

Genesis

Understanding God, Our World,
and Ourselves

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Genesis Overview

Genesis is the foundational book of scripture. Every New Testament author refers back to Genesis. Genesis sets the stage for every event in the Bible. It introduces every aspect of theology. The first three chapters in Genesis address life's most important questions.

What is God like?

How did we get here?

Who are we?

Why are we here?

Why do pain, suffering, shame, and evil abound?

Why do we do evil things?

Will there ever be an end to pain, suffering, shame, and evil?

Genesis introduces the entire plan of the Bible.

We were born in a war zone. God created us as heirs of great opportunity and blessing. However, Satan desired us as his own prize. The war wages between God and Satan. God is the author of peace, unity, love, truth, and faithfulness. Satan desired to be God, but not like God. The 'different' characteristics left for him are enmity, division, hatred, lies, and fickleness. Satan is active in the war zone deceiving and tempting humans to follow him. His goal is to destroy the Messiah and all those who follow Him because he does not want Messiah to crush his head.

Messiah is active in the war zone. He could defeat Satan in a moment, but His patience allows time for humans to repent and obtain salvation. He prepared a land, people, and blessing for the kingdom of the Messiah. He sent the Messiah to die for our sins so that those who believe can overcome Satan and live eternally in unity and peace with God. God's judgment on Satan will come soon.

Into this war zone, we were born. We decide who we will follow. Satan's lies may sound amazing, but God's promises are true. God's was not willing that any should perish, but all come to repentance. God is patient throughout this war for us to repent and believe in the Messiah. God's plan is for eternity. He will destroy Satan's evil plan, and wipe away all tears from those who follow Jesus.

Genesis introduces us to God, our world, and ourselves.

Genesis introduces us to God. He is eternal. He is powerful. He is a person. He cares about us. He protects us from evil. He is merciful. He judges sin. He calls us to Himself. He provides opportunities for us to mature and develop. He controls the future.

Genesis teaches us about our world. How did our planet and universe get started? What is the foundation of science? Why is evil so prevalent? Why is the Earth covered with fossil layers? How did the nations and languages originate? Why do nations fight? Why is Anti-Semitism prevalent?

Genesis introduces us to ourselves. Where did we come from? Why are we here? What is marriage? Why do men and women think so differently? Can evil be overcome? Why is the Messiah so important? Can we make real choices that affect the future? What is our future?

To understand God, our world, and ourselves, Genesis is essential.

Genesis provides opportunity to learn important principles of Bible interpretation.

While some of Genesis is easy to understand, some is very challenging. Misunderstood words, faulty logic, and lack of studying the context have led to many wrong interpretations. Wrong interpretations of the Bible are wrong. The Bible is true, but we must ensure that we are interpreting it correctly. We will use the following principles to help us arrive at the correct interpretation.

1. Determine the author and audience of each section;

2. Ascertain the main point of each section;
3. Use correct word meanings within the context;
4. Refer to related scriptures; and
5. Ask important questions.

Genesis is closely related to the book of Revelation

The issues introduced in Genesis find their culmination in Revelation. The beginning of time is closely related to the end of time. The following chart compares and contrasts issues found in both Genesis and Revelation.

Genesis (ESV)	Revelation and related Scriptures (ESV)
Gen. 1:1 In the beginning God created the heavens and the earth.	Rev. 21:6 And he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end . To the thirsty I will give from the spring of the water of life without payment.
Gen. 1:1 In the beginning God created the heavens and the earth .	Rev. 21:1 Then I saw a new heaven and a new earth , for the first heaven and the first earth had passed away , and the sea was no more. Rev. 21:5 And he who was seated on the throne said, “Behold, I am making all things new .” Also he said, “Write this down, for these words are trustworthy and true.”
Gen. 1:9-10 And God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas . And God saw that it was good.	Rev. 21:1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more .
Gen 3:1 Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’”	Rev. 12:7-9 Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, but he was defeated, and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent , who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.
Gen. 2:10 A river flowed out of Eden to water the garden, and there it divided and became four rivers.	Rev. 22:1 Then the angel showed me the river of the water of life , bright as crystal, flowing from the throne of God and of the Lamb.
Genesis 2:11-12 The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold . And the gold of that land is good; bdellium and onyx stone are there.	Rev. 21: 19-21 The foundations of the wall of the city were adorned with every kind of jewel . The first was jasper , the second sapphire , the third agate , the fourth emerald , the fifth onyx , the sixth carnelian , the seventh chrysolite , the eighth beryl , the ninth topaz , the tenth chrysoprase , the eleventh jacinth , the twelfth amethyst . And the twelve gates were twelve pearls , each of the gates made of a single pearl, and the street of the city was pure gold , like transparent glass.
Gen 2:21-24 So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said, “This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.” Therefore a man shall leave his father and his mother and hold	Rev. 19:7-8 Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready ; it was granted her to clothe herself with fine linen, bright and pure”—for the fine linen is the righteous deeds of the saints. Rev. 21:9 Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, “Come, I will show you the Bride, the wife of the Lamb .”

<p>fast to his wife, and they shall become one flesh.</p>	
<p>Gen. 3:8 And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.</p>	<p>Rev. 21:3 And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.</p>
<p>Gen. 3:10 And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.” Gen. 3:21 And the LORD God made for Adam and for his wife garments of skins and clothed them.</p>	<p>Rev. 6:11 Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been. Rev. 7:9 After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands. Rev. 7:14 I said to him, “Sir, you know.” And he said to me, “These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb. Rev. 19:14 And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses.</p>
<p>Gen 3:15 I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”</p>	<p>Rev. 19:6 Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, “Hallelujah! For the Lord our God the Almighty reigns.” Rev. 12:10-11 And I heard a loud voice in heaven, saying, “Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God. And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death.</p>
<p>Gen. 3:17-18 And to Adam he said, “Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.”</p>	<p>Rev. 21:4 He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.” Rev. 22:3 No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him.</p>
<p>Gen. 3:19 By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.”</p>	<p>Rev. 21:4 He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.”</p>
<p>Gen. 3:22-24 Then the LORD God said, “Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—” therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken. He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.</p>	<p>Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God.’ Rev 22:2 through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. Rev. 22:14 Blessed are those who wash their robes,</p>

	<p>so that they may have the right to the tree of life and that they may enter the city by the gates. Rev. 22:19 and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book.</p>
<p>Gen. 6-9 Rebellion and violence on earth was judged by a global flood that devastated the earth and life.</p>	<p>Rev. 21:1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. 2 Peter 3: 7-13 But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly. But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed. Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells.</p>
<p>Gen. 10:8-10 Cush fathered Nimrod; he was the first on earth to be a mighty man. He was a mighty hunter before the LORD. Therefore it is said, "Like Nimrod a mighty hunter before the LORD." The beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. Gen 11:8-9 So the LORD dispersed them from there over the face of all the earth, and they left off building the city. Therefore its name was called Babel, because there the LORD confused the language of all the earth. And from there the LORD dispersed them over the face of all the earth.</p>	<p>Rev. 14:8 Another angel, a second, followed, saying, "Fallen, fallen is Babylon the great, she who made all nations drink the wine of the passion of her sexual immorality." Rev. 18:21 Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying, "So will Babylon the great city be thrown down with violence, and will be found no more;</p>

Genesis Begins God’s Instruction to You.

My prayer is that Genesis will draw you closer to God, strengthen your faith, and lead you to righteousness. I also pray that you will find answers to the hard questions in Genesis and that these answers will help you live a confident, godly life.

And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him. (Hebrews 11:6 ESV)

And he (Abram) believed the LORD, and he counted it to him as righteousness. (Genesis 15:6 ESV)

Before the Beginning: The Eternal God

In the beginning the Word already existed. John 1:1a NLT

Something is eternal.

A very important question to ask is, “What is eternal?” The answer to this foundational question has a huge impact on what we think about ourselves and everything around us. If we fail to ask or answer this question, then our thinking can be clouded.

I can remember asking my parents as a child, “Where did God come from?” “Who were His parents?” They gave me the correct answer, “God is eternal.” What? How can anything always exist without any beginning?

We may never comprehend how anything can be eternal. However, that does not excuse us from knowing that something must be eternal. Something is eternal.

Everyone knows (you know) that something is eternal. God says you know this.

Romans 1:20 (ESV) For his invisible attributes, namely, his **eternal** power and divine nature, have been **clearly perceived**, ever since the creation of the world, in the things that have been made. So they are without excuse.

Consider what it would be like if nothing was eternal. If there was nothing eternal, then everything had a beginning. If we go back in time before the beginning of everything, then nothing would exist – no you, no universe, no God, no nothing. If there ever was a time when there was absolutely nothing, then how did you get here? Nothingness cannot start anything. Something must be eternal.

Science fully agrees. Something must be eternal or we would not be here. While we may never understand **how** something can be eternal, we know that something **is** eternal. The important question is, “What is eternal?” There are really only two possible answers to this question, and they lead to vastly different perspectives of life.

God’s memorial name for all generations – I AM (eternally existing)

Exodus 3:13-15 (ESV) Then Moses said to God, “If I come to the people of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” God said to Moses, “I AM WHO I AM.” And he said, “Say this to the people of Israel, ‘I AM has sent me to you.’” God also said to Moses, “Say this to the people of Israel, ‘The LORD (I AM), the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is my name forever, and thus I am to be remembered throughout all generations.

The Hebrew word for God’s memorial name is *Yahweh* – I AM. Names are difficult to translate into other languages. Should the letters be individually transliterated so that the name sounds similar in all languages? Or, should the meaning of the word be translated (I am)?

Yahweh is even more difficult to translate because of how the Jews wrote it. The Ten Commandments include the prohibition of taking God’s name in vain. One way to obey this command is never to say God’s name. That is exactly what the Jews did. When they wrote *Yahweh* in the scriptures they wrote its consonants YHWH intermingled with the vowels of another word, *Adonai*, which means Lord. Whenever they read this intermingled word, they would say ‘*Adonai*’ not ‘*Yahweh*’. That is the reason why most English Bibles translate *Yahweh* as LORD.

French Bibles translate *Yahweh* as *l'eternel* – the Eternal One. This is the appropriate understanding of “I AM” – the one who is eternally existent. God’s memorial name for all generations proclaims His eternity.

What does eternal mean?

These verses help us to begin to comprehend God’s eternity.

The everlasting God is a refuge, and underneath you are his **eternal** arms. Deut. 33:27 NET

Even before the mountains came into existence, or you brought the world into being, you were the **eternal** God. Psalm 90:2 NET

Do you not know? Have you not heard? The LORD is an **eternal** God, the creator of the whole earth. He does not get tired or weary; there is no limit to his wisdom. Isaiah 40:28 NET

His authority is **eternal** and will not pass away. His kingdom will not be destroyed. Daniel 7:14b NET

Now to the **eternal** king, immortal, invisible, the only God, be honor and glory forever and ever! Amen. 1 Timothy 1:17 NET

For thus says the One who is high and lifted up, who inhabits **eternity**, whose name is Holy: I dwell in the high and holy place, and also with him who is of a contrite and lowly spirit. Isaiah 57:15a ESV

In the beginning the Word already existed. The Word was with God, and the Word was God. John 1:1 NLT

I am the Alpha and the Omega, the first and the last, the beginning and the end. Revelation 22:13 ESV

God is eternal. He had no beginning (infinite past existence) and has no end (infinite future existence).

How can anything be eternal?

Eternity is impossible to comprehend. It stretches our minds beyond their capacity. Yet, God repeatedly describes Himself as eternal in scripture. Do not let the fact that your mind cannot grasp eternity stop you from accepting the truth. Something is eternal. If nothing was eternal, we would not be here. Romans 1:20 says God made this evident to everyone. Something is eternal.

Who or what is eternal?

There are only two possible choices for what is eternal. For the Bible, this question is easy. God is eternal. However, for naturalistic science the answer is much more difficult.

Science is a wonderful tool to show us God’s amazing creation. Science has helped discover many technologies that assist us in many ways. However, in the last few hundred years, science has moved toward naturalism.

Naturalistic science has a prime directive to answer every question without any reference to God. They claim the universe is only physical so all their answers about the universe must be only physical. God is not physical, so for naturalistic science ‘God’ cannot be used to answer any question about the universe.

The prime directive assumes the universe is only physical. Thus, naturalistic scientists refuse to use ‘God’ as the answer to questions about the universe. It is no surprise when their conclusions disagree with the Biblical account of God’s creation. Here is how their reasoning goes:

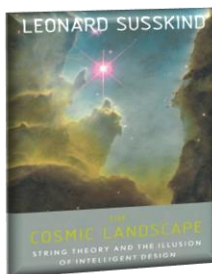
1. Something must be eternal or we would not be here (correct).
 - The answer is not God (prime directive).
 - The answer is not our universe (science knows it had a beginning).
 - The answer must be something outside of our universe, and it cannot be a person (God).
 - Thus, something that makes universes (a multiverse) must exist. By random processes it produces universes continually.
2. How did our galaxy and stars form?
 - The answer is not God (prime directive)
 - If they are not created, then billions of years of random processes are required.
 - Thus, cosmological evolution formed our galaxy and stars over billions of years.
3. How did Planet Earth form?
 - The answer is not God (prime directive)
 - If it was not created, then billions of years of random processes were required.
 - Thus, geological evolution formed our Earth over billions of years.
4. How did life start?
 - The answer is not God (prime directive)
 - If it was not created, then billions of years of random processes were required.
 - Thus, chemical evolution formed life over billions of years.
5. How did life advance to more complex beings?
 - The answer is not God (prime directive)
 - If advanced life was not created, then billions of years or random processes were required.
 - Thus, biological evolution formed all species over billions of years.

When God is eliminated from scientific questions, the best wrong answer is billions of years in every area of science. Once their prime directive is accepted, then evolution over billions of years is the only possible answer. God’s creation account and naturalistic science are not compatible.

Does modern science really refuse to answer all questions without God? Yes. Naturalistic science dominates the scientific world. Consider these quotes.



National Academy of Sciences: “Science is a way of knowing about the natural world. It is limited to explaining the natural world through natural causes. Science can say nothing about the supernatural. Whether God exists or not is a question about which science is neutral.” (National Academy of Sciences. *Teaching About Evolution and the Nature of Science*. Washington, DC: The National Academies Press, 1998.)

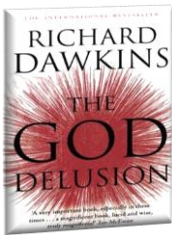


Dr. Leonard Susskind says, “In fact two stories are possible. The first is creationist: God made man with some purpose that involved man's ability to appreciate and worship God. Let's forget that story. The whole point of science is to avoid such stories.” (Pages 196-197)

Evaluation:

When we look at the universe, does it appear to be designed or does it look like it popped into existence and evolved through random events? God says it is obvious that everything in the universe shows design. The evidence of design strongly supports the creation account. How do naturalistic scientists respond to this?

Dr. Susskind says, “Davies and Greenstein are serious scholars, and Hoyle was one of the great scientists of the twentieth century. As they point out, the *appearance* of intelligent design is undeniable. Extraordinary coincidences *are* required for life to be possible. A paradox then: how can we ever hope to explain the extraordinarily benevolent properties of the Laws of Physics, and our own world, without appeal to a supernatural intelligence? This book . . . offers a wholly scientific explanation of the apparent benevolence of the universe. I think of it as the physicist’s Darwinism.” (Pages 8-11)



Dr. Dawkins says, “After Darwin, we should feel, deep in our bones, suspicious of the very idea of design. The illusion of design is a trap that has caught us before, and Darwin should have immunized us by raising our consciousness.” (Page 139)

Dr. Susskind and Dr. Dawkins both admit exactly what God said in Romans. “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them.” (Romans 1:18-19 ESV)

The Eternal God has a divine nature that can think, remember, plan, and act.

Romans 1:20 declares that God has eternal power and a **divine nature**. While we may never fully understand the vastness of what that means, we do know that it includes the capabilities of a person. That is, God can plan, make decisions, remember, and act by Himself. He is fully capable of implementing His plan.

In contrast, the multiverse is impersonal. It cannot think, plan, remember, or even initiate anything. The best it can do is waiting until something happens. If it is incredibly lucky that event might cascade into a new universe. Something is eternal, and there are only two options. It must either be an omnipotent person (God) or else it must be an inanimate object (the multiverse). These two options lead to vastly different worldviews.

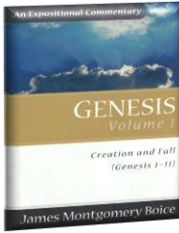
I am skeptical about billions of years.

‘Billions of years’ is a replacement for the eternal God.

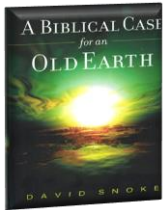
The Bible says that it is obvious the universe was designed with eternal power and divine nature, but this fact will be suppressed (Romans 1:18-21). Naturalistic scientists see the *appearance* or *illusion* of design, but present a different answer of billions of years.

If we accept billions of years are we tacitly saying that God’s creative power is no greater than random chance? If we accept billions of years are we tacitly saying that God was an extremely poor author in describing creation in six days?

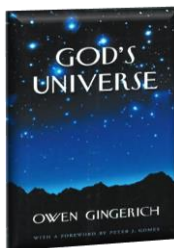
I am skeptical of billions of years. Yet MANY Christian leaders accept billions of years as a given. Many Christian leaders are passionate about accepting billions of years because they think it is hard to get someone interested in Christ if Christianity rejects what science has accepted.



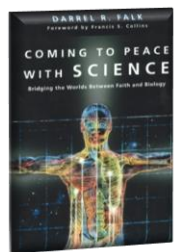
“. . . [W]e have suggested that any view that makes the earth a relatively new thing (on the order of twelve thousand to twenty thousand years old) flies in the face of too much varied and independent evidence to be tenable.” (Page 78)



“At the very outset, let me say that my experience in science has affected my interpretation of the Bible. To put it another way, it is very improbable that I ever would have come up with the view that the earth is millions of years old if I had never studied science.” (Page 11)

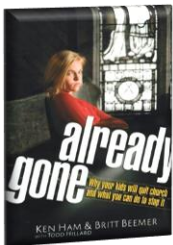


“Many people in our country are, of course, still ill equipped to understand the solid basis for believing in the great antiquity of the earth and are still locked into a primitive scriptural literalism that leads erroneously to a conclusion that the earth is only a few thousand years old.” (Page 65)



“So central are the notions of an old earth and the gradual appearance of life to these fields of scientific endeavor that the scientists in research universities hold them with absolute certainty. Within these disciplines the earth is viewed without doubt to be billions of years old. . . So foundational is this position to all of the scientific disciplines that, were it wrong, the disciplines themselves would collapse.” (Page 24)

Is this issue important?



Ken Ham said, “A progression is taking place – a slow and steady decay of belief. I firmly believe that in this era of history the decay begins with the belief that the world is millions and billions of years old – because this is really where the major attack on biblical authority in this age began.” (Page 79)

‘Billions of years’ is a substitute for the eternal God. It is an idol that our world worships. It is an idol that can deceive us and our children.

What about all the scientific evidence for billions of years?

The main scientific evidence for billions of years is that if all answers for origins exclude God, then all answers must have billions of years. **Cosmological evolution, geological evolution, chemical evolution, and biological evolution all require billions of years and immense luck.** While naturalistic science may claim that billions of years is one of the most established facts of all science, what they are really saying is that if there is no God, then billions of years is the only alternative.

What should we do?

Romans 1:15-17 ESV So I am eager to preach the gospel to you also who are in Rome. For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

The Eternal God offers eternal life to those who repent and believe.

For this is the way God loved the world; He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life. John 3:16 (NET)

**The eternal God gives the gift of eternal life.
His plan is for eternity.**

Do you not know? Have you not heard? The LORD is an eternal God, the creator of the whole earth. He does not get tired or weary; there is no limit to his wisdom. Isaiah 40:28

God's Creation Account (Genesis 1:1-2:3)

There are at least eleven interpretations of the Creation Account. At least ten of them are wrong and do not accurately describe what God did.

There are several reasons for this large number of misinterpretations. First, Christians disagree whether the creation account is six literal days or whether the days are symbolic of the billions of years that science suggests. Second, words often have more than one meaning. Words in the creation account might have a meaning that is not the common meaning for that word today. For example, many people think that when God created the 'earth' that must be Planet Earth since that is the most common meaning of that word today. However, in Biblical times, the common meaning of the Hebrew word translated as earth was 'land'.

The Creation Account describes conditions unlike any that humans have ever seen. Words we understand must be used to describe conditions we have never seen. To help us find the correct interpretation God defined five key words within the Creation Account. God defined two words with their common definition before He used those words. Those two words have the most common meaning right from the start. However, God used three words several days before He defined them with their common definition.

God defined 'day' as a period of light and 'night' as a period of dark. These words are given the common definition right from the start. The creation account cannot be describing billions of years.

God used the words 'heavens', 'earth', and 'seas/waters' and then a few days later defined these words with their common meaning. After the definition, the meaning of these words is clear, but why did He wait to define them? We will need to examine the context closely to see how the initial meaning of these words might be slightly different from the most common meaning after they were defined.

Genesis 1:1 – 2:3 (A literal translation using modern terms)



In our beginning God created the spaces and the land (the raw materials of the universe). The land was formless, barren, and utterly dark on the surfaces of its vast depths, but the Spirit of God was soaring over the surface of the fluids.



God said, "Let there be light," and there was light. God observed that the light was excellent, and He separated the light and the dark.

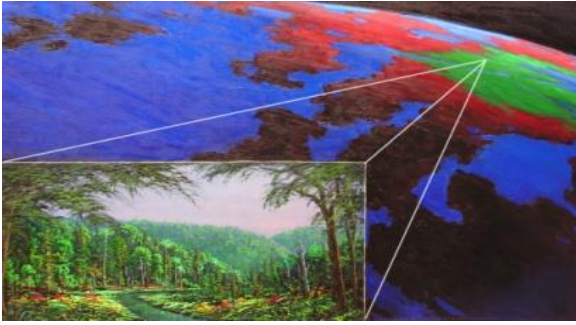
God defined 'day' as a period of light and he defined 'night' as a period of dark.

There was evening, and there was morning, one day.



God said, "Let there be an expanse within the fluids, and let it be separating the fluids from the fluids." God made the expanse and separated the fluids below the expanse (that will become Planet Earth) from the fluids above the expanse (that will become stars, planets, etc.) and it was as designed. God defined 'the spaces' as the expanse.

There was evening, and there was morning, a second day.



God said, “Let the waters below the spaces be collected into one place, and let the dry ground appear,” and it was as designed. God defined ‘land’ as the dry ground and ‘seas’ as the collected waters; and God observed that it was excellent.

God said, “Let the land sprout vegetation, plants producing seeds, and trees bearing fruit with seeds, each reproducing its own family of seeds on the land,” and it was as designed.

The land responded with vegetation, plants producing seeds of their own family, and trees bearing fruit with seeds of their own family, and God observed that it was excellent.

There was evening, and there was morning, a third day.



God said, “Let there be lights in the expanse of the spaces to separate the day and the night, and let them be for signs, seasons, days, and years. Let them be lights in the expanse of the spaces to give light on the land,” and it was as designed.

God made the two great lights – the greater light to rule the day and the lesser light to rule the night – and the stars.

God appointed them in the expanse of the spaces to give light on the land, to rule over the day and night, and to separate the periods of light and dark; and God observed that it was excellent.

There was evening, and there was morning, a fourth day.



God said, “Let the waters abound with an abundance of living creatures and let birds fly above the land in the boundary of the expanse of the spaces.” God created the great sea creatures and every living thing that moves, abounding in the waters in their families, and every winged bird in their families (each family producing many species); and God observed that it was excellent. God blessed them, saying, “Be fruitful and multiply, and fill the waters of the seas, and let birds multiply on the land.”

There was evening, and there was morning, a fifth day.



