant and made the New - Hebrews 8:8.
3. The pronouns in Hebrews 8:4-13 prove Jesus to be the maker of both covenants.

C. The Messenger of the covenant, who calls Himself Jehovah, was to follow John the Baptist - Malachi 3:1.

1. He was the Messenger of the covenant because He made it.
 2. He was the Lord of the temple because it was dedicated to Him - 1 Kings 8:12-16.
 3. This prophecy in Malachi 3:1 was applied to Jesus in Mark 1:1-3.
- D. Spirit of Christ spoke in the prophets - 1 Peter 1:11; Isaiah 63:10.
- E. Christ was the Rock which was with Israel - 1 Corinthians 10:4 Compare Exodus 14:19; 13:21.
- F. Christ was tempted (called Jehovah) - Deuteronomy 6:16; 1 Corinthians 10:9.
- G. Moses esteemed reproaches of Christ above earthly riches - Hebrews 11:26.

VI. THE WORK OF THE LOGOS PRIOR TO INCARNATION.

- A. Creation - John 1:3; Colossians 1:16; Hebrews 1:2.
- B. Upholds all things - *Colossians 1:17; Hebrews 1:3; John 5:17.

* "In Him all things consist," means that Christ holds all things together. Albert Barnes says, "The meaning is that they are kept in their present state; their existence, order, and arrangement are continued by his power. If unsupported by him they would fall into disorder or sink back to nothing. If this be the proper interpretation, then it is the ascription to Christ of infinite power - for nothing less could be sufficient to uphold the universe; and of infinite wisdom, for this is needed to preserve the harmonious action of the suns and systems of which it is composed. None could do this but one who is divine; and hence we see the reason why he is represented as the image of the invisible God. He is the great and ever active agent by whom the perfections of God are made known" (Barnes Notes, Vol 7, pg. 250).

Compare Hebrews 1:3; 11:3; Psalms 33:9; 148:5; Matthew 8:26-27; Mark 1:34; John 5:28-29.

When we understand this, it is no surprise that Christ's gospel is God's power to save lost souls (Romans 1:16), and the spiritually dead, who hear and obey the voice of God's Son, shall live (John 5:25)!

- C. Gave light to all men - John 1:4, 7-9.
- D. The God and companion of God's people in all ages as proved above.

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