God said, “Let the land bring forth living creatures in their families: domestic animals, creeping things, and beasts of the land in their families,” and it was as designed. God made the beasts of the land in their families, domestic animals in their families, and everything that creeps on the ground in their families; and God observed that it was excellent.



God said, “Let us make mankind in our image, after our likeness. Let them oversee the fish of the sea, the birds of the air, the domestic animals, all the land, and every creeping thing on the land.” Then God created mankind in his own image; in the image of God He created him; male and female He created them. God blessed them and God said to them, “Be fruitful and multiply, fill the land and cultivate it; oversee the fish of the sea, the birds of the air, and every living creature that moves on the land.”

God said, “See, I have given you every plant producing seeds that is on the surface of all the land, and every tree whose fruit has seeds; you shall have them for food. To every animal of the land, every bird of the air, and everything that creeps on the land – everything with the breath of life, I have given every green plant for food,” and it was as designed.

God observed everything that He had made – it was excellent. There was evening, and there was morning, the sixth day.

Thus, the spaces and the land and everything filling them were finished. God finished on the seventh day His work that He did, and He paused on the seventh day from all His work that He did. God blessed the seventh day and set it apart because on it He paused from all His work – all He had created to make.

This is the account of the spaces and land when they were created.

God defined five key words in the Creation Account

Words have more than one meaning. If we do not use the correct meaning of words in their context, we will never understand what the author intended to convey. The Creation Account describes conditions that no human has ever seen. God used words we understand to describe these unusual conditions. We should expect that some of the words might not have their most common meaning.

God is the author of language, and as such He is superb at communication. To assist us in getting correct word meanings, He defined five words within the Creation Account. For each of the five words, He gave the most common definition. Why did He give the common definition? Isn't the common meaning the obvious one?

Three of the defined words were used before they were defined. It is clear from the context that before the definition these words have slightly different meanings. Then once the definition is given, from that point on they have the common meaning. Two words were defined before they were used. These words have the common meaning right from the start.

God knew exactly which words would cause problems. He knew that it would be easy to use a common meaning from the start. That would convey a false understanding of what He did. He defined those words later in the account, when they took on the common meaning.

On the other hand, God knew that some would try to give two words an uncommon meaning at the beginning. He defined those words before He used them so we could be assured those words have the common meaning right from the start. Here are the five words.

Shamayim (heavens, spaces): In its first usage the meaning seems to be the substance of space (pieces of space that exist in pairs). On day two *shamayim* was defined with the common meaning of the expanse

of the spaces where God placed the stars. Through the rest of the chapter, He continues to call it the expanse of the spaces. Spaces are a substance that has been stretched out to a huge size.

Erets (land): Initially the meaning seems to be the substance of the land (scientific matter) from which everything physical will be made. This initial land was completely formless and dark. On day three *erets* was defined with the common meaning of land (dry ground).

Mayim (waters, liquids): Initially the meaning seems to mean fluid, the primary property of water. However, this initial water would not be good to drink. After the definition on day three it took on the normal meaning as waters of the seas.

Yom (day): The definition of day had the common meaning right from the start. A day is a period of light.

Layil (night): The definition of night had the common meaning right from the start. A night is a period of dark.

These five key words are where nearly all of the many interpretations of the Creation Account diverge. Most, if not all, of these interpretations ignore that God defined these five words within the account. God wants us to know what He did. He defined these five words so that we could accurately understand exactly what He did.

In what beginning?

Most translations of the Creation Account start, “In the beginning.” While “**the** beginning” is a good translation, it can lead to a misconception. The definite article ‘the’ is not in the original Hebrew. Adding the word ‘the’ is appropriate because our universe had only one beginning, and this was it. However, the insertion of ‘the’ may lead readers to think that this is **the only universe**. The original Hebrew does not demand that interpretation.

The Bible is clear that our universe is not the only universe. 2 Peter 3:13 tells us of a new universe coming in the future where righteousness dwells.

But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells. (2 Peter 3:13 ESV)

Furthermore, it is possible, or even likely, that there was an angelic universe preceding our universe. Angels are created beings, and Job tells us that they were present at creation and watching what God was doing.

“Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements—surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone, when the morning stars sang together and all the sons of God (angels) shouted for joy?” (Job 38:4-7 ESV)

The fact that the Creation Account never mentions the creation of angels and that angels (sons of God) watched our creation indicates that it is likely that the angelic universe was created prior to our universe. However, the Bible does not provide any details of the angelic creation so we cannot be dogmatic.

Gods (plural) He created (singular)

Literally, the text has plural ‘Gods’ followed by a singular verb “He created.” This is confusing and seems to be bad grammar. However, from the very beginning God was revealing Himself accurately. This opening verse hints at the trinity. God is three persons (Father, Son, and Spirit) completely unified as one. God is plural yet completely singular.

The verb created (*bara*) is interesting as well. It is the act of bringing into existence. Only God can create – bring into existence.

While we call this the Creation Account, there are only three creation events in it. The account describes God creating three things and then working with those three things to form them into completed works. God created the raw materials for the universe in the beginning (spaces and land). He then used those materials to form light, the expanse of the spaces, Planet Earth, the Sun, stars, and everything physical. The second creation event is on day four when God created the first living things (sea creatures and birds). Animals have some sort of life that is more than just chemicals. Finally, on day six God created human life. Humans have a life that is more than just animal life.

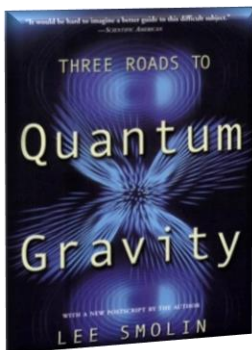
It is very important to note that our universe is composed of three different things: the physical, animal life, and human life. Both animal life and human life are more than just physical. Plants are just physical, but animals and humans have something in them that is more than just physical.

It is interesting to note that the first creation event brought two different substances into existence from a single creation event. Spaces and matter are completely different substances. However, it seems that there is a connection between spaces and matter. When one is created the other came into existence at the same time. This likely has considerable scientific significance.

What are spaces (heavens)?

The very first item God created was the spaces (heavens). A common misunderstanding of this phrase is that this is the creation of stars. The Hebrew word *shamayim* (*paired spaces*) never means stars in the Bible. Those who mistake this word as stars have a problem because stars are not formed until day four.

The first thing that God created was the spaces, or literally paired spaces. Hebrew has a special form of plural called a dual that signifies that the object consists of mirrored pairs. Hands, arms, legs, and lips are common uses of the dual. For some reason, God signified that the spaces consist of paired pieces.



Perhaps the biggest unanswered question in science today is, “What is space?” Dr. Lee Smolin describes the importance of this question.

“This book is about the simplest of all questions to ask: ‘What are time and space?’ This is also one of the hardest questions to answer. . . As we enter the twenty-first century, there is no more challenging problem in science than the completion of this theory. . . somewhere in our thinking there is at least one, and possibly several, wrong assumptions. At the very least, these assumptions involve our concept of space and time . . .” (Pages 1-10)

There are several clues about space found in Genesis that would be extremely hard to discover without God revealing them to us.

1. God created the paired spaces. Spaces were created. This means that space is not nothing. It is not a vacuum or void. Space is a real, physical substance, but it is entirely different from matter. Science still does not know what space is. To understand space we should start by examining what God said about it.
2. Since God uses the dual to describe space, it seems that space must consist of paired pieces of space.
3. On day two God stretched out space. Therefore, it seems that space pieces must be stretchable – they can change size. Scientists are agreeing that space seems to be stretchable.

In order to help us get the right meaning, God defined the word *Shamayim* (paired spaces) within the Creation Account. However, He used that word prior to the definition. Its meaning before the definition signifies the substance of the paired spaces. Then after the definition on day two it signifies the more common meaning of the expanse (huge size) of the spaces.

What is the land (soil, earth)?

A common error many commit is that God created Planet Earth in the beginning. They read the word 'earth' and instantly think this means "Planet Earth." However, the Hebrew word, *erets* most commonly means land. John Wycliffe translated the first English Bible in the 1300's and translated this word as 'earth'. However, his readers would have thought of earth as meaning land or soil. I plant my seeds in the earth.

In scientific terms we would say that the second item created was matter. It is the soil from which everything physical in the universe would be formed. Planet Earth will be formed from this substance on day three. The Sun, moon, and stars will be formed from this substance on day four. Sea creatures' bodies and birds will be formed from it on day five. On day six land animals and human bodies will be formed from it.

Erets is another word defined within the account. In verses prior to the definition it signifies an elementary material (land, soil) from which the entire universe was formed. When it is defined on day three, it is the typical land that we know today (the dry ground).

What is formless?

Verse two begins by describing the earth as formless. If this is misunderstood as Planet Earth, the reader will get an incorrect picture. God is describing the initial land (earth) as formless. This land or soil may not even have atomic structure yet. God describes this initial land as formless so we can see how it is different from normal land.

The land was formless – no structure to it at all.

The land was void – nothing could live there in its initial condition.

The land was dark – there was no electrical-magnetic radiation in the original matter. This and the formlessness suggest that it was not in atomic structure yet.

The land was deep – it was all the physical matter of the entire universe. Planet Earth, the Sun, Moon and all the stars will be made from this substance.

The land was liquids (waters) – the material was not solid, but a liquid.

With all these descriptive terms, one gets the picture that this land material was going to require further work to be useful. God ends this verse by proclaiming that His Spirit was soaring over this material. He seems to be saying, "Just wait until you see what I do with this unformed land. It will be fantastic."

Let there be light, but where did it come from?

Up to this time the universe was completely dark. The darkness before the dawn of the first day was so complete that there was no electro-magnetic radiation at all. Isaiah describes the first day as God creating the darkness and forming the light.

Isaiah 45:7 (ESV) I form light and create darkness, I make well-being and create calamity, I am the LORD, who does all these things.

Where did this first light originate? It did not come from the Sun or any stars because they were not formed until day four. The definitive answer to this question is that the text does not say. However, in the context there are only three things that exist in those dark moments before the first morning: the eternal God, the newly created spaces, and the newly created land. The light must have originated from one of these.

Did the light proceed from God? John 1:5 tells us that God is light without any darkness. Thus, the light

of the first day could have come from God himself. Revelation 21:23-25 describes God being the light of the New Jerusalem and there will be no need of sun or moon. So, did the light proceed directly from God?

Three issues in the context contradict God being the source of this light. First, the above passages tell us that there will be no darkness and no night when the light comes from God. However, in Genesis there was night and it was dark even with God's presence. Genesis 1:2 says that **darkness** was over the face of the deep and the Spirit of God was hovering over the face of the waters. Second, God called this earthly light into existence. He said, "Let there be light, and there was light." The light of God does not need to be initiated. It is a part of His eternal nature. Third, there is no transition described in the account from God light to Sun light. Thus, while God is light, that is not the type of light described in the creation account.

Did the spaces produce light? While space transmits light, science has never observed space, itself, producing light. Thus, this is an unlikely source of light for the first day.

Did the land produce light? This land material was spread out on day two to the vast expanse of the universe. On day three God used some of it to form Planet Earth. On day four He used the rest of it to make the Sun, moon, and stars. Note that the Bible does not say that the sun and stars were created out of nothing. Rather they were made (Hebrew *'asah*) which indicates being formed and fashioned from existing material. Thus, it seems that the entire material of the universe was created on day one, spread out on day two, and used to make every physical thing in the following days. If this material could be used to make the sun and stars, it certainly could be used to produce light.

Again, while the text has no definite answer to this issue, it seems that the surface of the land material (all the matter in the universe) was ignited on day one. That would have been a morning like no other. The material of the whole universe was in one blob, and God lit it. Then, on day two God spread out the land-material into the vast expanse of space. This began the normal day/night cycle. One side of the land-material blob that would become Planet Earth was illuminated by shining blobs of land-material that would become the sun. The other side of Planet Earth was dark because it shaded itself from the light.

On day three God formed one blob of land-material into Planet Earth including the land, ocean, and plants. On day four He took all the blobs of land-material that He had spread throughout the expanse of space and formed them into the sun, moon, and stars. He made them the correct size and placed them in the proper places.

The definitive answer is that the text does not say where the first light originated. However, all light today originates from matter (land-material), and that is exactly what God created in the moments before the first day. It seems logical that the first light came from the land-material.

The expanse (day two)

Day two is considered the greatest day of creation in many scriptures. This was the day God stretched out the paired spaces into the vast size of the entire universe. As He did that, He also spread out the watery land-material so He would have material to make all the stars and galaxies on day four.

Isaiah 42:5 (ESV) Thus says God, the LORD, who created the heavens and stretched them out, who spread out the earth (land-material) and what comes from it (Earth, Sun, Moon, stars), who gives breath to the people on it and spirit to those who walk in it:

Isaiah 45:12 (ESV) I made the earth and created man on it; it was my hands that stretched out the heavens, and I commanded all their host.

Isaiah 44:24 (ESV) Thus says the LORD, your Redeemer, who formed you from the womb: “I am the LORD, who made all things, who alone stretched out the heavens, who spread out the earth (land material) by myself,

1 Chronicles 16:26 and Psalm 96:5 (ESV) For all the gods of the peoples are worthless idols, but the LORD made the heavens (spaces).

Planet Earth and plants (day three)

God used the land-material under the heavens to form Planet Earth and plants on day three. The phrase “under the heavens” is the phrase used in scripture to signify Planet Earth.

It is on this day that God provides the final two word definitions. From this point on, the world we know is completely recognizable. The land-material (earth) from this point on is normal land, and the seawaters are normal waters.

Sun, Moon and stars are formed and placed (day four)

On the fourth day God took the land-material that He had spread throughout the universe and formed it into the Sun, Moon, and stars. The Hebrew verb used to describe this is *asah*. *Asah* signifies a forming or making using existing material. God set the Sun and Moon in the proper places to fit His ordained days, seasons, and years.

The first purpose God gave the Sun, Moon, and stars was for signs. God tells us that He will use astronomical signs to announce significant events. The coming of Messiah Jesus was seen in the stars by wise men from the East who followed the star to Bethlehem. The Sun was darkened on the day of the crucifixion and the Moon rose in a partial eclipse that evening. There will be further signs in the stars announcing God’s judgment of the world and His return in the last days.

Sea creatures and birds are made and created (day five)

The raw material created in the beginning was used to form everything up to this point. On day five God created (*bara* – bring into existence out of nothing) the sea animals and birds. However, Genesis 2:19 informs us that animal bodies were formed from the ground. So, were animals created out of nothing or made from existing material?

The answer is, “Yes.” Animal bodies were formed from the ground, but animals are more than just their bodies. Animals have some sort of life/breath that God gave them. Plants are alive biologically, but animals have some sort of life/consciousness that no plant has.

What is the difference between species and families (kinds)?

God made the plants and animals after their kinds. What are kinds? God did not define this word in the account, but He did provide sufficient context that its definition is clear. Plants and animals always have offspring of the same kind. In other words, if two creatures produce offspring, the offspring must be the same kind as its parents.

A Liger is the offspring of a lion and tiger. Since God says the offspring is always the same kind as its parents, lions and tigers must be the same kind. However, they are different species. Similarly a beefalo is the offspring of a buffalo (bison) and cow. Therefore buffalo and cattle are the same kind, even though they are different species.

In contrast mating a dog and a cat will never produce any offspring. Dogs and cats are different kinds. Mating a horse and cow will never produce any offspring. Horses and cows are different kinds.

God did not make every species from the very beginning. The text says he made every kind. Kinds are closest to the taxonomical level of family. 'Family' is the appropriate word since all organisms in a kind are related by birth. They really are a family.

How did species arise from kinds? Did evolution do that? Evolution requires new traits to evolve randomly over long periods of time. The Biblical account does not leave room for long periods of time. However, species can actually arise very quickly if the original kinds had adaptive DNA.

God commanded the animals to reproduce and fill the earth. In order to fulfill His command, they had to be able to survive in many different environments. It seems that God created DNA with multiple options that can express themselves differently in different environments. As these options are expressed those organisms develop into a species that is ideally suited for a certain environment. Over time, those organisms may lose the ability to adapt and that species becomes fixed. God did not use evolution. He designed everything perfectly from the beginning. A few thousand created kinds (families) quickly adapted to many environments and became the millions of species we see today.

God's Blessing to Animals

Animals are important to God. He gave them a life or consciousness that plants do not have. His blessing on them was, "Be fruitful and multiply, and fill the waters of the seas, and let birds multiply on the land." Having offspring is God's blessing.

Land animal and humans (day six)

On day six, God formed three different groups of land animals – domestic animals, creeping things, and beasts of the field. Genesis chapter two tells us that He formed their bodies from the ground – just like the birds. Undoubtedly, He also gave them the same animal life that He created on day five for the birds and sea animals. Animals have bodies made from the ground, but they are more than just their bodies. They also have life that God created which is joined to their body. Plants are made from the ground, but do not have the life that animals have.

God had one final thing to make before creation was complete – humans. God's final creation was different from all the previous creatures. God said, "Let us make mankind in our image, after our likeness." No other creature bears God's image and likeness. Humans will need special abilities in order to perform the tasks God asked them to do. He gave them the job of managing His creation, "Let them oversee the fish of the sea, the birds of the air, the domestic animals, all the land, and every creeping thing on the land."

A careful examination of the text leads to an important question. Were humans made or created? God said, "Let us **make** mankind in our image . . . then God **created** mankind in His own image. . ." Make typically signifies forming something from existing material while create signifies bringing something new into existence. Were humans made or created?

Genesis chapter two clarifies this issue. The man's body was formed from the ground. Human bodies were made from existing material. Then God breathed His breath into the man and he became a living being. Humans have two parts. They have a body and they have a life that is interconnected with their body. This life was created (brought into existence) for humans. It is different from the life that animals have.

God's blessing to humans was to have children. He said "Be fruitful and multiply, fill the land." He gave them a further job as manager of His creation. He said, "Fill the land and cultivate it; oversee the fish of the sea, the birds of the air, and every living creature that moves on the land."

God takes the responsibility for providing food for all his creatures. He said, “See, I have given you every plant producing seeds that is on the surface of all the land, and every tree whose fruit has seeds; you shall have them for food. To every animal of the land, every bird of the air, and everything that creeps on the land – everything with the breath of life, I have given every green plant for food.”

What does it mean to be in God’s image and likeness?

It may not be possible to answer this question fully. God’s characteristics are infinite. He is omnipotent – capable of doing whatever He chooses. He is omnipresent – existing everywhere. He is omniscient – all knowing. He is light – without any darkness. How can finite humans be in God’s image and likeness?

God is Spirit, but humans have both a physical body and a spirit. Is our body or our spirit in God’s image? While it may seem that the obvious answer is our spirit, the text actually indicates that it is both. Our body was made in God’s image and our spirit/life was created in God’s image. The text says, “Let us **make** mankind in our image . . . then God **created** mankind in His own image. . .”

We are doubly in God’s image. Our bodies were made in His image. No wonder Jesus could take a human body and precisely fit in it. Human bodies were made in the image of God. Furthermore, our spirit/life was created in God’s image. Our inmost life was patterned just like God’s. Who are we?

The best illustration of being made and created in God’s image is found in Genesis 5.

This is the book of the generations of Adam. When God created man, he made him in the likeness of God. Male and female he created them, and he blessed them and named them Man when they were created. When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth. (Genesis 5:1-3 ESV)

Seth was in the image and likeness of Adam just like Adam was in the image and likeness of God. Seth was not Adam and was a child who needed to grow and develop. However, once Seth was mature he would be fully as capable as Adam. The Bible uses this illustration to explain what it means to be made in the image of God.

While we cannot fully grasp what it means to be made in God’s image, we can begin to understand it. God is a person. He thinks, plans, and acts. Humans were made and created as persons. They can think, plan, and act. Their actions make real changes in the world. Genesis is full of examples of human actions affecting the circumstances of life. Humans make real choices. Some would call this “free will.” That phrase can be confusing because our choices are limited. We do not have “free will” to choose to fly or make stones into bread. However, the choices we make are real and affect the world around us.

Genesis is also full of examples of God’s sovereignty. God has a plan and it will be accomplished exactly as He planned it. How do we reconcile humans having the ability to make real choices with God’s sovereignty? Our human minds have a hard time grasping how these can fit together. However, the Bible clearly teaches both. Humans make real choices yet God’s plan is completely sovereign. It will be accomplished. We will see this issue unfold throughout Genesis.

The pause on the seventh day

What happened on the seventh day? Was God so exhausted from all His creative work that He needed to sleep or at least catch His breath? The answer is unequivocally, NO! God was not exhausted, tired, or worn out. He does not grow weary.

Most translations of the creation account use the term ‘rest’ for the seventh day. However, that term carries the idea of sleeping or catching your breath which is not what the account is conveying. A better term might be ‘pause’. There was a very important reason for God to pause.

We can examine each of the first six days and see exactly what God did. However, for the seventh day perhaps the most important point is that which is missing. For each of the first six days the account says, "There was evening and there was morning the ___ day." This phrase is completely missing for the seventh day.

Some have suggested that this means that God is still resting and it is still the seventh day today. Jesus made it clear that that was not the case as He said He and the Father were working. In fact, Jesus' biggest problems were caused because He worked on the Sabbath.

And this was why the Jews were persecuting Jesus, because he was doing these things on the Sabbath. But Jesus answered them, "My Father is working until now, and I am working." (John 5:16-17 ESV)

When was creation completed? Read the text carefully.

God observed everything that He had made – it was perfect. There was evening, and there was morning, the sixth day.

Thus the spaces and the land and everything filling them were finished. God finished on the seventh day His work that He did, and He paused on the seventh day from all His work that He did. God blessed the seventh day and set it apart because on it He paused from all His work – all He had created to make.

It sounds like everything was completed by the end of the sixth day. But then the account says that God finished on the seventh day. This has been a major problem for Bible translators for years. Did God finish on the sixth or the seventh day?

The Septuagint, the Greek translation of the Bible that was prevalent at the time of Christ, actually changed the phrase, "God finished on the **seventh** day" to "God finished on the **sixth** day." The NIV changed it to "**By** the seventh day God **had** finished." While these translations fix the problem, they do not accurately represent what is in the text.

A better way to fix this issue is to let the Bible say what it actually says. It says that everything in our physical universe was completed at the end of the sixth day. Then God paused and finished creation on the seventh day. Was everything created and completed by day six? The answer is that everything physical was done, but not everything. God had one more essential part of creation. However, it could not be completed yet. It required a pause until the appropriate time.

Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. (2 Corinthians 5:17 ESV)

When Jesus cried, "It is finished" on the cross He completed the way for the final creation – new life in Christ. The work of Christ on earth made possible the Sabbath creation – new life. He is still working in our hearts today to make us complete in Christ.

The Main Point – Did God Use Evolution to Create?

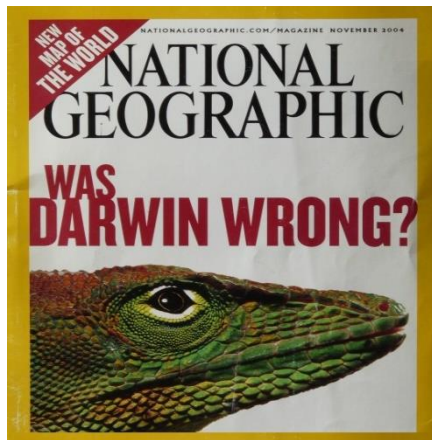
The Main Point

It is imperative to ascertain the author's main point. If you miss the main point, you miss the main point. Furthermore, if you miss the main point it is difficult to understand the details supporting it. Why did God give us the creation account? What did He want us to know? The creation account has five repeated phrases. These repeated issues must relate to the main point.

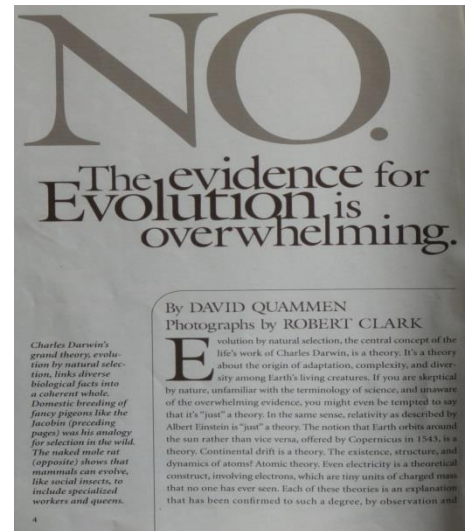
Origins according to Science

Naturalistic Science refuses to answer any question with 'God'. Thus, they suggest that our universe was formed over billions of years by cosmological evolution. Following that were billions of years of geological evolution to produce a planet capable of life. Then billions of years of chemical evolution initiated the first life. Finally, billions of years of biological evolution advanced life to its current state.

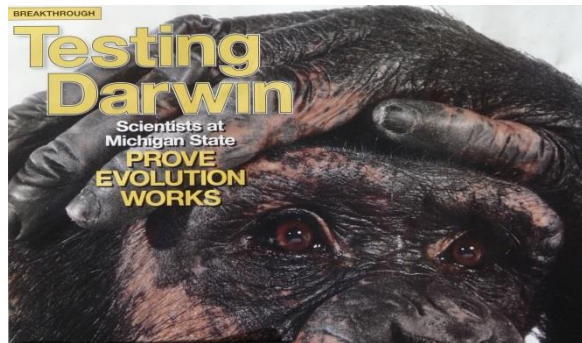
Each of these four types of evolution is considered an established fact by modern science. While there are four types of evolution, Biological evolution is the one that is most commonly discussed.



David Quammen wrote this cover article for National Geographic in 2004. The title seems to suggest that scientists were evaluating Darwin and finding problems. However, the real point of the article was to show that evolution was an established fact.



This cover article for Discover magazine suggests that evolution has been proven beyond doubt.



Stephen Jay Gould, Harvard professor for 35 years, said, "Well, evolution is a theory. It is also a fact." Even bumper stickers get into this issue. One says, "Evolution is a fact. God is just a theory."

Since science considers evolution to be an established fact, shouldn't Christians be asking the question, "Did God use evolution to create?"

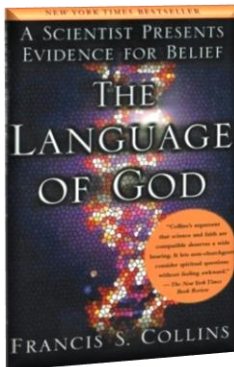
Churches and Christians Support Evolution

Many churches and Christians believe that evolution is compatible with the Bible and God used evolution to create.

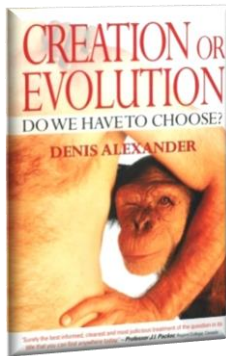
"The Vatican has announced that it is officially on board with evolution. A leading official declared that Darwin's theory of evolution was compatible with Christian faith, and could even be traced to St

Augustine and St Thomas Aquinas. 'In fact, what we mean by evolution is the world as created by God,' said Archbishop Gianfranco Ravasi" [Times Online, February 11, 2009].

"The Church of England is to apologise to Charles Darwin for its initial rejection of his theories, nearly 150 years after he published his most famous work. The Church of England will concede in a statement that it was over-defensive and over-emotional in dismissing Darwin's ideas. It will call 'anti-evolutionary fervor' an 'indictment' on the Church." [Telegraph.co.uk, Sept. 2008]

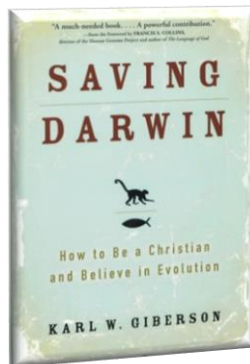


Francis Collins, an evangelical Christian and head of the human genome project said, "I would like to suggest that science should not be denied by the believer, it should be embraced. The elegance behind life's complexity is indeed reason for awe, and for belief in God— but not in the simple, straightforward way that many found so compelling before Darwin came along." (page 86)



J.I. Packer, a well-known evangelical author and teacher endorses this book by Denis Alexander. "Denis Alexander is both an eminent scientist who finds the evidence for evolution overwhelming, and a Christian who believes that the Bible is God's authoritative word for all people."

Andrew Halestrap
Professor of Biochemistry
University of Bristol, UK



"Can you still be a Christian and support the idea of evolution? Scientist Karl Giberson believes you can. While working on his Ph.D. in physics, he began to doubt that science could have gotten everything as thoroughly wrong as creationists suggested, and he gradually abandoned his creationist beliefs—but not his belief in Christianity." (front cover)

Life would be simpler if science and the Bible agreed. Thus, we must ask the question, "Did God use evolution to create?"

What Is Evolution?

To answer the question of God using evolution to create, we must understand the fundamentals of evolution. There are five fundamental tenets of evolution.

NOTHING SUPERNATURAL. Natural laws guide the process. There is no designer and no plan.

RANDOM EVENTS. Random, unsupervised events occur that affect the genetic makeup of individual organisms. Each organism acquires new combinations of DNA from its parents and

unique mutations can also occur. Most mutations are harmful, but some can provide survival benefits.

NATURAL SELECTION. Through the process of survival of the fittest (natural selection), organisms with advantageous traits tend to survive, proliferate, and pass on their advantageous genetic changes to a large population.

LONG TIME. Over very long periods of time, multiple advantageous traits accumulate in a certain population.

NEW SPECIES. Eventually the sum of all of the changes has modified a given population so much that it becomes a different species from the original one.

What Is Creation?

In the Creation Account there are five issues emphasized by repetition. These must have a connection to the main point.

GOD SAID. Ten times this phrase is used showing that God had a plan and was completing it exactly as He proposed.

GOD CREATED / SAW / DIVIDED / CALLED / MADE / BLESSED. God actively initiated over 25 events in creation.

IT WAS GOOD. God evaluated His work seven times in this account and was very satisfied with the results.

THERE WAS EVENING AND THERE WAS MORNING ____ DAY. Each of the six days of creation ends with this phrase.

ACCORDING TO ITS KIND. It seems odd that this phrase is repeated ten times because it is so obvious. It seems to be saying that the offspring of everything is the same kind as its parents. Don't walnut trees always have walnut seeds; and grasshoppers lay grasshopper eggs; and lions have lion cubs?

Compare Evolution and Creation

The five fundamental tenets of evolution focus on exactly the same issues as the five areas emphasized by repetition in the Creation Account. Let's set them side by side and compare them to see if they say the same thing.

Tenets of Evolution

No design, no designer
Random events only
Natural Selection makes things better and better
Billions of years
Eventually offspring of different kinds

Creation Account

God tells His plan (God said . . .) and does it
God is actively involved in every event
Everything was excellent from the start
Six days
Always offspring of the same kind

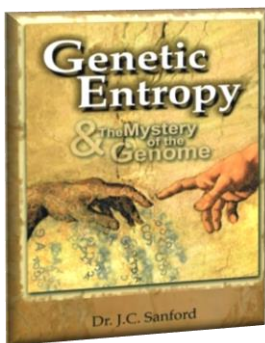
Each of the five issues emphasized by repetition in the creation account directly opposes a fundamental tenet of evolution. God knew that evolution would be taught and would deceive many, even Christians. Thus, He specifically confronted every point of evolution in the Creation Account.

There is one further point that God confronted about evolution. He specifically said that He finished his work. It was completed. On the other hand, evolution is never done. God knew the future right from the start and gave us all the information we need. The creation account is a polemic against evolution.

I am God, and there is none like me, declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand and I will accomplish all my purpose.'
Isaiah 46: 9b-10 ESV

Evolution is a destructive philosophy

Dr. John Sanford was an atheistic Cornell genetics professor who taught evolution for 25 years. Then, Dr. Sanford became a believer, still teaching evolution at Cornell. As he learned more of the Bible it became obvious to him that the Bible and evolution were opposed to each other. He was sure evolution was correct since he had been teaching it for years. However, he began a diligent search to look at the facts of evolution objectively. Here is what he said after several years of evaluation. (pages v-vii)



Modern thinking centers around the premise that man is just the product of a pointless natural process (undirected evolution). This very widely taught doctrine, when taken to its logical conclusion, leads us to believe that we are just meaningless bags of molecules, and in the last analysis, nothing matters. If false, this doctrine has been the most insidious and destructive thought system ever devised by man. Yet, if true, it is at best meaningless, like everything else. The whole thought system which prevails within today's intelligentsia is built upon the ideological foundation of undirected and pointless Darwinian evolution.

Modern Darwinism is fundamentally built upon what I will be calling "The Primary Axiom". The Primary Axiom is that man is merely the product of *random mutations* plus *natural selection*. Within our society's academia, the Primary Axiom is universally taught, and almost universally accepted. It is the constantly-mouthed mantra, repeated endlessly on every college campus. It is very difficult to find any professor on any college campus who would even consider (or, should I say, dare) to question the Primary Axiom. It is for this reason that the overwhelming majority of youth who start out with a belief that there is more to life than mere chemistry will lose their faith while at college. I believe this is also the cause of the widespread self-destructive and self-denigrating behaviors we see throughout our culture.

What if the Primary Axiom were wrong? If the Primary Axiom could be shown to be wrong, it would profoundly affect our culture, and I believe it would profoundly affect millions of individual lives. It could change the very way we think about ourselves.

Late in my career, I did something that would seem unthinkable for a Cornell professor. I began to question the Primary Axiom. I did this with great fear and trepidation. I knew I would be at odds with the most "sacred cow" within modern academia. Among other things, it might even result in my *expulsion* from the academic world. Although I had achieved considerable success and notoriety within my own particular specialty (applied genetics), it would mean stepping out of the safety of my own little niche. I would have to begin exploring some very big things, including aspects of theoretical genetics which I had always accepted by faith alone. I felt compelled to do all this, but I must confess that I fully expected to simply hit a brick wall. To my own amazement, I gradually realized that the seemingly "great and unassailable fortress" which has been built up around the Primary Axiom is really a house of cards. The Primary Axiom is actually an extremely vulnerable theory. In fact, it is essentially indefensible. Its apparent invincibility derives largely from bluster, smoke, and mirrors. A large part of what keeps the

Axiom standing is an almost mystical faith that the “true-believers” have in the omnipotence of natural selection. Furthermore, I began to see that this deep-seated faith in natural selection is typically coupled with a degree of ideological commitment which can only be described as religious. I started to realize (again with trepidation) that I might be offending the religion of a great number of people!

To question the Primary Axiom required me to re-examine virtually everything I thought I knew about genetics. This was the most difficult intellectual endeavor of my life. Deeply entrenched thought patterns only change very slowly (and, I must add, painfully). What I eventually experienced was a complete overthrow of my previous understanding. Several years of personal struggle resulted in a new and very strong conviction that the Primary Axiom was most definitely wrong. More importantly, I became convinced that the Axiom could be *shown* to be wrong to any reasonable and open-minded individual. This realization was both exhilarating and frightening. I realized that I had the moral obligation to openly challenge this most sacred of cows, but I also realized I would earn for myself the intense disdain of most of my colleagues within academia, not to mention very intense opposition and anger from other high places.

What should I do? It has become my conviction that the Primary Axiom is insidious on the highest level, having a catastrophic impact on countless human lives. Furthermore, every form of objective analysis I have performed has convinced me that the Axiom is clearly false. So now, regardless of the consequences, I have to say it out loud: **The Emperor has no clothes!**

God knew that Satan would proliferate the lie of evolution. In fact, evolution-like philosophies have been present for thousands of years in many religions. Darwin added the concept of natural selection to make evolution more believable in our scientific society. Evolution is a degenerating lie that takes away the dignity that God has given to humans by making and creating them in His image and likeness. It makes humans merely a pile of chemicals and there is no meaning in life. A foundational lie is that evolution made us – not God. Thus, there is no God, and Satan is free to rule as he pleases.

Evolution can be scientifically shown to be false

Evolution takes too long to observe in the real world. However, biologically accurate computer simulations can be developed to model evolution. These simulations process through many generations each second. Thus, these computer models can show what would happen in millions of years of evolution.

A biologically accurate computer simulation was developed that tracked individual genetics on several thousand organisms over many generations. Survival benefits for each organism were calculated from their genetics and the organisms that had the most advantageous genetics were selected to live longer and have more offspring. Each organism passed on their genetics to their offspring. The offspring also received genetic mutations which might improve or decline their genetics. The goal of the simulation was to see what parameters and conditions were needed for evolution to progress steadily.

The initial simulation set parameters at expected levels. In this simulation, evolution NEVER occurred. Then, parameters were modified to unrealistic values to promote evolution. Evolution finally occurred when five parameters were set to completely unrealistic values. Here are three of those unrealistic parameters:

1. There are thousands of working systems in your body that are controlled by genetics (heart, lungs, brain, stomach, kidneys, cells, nerves, skin. . .). Mutations destroyed these systems far faster than they create anything new. Thus, to make evolution work, mutations to existing systems had to be forbidden. However, mutations do not know what genetic code they are changing. Mutations kill organisms long before they provide any survival benefits.

2. Genetics is a language of instructions. It takes a “paragraph” of instructions to make something useful. There is nothing useful in getting a few letters of a new instruction. However, for evolution to progress, it must maintain even a few good letters. Thus, in the simulation there had to be significant benefit to the organism every time it got a single letter of a “good” mutation.
3. Evolution works on thousands of new traits simultaneously. It does not know what it is working on, so it could literally be working on everything at the same time. However, in the simulation if evolution was allowed to even work on two traits simultaneously, they started to compete with each other, and neither one ever evolved. In order for evolution to work, the simulation had to be told to work on one trait at a time.

The last days and evolution

Evolution is a lie that can be scientifically shown to be false. Will scientists eventually discover this? The problem is that if evolution is false, then the only choice left is God, and naturalistic science has chosen to answer all questions without God. Many of the leading research biologists today see huge gaps and flaws in the theory of evolution, but that provides opportunities (and funding) for research.

My **opinion** is that scientists will eventually see that evolution is impossible. The reason for this opinion comes from Biblical prophecies about the future. 2 Thessalonians 2:1-12 describes the coming of the Antichrist “who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God.” (ESV) What does it mean when it says he will proclaim to be God? What essential attributes of God will he claim?

One of the most important attributes of God is that He is creator. I do not think the antichrist will be satisfied claiming to be God, but evolution is how we were created. I think he will demand worship as creator God. In order to do that, he must in some way put himself as creator, and that would likely end the theory of evolution.

Evolution is a lie of Satan, and as such, he fully understands its falsehoods. What better person to crush a lie than one who knows the lie intimately. It seems to me that the Antichrist will be an amazing creationist with the ability to totally refute evolution. This could give him great support among Christians, Muslims, and Jews. If he can scientifically show how evolution is impossible, he could also have great support from the academic community. Together, this could give him a powerful platform for convincing the world. Unfortunately, he will replace the lie of evolution with an even worse lie—that he is God.

Psalm 100:3-5 (ESV)

Know that the Lord, he is God!
 It is he who made us, and we are his;
 we are his people, and the sheep of his pasture.
 Enter his gates with thanksgiving, and his courts with praise!
 Give thanks to him; bless his name!
 For the Lord is good; his steadfast love endures forever,
 and his faithfulness to all generations.

Science, Scripture and the Age of the Universe

The Creation Account indicates that God made our universe in six days. The genealogies in the Bible suggest that creation took place 6,000 – 7,000 years ago. These dates radically conflict with science where the Hubble Constant calculates the age of the universe to be 13.8 billion years old. Radiometric dating suggests Planet Earth was formed over 4 billion years ago. Paleontology suggests that hominids have been roaming the Earth for over two million years. Either the Bible or science is very wrong about dates.

The conflict between six days and 13.8 billion years has polarized people into groups which can be hostile towards each other. Some insist that science is correct while others insist that the Bible is correct. Still others insist the Bible is in agreement with billions of years. Which group is right?

The goal of this chapter is to evaluate eight of the strongest evidences science has for the universe being billions of year old. Do these evidences prove that Science is correct and the Bible is wrong? Here are the evidences:

1. Billions of years of cosmological evolution are required to form the universe
2. Billions of years of geological evolution are required to form Planet Earth.
3. Billions of years of chemical evolution are required to initiate the first life.
4. Billions of years of biological evolution are required to advance life to its current forms.
5. Geological layers on Earth take billions of years to form.
6. Radiometric dating proves the vast age of fossils and rocks.
7. Light from distant stars proves the great antiquity of the universe.
8. The Hubble constant accurately calculates the age of the universe.

Origins

The first four issues are focused on the process of how everything originated. We considered these in the chapter on what is eternal. Naturalistic science has decided to answer all questions without God. If God is eliminated as a possible answer, then the only possible answer to questions about our origins involves billions of years of random events. Thus, the first four evidences are not experimental evidence, but rather the necessary result of eliminating God as a possible answer.

There are only two possible answers to origin issues. Either, God with eternal power and divine nature created the universe and life in six days, or billions of years of random events and great luck are required. God says that He made it clear to everyone that this universe was formed by one who has great power (Romans 1). The universe does not appear to be formed from random events over billions of years. Rather, the universe declares the power of God. Even atheists like Dr. Dawkins and Dr. Susskind admit that, “the appearance of intelligent design is undeniable.”

The four issues of origins give everyone a bias. Naturalistic scientists will be biased to look for evidences for billions of years and accept them readily. Christians who believe the Bible will be biased to look for evidences for design and thousands of years.

The number of naturalistic scientists looking for billions of years is far greater than the number of Christians willing to take a stand on this issue. Their numbers, financial backing, and the evidences they have found have given the naturalistic scientists great confidence. Many of them are ready to declare war on the Bible and eliminate it from our society. Does science present irrefutable evidences? Issues 5 – 8 are their strongest evidences. Do they prove billions of years?

5. Geological Layers

There are thousands of feet of geological layers on Earth. Many of these layers have fossils in them showing evidence of life from long ago. There is no doubt that the layers on top were laid down after the layers on the bottom. Do these layers show billions of years of slow deposits (uniformitarian geology) or a few hundred days of rapid deposition (Noah's flood)?

Noah's flood is described in the Bible as being initiated by huge meteorite impacts, hundreds of mega-volcanoes, and unrelenting rain. This will be examined in a later chapter. These events would have pulverized and flattened the surface of the Earth and covered it with thousands of feet of mud slurry. Immense tsunamis from meteorite impacts and from tides unstopped by land would have deposited this mud slurry in layers thousands of feet deep. In the late stages of the flood, mountains arose. The raised mountains lowered the water level back to the oceans, and left great bends and broken layers in the rising mountains. Eventually inland seas were breached and cut deep paths, like the Grand Canyon, through layers that were still soft and muddy.

Uniformitarian Geology presents a very different picture of how these layers originated. It suggests that slow processes of wind and rain mixed with rare events of a volcano or meteorite eroded land in some areas and gradually built it up in other areas. Thus, the layers formed over billions of years.

The evidence for both sides is that there are thousands of feet of sedimentary layers blanketing the globe. The places we really notice these layers are where an up-thrust mountain reveals the layers or where a valley has been cut through them like the Grand Canyon. Everywhere on Earth there are thousands of feet of sedimentary layers. The question is whether these were uniformly laid down over billions of years or rapidly laid down in a global flood.

Seven issues suggest that rapid deposition of these layers fits the evidence better than billions of years of slow processes.

Where did the strata material originate? Thousands of feet of layers blanket the Earth. These layers cover entire continents, and even the entire globe. Where did that immense amount of material originate?



"Grand Canyon Panorama 2013" by Roger Bolsius - Own work. Licensed under Creative Commons Attribution-Share Alike 3.0 via Wikimedia Commons -

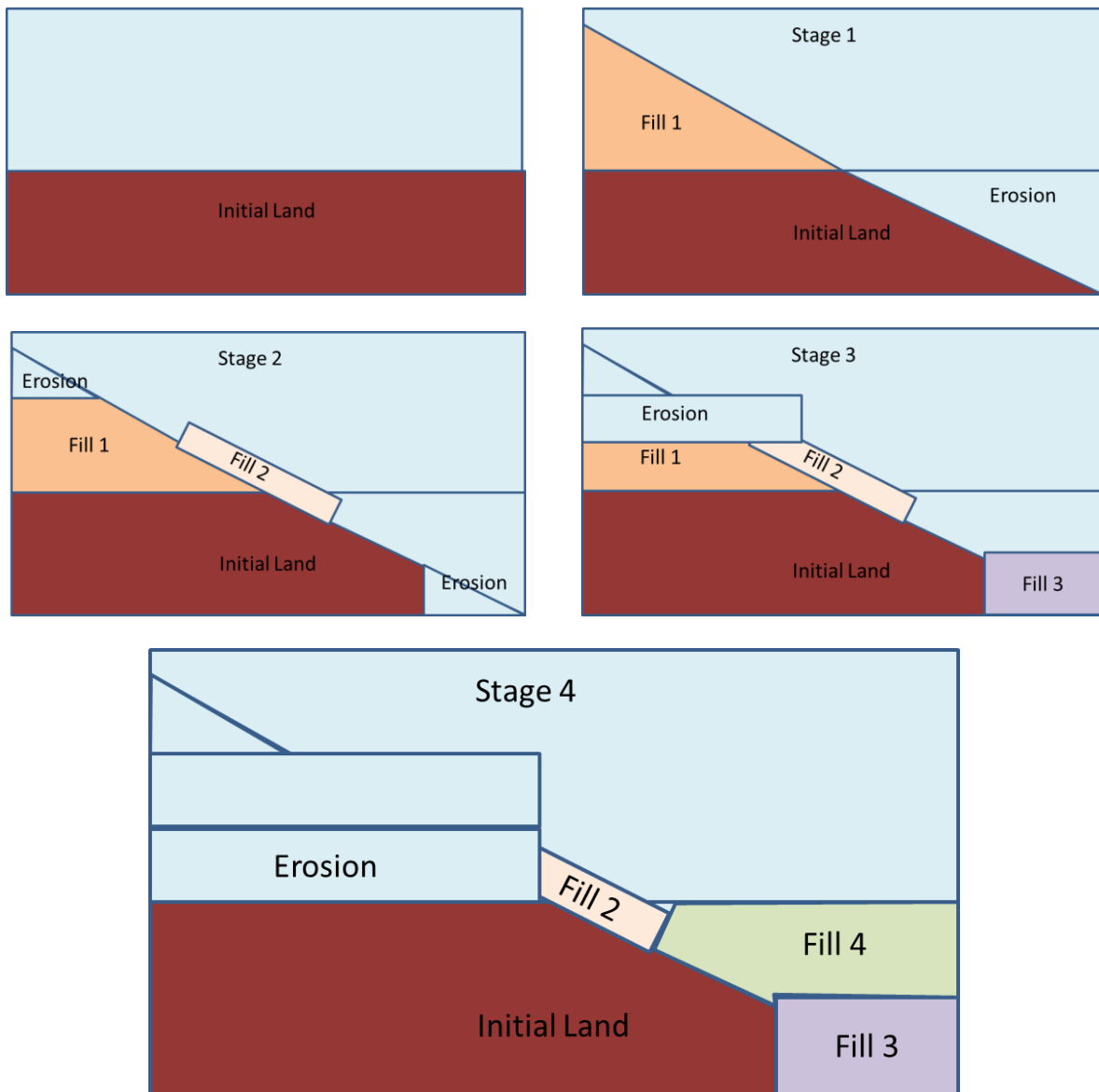
http://commons.wikimedia.org/wiki/File:Grand_Canyon_Panorama_2013.jpg#mediaviewer/File:Grand_Canyon_Panorama_2013.jpg

For the uniformitarian geology model to work, some regions of the globe must erode at the same rate that others are being built up. In other words, the material laid down in a layer had to come from somewhere else. Thus, this model could never have a layer covering the entire globe – there would be no source of all that material. It would even be difficult for a layer to cover an entire continent. Furthermore, it seems impossible that this process could form thousands of feet of layers on the entire

globe. To do that it would need to erode half the globe and use that material to form layers of the other half, but then it would need to erode the first half to get layers on the other half. This would completely remove the layers on the first half. To get layers thousands of feet deep across the entire globe, thousands of feet of material must be eroded and then laid down.

Gradual processes could account for the layers of sediment in some parts of Earth and erosion in other parts. However, it cannot work for layers all covering the entire Earth. To produce layers over the entire globe would require a global cataclysm where all that material was simultaneously eroded into a muddy slurry and then settled out in layers over the entire globe. The fact that the layers cover the entire globe eliminates uniformitarian geology as the cause.

The following charts show how erosion and sedimentation would occur if done over long periods of time. Notice that it is not possible to produce a layer covering the entire surface of the land.



A global flood initiated by huge meteorites, hundreds of mega-volcanoes, and incessant rain would have produced a mud slurry thousands of feet thick and covering the entire globe. This mud slurry was then laid down in layers by tsunamis, unstoppable tides, and settling of the mud. A global flood could produce layers that cover the entire globe, but uniformitarian geology cannot.

Segmented strata: Most strata are in layers of similar thicknesses with a boundary dividing the layers. What is this boundary dividing the layers?

For uniformitarian geology to be correct, each layer must have tens of thousands of years of uniform deposition followed by a few years where the deposition is entirely different to form the boundary of the layer. What caused the boundary conditions and why does it happen regularly?

The boundary layers are exactly what would be expected in a flood. The mud slurry would settle some material and then another wave or tsunami would pass over and leave a boundary. That process would be repeated leaving uniform strata segmented by boundaries.



"Geology of Cyprus-Chalk" by Original uploader was MeanStreets at en.wikipedia. Licensed under Public domain via Wikimedia Commons - https://commons.wikimedia.org/wiki/File:Geology_of_Cyprus-Chalk.jpg#mediaviewer/File:Geology_of_Cyprus-Chalk.jpg

Level layers without erosion: The Grand Canyon shows hundreds of layers that are level for hundreds of miles. This is precisely what is expected from flood deposits, but is difficult to explain with uniformitarian geology. Uniformitarian geology suggests that tens of millions of years were required to form the layers in this picture. The picture shows one major erosion – the canyon that occurred after all the layers were formed.



For uniformitarian geology to work there must be equal amounts of erosion and layers being built up. Thus, in the millions of years it took to lay down these layers, one would certainly expect to see the evidence of major erosion somewhere in the layers. These layers extend for hundreds of miles and were

supposedly laid down over tens of millions of years, yet they lack signs of erosion. For uniformitarian geology to be correct, we would expect to see equal amounts of erosion and deposited layers. Thus, there should be many places in these layers with signs of erosion which would be filled with later layers on top of them.

Fossils are difficult to produce: It is not easy to form fossils. Living organisms decompose quickly in either air or water and no trace of them can be found. In order to form a fossil, an organism must be quickly buried in mud. Only catastrophic conditions produce fossils. That agrees with the flood, but is a problem for uniformitarian geology.

Poly-strata fossils: Fossils are found that cross multiple layers. If those layers took thousands of years to form, then the organism should have disintegrated long before it could be fossilized. Poly-strata fossils should only happen if the entire organism was buried in layers that were all deposited within a few weeks.



"Lycopodium joggins mcr1" by Michael C. Rygel - Own work. Licensed under Creative Commons Attribution-Share Alike 3.0 via Wikimedia Commons - http://commons.wikimedia.org/wiki/File:Lycopodium_joggins_mcr1.JPG#mediaviewer/File:Lycopodium_joggins_mcr1.JPG

Bent layers: At the end of the flood, the mountains were raised. This would have caused immense bending of the layers in that region. Since the layers were all still wet and pliable, the bending would occur with only minimal cracking of the layers. That is exactly what the evidence shows. On the other hand, if the layers formed over millions of years, they would have hardened into solid rock long before they were thrust up to form mountains. Solid rock does not bend but shatters into pieces.



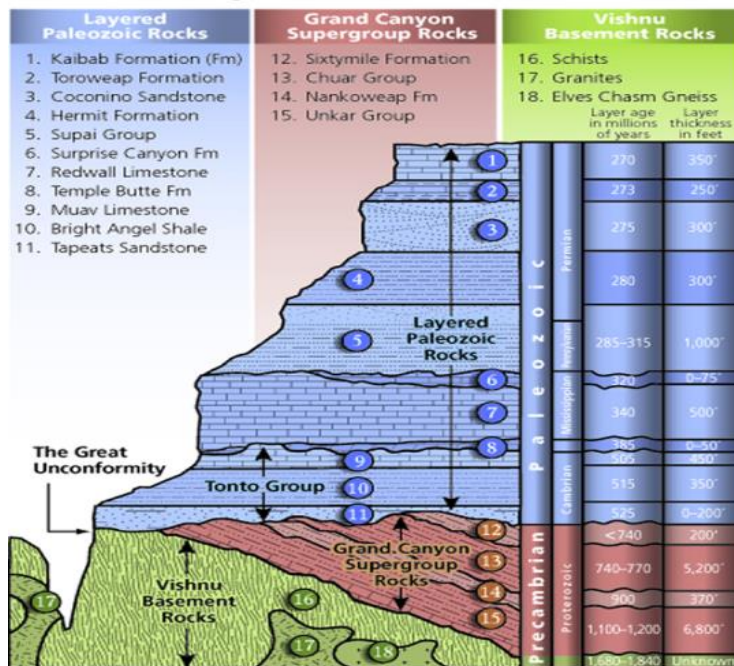


"Strata-french-alps" by Original uploader was Jackaranga at en.wikipedia. Licensed under Public domain via Wikimedia Commons - <http://commons.wikimedia.org/wiki/File:Strata-french-alps.jpg#mediaviewer/File:Strata-french-alps.jpg>

These mountains show layers that were bent without major cracking. For this to happen, the layers had to be pliable when they were bent. The flood explains that issue, but uniformitarian geology would suggest that those layers had been laid down millions of years previously and had all hardened to rock before they were bent, and rock does not bend.

Recent layers: The next chart shows the expected age of various layers according to uniformitarian geology. The top five layers took about 45 million years to form and left layers about 2200 feet thick. The top layer is about 270 million years old. Where are the layers for the last 270 million years? At the rate for the top five layers, the last 270 million years should have accumulated over 13,000 more feet of sediment. However, there are no layers in the last 270 million years. That is not easy to explain with uniformitarian geology, but it is exactly what is expected with the flood. When the flood stopped, the last layer was completed.

Grand Canyon's Three Sets of Rocks



"Stratigraphy of the Grand Canyon" Licensed under Public domain via Wikimedia Commons - http://commons.wikimedia.org/wiki/File:Stratigraphy_of_the_Grand_Canyon.png#mediaviewer/File:Stratigraphy_of_the_Grand_Canyon.png

6. Radiometric Dating

Scientists use radiometric dating to calculate the age of organisms and rocks. Carbon dating is used to show how long ago an organism died (accurate to about 60,000 years). Potassium/argon dating, and many other methods, are used to show how long it has been since a rock melted (accurate to billions of years). The principle for radiometric dating is that radioactive elements decay at a steady rate – they have a half-life. They have an exponential decay rate.

Carbon 14 enters organisms from the surrounding atmosphere and the ratio of carbon 14 to carbon 12 atoms should be constant while the organism is alive. When the organism dies, the carbon 12 atoms do not decay, but the carbon 14 ones decay into Nitrogen. Thus, by measuring the ratio of carbon 14 to carbon 12 the date the organism died can be determined.

The assumption made in Carbon Dating is that the ration of carbon 14 to carbon 12 has been in equilibrium for millions of years. However, that assumption would not be true if the Biblical account of a recent creation is true. If this assumption were changed to a recent creation, all carbon 14 dates would need to be modified, and all would give dates of less than 7,000 years in full agreement with creation. Thus, Carbon 14 dating flexes so that it agrees with whatever assumption is made. If you assume an ancient Earth, it supports that. If you assume a recent creation, it supports that.

Potassium 40 decays to Argon 40 over a vast time period. Argon is a gas that does not combine with other elements, so when rocks are melted all the argon gas should escape. Once the rock hardens, no more argon gas can escape. Testing the ration of potassium 40 atoms to argon 40 atoms in a rock should determine the last time it was melted.

The first assumption in Potassium/Argon Dating is that all argon truly escapes when the rock melted. That is often not the case. That is why rocks tested from volcanoes of known dates often give very old ages. If some argon remains in the rock, it will always date much older than it really is, but never younger.

A second assumption has recently been discovered that could vastly decrease all radiometric dating dates. This assumption is that all atomic nuclei have the same structure.

Scientists categorize matter into groups with different properties. Each element has different chemical properties. The number of protons in the atomic nucleus determines which element it is. Hydrogen has one proton. Helium has two protons. . . Carbon has 6 protons. . . Oxygen has 8 protons. . . Iron has 26 protons. . . Silver has 47 protons. . . Gold has 79 protons.

The number of protons in the nucleus changes the chemical properties of the element. All elements have different chemical properties.

A second way matter is categorized is by isotope. The isotope is determined by the total number of protons and neutrons in the nucleus. Thus, Carbon 12 has 6 protons and 6 neutrons. Carbon 14 has six protons and 8 neutrons. Both Carbon 12 and Carbon 14 are identical chemically. However, they are different in mass (weight) and stability. Carbon 12 is very stable and does not decay. Carbon 14 decays into Nitrogen 14 over time.

Every element has multiple isotopes. Some of the isotopes are very stable and some are incredibly unstable. The unstable isotopes are used for radiometric dating. By examining how fast they normally decay and examining the amount of material that has decayed, the age of the material can be estimated.

Science can categorize matter based on chemistry (number of protons determines the element) and weight (number of protons and neutrons determines the isotope). They have not found a way to further categorize matter, and thus assume that all atoms of the same isotope are identical. Are all atoms of the same isotope identical?

One scientific issue that has not received sufficient study is the structure of the atomic nucleus. Atomic nuclei are far too small to observe with the very best microscopes. Thus, they are difficult to study. However, we can develop models and see how well the models explain observations.

Experiments with magnetic models of atomic nuclei appear to match some observed properties, but they need further refinement to be completely accurate. One thing these models have shown is that the structure of atomic nuclei may not be unique. That is, each isotope can have many different structures of the nucleus. Each nucleus consists of protons and neutrons, and each proton and neutron consists of quarks. Those quarks can be placed in many different arrangements. Here are two, of many, different possible quark structures for Carbon 12. Would all structures have the same stability?



Could the structure of the particles in the nucleus affect the decay rate (half-life)? This question has not been considered in radiometric dating and could make a huge difference in the results. If atomic structure affected the decay rate, which makes logical sense, then each isotope would have multiple decay rates. The decay rate measured by scientists would be the average of those rates, and would change over time. In other words, the average decay rate of all the structures of an isotope would be rapid at first and slow down over time as the less stable structures decayed quickly and the more stable structures remained.

For example, consider the possibility of an isotope having two atomic structures, one that had a half-life of one day and the other that had a half-life of 1000 years. If the sample has 50% of each structure, then the following would occur. All the one-day structure would decay within two weeks. If the decay rate was measured after two weeks, it would be measured as a half-life of 1000 years. It would then be observed that 50% of the material had already decayed, and thus it would appear to be 1000 years old – even though it was only two weeks old.

If radiometric decay rate is affected by atomic structure, and it is logical that that could be true, then all radiometric dates given today are far too old. This is a major flaw in radiometric dating. Radiometric dating assumes that the structure of all atomic nuclei of the same isotope is identical. What little evidence we have suggests that assumption is false.

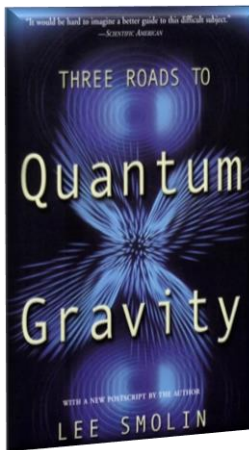
7. Light from distant stars

We have accurately estimated the distances to galaxies, and those distances are enormous. We have precisely measured the speed of light and know it is constant. We know that the time required to travel a distance is the distance divided by the speed. Using these facts we can calculate the time

required for distant starlight to reach Earth. It is billions of years. Since we see that light, the universe must be billions of years old.

This issue seems established beyond any challenge. However, there is an assumption buried deep within these *facts*. When that assumption is corrected, this issue changes from the strongest support for a universe that is billions of years old to the strongest support that the universe is thousands of years old.

The foundational issue in this debate is, “What is space?” This question has been debated for thousands of years and there still is no definitive answer today. Dr. Smolin describes the problem:



This book is about the simplest of all questions to ask:
'What are time and space?'

This is also one of the hardest questions to answer. . .

As we enter the twenty-first century, there is no more challenging problem in science than the completion of this theory.

. . . somewhere in our thinking there is at least one, and possibly several, wrong assumptions. At the very least, these assumptions involve our concept of space and time . . .
(Pages 1-10)

While many scientists admit that this issue has not been resolved, all calculations about space assume that space is nothing. If space is nothing, then distance is the appropriate measure of space. However, if space is a created substance (as the Bible says) and can be stretched out (as the Bible says) then distance does not accurately measure the amount of space. What is space? Scientists admit they do not know, and yet they are basing their conclusions on the assumptions that space is nothing.

If space is a physical substance, as the Bible proclaims, then intrinsic measurements of space must be used instead of distance. In other words, the speed of light would not be constant in meters per second, but rather in quantum spaces per second. If gravity changed the size of those quantum spaces, and science knows that gravity warps space, then light from distant galaxies would arrive MUCH faster.

This issue is being researched, and it is my confident expectation that the evidence will prove that space is a substance, and light from distant stars will be shown to arrive in a few thousand years, not billions of years.

8. The Hubble constant calculates the age of the universe.

Edwin Hubble, in the early 1900's, noticed through careful observation that the further the distance to a galaxy the more its light was red-shifted. The reason for the redshift was that these galaxies were moving away from us at a fast velocity. When they asked the question of how this would have looked in the past, scientists concluded that at one time in the distant past all the galaxies had to be much closer together. In fact, in the far distant past they had to be all touching each other.

This was the beginning of the Big Bang Theory that is widely accepted today. Using Hubble's observations they were able to calculate the date that the universe began. That date has been further

refined by many experiments and today is accepted as 13.8 billion years. Thus, the Hubble constant has established the age of the universe.

The problem with this issue is exactly the same as the previous one. This calculation assumes that space is nothing. The calculation changes dramatically if it is assumed that space is a substance. If space was a substance warped by gravity, then the calculations would change to show that that age of the universe could not be more than ten thousand years old.

This one issue could scientifically establish that the maximum age of the universe is less than ten thousand years. This fits the Biblical timetable, and would force all other dating issues to be reevaluated.

Conclusion

We have examined the best scientific evidences for an ancient universe. None is compelling, and all are likely to be shown scientifically wrong. There are also many scientific evidences that show the Universe is young.

It is my conviction that all scientific evidence, when assumptions are corrected, agrees with the Biblical dates that our universe is less than 10,000 years old.

Scientists will continue to perform experiments and claim these show that the universe is billions of years old. They must do this as long as they think that the multiverse is eternal, not God. It is not easy to show that their conclusions are wrong since they have spent years in research. However, God has provided sufficient evidence in the design of the universe to know the truth. Careful examination of specific scientific experiments is required to show the truth. I pray that God will raise up Christian scientists who will discover the truth and destroy false assumptions that oppose God.

Citing the Source: Toledoth Structure of Genesis

This is the history of the heavens and the earth when they were created (Genesis 2:4a NKJV)

The Title ‘Genesis’

The book of Genesis was not always called ‘Genesis’. It is part of the ‘Torah’ (the law) and the ‘Pentateuch’ (five-part book). It was translated into Greek as the ‘Septuagint’ (LXX – 70). Originally it was named for its first word, ‘Bereshith’ (in the beginning).

Bereshith	This is the title for Genesis in the Hebrew Bible. It is the first word in the book. It means, “In the beginning.”
Torah	This title includes Genesis and other sections of the Old Testament. It is the Hebrew word for instruction or law.
Pentateuch	This title means the five-part book (Genesis – Deuteronomy).
Septuagint	This title comes from the tradition that 70 (or 72) scholars translated the Torah from Hebrew to Greek for Ptolemy II who ruled Egypt from 283-246 BCE. The Septuagint was the Bible (Old Testament) used by Jesus and His disciples because Greek was the language spoken by most people at that time.
LXX	This is the abbreviation for Septuagint (Roman numeral 70).

With all these former titles, why does our Bible use the title, ‘Genesis’? The title ‘Genesis’ comes from the Septuagint translation of the Hebrew word תּוֹלְדוֹת (*toledoth*). The word ‘*toledoth*’ is used throughout Genesis where it means an account of offspring or events. The Hebrew word, ‘*toledoth*’ was translated in the Septuagint with the Greek word γένεσις. The Greek word γένεσις was transliterated to English as Genesis. Transliterating is the process of changing each letter so the word pronunciation is similar in both languages. The Septuagint translators understood the importance of the word ‘*toledoth*’ (γένεσις) in Genesis. They saw it as so important that they used it for the title of the book – Genesis. Genesis is a book of *toledoths* – accounts of offspring and events.

The *Toledoth* Divisions of Genesis

Genesis 2:4 introduces the structure of Genesis. Genesis consists of multiple accounts of events and offspring. The Hebrew word *toledoth* divides Genesis into these accounts. *Toledoth* has been translated as ‘history’, ‘account’, ‘genealogy’, and ‘generations’ in different versions of the Bible. Commentaries agree that *toledoth* divides Genesis into sections. However, this introduces a debate. Does *toledoth* introduce each section, conclude each section, transition between sections, or sometimes introduce and sometimes conclude a section?

Logic suggests that *toledoth* should be consistent. It should either introduce sections or conclude them. It should not sometimes introduce a section and other times conclude a section. However, the text of Genesis seems to contradict this logic as some *toledoths* make much more sense as beginning a section while others make much more sense ending a section. Because of this confusion, Commentaries are divided on whether *toledoth* begins sections, ends sections, or both.

In the Bible, outside of Genesis, the word *toledoth* typically begins genealogies. These genealogies are a list of descendants of the person named in the *toledoth*, i.e. this is the *toledoth* of Perez in Ruth 4:18. Since *toledoth* begins a list of names in these examples, many commentaries conclude that *toledoth* most likely begins other sections, even when that section is not a genealogy. Sections of Genesis support this idea:

- Genesis 10:1 These are the *toledoths* of the sons of Noah . . . list of descendants
- Genesis 25:12 These are the *toledoths* of Ishmael . . . list of his descendants
- Genesis 36:1 These are the *toledoths* of Esau . . . list of his descendants
- Genesis 36:9 These are the *toledoths* of Esau . . . a second list of his descendants

The problem with this interpretation is that it conflicts with other *toledoths* in Genesis. Two notable ones are:

Genesis 2:4 These are the *toledoths* of the heavens and earth in the day they were created. This seems to be the end of the creation account where the heavens and earth were created not the beginning of the account of the formation of Adam and Eve and their marriage which follows.

Genesis 37:2 These are the *toledoths* of Jacob. Again, this is not an appropriate beginning for the following sections about the life of Joseph. Instead, this seems to be the conclusion of events where Jacob was the central figure.

Since Genesis 2:4 is the very first *toledoth*, this should set the precedence for its use in subsequent sections. Thus, some commentaries suggest that *toledoth* always ends sections. They notice that the first section of Genesis, the Creation Account, does not begin with a *toledoth* and instead ends with one. They also notice that *toledoths* are associated with a name. This name could be one who originally recorded the events that Moses compiled and edited into the book of Genesis.

However, there are problems with *toledoth* ending every account. For example, it would suggest the Ishmael wrote the account dealing with the history of Abraham and God's blessing on Isaac (Genesis 25:12). It would further suggest that the only thing that Isaac wrote was a history of Ishmael's descendants (Genesis 25:19). This just does not make sense in the context.

While logic suggests that *toledoth* should be consistent in starting or ending a section, that concept just does not fit the context of Genesis. Some *toledoths* clearly begin sections and others clearly end sections. This leads to the obvious question, "Why?" What clues in the context explain when a *toledoth* begins a section or ends one?

Point of Diversion

Most commentaries suggest *toledoth* begins sections of Genesis. Some commentaries suggest that *toledoth* ends sections of Genesis. This commentary suggests that *toledoth* begins some sections and ends others.

There are three types of sections in Genesis.

1. Histories of events (usually with very little genealogical information)
2. Treed genealogies beginning with a key person and looking ahead at their multiple sons, more grandsons, and even more great-grandsons . . .
3. Linear genealogies looking back at the ancestors of an individual. These list a person's distant ancestor, great-grandfather, grandfather, and father. These do not spread out into a tree but are a single line of fathers' fathers.

The context seems to suggest that whenever there is a history of events that the author who wrote the history is named in a *toledoth* at the end of the account. In contrast, treed genealogies have a *toledoth* at the beginning naming the progenitor of the offspring. In other words, an author of a history writes about events in the past and thus puts his *toledoth* name at the end. In contrast, in a treed genealogy the *toledoth* names the progenitor at the beginning and then lists his offspring that come after him.

The third type of section, linear genealogies, do not require a *toledoth* at the beginning. The key person in linear genealogies is the last person in the list, not the first. In Genesis, usually the last person in the genealogy is the one writing the account, so their *toledoth* comes at the end of the account. Linear genealogies in other parts of the Bible do have a *toledoth* marker. In these cases, the key person was not the one writing the account, so the *toledoth* marker is helpful. For example, Ruth 4:18-22 describes

the lineage from Perez to David with David being the focus of the list. Matthew 1:1-16 describes the lineage from Abraham to Jesus with Jesus being the focus of the list.

The context of Genesis fits with:

- *Toledoth* beginning sections of treed genealogies of descendants that came after the progenitor named in the *toledoth*, and
- *Toledoth* ending sections of accounts that occurred before the author named in the *toledoth* wrote them down.

Here are two examples showing how *toledoth's* appear to function.

This is the *toledoth* of Sam:

Sam had sons named Bill, Larry, and Pete.
Bill had sons named Joe, Frank, and Harry
Larry had sons named William, Justin, and Bryan
Pete had sons named Richard, Michael, Sam, and Rufus

. . .

Sam was born under unusual circumstances . . .

Sam married Jane . . .
Sam had a son named Bill . . .
Famine forced Sam to travel . . .
Sam worshiped God . . .

This is the *toledoth* of Bill (Sam's son):

The first example shows a treed genealogy of the descendants that came after Sam. This *toledoth* starts a section of people that came after and from Sam. The second example describes the events in Sam's life that were written down after they occurred. Thus, this *toledoth* is at the end because it describes events that came before. Treed genealogies begin with a progenitor *toledoth* and historical accounts end with an authorial *toledoth*.

The authorial *toledoth's* are important in our study of Genesis because these tell us who wrote the events in each section. Knowing who the author is helps us understand his purpose in writing the account.

Who Wrote Genesis?

Jewish and Christian traditions all point to Moses as the source of the Pentateuch, including Genesis. Jesus referred to Moses as the author of the Pentateuch. Some scripture references that support Moses as the author of Genesis are: Ex. 24:4; Deut. 1:1, 5; 5:1; 31:22, 30; 33:1 1Chr. 15:15; 22:13; 2 Chr. 23:18; 24:6; 25:4; 30:16; 35:12; Ezra 3:2; 7:6; Neh. 1:7; 8:1; 13:1 Matt. 8:4; Luke 16:31; 24:27, 44; John 1:17; Acts 3:22.

While Moses is well documented as the author, there is a problem. The events in Genesis all occurred long before Moses was born. Where did he get this information? Furthermore, the end of the Pentateuch records the death and burial of Moses. How could Moses write about his own death? These issues have caused many people to question whether Moses actually wrote Genesis. In addition, the name for God changes back and forth in Genesis. In some places it is *Elohim* in others it is *Yahweh Elohim*. Could these different names for God suggest that different people wrote Genesis at different times?

One hypothesis widely accepted in academia is that Genesis was written thousands of years after Moses, possibly during Israel's Babylonian captivity. Scribes and redactors wrote down oral traditions and added their own stories to give the Jewish people hope and a claim to the land of Israel. This

hypothesis attacks the authority and accuracy of Genesis and makes it into a historical fiction novel. This hypothesis gained considerable support from those who did not want the Bible to be authoritative.

This hypothesis is called the Graf-Wellhausen Documentary Hypothesis. It suggests that at least four different scribes wrote and modified Genesis and the Pentateuch. While the specific authors are unknown, this hypothesis gives one-letter abbreviations to the scribes' names:

- J – The scribe who use Jehovah (Yahweh) as God's name
- E – The scribe who used Elohim as God's name
- P – A priest
- D – Deuteronomy's author

Liberal scholars and students have spent millions of hours examining Genesis trying to determine which author wrote which part. While their studies are very 'deep', they totally miss the message of Genesis that God left for us. The Graf-Wellhausen Documentary Hypothesis has been thoroughly refuted by evangelical scholars, but it is still widely taught. Many commentaries refer to *J, E, P, and D*.

Who wrote Genesis? The Bible is clear that Moses did. However, where did he get the information for events thousands of years before he was born?

Where Did Moses Get His Information?

Moses did not observe any event in Genesis. Where did he get his information? Some suggest that Moses wrote down oral traditions that were memorized by ancient peoples. However, Moses never said he did that, and the detailed accuracy of oral traditions over thousands of years would certainly be suspect. Furthermore, no humans were present for creation, so they could not have passed down that information.

Some suggest that Moses used his knowledge of God to correct ancient pagan myths. In other words, Moses knew God sufficiently well that he could see the problems with pagan mythologies. Moses corrected and improved these mythologies using his knowledge of God. This hypothesis has huge problems in that it starts with inaccurate information. Moses never said he did that, and this hypothesis could lead to many inaccuracies. God does not allow inaccuracies in His Bible.

Since Moses talked with God, some suggest that God revealed to Moses all the events in Genesis. This would be unusual. God does reveal the future, but it is very uncommon for Him to reveal the past. The real problem with this hypothesis is that you can turn to nearly every page of Exodus, Leviticus, and Numbers and find where Moses recorded that God told Him this information, but Moses never records that in Genesis. Moses carefully cited God as the source of the information that he received from Him. Since Moses does not cite God for any information in Genesis, it seems very unlikely that this was revealed by God.

Where did Moses get the information for Genesis? If you were to write a book on ancient events that you had never witnessed, and you wanted it to be accurate and people to believe its accuracy, what would you do? You would find original, written sources from that period and cite those sources in your book. That is exactly what Moses did.

Moses cited his sources, and they are all first-hand witness of the events recorded or people who talked to the first-hand witnesses. Moses cited his sources with authorial *toledoth's*.

- The *toledoth* of the heavens and earth when they were created (written by God)
- The *toledoth* of the book of Adam
- The *toledoth* of Noah
- The *toledoth* of Shem
- The *toledoth* of Isaac

The *toledoth* of Jacob

The end of Genesis written by Moses researching multiple sources about Joseph

Moses was the editor/compiler of Genesis, and he cited his sources for all the material in Genesis. The Documentary Hypothesis is right that there are multiple sources for the information in Genesis, but the sources are not redactors thousands of years later than Moses. Instead they are reliable witnesses who observed the events themselves or talked with their parents who witnessed the events.

Because most commentaries insist that *toledoth* must start or end all sections, the actual source of the information in Genesis is often missed. Furthermore, the popularity of the Documentary Hypothesis in academic circles has hidden the true authors of each section of Genesis. However, Moses cited his sources in Genesis using an authorial *toledoth* marker at the end of each account of events. The information in Genesis is from reliable sources who witnessed the events.

Genesis Outline

The *toledoths* that conclude historical accounts divide Genesis into these sections:

- The *toledoth* of God's creation (Genesis 2:4)
- The *toledoth* of the book of Adam (Genesis 5:1)
- The *toledoth* of Noah (Genesis 6:9-12)
- The *toledoth* of Shem (Genesis 11:10)
- The *toledoth* of Isaac (Genesis 25:19-20)
- The *toledoth* of Jacob (Genesis 37:1-2a)
- The account of Moses (the author of the book)

Knowing the Author and Audience is Essential

Is there anything wrong with the following argument which many commentaries suggest?

Since Moses wrote Genesis, and Moses was a theologian and not a scientist, therefore Moses' intent is theological and the text must be interpreted theologically and not scientifically.

Is there anything wrong with this competing argument?

Since God is the author of the Creation Account, and He is the ultimate scientist (no one else has made a universe) and the topic of the account is scientific (the origin of the universe and life), the account should be interpreted scientifically as well as theologically.

If we know the author of the creation account is God, we will look for many more scientific details in the Creation Account than if it was of human origin. Similarly, many commentaries suggest that the original audience was the Hebrew people of Moses' day. Thus, it was written to correct worldviews that were common in that day. However, when we realize that it was written by God for Adam and all his descendants, we can see that it was written to describe exactly what God did so we could know and understand Him better.

Supplemental Support

Because most commentaries do not get the *toledoth* structure of Genesis quite right, this section presents additional support for the view that there are two types of *toledoths* in Genesis – progenitor *toledoths* starting treed genealogies and authorial *toledoths* ending histories of events.

1. The source for Genesis is resolved. Moses tells us the author of each section, and the authors he names are ones who would have personally experienced the events about which they wrote or else had access to the information from a living relative (father, grandfather, etc.) who experienced it.

2. The odd lengths of 'toledoth' sections are resolved. If 'toledoth' sections are chapters, they should have similar lengths. However, they vary greatly in length. Some sections are very short and others long. If the 'toledoth' sections are citing sources, then the variation in length is expected.

3. The word 'toledoth' in the text without a genealogy serves no purpose unless it is citing a source. The account reads very well just leaving them out. Their only use is to tell us that a source is being cited.

4. The 'toledoths' sometimes transition accounts right in the middle of a person's life. This doesn't make sense if they are marking chapter sections. However, it does make sense if they are citing sources. For example, Isaac wrote about Abraham's life and the early part of his own life. Then Jacob wrote about the end of Isaac's life and his own life.

5. The multiple sources explain the differences in vocabulary in the text. For example, the first source calls God 'God' and the second source calls Him 'LORD God'.

Genesis in Summary

God's Record:

1:1-2:3 Creation Account

First Transition 2:4 The *toledoth* concludes the Creation Account written by God.

Adam's Record:

2:5-25 The Perfect Helpmate and Marriage

3:1-24 Disobedience and Curse

4:1-26 A false Messiah

Second Transition 5:1-5:3 This concludes the book of Adam.

Noah's Record:

5:4-5:32 The Lineage from Adam to Noah (Perfect Generations)

6:1-6:8 Violence and Evil from corrupted flesh

Third Transition 6:9 This concludes Noah's account.

Shem's Record:

6:10-8:19 The Flood chiasm centered on God remembering Noah

8:20-9:17 God's Covenant with Noah

9:18-29 Noah Gives a Curse and Blessing

10:1-32 The Genealogy of the Sons of Noah

11:1-9 Babel

Forth Transition 11:10-11 This concludes Shem's record of the flood and events immediately following it.

Isaac's Record:

11:10-32 Terah's *toledoth* showing the line from Shem to Terah and Abram (this could possibly be another very short authorial *toledoth*).

12:1-9 Abram's Call

12:10-20 Abram in Egypt

13:1- 14:24 Abram and Lot

15:1-21 God's Covenant with Abram

16:1-16 Ishmael Born

17:1-27 Circumcision and Isaac Promised

18:1-19:29 Three Messengers & Sodom

19:30-38 Lot's Descendants
20:1-18 Abraham and Abimelech (Sarah)
21:1-21 Isaac Born - Ishmael Expelled
21:22-34 Abraham and Abimelech (wells)
22:1-19 Abraham Offers Isaac
22:20-24 Nahor's Offspring
23:1-20 Death of Sarah
24:1-67 Isaac and Rebekah
25:1-11 Abraham's Final Years
25:12-18 Ishmael Genealogy (toledoth)

Fifth Transition 25:19-20 This concludes Isaac's account. At, first glance, this may seem to be a genealogical toledoth. However, on closer inspection it does not give any descendants, but rather a predecessor (the father). Moses cited Isaac as the author of the information on Abraham's life and the first part of Isaac's own life.

Jacob's Record:

25:21-28 The Birth of Jacob and Esau
25:29-34 Esau Sells His Birthright
26:1-35 Isaac and Abimelech
27:1-40 Jacob steals Esau's Blessing
27:41-28:5 Jacob flees to Padan Aram
28:6-9 Esau Marries Ishmael's Daughter
28:10-22 Jacob's Vision from God
29:1-30 Jacob Marries Leah and Rachel
30:1-24 Jacob's Children
30:25-31:55 Jacob and Laban
32:1-21 Jacob Prepares to Meet Esau
32:22-32 Jacob Wrestles with God
33:1-17 Jacob Meets Esau
33:18-20 Jacob Arrives in Canaan
34:1-31 Dinah Is Defiled
35:1-15 God Appears to Jacob at Bethel
35:16-20 Rachel Dies
35:1-26 Reuben Loses His Birthright
35:26-29 Isaac Dies
36:1-8 The First Genealogy of Esau (toledoth)
36:9-43 The Second Genealogy of Esau (toledoth)

Sixth Transition 37:1-2a Moses cited Jacob as the author of the previous information. Jacob likely received the information about Esau's genealogies from Esau at the time of the death of their father. The Second Genealogy of Esau is odd in that it directly follows the first. It is interesting to note that Jacob stole two things from Esau, his birthright and his blessing. In the end, Jacob gives Esau two things. His offspring are listed twice in Scripture.

Moses' Record:

The rest of the book of Genesis deals with the life of Joseph and one chapter about Judah. All this information was readily available to Moses in multiple records of Egypt as well as plentiful information from his own people. Thus, there are no more author *toledoths* in Genesis since Moses apparently compiled it from multiple sources.

37:3-36 Joseph's trouble
38:1-30 Judah marries a Canaanite
39:1-41:57 God with Joseph in Egypt
41:1-45:28 Joseph tests his brothers
46:1-47:12 Israel moves to Egypt
47:13-26 God preserves Israel through the famine
47:26-31 Jacob to be buried in Canaan
48:1-49:28 Jacob's blessings and curses
49:29-50:14 Jacob's burial
50:15-26 Joseph will protect his brothers and he will be buried in Canaan

This is the end of the book of Genesis. However, the entire Pentateuch was likely written as one extended book, so the narrative continues directly into Exodus.

Marriage – God’s Plan from the Beginning (Genesis 2:5-25)

Who is the author of this section?

At the end of the creation account (Genesis 2:4) Moses cited God as its author: “This is the account of the heavens and earth in the day they were created. . .” Similarly, at the end of the next account we should expect to see whom Moses cited as its source. We find the next *toledoth* in Genesis 5:1-2.

This is the book of the *toledoth* of Adam. When God created man, he made him in the likeness of God. Male and female he created them, and he blessed them and named them Man when they were created. (Genesis 5:1-2 ESV)

Most translations and commentaries present this *toledoth* as a header that begins the genealogy starting in verse three. However, the context suggests that it is an authorial *toledoth* ending the previous accounts written by Adam. Here are four contextual reasons why this *toledoth* should be considered as pointing back to the previous account, not ahead to the following genealogy.

1. The first *toledoth* in Genesis 2:4 pointed back, so it would be expected that this one would also look back.
2. The immediate context points back to the creation of mankind.
3. The genealogy that follows is not the descendants of Adam, but the ancestral line of Noah, which is only a very small subset of the descendants of Adam.
4. If this *toledoth* points back, then Moses cited the source of information for the previous accounts. Adam wrote them. If it does not point back, then Moses did not provide the source for this information. That is a serious flaw in any writing.

Thus, this *toledoth* indicates that Adam wrote the information in Genesis 2:5-4:26. Adam was undoubtedly an old man when he wrote this information. He had some very important information he needed to relay to all his descendants. The population before his death could have been up to 20 million people. (We will use computer calculations to estimate the population growth in a later chapter.) These were all his descendants. He wanted them, and us, to know exactly what had happened and why evil had become so rampant.

Adam had four important topics he wanted his descendants to hear. The first topic was marriage and its importance in God’s plan. The second topic was how he chose, for himself and all his descendants, to experience both good and evil. The third topic was that God promised the Messiah to overcome evil. The final topic was about false messiahs who will try to save us from the problems of evil using government, technology, art, culture, education, agriculture, medicine, etc. These can assist humanity, but they do not provide what is essential – the removal of evil. The true Messiah will save us from our sins.

Who is the audience?

Adam wrote this information for all his descendants. This account is for you. Each of these issues is of vital importance for your life today.

What is the main point?

Many commentaries suggest that the main point of Genesis 2 is a second creation account. They notice that a new name for God is used in this account. Before Genesis 2:4 God is always called *Elohim*. Beginning in 2:4, God is called *Yahweh Elohim*. They see this as likely signifying a new author, and he is giving a different perspective of creation. They are correct that there is a new author (Adam), but creation is not the main point.

There are additional details about creation that are recorded in Genesis 2 that were not in Genesis 1. However, a closer look at the context shows that creation is not the main point. Look at these key points of Genesis 2:

- God formed man from the ground (2:7)
- God described Eden (2:8-17)
- God said it was not good for the Man to live alone (2:18)
- God said He would make a helper for Man (2:18)
- God and Man examined things made from the ground to find a helper for Man (2:19)
- No suitable helper was found (2:20)
- God formed the woman (2:21-22)
- Adam saw that woman was the perfect helper (2:23)
- Adam and Eve were married (2:24-25)

Everything in this chapter, except the description of Eden, is focused on marriage. Marriage was the first thing on God's mind after creation. Marriage is central in God's plan.

The Atheistic Challenge

Atheists are fond of pointing out problems in Genesis. However, their objections disintegrate with a proper interpretation of the text. One of their favorite challenges is to show that the creation details in Genesis one conflict with the details in Genesis two. Therefore, since the Bible conflicts with itself, it is proven wrong.

The issue they question is the sequence of creation. Which came first, beasts or man?

GEN 1:20-27 Let the waters abound . . . And let birds fly . . . And God made the beast of the earth after his kind . . . And God said, Let us make man in our image



The order presented in chapter one is different from the order presented in chapter two. GEN 2:18-19 And the LORD God said, It is not good that the man should be alone . . . And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them. . .



This problem goes completely away when you understand the main points of these chapters. Genesis one is a sequential account of creation. It describes what was completed on each day. Genesis two is Adam's account of marriage. Adam was made from the ground and God and Adam are looking at

everything God made (had made) from the ground to see if it would be an appropriate helpmate. Genesis two is not saying that God made the beasts after man. It is saying they were made **from the ground** like man.

Of course, none of the beasts was a suitable helper. That was exactly the point God wanted to make. While both humans and beasts were made from the ground, only humans have God's breath in them. Humans have a life/soul/spirit that is completely different from anything made from the ground.

Were humans created or made?

The creation account makes a distinction between the words created (*bara*) and made (*asah*). Only God can create – He alone can bring things into existence. God and humans can make things – form and fashion them into completed products from existing material.

The difference in these verbs is best expressed in Genesis 2:3 which uses both of them.

God blessed the seventh day and set it apart because on it He paused from all His work – all He had created (*bara*, brought into existence the raw materials) to make (*asah*, form and fashion into completed products).

Some commentaries suggest that *bara* and *asah* are synonyms with little or no difference. They see that Genesis 1:26 says, "Let us **make** man in our image. . ." and Genesis 1:27 says, "God **created** man in his own image. . ." They think these two verses are a repetition saying the same thing. However, Genesis 2:7 makes it clear that man's body was formed (**made**) from the ground and then his breath/life/soul was breathed by God. Human breath/life/soul could not be made from the ground. It is something new and different from anything else in our universe. It was **created** by God. Man has a physical body **made** in God's image and a breath/life/soul **created** in God's image.

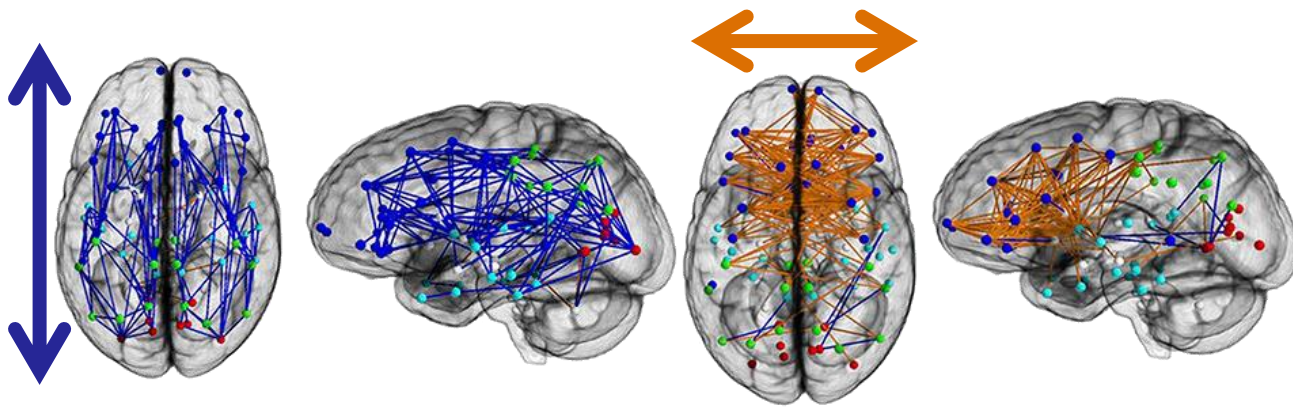
Evolutionists typically do not believe in a soul. The body is all there is. Dr. Dawkins says it this way. "A monist . . . believes that mind is a manifestation of matter. . . A dualist believes the mind is some kind of disembodied spirit that *inhabits* the body . . . Like most scientists, I am not a dualist. . ." (The God Delusion, pages 209-210) The Bible indicates that humans have two integrated parts – a body and a breath/life/soul.

What is the male/female difference?

As we examine the importance of marriage in God's plan it is helpful to understand the differences and similarities between men and women. They both are in the image and likeness of God. They both have a made body and a created breath/life/soul. They are equivalent in their standing before God. How are they different?

It is obvious there is a physical difference between males and females in their bodies – the part God made from the ground (and Adam's rib). However, Genesis 1:27 indicates that there is also a difference in the created part. It says, "Male and female, He **created** them." No wonder men and women think so differently. Our bodies were made male/female, and our breath/life/souls were created male/female. Men and women are very different.

Scientific research shows how differently men and women think. Their brains are wired differently. Male brains (shown on the left) tend to have more connections front to back than female brains (shown on the right). In contrast, female brains tend to have more connections side to side than male brains. Another difference is that males use their whole brain but use it lightly, and females use their brain more intensely, but only part of it.



Male brain wired front to back

Female brain wired side to side

<http://www.theguardian.com/science/2013/dec/02/men-women-brains-wired-differently>

What is the purpose of men and women being different?

God had a purpose in making men and women so different. However, He did not specifically tell us the reasons. The physical differences can be explained. Males are typically better equipped to protect and provide. Females are typically better equipped to care for children. Males and females are designed for complimentary roles. Males typically think more logically. That is why most research engineers are men. In contrast, females typically think more relationally. That is why most nurses are women. Together, a husband and wife can think both truth and love.

Men and women need each other to be complete. God said, “It is not good for the man to be alone. I will make a helpmate comparable to him.” The woman was specifically made to complete the man. She is his helper.

Some people think that the man is more important because the woman is just the ‘helper’. Really? Is being the helper inferior to being the one who needs help? Both men and women have the exalted position of being created and made in God’s image. Both men and women have the humble position of being incomplete without the other.

Men and women think differently. This naturally leads to disagreements. The logical thinking of husbands disagrees with the relational thinking of wives. This leads husbands to “correct” their wives thinking. Wives often respond by “correcting” their husbands thinking. These disagreements can escalate into fights, disillusionment, and divorce. The husband and wife need each other to be complete, but their differences make them incompatible.

God made men and women different and put them together for a purpose. Why is marriage so important that it was the first thing on God’s mind immediately after the world was created? Why didn’t he make man and woman more alike so that it would be easier for them to think alike? What does it mean that in marriage the man and woman become one flesh?

What is marriage?

Therefore a man shall leave his father and mother and hold fast to his wife, and they shall become ONE flesh. (Genesis 2:24 ESV) Jesus reiterated this when He was asked about marriage and divorce.

He answered, “Have you not read that he who created them from the beginning made them male and female, and said, ‘Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh’? So they are no longer two but one flesh. What therefore God has joined together, let not man separate.” (Matthew 19:4-6 ESV)

Marriage begins with a man leaving his mother and father. As a child, the man was dependent on his parents for their provision and training. The first step in marriage is that the man needs to be prepared to provide for himself and his family. He leaves his parents' provision and supervision. This leaving is not a severing of friendship, but it is a severing of their provision and authority in his life. The man needs to be the authority and provide for his own family.

The second step in marriage is for the man to find the wife to share his life. He makes a commitment to this woman to hold her fast for all his life. The woman needs that commitment so that she can devote her life to helping him. He will be her man. Her life will be devoted to helping him to become what God wants him to become.

Our culture makes a big deal about falling in love. However, being attracted to someone is only a prelude to marriage. We find a person who is attractive (beautiful, personable, athletic, musical, intelligent, considerate, etc.), and who responds to us and we fall in love. The problem with this is that we can meet someone else who is even more attractive and fall in love with them. This love has no permanence.

Biblical love is not merely a feeling; it is a decision. It is a lifetime commitment to provide, honor, respect, care for, encourage, and comfort your spouse. It is a commitment to stay with your spouse through whatever tests God send along your path. It is such a strong commitment that God no longer considers you two, but ONE. However, being one is not easy.

“When a man marries a woman, they become one. The trouble starts when they try to decide which one.” (The source of this quote is not known.)

How important is it to be ONE?

What verse would Jewish people say is most important, and which Jesus calls the greatest commandment?

“Hear, O Israel: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might. Deuteronomy 6:4-5 ESV

The LORD is one. What does that mean? Does it mean there is only one God – Yahweh (monotheism)? Or, does it mean three persons are so completely unified that they are one God (trinity). Both statements are true and both are important. The way this text is phrased it seems to say that the trinity is so unified that they are one God.

What would heaven be like with three eternal, omnipotent Gods with different wills who were not unified? It would be war in heaven. It would be more like hell than heaven. Greek, Roman, and Norse mythology all describe multiple gods with different wills and no unity. There was no peace, no safety, and no satisfaction in heaven because these gods were always finding new ways to defeat each other and get their own way.

How can God the Father, God the Son, and God the Spirit live in perfect harmony? They do NOT have IDENTICAL wills. We see the evidence for this as Jesus approached the cross. Jesus did not want the shame and agony of the cross. However, he willingly submitted His will to the will of the Father. That is truly being ONE.

And he withdrew from them about a stone's throw, and knelt down and prayed, saying, “Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.” (Luke 22:41-42 ESV)

Being ONE is absolutely essential for God. It is absolutely essential for humans as well. What would heaven be like if even one person refuse to be one and insisted on having their own way? One person in heaven with eternal life who insisted on their own way could make heaven very annoying. It might even turn heaven into hell. Heaven needs to be a place where humans and God are all ONE. That is exactly what Jesus prayed as our high priest before he went to the cross

“I do not ask for these only, but also for those who will believe in me through their word, that they may all be ONE, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory that you have given me I have given to them, that they may be ONE even as we are ONE, I in them and you in me, that they may become PERFECTLY ONE, so that the world may know that you sent me and loved them even as you loved me. (John 17:20-23 ESV)

God wants humans to be ONE. He instituted marriage for humans to learn to be one. God made men and women very different. That difference leads to different ways of thinking – and neither way is wrong. Marriage is the process of learning to love and respect a person who thinks differently than you. As that goal is achieved, a marriage can become like heaven. In contrast, a marriage where both parties refuse to love, respect, and honor the other can be like hell.

What is immorality?

Immorality is anything that hinders or destroys the marriage relationship of being one. Our culture presents immorality as a hidden pleasure to be sought. God sees immorality as a roadblock to humans learning to be one.

Immoral relationships in our culture include casual sex or living together outside of marriage. These relationships have no commitment. When the two start thinking differently – which is inevitable, they just go their own way. They never learn the purpose of marriage – learning to be one.

Pornography is an attempt to enjoy the benefits of marriage alone. There is no need to think together as one, because there is only one. This thwarts the purpose of marriage – learning to be one.

Homosexuality is also a refusal to be one – at least a refusal to be one with someone who thinks differently. In a sense, homosexuals are saying that they can be one, but only with someone who thinks like they do.

What is divorce?

Divorce is the separation of two people whom God has called to be one. In a sense the two are saying that it is impossible for them to be one – they are too different. Think of that in terms of eternity. They are saying that they are so different that they could not be one, even in heaven. If heaven is living together as one – which it is – then they could not live in heaven together.

Malachi describes divorce with a word picture. He declares that the breaking of the unity of marriage is like covering your garment with violence.

Have we not all ONE Father? Has not ONE God created us? . . . You cover the LORD's altar with tears, with weeping and groaning because he no longer regards the offering or accepts it with favor from your hand. But you say, “Why does he not?” Because the LORD was witness between you and the wife of your youth, to whom you have been faithless, though she is your companion and your wife by covenant. Did he not make them ONE, with a portion of the Spirit in their union? And what was the ONE God seeking? Godly offspring.

So guard yourselves in your spirit, and let none of you be faithless to the wife of your youth. “For the man who does not love his wife but divorces her, says the LORD, the God of Israel, covers his garment with violence, says the LORD of hosts. So guard yourselves in your spirit, and do not be faithless.” Malachi 2:10a, 13-16 (ESV)

Divorce covers your garment with violence.



God made marriage so that humans could learn to live as one. It is essential to learn to live as one, or else there will be eternal war in the universe. God’s goal is that we learn to live together, not separately.

But from the beginning of creation, ‘God made them male and female.’ ‘Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become **one** flesh.’ So they are no longer two but **one** flesh. What therefore God has joined together, let not man separate.” Matt. 19:4-5

Marriage is practice for being ONE. Being one is not easy, but it is essential.

How can the husband and wife think as one?

Whenever two types of thinking are put together in one marriage there will be conflict. There is only one way to resolve the conflict. Ephesians 5:33 Let the husband love the wife as himself, and let the wife see that she respects her husband.

MEN, it is logical to love your wife:

- God requires it.
- The wife needs it to do her job – she thinks relationally.
- She is your helper – you are not good alone.

WOMEN, a relationship grows by respecting your husband:

- It pleases God.
- Your husband needs it – logical thinking needs confirmation
- Your purpose is to help, not lead.

Choosing Evil (Genesis 3:1-7)

Genesis chapter three sets the entire course of Earth's history in motion. The events initiated in Eden affect your life every day. Evil was unleashed.

The following narrative is an expanded paraphrase of Genesis chapter three. Details from other Bible passages are added to assist in understanding the account. Liberty has been taken to add background details which the text does not directly explain. These additions are to be taken as possibilities, but not definitive answers. They might be correct, but they should be evaluated. God has not revealed all the details, so the best we can do is supply details and principles from other scriptures.

One day as the man and woman were walking in Eden they were surprised to meet a person they did not know. This person was not God, and he was not human, but it was clear that he was far more intelligent than any other creature God had made. Who was he?

If the man and woman could have examined the history of the angelic universe, they would have been amazed. This was Lucifer, an angel created by God as a cover for God's glory. He was one of the highest angels of heaven. He was perfect in all his ways and had a significant job in God's presence. However, he had become twisted. The prestige of his position had magnified his pride, and he no longer desired to serve God. He wanted to be God. In addition to the name Lucifer, he was also called the Devil, Satan, the Dragon, and the Serpent.

Isaiah 14:12-14 (KJV) How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit.

Ezekiel 28:13-15 (KJV) Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

(Revelation 12:7-9 ESV) Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, but he was defeated, and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.

Lucifer had a plan that he had been formulating for a long time. He had watched God create the universe (Job 38:1-7), and he liked what he saw. This was an amazing universe and was occupied by humans who had the ability to worship God. He wanted this to be his universe. He wanted to be their God and receive their worship.

Lucifer had a "present" that he could offer the man and woman. God had made humans in His image and likeness. He had given them the ability to make real choices. The choices they made were genuine and affected the future. However, God had put a limitation on their choices. They could not choose anything that was evil.

God had the ability to choose evil, but He knew how bad evil was, so He permanently limited Himself to only that which was good. God knew when he created humans that if He gave them the ability to choose, they could choose evil. That would be extremely bad, and God would be responsible for the evil. God found an amazing way to allow humans to make real choices,

including evil, and yet for them to totally avoid evil. He tied the ability to choose to experience evil into the fruit of a tree, and he told the man that he must never eat of that tree.

Humans had the ability to choose just like God, and as long as they obeyed God and did not eat of the forbidden tree, all their choices would be good. As long as they never ate the forbidden fruit they would have a perfect world without any evil and an abundance of good choices. It was a wonderful world of learning and adventure. Humans had the ability to make real choices, but they would never chose evil.

Lucifer had a plan. He could offer humans the ability to double their choices. If he could get them to eat the forbidden fruit, then they could and would choose evil. If they obeyed him, they would install him as their God. The God of all evil.

Lucifer initiated his task. He knew it would be easier to deceive the woman because she had not personally heard God's command not to eat this fruit. He also knew that he would need to ask leading questions so that the humans would make their own choices. He said to the woman, "Did God tell you not to eat of every tree of the garden?" And the woman answered, "We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the center of the garden, God said not to eat of it, or even touch it. It will kill you."

Lucifer said, "You won't die. God knows when you eat from it your eyes will be opened, and you will be like God – able to choose to experience both good and evil." The woman saw that the tree was good for food and pleasant in appearance. Furthermore, it would be good to gain wisdom from more experiences. So, she took the fruit and ate it, and gave some to her husband with her; and he ate.

Immediately their eyes were opened, and their minds envisioned choices that had never occurred to them before. They saw that they were naked. They saw that even God's great blessing on them – the ability to have children – could be perverted to evil and abusive sexual desires. They wove fig leaves together into aprons to cover themselves and hide their nakedness.

Romans 1:24-27 ESV Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen. For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

Then they heard the voice of Yahweh God as He walked in the garden in the cool of the day. The man and woman hid themselves from the presence of the Yahweh God among the trees of the garden. Yahweh God called to the man, "Where are you?" The man realized he could not hide and answered, "I heard your voice, and I was afraid. I saw I was naked so I hid."

God asked, "Who told you that you were naked? Did you eat of the tree that I commanded you to never eat?"

The man partially deflected God's question, but also admitted the truth, "The woman You gave me handed me the fruit, and I ate it."

God asked the woman, "What did you do?"

The woman partially deflected God's question, but also admitted the truth, "The creature You made deceived me, and I ate."

Then Yahweh God pronounced judgment on Lucifer the Serpent who heard and understood it. God said, “Because you initiated this evil, you are cursed. Your life will be more cursed than any domestic animal or beast of the field. You will crawl on your belly and eat dust all your life. I will make you hate the woman, and your son will hate her son. Her son will crush your head and you will crush His heel.”

To the woman God said, “I will greatly increase your pain and sorrow in pregnancy and giving birth. Children will bring sorrow as you see them choose evil. Furthermore, since you guided your husband to eat, your relationship will suffer. You will want to control him and he will dominate you.”

To the man God said, “Because you listened to you wife and ate of the fruit instead of obeying My command, cursed is the ground for your own good. It will take painful labor to make food grow. Thorns also and thistles will grow everywhere, but food will take hard work. You will sweat long hours in the sun to produce enough food to eat. And it will be a continual difficult process until your body disintegrates into the dust from which it was made. You are dust and to dust you will return.”

God knew that hard work would consume much human effort and time, and there would be less time for evil.

Adam comforted his wife by giving her a new name. Up to this time her name was woman. Now she was named Eve because she was the mother of all living. Was Adam speaking prophetically when he said she was the mother of all living, or did she already have children? Why did Adam choose this time to give the woman the name ‘Eve’ which means to live or to breathe?

Yahweh God killed two animals showing how costly the price would be to atone for evil. From the animals skins he made coverings for the man and woman. Shed blood, the ending of a life, was the only payment sufficient to cover evil.

Yahweh God said, “Now the man is like we are and has the ability to choose to experience both good and evil. And he does not reject the evil. We must not let evil live forever, so we must not let humans eat of the tree of life.” Therefore, Yahweh God sent the man out of the garden of Eden, to till the ground from which he was taken. He drove him out; and set Cherub Angels with flaming swords at every entrance to the garden so no one could approach the tree of life.

The above narrative was expanded and elaborated in many areas from the Biblical text. The Bible gives hints about those areas, but does not provide definitive answers. The following sections consider some of the questions raised in this account and presents likely answers.

The Fall of Satan and the Angelic Universe

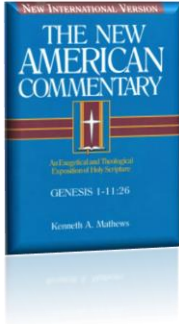
Nowhere in scripture does it describe when or how angels were created. Angels were not mentioned in the creation account, but Job tells us that they watched creation. Thus, it is assumed that there must have been an angelic universe prior to our universe. At one time Lucifer had an important job in that universe, but in pride he exalted himself and fell into sin. He became Satan, the Devil. As a major angel in heaven he had many other angels who followed him and became evil. These were fallen angels – demons.

When Satan appears in Genesis he is not called by his name Satan or Lucifer. However, Revelation 12 and 20 make it clear that the serpent was Satan. Why was he called the serpent in Genesis 3? It seems

most likely that “the serpent” is a title given to represent Satan’s curse. Satan was condemned to crawl on the ground. Previously, he might have had wings like the angels (seraphim) in Isaiah 6. Satan’s mode of transportation was greatly diminished and humbled. He would now crawl like a snake. That is likely the reason he was given the title of “the serpent.”

What is the tree of the knowledge of good and evil? What does its fruit convey?

There are at least five different meanings attributed to the tree of the knowledge of good and evil. Satan does not want humans to know their real problem. His plans rely on deception. It is important to understand what happened in Eden and how it affects everyone’s life today.



Mathews’ commentary suggests four possible interpretations of the knowledge of good and evil (page 204-206). However, each of these interpretations has significant problems.

- “. . . It has been proposed that sexual awareness and the consequence of its power for procreation is awakened by the tree.”

This proposal suggests that before the fall humans did not know how to have children. After the fall they saw they were naked and learned how to have children. Thus, all sexual relationships are a result of evil. This interpretation is believed by some in the Russian church, and so having children is viewed as both a blessing and a sin.

This is not the correct meaning. God’s blessing to humans was for them to have children. Marriage was the first thing on God’s mind after creation. Furthermore, there is contextual evidence that the man and woman had at least one child before the fall (see below).

- “Another common opinion is that the tree confers the human capacity of moral discrimination.” Before the fall they could not tell what was evil and what was good. After eating they can discern between what is good and what is evil.

Is it bad to be able to discern between good and evil? Heb. 5:14 (ESV) “But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.” God is telling us that the ability to distinguish between good and evil is something that we should develop. It is not evil.

- “As a merism, meaning ‘everything,’ the expression ‘good and evil’ indicates an advanced knowledge.”

This means that God did not want humans to gain broad knowledge, but instead to remain ignorant and rely on Him for insight and understanding. Did God want humans to remain ignorant? This is often an interpretation chosen by atheists who point out that God does not want humans to have science and knowledge. However, God wants us to understand science to see how great He is.

- “More likely the tree bestowed a divine wisdom . . . there is knowledge that God possesses that man should not seek apart from revelation . . .”

This view indicates that it is fine to seek most knowledge, but some divine wisdom should not be sought, it should only be revealed by God. Did God not want humans to seek wisdom? Is wisdom evil when found the wrong way?

None of those explanations seems accurate, and yet this good commentary does not give any other options. Are there other options?

“According to the Jewish tradition, God commanded Adam and Eve not to eat from the tree that was to give free choice and allow them to earn, as opposed to receive, absolute perfection. . .” (wikipedia.org – tree of knowledge of good and evil)

I think this is closer to the correct interpretation. Before eating from the tree they had the ability to make choices, but only good choices. After eating from the tree that could make more choices, they could choose evil as well. The ability and desire to choose evil is what is referred to as the sin nature in the New Testament. The sin nature was imparted at the fall, and it was passed on to all Adam and Eve’s descendants.

The Jewish tradition adds the issue of obtaining perfection. The man and woman were perfect before the fall, but they had one limitation – they could not choose evil. After the fall they could and did choose evil. To be perfect they must never choose evil, but that was impossible for them to do. This leads to the redemption story that fills the Bible.

What is the knowledge of good and evil?

- Having children? No.
- Discerning between good and evil? No.
- Gaining knowledge? No.
- Gaining wisdom? No.
- Ability and desire to experience both good and evil? Yes.

There are some practical implications that are gained from understanding what the tree of the knowledge of good and evil is. First, we can recognize that unsaved people can do good things. When we partook of the fruit of the tree it did not take away the ability to choose good. Everyone still has that ability. Second, saved people can still choose evil. Our conversion gives us new life in Christ, but our sin nature does not die until our body dies. Our salvation is not yet complete. Third, no evil is allowed in heaven. Thus, in our resurrection bodies we must give up the ability to choose or desire evil.

Who bears the responsibility for evil? Satan, woman, man, or God?

Satan was fully responsible for evil. God judged him immediately. While his condemnation is not complete, the sentence has been issued and his destruction is certain.

The woman and man are both responsible for evil. However, they are not responsible in exactly the same way. Man is held more responsible for the evil than the woman. The woman was deceived and thought she was doing good. The man was not deceived, and knew he was doing evil. Consider these verses showing how God differentiates between the man and the woman. Both sinned, but each in a different way. The sin nature is passed on through the man to their children. That is why Jesus was born of a virgin. Women are to submit to their husbands because women are more easily deceived.

1 Corinthians 15:22 For as in **Adam** all die, so also in Christ shall all be made alive.

Romans 5:12 Therefore, just as sin came into the world through **one man**, and death through sin, and so death spread to all men because all sinned” 13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law. 14 Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. 15 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. 16 And the free gift is not like the result of that one man's sin. For the judgment

following one trespass brought condemnation, but the free gift following many trespasses brought justification. 17 For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. 18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. 19 For as by **the one man's disobedience** the many were made sinners, so by the one man's obedience the many will be made righteous

1 Timothy 2:9 likewise also that **women** should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, 10 but with what is proper for women who profess godliness with good works. 11 Let a woman learn quietly with all submissiveness. 12 I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. 13 For **Adam** was formed first, then **Eve**; 14 and **Adam was not deceived, but the woman was deceived** and became a transgressor.

Many people claim that God is ultimately responsible for evil because He created the universe and allowed evil fully knowing what would happen. God is not responsible for evil. God desired to create something like himself with whom he could communicate and fellowship. To do that, He had to give humans the ability to choose. However, He very intelligently separated the ability to choose evil into the fruit of a tree and told man never to eat from it. Humans had the ability to choose, but they would never choose evil – unless they disobeyed God.

While God is not responsible for evil, He took responsibility for it. God sent His Son Jesus to bear the penalty of all evil. He bore the sins of the whole world. Furthermore, God has promised everyone a resurrection body. This issue possibly explains the difference between limited/unlimited atonement. Jesus' death paid the price for all evil and everyone will receive a resurrection body. In this sense, His atonement was universal and unlimited. However, not everyone will be willing to give up the ability to choose evil. Only those who are believers in God whose lives have been washed in the blood of Jesus are ready to give up the ability to choose both good and evil. Those who cling to this ability cannot be allowed in heaven. When these people are sent to their destination, they will make it hell because all of them will still have the ability and desire to experience evil.

Can evil ever be stopped?

God began sharing His plan for redemption immediately. First, He promised to send the Messiah who would crush Satan's head. Genesis 3:15 is the protevangelium – the first promise of the Messiah. The Messiah would be the seed of the woman. This prophecy is extremely important. We will see in later chapters how the first antichrist and the first false religions all claim a Messiah who was the seed of the woman, Jesus completely fulfills this prophecy by being born of a virgin.

God also began to limit the extent of evil. He cursed the ground so that humans will need to spend much time and work to eat. This limits the amount of time they have to do evil. He also killed animals so humans see the cost of evil. He then made garments for them to cover their nakedness and diminish desires for evil.

Two events will stop evil. The death of Jesus Christ on the cross paid the price for sin, and our ability to choose evil dies when our body dies. We cannot partake of the tree of life in our current sinful bodies. However, in our resurrection bodies when we have set aside the ability to choose evil, we will have access to the tree of life.

Eve

Two issues about Eve are puzzling. First, as a part of God's curse, the text says her desire will be for her husband. Is it a curse for a wife to desire her husband? This issue was a puzzle to many until a woman examined it closely. She discovered that the word for "desire" was also used in Genesis 4 where its full meaning is more apparent. In Genesis 4:7 God tells Cain that sin's **desire** is for him, but he must rule over it. Sin's desire was that it wanted to control Cain. That is exactly the curse on the woman. Her

desire would be to control her husband. That does not make a good marriage where God's plan is for the wife to submit to her husband's leadership.

The second issue is why was Eve given a new name? The reason given in the text is that she was the mother of all living. This is even more confusing since there were no recorded births yet. Some translation "fix" this confusing by making this a prophecy that Eve would become the mother of all living. However, there is evidence that Adam and Eve did already have children.

While many would claim that there were no children yet, the only textual evidence for this is that no children are mentioned. This is insufficient reason, because there were clearly several girls born sometime and their births are never mentioned either before or after the fall. On the other hand, there is contextual evidence that children had been born before the fall. God's blessing was to have children. Adam and Eve were married, intimate, obedient, mature, and perfectly formed – it would be likely to have conception very quickly (two weeks or less?). The context indicates a period longer than two weeks before the fall. Second, Genesis 3:16 tells of increased pain in childbirth. It is hard to increase something that didn't exist before. Third, Genesis 3:20 says that Eve **was** the mother of all living. Fourth, in Genesis 4:1 Eve exclaims her surprise not that she has a child, but that she has a man-child. Apparently any former children were girls.

While the text is not definitive, it seems the evidence that Adam and Eve had children before the fall exceeds the evidence that they did not.

Did Adam and Eve die immediately when they ate the fruit?

In Genesis 2:17 God told Adam that he would surely die in the day he ate of the forbidden fruit. Did he die then? Physically, he lived for many more years. However, there are two answers to this questions, and they both are likely correct.

First, while Adam did not immediately die physically, he did immediately die spiritually. Adam was evil and that separated him from God. Death is a separation. Physical death is the separation of body and soul. Spiritual death is the separation of man from God.

Second, A good translation of Genesis 2:17 is, "in the day you eat of it dying you will die." In other words, this fruit will initiate the dying process and it will lead to certain death.

Where is the Garden of Eden today?

Since we have Google Maps of the entire globe, why can we not pinpoint the location of the Garden of Eden? We know the names of the rivers.

Noah's flood was an extremely catastrophic event. Everything on the globe was covered with thousands of meters of debris and sediment. The Garden of Eden was demolished and buried by the flood. After the flood Noah's descendants saw rivers that resembled the former rivers in some way and gave them the same names. However, they may not be even close to the location of the original rivers. Thus, it is likely impossible to determine where the garden of Eden was except to say it was likely destroyed and buried in Noah's flood.

Was there pain before the fall?

Some people think that there was no pain before the fall. However, is pain bad or evil? Actually pain is essential for human existence. If we did not feel pain from a fire we would not pull our hand away until it was burned. What changed was that now people could choose to inflict pain to get their own desires. That is evil.

Satan's Plan

It is very important to notice that both God and Satan have a plan. God's plan is to destroy Satan by the seed of the woman – the Messiah. Satan is very aware of God's plan and hates it. His plan is to thwart the Messiah. Satan hates the woman and her ultimate son – the Messiah. His plan is fully revealed in Revelation 12. He will try to destroy the woman and her son in every way possible so that the Messiah never comes. Much of the Old Testament is the story of Satan's attempts to destroy the Messiah, and God's preservation and preparation for the Messiah.

God prophesied that Satan would have a son. Exactly how this will happen was not disclosed, but it is apparent that Satan's son will be the antichrist who will claim to be the Messiah in the last days.

The Promised Messiah (Genesis 3:8-24)

Genesis chapter three is foundational for the entire Bible. First, it explains how evil began. Second, it gives the promise of a Messiah that will resolve the problem of evil. The entire Old Testament and the Gospels in the New Testament are focused on God's preparing the way for the Messiah and Satan's attempts to destroy the Messiah.

The Problem of Evil

One reason given by some for not believing in God is the problem of evil. Consider the following quotes:

Every day I pray to God for the suffering, rape, and death of thousands of innocent children, and every day God so graciously answers my prayer tenfold. (facebook.com/atheistmemebase)

If I Were God, I'd End All the PAIN. (Book title, John Dickson)

God works in mysterious, inefficient, and breathtakingly cruel ways. Penn Jillette

If God Is Loving Why Is There Evil and Suffering? (Book title, Charlie Campbell)

Either God can do nothing to stop catastrophes, or he doesn't care to, or he doesn't exist. God is either: impotent, evil, or imaginary. Take your pick, and choose wisely. (Sam Harris, unreasonable faith.com)

How can we answer these questions that cause great concern to many people? Evil is a reality in our lives. Is God responsible for evil? Why doesn't God stop evil?

Did God Know about Evil when He Created the Universe?

There is no doubt that God completely understood the problem of evil from the very beginning of the universe, before any evil had been done. His plan immediately after creation was to keep evil out by forbidding humans to eat of the tree of the knowledge of good and evil (Genesis 2:9, 17).

When God made man in His own image, He gave humans the ability to make real choices. These choices had real consequences, and one of those consequences was evil. However, God limited human choices to allow only ones that were good. That is why the fruit of the tree of the knowledge of good and evil was forbidden. If humans partook of that fruit, their choices would expand to include evil.

God created the possibility of evil when He created humans who could make real choices. However, He specifically eliminated all evil by tying those choices into the fruit of a tree that was forbidden. Humans would never do evil unless someone incited them to eat of the forbidden fruit. God created a world that was perfect and without any evil. He specifically closed the door to evil – until someone opened it.

God could have created a world of plants, machines, and robots where nothing could make real choices. That would be a world without any possibility of evil. Of course, in that world there would be no companionship, no thinking, and no purpose. God saw that the gift of the ability to make real choices was the most precious thing He could possibly give, but it was dangerous. The gift of making choices includes the possibility of making evil choices.

Satan saw that God was the God of all good. Since Satan desired to be God, the realm that was available was the realm of all evil. Satan saw that if he could get humans to partake of the forbidden fruit, he could be installed as the god of all evil. Satan was able to convince humans to partake of the forbidden fruit, and great evil was unleashed. Why did God not stop it immediately?

Why Did God Allow Evil to Continue?

Why did God not judge the man and woman as soon as they sinned and let them die? Why did He not immediately crush Satan's head for his evil deception? Certainly he would have been justified in doing that. God has not answered these questions in the Bible. However, there is a reason that seems likely. God desires fellowship with and worship from beings like Himself that can make real choices. If He destroyed Adam and Eve, then He would need to start over with another universe. Why wouldn't the same thing happen in the next universe?

God had a plan to redeem humans and rescue them from evil. It would be a very costly plan. It would allow unspeakable evil for centuries on Earth. It would require Jesus to bear the pain and punishment for all evil. It would require the resurrection of everyone as a repayment for the evil each one had suffered. However, this plan would result in a group of redeemed people. There would be people who had learned the horror of evil, and in their resurrection bodies made pure by the blood of Jesus they would choose only good.

God, in His wisdom, saw the huge cost of evil and took that cost entirely on Himself. He provided salvation by the blood of Jesus so that there would be some who would forsake evil and would live with Him eternally as One in doing only good.

God has stopped specific evils when they directly oppose His sovereign will, but in many cases, God has not stopped evil. Evil greatly displeases God, yet He has allowed it to continue for a time. However, there will come a time when evil will be completely stopped, and restitution for evil will be paid in full.

The Source of Evil

Has God ever done evil? No. The sources of evil in our universe are Satan and humans. What about natural disasters where wind, rain, flooding, lightening, or other God-initiated event causes great damage and takes the lives of people, including little children. Isn't God the source of that evil and responsible for it? There are two issues involved in this question.

First, what is evil? Is it always evil to kill? Is it always evil to cause damage? All humans are guilty under the penalty of sin, and our just punishment is death. God graciously allows guilty people to live for a while so that they can repent and learn to do good. However, death is the appropriate and necessary penalty for sin. God killing people who deserve death is not evil.

Second, does God initiate all natural disasters? Consider Job 1:6-19 (ESV). Satan obtains permission from God to destroy everything important to Job. God allows Satan to do that, but Satan is the one who actually causes the problems. Notice that Satan uses two groups of men to do his evil and two "natural events" including "fire of God" (possibly lightening) and tornado-like winds.

Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them. The LORD said to Satan, "From where have you come?" Satan answered the LORD and said, "From going to and fro on the earth, and from walking up and down on it." And the LORD said to Satan, "Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?" Then Satan answered the LORD and said, "Does Job fear God for no reason? Have you not put a hedge around him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. But stretch out your hand and touch all that he has, and he will curse you to your face." And the LORD said to Satan, "Behold, all that he has is in your hand. Only against him do not stretch out your hand." So Satan went out from the presence of the LORD.

Now there was a day when his sons and daughters were eating and drinking wine in their oldest brother's house, and there came a messenger to Job and said, "The oxen were plowing and the donkeys feeding beside them, and the Sabeans fell upon them and took them and struck down the servants with the edge of the sword, and I alone have escaped to tell you." While he was yet speaking, there came another and said, "The fire of God fell from heaven and burned up the sheep and the servants and consumed them, and I alone have escaped to tell you." While he was yet speaking, there came another and said, "The Chaldeans formed three groups and made a raid on the camels and took them and struck down the servants with the edge of the sword, and I alone have escaped to tell you." While he was yet speaking, there came another and said, "Your sons and daughters were eating and drinking wine in their oldest brother's house, and behold, a great wind came across the wilderness and struck the four corners of the house, and it fell upon the young people, and they are dead, and I alone have escaped to tell you."

Apparently Satan was given power over natural events. God is not the initiator of all natural events. God does send "natural events" to judge evil in the book of Revelation, but Satan apparently has power to send them as well.

God does not do evil. He allows evil for a time, but it will be judged, and He takes on Himself the pain and punishment for evil.

For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. (Romans 8:18 ESV)

The Protevangelium

The Protevangelium or first description of the gospel in the Bible is found in God's promised judgment of Satan. God promises that the seed of the woman will crush Satan's head. Satan's source of power in this world is evil. He initiated evil on Earth to gain control and authority over humans. He set himself up as the god of this world. The crushing of Satan's head is not only his defeat, it is also the defeat of his power – evil.

Yahweh God said to the serpent,
"Because you did this, you are cursed more than livestock and wild beasts. You will crawl on your belly and eat dust all the days of your life. I will put hostility between you and the woman, and between your offspring and her offspring; he will crush your head, and you will crush his heel." Genesis 3:14-15

The pronouns, 'I', 'you', and 'he' throughout this prophecy can be confusing. Furthermore, is the offspring plural or singular? The word for offspring (*zera*) is masculine singular. However, it could be a collective singular, in which case it could refer to more than one. Here is the prophecy with the pronoun ambiguity removed. Revelation 12:9 makes it clear that the serpent is Satan.

Because Satan did this, Satan is cursed more than livestock and wild beasts.
Satan will crawl on his belly and eat dust all the days of his life.
God will put hostility between Satan and the woman (Eve? Israel? Mary?)
and between Satan's offspring (antichrists? The Antichrist?) and her offspring (all humans? Israel? Jesus);
Jesus will crush Satan's head, and Satan will crush Jesus' heel. Genesis 3:14-15

This still does not fully resolve who the woman, her offspring, and Satan's offspring are. Who is the woman? When this prophecy was given there was only one person who had the name woman – the woman who was named Eve in the following verses. It is apparent in Genesis 4:1 that Eve thought this prophecy was about her. She initiated the partaking of the fruit, and she hoped she would have the opportunity to initiate its removal. However, Eve was not the woman in the prophecy. Revelation 12 makes it clear that the woman seems to refer to both Israel and Mary.

(Revelation 12:1-2, 5-6 ESV) And a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was pregnant and was crying out in birth pains and the agony of giving birth. . . She (Mary, Israel) gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne, and the woman (Israel) fled into the wilderness, where she has a place prepared by God, in which she is to be nourished for 1,260 days.

Satan initiated evil on Earth, and he became the god of this world. The following paraphrase of Genesis 3:14-15 summarizes the details of his judgment.

God cursed Satan to crawl on his belly and eat dust like a serpent (his wings were clipped?)
God caused Satan to be hostile with Israel (they would give birth to the one who would crush his head).
God caused Satan's son the Antichrist (and other antichrists) to be hostile with Israel and Jesus.
Jesus will crush Satan's head, and Satan will crush Jesus' heel.

Past, Present, and Future Prophecy

This prophecy has parts that are past, present, and future. Satan's crawl seems to start immediately and continue permanently. Satan's hostility toward the line of the Messiah was instant, ongoing, and will continue in the future. Antichrists have been hostile toward Israelis throughout history. The Antichrist will be very hostile toward Jesus and Israel in the last days. Jesus' heel was likely crushed at the cross. The cross and resurrection sealed Satan's fate, but the actual crushing of his head seems to be still in the future.

All of humanity was aware of this prophecy as Adam wrote it down for all to read (Genesis 5:1). This terrible event affected all humanity severely. This prophecy was remembered by all humanity. False religions and false messiahs will all have some claim to coming from the seed of the woman. The true Messiah and relief from evil will come from the true seed of the woman.

Satan clearly heard this prophecy. His plan immediately became – destroy the Messiah and the woman that will give birth to him. As the father of lies, Satan also led the deception to provide false messiahs. False messiahs who were evil and malicious would make it much harder for the true Messiah to be accepted. False messiahs (antichrists) must appear to have fulfilled this prophecy. Perhaps the Antichrist in the last days will truly be Satan's son, but will appear to be born of a virgin. It will be interesting to see how this unfolds in the future, perhaps not too far away.

The protevangelium (Genesis 3:15) sets the stage for world war. God has promised to crush Satan's head by the seed of the woman. Satan heard that promise and will do everything possible to stop the woman and her seed.

The more evil and violence Satan can incite, the more likely the line of the Messiah will be destroyed. Furthermore, perhaps he can make God so disgusted with humans that He refuses to rescue them. Satan also initiated a plan to pollute human blood with demonic blood. If the human race becomes partly demonic, they will worship Satan much more. Can the Messiah be born of demonic blood? The battle for the world begins in Genesis chapter 4 with the first false messiah.

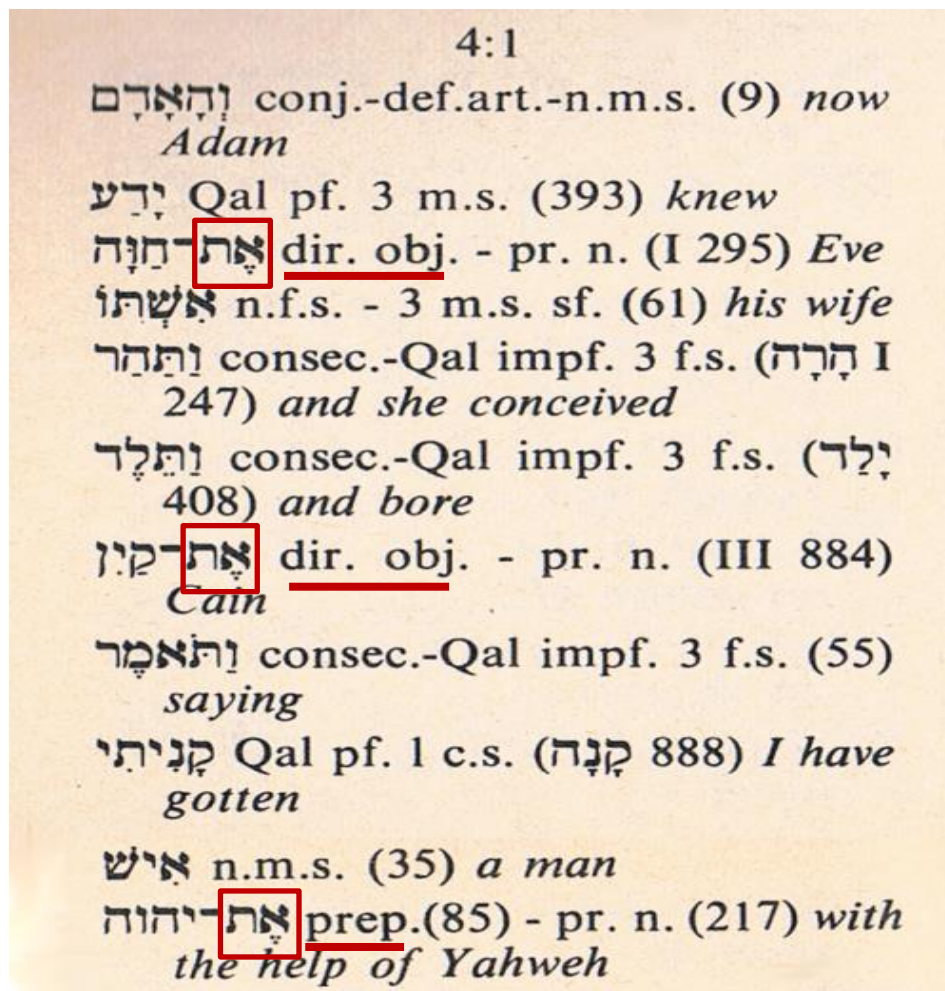
A False Messiah (Genesis 4)

When God promised the Messiah in Genesis 3:15, He said the Messiah would be the offspring of the woman. Who was that woman? At the time the prophecy was made, there was only one woman, and she was there and heard the promise. Eve undoubtedly thought she was the woman who would bring forth the Messiah.

The next event in Genesis is the birth of Cain. Examine this verse that describes his birth closely.

Genesis 4:1 (ESV) Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten a man with the help of the LORD."

Most translations have something similar, but an issue in this verse suggests there may be a better translation. Here is a page showing the Hebrew parsing of the words in this verse from *Genesis: Analytical Key to the Old Testament by John Owens*. Notice the Hebrew word that is enclosed in the three boxes. This word occurs three times in this verse. This two-letter word consists of the first and last letters in the Hebrew alphabet and is pronounced 'et'. This word is not normally translated, and its primary usage is to mark that the next word is the direct object of the preceding verb. The parsing suggests that two of the three occurrences are the normal usage of the word as the direct object marker. The third use of this word causes a problem if it is the direct object marker. That is why most translations suggest it is a preposition. Then they add words not in the original to make the text understandable.



If the third 'et' was translated as the direct object marker as the first two cases were, then the last line would be, "I have given birth to Yahweh – a man." In other words, Eve would be saying that she just gave birth to Yahweh, but it was a man-Yahweh. Obviously Cain was not Yahweh so this verse must be translated some other way. That is why this 'et' is translated as the preposition "with." However, that still causes a problem. Eve did not have this child with Yahweh. She had him with Adam. To remedy this problem, the translators have added the words, "the help of". Now, this verse is obviously true. God helped Eve to give birth.

It seems that the translators have replaced what this verse actually says with a truism. The way they have translated the verse produces a true statement, but it is not what the author intended to convey.

If we go back to the common translation of 'et' as the direct object marker, the verse is NOT saying that Cain was the Messiah. Rather it is saying the Eve SAID Cain was the Messiah. There is a huge difference between those two statements. Eve expected to give birth to the Messiah since she thought she was the woman in Genesis 3:15. She gave birth to a Man-child, and she thought this was the one. That is why he was called Cain. Cain mean acquired. She thought she had just acquired the Messiah.

Furthermore, Genesis 3:15 never said that the Messiah would be Yahweh himself come as a man. However, there may have been further communications that were not recorded. In any case, Eve seems confident that the Messiah would be Yahweh as a man. She was completely correct about that. However, she was not the woman, and the time was not yet.

Genesis 4 describes the life of one who was told he was the Messiah from the time of his birth. Cain expected to be the one who would crush Satan's head. He felt he was special. However, he was just a man, and he had a sin nature like all humans. Genesis 4 describes what a false Messiah will do to save his people.

A False Messiah

- Offers good works rather than shed blood.
- Does not repent
- Murders a true worshiper of God.
- Lies to God.
- Promotes good things like civilization, art, music, culture, food, shelter, government, technology, economic growth, and education.
- Does not eliminate evil. (Jesus, the true Messiah, came to save his people from their sins.)

While civilization, art, culture, technology, etc. can be good things they do not bring the one thing that is essential. They do not deliver us from evil. Jesus, the true Messiah, came to free his people from their sins.

But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. She will bear a son, and you shall call his name Jesus, for he will save his people from their sins." (Matthew 1:20-21 ESV)

How old was Cain when Abel was killed?

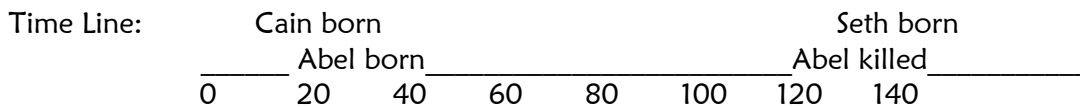
How long did Adam and Eve live in the garden before Cain's birth? Was it less than a year, five years, or perhaps a maximum of twenty years? The text does not say, but it seems likely that it was less than twenty years.

The text seems to indicate that Seth was a replacement for Abel when he died. Thus, it is likely that Seth was born shortly after Abel died. The text clearly says that Seth was born when Adam was 130 years old.

Gen. 4:25 And Adam knew his wife again and she bore a son and named him Seth, "For God has appointed another seed for me instead of Abel, whom Cain killed."

Gen. 5:3 And Adam lived 130 years, and begot a son in his own likeness, after his image, and named him Seth.

Using these ages, a timeline can be developed to show approximately how old Abel was when he was killed. This shows that it was very likely that Abel was one hundred years old or more when he was killed. It is even possible that he was over 120 years old. Would it be likely that Abel had children or even grandchildren by this time?



Where did Cain get his wife?

Genesis 4:17 makes it clear that Cain was married, but there has not been the mention of any girls in the text. Where did Cain get his wife? Genesis 5 tells us that Adam and Eve had daughters, but the number of them and their birth dates are not mentioned in the text.

Gen. 5:4 After he begot Seth, the days of Adam were eight hundred years, and he had sons and daughters.

It is clear that Cain married his sister. There were no other females. There was no prohibition of this until much later in the law. Early in human history there were few genetic flaws, if any. Now, there are many genetic flaws, and marrying a close relative can cause those flaws to be manifest and cause significant health problems.

Who would kill Cain?

Cain seemed to be worried that there might be many people who would try to kill him, yet the only other people mentioned in the text that are alive are his mother and father.

Gen. 4:14 . . . and it will happen that anyone who finds me will kill me."

This issue is resolved when we realize that Adam and Eve likely had other sons besides the ones named. Furthermore, those sons likely had their own sons and grandsons by this time. While the population was not yet large, there were a significant number of people, and Abel might have had quite a few offspring who were angry with Cain.

What does it mean in Gen. 4:26 . . . then men began to call on the name of the LORD?

Does this indicate a revival with repentance and worship? There is no contextual evidence that suggests repentance and worship, but rather murder and vengeance. Furthermore, when we read chapter 6 and see all the evil and violence that was occurring at this time, it seems very unlikely that there was a major revival. Rather, it seems that times were so evil and violent that many men were calling on God for deliverance and protection.

Evil had become rampant, and life was very hard. Man began to call on the Lord for deliverance.

Perfect Generations (Genesis 5)

Genesis chapter five begins with a *toledoth* and the context points back to creation. This context shows that Moses was citing Adam's book as the source of the previous information. Many commentaries suggest that this *toledoth* points ahead to the next section which lists the descendants of Adam. However, the next section is not the descendants of Adam. It is a linear genealogy of the fathers (ancestors) of Noah.

Moses cited Noah as the author of the next section in Genesis 6:9. These are the *toledoth's* of Noah. Noah was a righteous man, perfect in his generations. Noah walked with God. The key to understanding this section is that Noah was perfect in his ancestral generations. What does that mean? Certainly his ancestors were all sinners. In what way were they perfect? We will examine this in the next chapter on the sons of God.

What does it mean to be created and made in God's image?

Genesis 5:3 When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth.

This verse should amaze you. God made and created humans in His own image and likeness. Up to this point we have little or no clue as to what that actually means. Now Seth is described using the same words. Seth was born in the image and likeness of Adam. Seth was not Adam, but they were very alike. Seth was younger and less experienced than Adam, but as he grew, he would be very like Adam in capabilities, but a different person.

Apparently the Adam/Seth relationship is like the God/Adam relationship. Perhaps it could be said this way – we are as much like Adam and Eve, as Adam and Eve were like God. It is an amazing thing to be made and created in the image and likeness of God. God has a tremendous plan for humans. I Corinthians 15:49 reaffirms this same concept.

And He Died

One of the most notable aspects of Genesis five is the repetition of the words, "and he died." While these people were all living to extreme ages compared to today, they still all died. The fruit of the tree of the knowledge of good and evil was affecting their lives. In the day you eat of it, dying you shall die. Access to the tree of life was forbidden, and death reigned over humans.

Gospel in the Names

Some commentaries and websites suggest that the meanings of the names in Noah's ancestral line are important. For example, Methuselah means, "his death shall bring (judgment)." Methuselah died in the same year as the flood, so this is a possible prophecy of that event. However, God never specifically calls this a prophecy, and so we should be careful not to put undue emphasis on this. Their names do make an interesting story.

Hebrew	English
Adam	Man
Seth	Appointed
Enosh	Mortal
Kenan	Sorrow
Mahalalel	The Blessed God
Jared	Shall come down
Enoch	Teaching
Methuselah	His death shall bring
Lamech	The Despairing
Noah	Rest or comfort

The meanings together become, “**Man (is) appointed mortal sorrow, (but) the blessed God shall come down teaching. His death shall bring (the) despairing comfort and rest.**”

This information can be found at: <http://www.khouse.org/articles/1996/44/>. Copyright © 1996-2014 by [Koinonia House Inc.](#), P.O. Box D, Coeur d’Alene, ID 83816

Enoch

Enoch is a major exception in this chapter. His death is not mentioned, and in fact it seems like he did not die. Who is this man?

Genesis 5:24 (ESV) Enoch walked with God, and he was not, for God took him.

Hebrews 11:5-6 (ESV) By faith Enoch was taken up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God. And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.

Jude 1:14-15 (ESV) It was also about these that Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord comes with ten thousands of his holy ones, to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him.

It is clear that Enoch walked with God in a way that perhaps no other human had. He pleased God and was taken to heaven. He did not die. But, wasn’t the punishment for eating of the forbidden tree death? Why didn’t Enoch die? Aren’t all men required to die?

Heb. 9:27 (ESV) And just as it is appointed for man to die once, and after that comes judgment,

There is only one other person in scripture whose death seems to have been avoided, or at least postponed. Elijah was taken up heaven while still alive.

2 Kings 2:11 (ESB) And as they still went on and talked, behold, chariots of fire and horses of fire separated the two of them. And Elijah went up by a whirlwind into heaven.

Rev. 11:3-12 Describes two witnesses who will work miracles in the last days. The names of these witnesses are not given in this account. However, it seems very likely that one of them is named in the last two verses in the Old Testament:

Malachi 4:5-6 (ESV) Behold, I will send you Elijah the prophet before the great and awesome day of the Lord comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.

John the Baptist came with the spirit and power of Elijah before the first appearing of the Messiah. However, John made it clear that he was not Elijah, but he was like Elijah. It seems likely that before Christ’s second coming, the actual Elijah will return. Remember, Elijah never died. Also the miracles mentioned in Revelation 11 are exactly the miracles that Elijah did during his ministry on earth.

Who is the other witness? A witness is one who has observed significant events. Many say that it will be Moses because he appeared with Elijah at the mount of transfiguration. However, Moses died. The only other person who never died was Enoch. Furthermore, Enoch prophesied about the judgment coming in the last days. Could the other witness be Enoch? What an amazing witness Enoch would make. He would have personally known Adam and Noah.

If Enoch and Elijah are the two witnesses in the last days, then they would die, just like all other humans, but their witness would have a powerful effect on the world as they testify of what they saw and know.

Noah

Noah is the other distinct name in this group. Instead of having one named son, other sons, and other daughters, he has three named sons. Furthermore, he seems to be quite old when they are born. Did he have other sons and daughters? The text does not specifically say, but if he did, they died in the flood.

World Population

Genesis five provides a basis for estimating the world population at the time of Noah's Flood. The large families and long lifespans described there would cause the population to grow rapidly. How large could that population be?

Years from Creation to the Flood

The length of time from Creation to the Flood can be closely estimated using Noah's ancestral line. The age of each father from Adam to Noah is recorded when the next ancestor is born, and the flood came in the 600th year of Noah's life.

Person	Age	Year
Adam	130	130
Seth	105	235
Enosh	90	325
Kenan	70	395
Mahalalel	65	460
Jared	162	622
Enoch	65	687
Methuselah	187	874
Lamech	182	1056
Noah	600	1656 Flood

Thus, the flood came about 1656 years after creation. There is some imprecision in this number because we do not know if Adam just turned 130 on the day Seth was born or if he was almost 131. This imprecision accumulates up to one year per generation. Thus, the estimate could be as much as ten years off. Furthermore, we do not know if that is up to ten years more or ten years less. This is because we are not certain if they counted ages as we do starting at zero and become one on their first birthday or if they started their first year of life at age one. Thus, the time from creation to the flood is in the range of 1646 to 1666 years. We will use a conservative estimate of 1650 years for our calculations.

The Septuagint and Samaritan Pentateuch are translations that also record these events. They record longer ages (typically 100 years) for some names in the genealogies. The original account is correct, but we do not have access to that account today. The Bible translations typically follow the Masoretic Hebrew account which is very accurate. However, it is possible that some of the ages could be more than is recorded, and that would give even more years for the population to grow before the flood.

Calculating the Population

In order to calculate the population growth, several factors must be estimated. These include:

- Average age of mother when first child is born
- Average number of children per mother
- Average years between births of children
- Average age of death
- Percent infertile or who never marry
- Maximum sustainable population on Earth

Genesis chapter five provides clues for some of these factors, and others will require educated guesses. However, by using both conservative and exaggerated guesses, a range of populations can be estimated. If you want to do this calculation for yourself, visit: <http://amunrud.com/noah/population.html>

Average Age of Mother when First Child Is Born

One key variable in population estimation is the average age of the mother when her first child is born. From the 2000 US census it can be shown that, on average, wives are about 2.5 years younger than their husbands today. If that statistic held true for this ancient culture, or was even larger, then the age of the mother had more effect on population growth than the age of the father.

Unfortunately, Genesis provides very little indication of the age of the mothers. The text does provide the age of the father when the named son was born. These ages vary from 65 to 187.

Because of the way the text in Genesis 5 is worded in some English translation, it is easy to think that this is a list of firstborn sons. However, that is not the case. The text simply says how long they lived after the named son, and that they had other sons and daughters. The very first son in the list is Seth, and we know he was not the firstborn, but more likely the last son of Adam and Eve.

Genesis 5:4 (ESV) The days of Adam after he fathered Seth were 800 years; and he had other sons and daughters.

This list in Genesis 5 is the ancestral line of Noah. Some of the sons may be firstborn, but it is also possible that none of them are firstborn. Two of the fathers in the list are 65 when the named son is born, so that seems a likely age for fathers when their first son is born. If we consider that daughters can also be born first, and that wives are likely younger than their husbands, then 60-64 seems a reasonable age for the wives in this ancient culture when their first child was born. However, this is extremely old for our current culture, and it is possible that they were much younger than that when their first child was born.

Average Number of Children per Mother

All the families in Genesis 5, except Noah, mention five or more children. They list the named son (the ancestor of Noah) and "other sons and daughters." Thus, it seems that most families had at least five children.

The maximum size of each family could be very large. Eve apparently had Cain within a few years of Creation, and she had Seth when she was 130. Thus, women might have had 125 childbearing years. This allows the possibility for very large families. Reasonable estimates for family size might range from 6 to 15.

Average Years between Children

The text does not provide us with the number of years between the births of successive children. Because women had many more childbearing years than today, perhaps the time between each child was also prolonged. Reasonable assumptions might range from 4 to 8 years between children.

Average Age of Death

Most of the men in the Genesis 5 list lived well over 900 years. Today, women live longer than men on average. Given those statistics, it can easily be assumed that the average age of death was at least 900.

Percent Infertile or Never Married

The population shortly after creation did not have nearly as many genetic problems as we have today, and therefore it is likely that there were few who were infertile. However, there may have been some who never married, and the ratio of male to female may not have been exactly 1:1. Therefore, we need some factor that takes into effect those who did not have any children. Perhaps one to three percent never had any children.

Maximum Sustainable Earth Population

There is a limit to the amount of food that the Earth can produce. Once that limit is reached, the struggle for food could produce incredible violence as people fight for food to survive. Scripture records that violence was horrific in the years before the flood.

Genesis 6:11 (ESV) Now the earth was corrupt in God's sight, and the earth was filled with violence.

The statement that the earth was filled with violence suggests that there was no place to go to get away from the violence. This indicates that perhaps the earth had reached a population so large that all lands had been fully populated.

It is not easy to estimate the maximum sustainable population. First, the land might have had much more productive soils and watering methods prior to the flood. On the other hand, the land was cursed by God, so it took considerable work to keep the thorns and thistles under control.

Genesis 3:17-19 (ESV) And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."

For purposes of this calculation, we will assume that Earth can produce sufficient food for twenty billion people.

Adam and Eve

The program begins at the start (year zero) with a population of two – Adam and Eve. While their actual age is zero, they were created as mature humans and were married. Thus, they could have their first child in less than a year. For the population calculation they are both given the apparent, physical age of one year less than the age of a mother when her first child is born.

The Program

The computer program takes the above parameters and uses them to calculate the population at the time of the flood. To do this it stores the number of people of every age from creation to the flood. Every year each person becomes one year older. Children are born to the people at the average ages of childbirth. People at the age of average death all die. This method accurately calculates the population growth.

Estimating the Population

Because there is uncertainty about the correct value of some parameters it will be necessary to estimate the population using various values to get a range of populations. We will estimate an absolute minimum, a reasonable minimum, and a best-estimate population.

Absolute Minimum: To establish the absolute minimum population we will choose extreme values for every parameter in order to find the lowest possible population. For this estimate, we will assume:

The average woman is 66 years old when she gives birth to her first child;

The average family has only five children;

Eight years pass between the births of children;

That four percent are infertile or never marry; and

The average age of death is 850.

This calculation should provide a population estimate that suggests the lowest possible population at the time of the flood. In this case, the population grows as follows:

Year	Population
0	2
100	13
200	41
300	111
400	329
500	971
600	2,807
700	8,163
800	23,441
900	67,427
1,000	195,740
1,100	564,934
1,200	1,628,995
1,300	4,706,020
1,400	13,577,980
1,500	39,470,953
1,600	113,566,323
1,650	194,877,555

Thus, the absolute minimum population at the time of the flood is about 195 million people.

Realistic Minimum: To establish a more realistic minimum population we will choose values for every parameter that keep the population small. However, we will use less extreme values than the above example. For this estimate, we will assume:

- The average woman is 65 years old when she gives birth to her first child;
- The average family has six children;
- Six years pass between the births of children;
- That three percent are infertile or never marry; and
- The average age of death is 900.

This calculation provides a population estimate that suggests the lowest realistic population at the time of the flood. In this case, the population grows as follows:

Year	Population
0	2
100	17
200	69
300	227
400	883
500	3,634
600	12,972
700	49,194
800	191,571
900	692,237
1,000	2,687,692
1,100	10,395,500
1,200	37,292,755
1,300	145,082,869
1,400	563,293,841
1,500	2,018,662,279
1,600	7,839,975,584
1,650	14,848,653,477

This realistic minimum suggests that the world population at the flood was likely 15 million people.

Realistic Example: The final example chooses parameters that are not minimums, but are still realistic. For this estimate, we will assume:

- The average woman is 63 years old when she gives birth to her first child,
- The average family has seven children,
- Five years pass between the births of children,
- The average age of death is 920, and
- That 2.5 percent are infertile or never marry.

Year	Population
0	2
100	24
200	107
300	450
400	2,285
500	12,049
600	54,486
700	256,510
800	1,242,613
900	6,218,457
1,000	29,134,517
1,100	137,676,252
1,200	666,652,486
1,300	3,293,858,718
1,400	15,516,969,560
1,500	20,000,000,000
1,600	20,000,000,000
1,650	20,000,000,000

In this realistic case, the population of the world exceeds a maximum sustainable population about two hundred years before the flood. It is easy to see from this example how violence could have become horrific.

The flood was a global cataclysm that destroyed a population on Earth that is likely larger than the world population today.

Destroy the Messiah, but God Intervenes (Genesis 6:1- 7:10)

Genesis 6 introduces a topic that has caused confusion for many people. Who are the “sons of God” and “daughters of men” described in the text? What did they do? Was it evil? What was unusual about their children? Was this one of the reasons for the flood?

There are three different interpretations given in various commentaries. It is essential to be gracious to godly men who do not hold the correct position on any theological issue. However, there is only one correct interpretation. Incorrect interpretations are not the truth, and incorrect theology typically leads to incorrect thinking and actions.

To find the correct interpretation we need to:

1. Know the author and the audience
2. Know the main point
3. Find the correct word meanings in the context
4. Examine related passages of scripture
5. Ask good questions

Author and Audience

Moses cited Noah as the author of this section in 6:9. Noah was writing this information so that all his descendants (us) would know what happened.

Genesis 6:9 (NKJV) This is the genealogy (*toledoth*) of Noah. Noah was a just man, perfect in his generations. Noah walked with God.

Main Point

This section written by Noah is quite short. It consists of the family line of his ancestors back to Adam, a brief section on the sons of God, daughters of men, the violence and evil prevalent on Earth, and God’s promise of judgment.

This section starts with a list of his ancestors and ends with the statement that Noah was perfect in his generations. The main point must have something to do with Noah’s ancestors. Noah seems to be placed in contrast to the nephilim (giants) whose ancestors were disreputable in some way.

Consider this translation of Genesis 6:9. This is the *toledoth* of Noah. Noah was a righteous (without blemish) man, perfect (without blemish) in his ancestors. Noah walked with God.

What about Noah’s ancestors was perfect? They were all sinners.

Correct Word Meanings

The three different interpretations diverge on the meaning of two phrases, “sons of God” and “daughters of men.” Here are the meanings given by the different interpretations.

Sons of God	Daughters of Men	Proponents
1. Descendants of Seth	Descendants of Cain	Many commentaries, Russian church
2. Fallen Angels	Women	Many commentaries, Jewish tradition
3. Tyrant Kings	Women	A few commentaries, Modern Jews

These different word meanings lead to very different interpretations. In each case an evil is done, but the nature of the evil is completely different. In this debate, each side tends to see their position as the only one that is feasible. Consider these statements from commentaries supporting each of the above word meanings.

1. Descendants of Seth. Leupold says in his commentary on Genesis (page 249):

“Here now is the natural sequence of thought: after the Cainites were observed to be going in one definite direction in their development, and the Sethites, too, were seen to be going in an entirely different direction, and these two streams of mankind were strictly keeping apart because they were so utterly divergent in character, now (chapter 6) the two streams begin to commingle, and as a result

moral distinctions are obliterated and the Sethites, too, become so badly contaminated that the existing world order must be definitely terminated.”

Dixon adds this in his commentary (page 157): “The clearest and most biblically consistent understanding of this passage is that the people mentioned in the genealogical lines of Seth and Cain have intermarried. Those of the line of Cain have no respect for God and have committed themselves to a carnal state, and to re-creating paradise according to their own understanding. . . Intermarriage between the two lines meant that humans . . . would cease teaching children the ways of God. (Dixon, page 157)

2. Fallen Angels. Morris says in *The Genesis Record* (page 165):

“The actual phrase *bene Elohim* is used three other times, all in the very ancient book of Job (1:6; 2:1; 38:7). There is no doubt at all that, in these passages, the meaning applies exclusively to the angels. A very similar form (*bar Elohim*) is used in Daniel 3:25, and also refers either to an angel or to a theophany. The term “sons of the mighty” (*bene elim*) is used in Psalm 29:1 and also Psalm 89:6, and again refers to angels. Thus, there seems no reasonable doubt that, in so far as the language itself is concerned, the intent of the writer was to convey the thought of angels—fallen angels, no doubt, since they were acting in opposition to God’s will. This also was the meaning placed on the passage by the Greek translators of the Septuagint, by Josephus, by the writer of the ancient apocryphal book of Enoch, and by all the other ancient Jewish interpreters and the earliest Christian writers.”

3. Tyrant Kings. Walton says in his commentary on Genesis (page 295):

“IN THIS INTERPRETATION “the sons of God” are the heroic tyrant kings of old. “The daughters of men” refer to any female in the kingdom. The limitations on life span have the purpose of shortening the long, oppressive reigns of these tyrants. The reference to “the Nephilim” simply indicates that this was the heroic age. This interpretation may sound straightforward enough, but we need to address several difficult exegetical issues, at least in summary fashion.”

Walton compares Genesis to the Gilgamesh Epic (Babylonian account paralleling the flood) which presents this type of oppressive conditions occurring before the flood

The Correct Interpretation

To find the correct word meanings and thus the correct interpretation we can examine the words in other scriptures to find the range of acceptable meanings. We can then use the context to determine which one is the accurate meaning.

Sons of God

The phrase “sons of God” (*bene Elohim*) is used in other places in the Old Testament and the similar Greek phrase (υιοι του Θεου) is used in the New Testament.

Satan and angels are called sons of God in Job 1:6, 2:1, 38:7

Adam is called a son of God in Luke 3:38

Jesus is called the son of God in numerous places in the New Testament

Believers are called sons of God in several places in the New Testament including Galatians 3:26

In each of these cases, the sons of God are beings formed directly by God. Angels were all directly created by God (none were born). Adam was directly created by God. Jesus’ human body was conceived in Mary’s womb directly by God. Believers are born again as a new creation by God. How do these meanings of the phrase “sons of God” compare to the three possible interpretations?

Sons of God = Sons of Seth

This phrase does not fit with any other uses of this phrase throughout scripture. Sons of Seth were not directly formed by God. Furthermore, it is obvious that Seth was not God, and there is no specific reference in scripture to him even being godly. If the author intended to convey the meaning that these were the sons of Seth, it would have been far clearer if he would have said, “the sons of Seth.”

Sons of God = Angels

This is exactly the phrase used for angels in Job which was written at about the same time as Moses compiled Genesis.

Sons of God = Tyrant Kings

This meaning has no precedent in other scriptures. The impetus for this interpretation comes from God being a ruler so this could mean sons of rulers. However, the text does not say sons of rulers. It says sons of God.

The clear choice of the meaning of these words is angels. To move to another interpretation there must be some compelling reason in the context or related verses.

Daughters of Man

The phrase “daughters of man” is not found in other scriptures, so we must rely on this context alone. If this phrase was taken generically, it would mean women. It is a stretch to say this phrase means descendants of Cain. Cain is not mentioned anywhere in the context. If the author intended for his audience to understand that this phrase as the descendants of Cain, it would have been very easy for him to say exactly that.

Logic

God has given us logic to help us fit clues together into an accurate interpretation. If we go with the standard meaning of the phrases, then the second option that this was angels taking women for wives is the only one that fits. However, that seems to defy logic. Aren't angels spirit beings? Isn't it impossible for an angel and a human to have offspring? Perhaps some related verses will help us understand this logically.

Related Verses

There are four passages of scripture that relate directly to this issue as well as many other passages that talk about angels in general.

Matthew 22:30 (ESV) For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. (Mark 12:25 is similar)

2 Peter 2:4-10 (ESV) For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment; if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly; and if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked (for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard); then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment, and especially those who indulge in the lust of defiling passion and despise authority.

1 Peter 3:18-20 (ESV) For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, in which he went and proclaimed to the spirits in prison, because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water.

Jude 1:6-7 (ESV) And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day—just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire.

Jesus told us in Matthew 22 that angels in heaven never marry. If he had said that angels never marry, then it would be clear that the sons of God were not angels. However, he said the angels in heaven never marry, and these “sons of God” were on Earth, not in heaven. Thus, this verse does not eliminate any interpretation.

2 Peter describes a time when angels sinned. He puts this in the context of Noah and in the context of Sodom and Gomorrah. A possible reason that would fit both these contexts would be if the “sons of God” in Noah’s time were angels and the type of sin they committed was sexual immorality similar to Sodom and Gomorrah.

1 Peter describes “spirits” who did not obey in the days of Noah. Are these “spirits” angels? What did they do that was so evil that Christ personally visited them in prison to proclaim victory over them?

Jude describes angels whose sin was leaving their proper dwelling and positions of authority. Then Jude says these angels indulged in sexual immorality just like Sodom and Gomorrah which likewise indulged in sexual immorality. How can angels commit sexual immorality unless they have sexual capabilities?

Putting all these related verses together, they seem to be describing a situation where angels left heaven, came to Earth, abandoned their state of celibacy, and took human wives which was an immoral relationship for them. As punishment for their disobedience and immorality God locked them in prison, and after the cross He proclaimed victory over them.

WHY?

Why would angels leave heaven and take human wives? Revelation 12 tells us of Satan’s rebellion and his leading of one-third the angels of heaven who followed him. Satan has one goal – stop the Messiah who will crush his head. What if the entire human race was polluted with demonic blood? Could the Messiah be born of a woman who had demonic blood?

The text seems to be saying that fallen angels (demons) attempted to stop the Messiah by polluting the human race by demonic blood. Their children were Nephilim (giants) and very powerful. These Nephilim also took whatever women they wanted as wives. Human men had a hard time competing with them. In each generation fewer and fewer people were 100% human. Finally only one family remained that was perfect in his generations – Noah. All Noah’s fathers were perfectly human. God looked down and saw that all FLESH was corrupted – infected with demonic blood.

Violence was rampant. Not only had humans decided to experience evil. Now humans and demons were intermingled. The world was full of unspeakable horrors. In one more generation Satan would win, and no purely human women would exist who could bear the Messiah. But, God stepped in and judged that world with a global flood.

God was completely justified in destroying everyone including infants. If He did not destroy everyone, He could not save any. God also put all the angels who sinned into prison. After His death on the cross He proclaimed his victory over them. They had tried to stop Him from coming, but they had failed. The Messiah did come and Satan’s doom is sure.

Other Interpretations

The interpretation that the sons of God were fallen angels is the only one that accurately fits the word meanings, agrees with the related verses, and explains why God had to destroy the entire world with a global flood. Furthermore, this is the historical interpretation. The Septuagint translation even uses the term angels. The other possible interpretations do not fit the word meanings, do not agree with the related verses, and do not provide an explanation why the flood was essential.

The interpretation that these were the descendants of godly line of Seth marrying the ungodly line of Cain has caused significant problems in the Russian church. First, this gives the impression that there are

godly lines and ungodly lines and they must never intermarry. It is true that believers should marry only believers, but what is a godly line and what is an ungodly line?

What makes a godly line? Seth was never described as godly. What makes an ungodly line? Cain was a murderer, and so in this interpretation, anyone who is a murderer begins an ungodly line. This makes marriage very difficult. If this interpretation is true, then it is a very grievous sin to marry anyone whose great, great, great . . . grandfather was a murderer. This leads to the belief that marriage should be avoided because it is hard to know which lines are godly.

Can Angels Have Children?

Other than Genesis 6, scripture never directly says that angels can or cannot have children, but it does say that they can commit sexual immorality. Furthermore, whenever angels appear in Genesis they are always considered men. Consider Genesis 18:2 which says that Abram saw three men. These men talked with Abram and ate with him. Then two of the men went on to Sodom. When they arrived in Sodom they were called angels (Genesis 19:1). The men of Sodom told Lot to bring out those MEN so they could have homosexual sex with them. Apparently angels and men have significant similarities.

Logically, it is difficult to consider that fallen angels, demons, took whatever women they desired and had children. Their children were giants with unhuman power. We need to use our logic, but we must not let logic overcome the direct statements of scripture. Our logic can be flawed.

There is coming a day, perhaps soon, when the antichrist will be revealed. Genesis 3:15-16 declares that the Messiah will be the son of the woman, and the antichrist will be Satan's son. Perhaps in one final gasp to set up himself as God and defeat the Messiah, Satan will have a son. That son, the Antichrist, will deceive, if possible, even the elect. Those will be difficult days, but there is coming a judgment of fire, which could be as severe as the former judgment of the flood.

Audio Messages

Bryan Hughes, pastor of Grace Bible Church in Bozeman Montana has two excellent sermons that discuss the issues in Genesis 6. One message is on 2 Peter 2:3.

<http://gbcmt.org/Sermons/Resources/Sunday%20Worship%20Services/2%20Peter%20-%20A%20Parting%20Word%20of%20Caution/Mp3s/PWC011%20-%20Examples%20of%20Judgment.mp3>

The other message is on 1 Peter 3:18-20

<http://gbcmt.org/Sermons/Resources/Sunday%20Worship%20Services/1%20Peter%20-%20The%20Manifold%20Grace%20of%20God/Mp3s/MGG018%20-%20Victory%20Over%20Spirits%20in%20Prison.mp3>

And Also Afterwards

This phrase is inserted in the text to show that Satan was not completely done with this plan. The tribe cursed by Noah was the Canaanites. The Canaanites had nephilim among them, like Goliath. These people settled in the land God promised to Abraham and were a continual threat and menace to God's people – the line of the Messiah.

Secular History

Other than the Bible, we have little or no record of any event that occurred prior to the flood. Any records that did exist were completely destroyed in the flood. However, the "sons of god" and "daughters of men" incident does seem to have a counterpart in ancient history. Greek, Roman, Norse, Egyptian, Babylonian mythologies all describe "gods" who intermarried with humans. For example, Hercules was part god and part human. He was amazingly strong and powerful. Gilgamesh, the Babylonian hero of the flood claimed to be 2/3 god and 1/3 human. It seems these myths have a thread of truth in them as they relate back to the time when the sons of god took daughter of men for wives.



A Sumerian winged (angelic) man

Three Events Initiated Noah's Flood

(Draft in Progress July 2015 by Mark Amunrud, Michael Oard, Bryan Hughes, Alana Sharp)

Genesis 7:11b-12 describes the events that initiated Noah's flood.

On that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. And rain fell upon the earth forty days and forty nights. (ESV)

A common interpretation of this text is that the flood required immense amounts of additional water, and these verses describe two sources for that water. Water deep beneath the surface burst out, and water from the sky fell torrentially. This interpretation is simple, makes sense, and is widely accepted. However, the words in these verses could be describing events quite different from that interpretation.

There are at least two ways to produce a global flood. The first is to submerge the land with immense amounts of additional water. It would take 3.26 times the known water on Earth to submerge the continents as they exist today (see appendix 1). Another way to produce a global flood does not require any additional water. If vast amounts of land were leveled into the oceans, the sea level would rise and cover the globe. There is sufficient water on Earth to cover the entire globe with 2.7 km of water if the land was leveled into the sea (see appendix 2).

Which type of flood does scripture describe? Does it describe two immense sources of additional water?

On that day fountains of water far underground burst open, and
Portals to heavens' waters were opened and torrential rain fell for forty days and nights.

Or does it describe three events that leveled vast amounts of land and covered the globe with existing water?

On that day all fountains of great deep erupted (volcanoes), and
Portals to space were opened (meteorites).
These caused unceasing rain for forty days and nights.

It is fascinating how easily these verses can be warped to fit either interpretation. If we assume that the flood required immense amounts of additional water, the events described in scripture can conform to that assumption. Similarly, if we assume that the flood was produced by leveling vast amounts of land into the sea, the events in scripture can conform to that assumption. One interpretation has two events initiating the flood and the other has three. Which is correct? It is essential to examine the scripture without preconceptions and allow the text to speak for itself.

Two or Three Events

There are **three** verbs in the text.

All the fountains of the great deep **burst** forth.

Windows of the heavens **were opened**.

Rain **fell** upon the earth.

These three verbs could describe three separate events or different perspectives of two events. The common interpretation proposes that the first verb is one event and the next two verbs are complimentary perspectives of the same event. In this case, the "windows of the heavens were opened" would be an adverbial phrase describing the source or intensity of the rain.

A casual reading of the text could support either two or three events. However, the context, when examined closely, requires three separate events. The sentence structure, event timing, word meanings, and grammar all require three distinct events.

Sentence Structure

All major English translations correctly place a period immediately after the second phrase, “the windows of heaven were opened.” A Hebrew pausal after this phrase and a change from perfect to an imperfect verb require the third phrase to be a separate sentence (see appendix 3). Thus, all major English translations correctly place the first two phrases together in one sentence and the third phrase in a separate sentence.

This sentence structure makes it impossible for the second phrase, “the windows of heaven were opened” to be an adverbial phrase describing the source or intensity of the rain. The sentence structure connects the first two phrases, but separates the third. This is the complete opposite of separating the first phrase and connecting the last two.

Event Timing

Further support for three distinct events comes from the time each event lasted. The completion of the three events is described in the transition from a rising flood to a receding flood in Genesis 7:24-8:4.

And the waters prevailed on the earth 150 days. But God remembered Noah, and all the beasts and all the livestock that were with him on the ark. And God made a wind blow over the earth, and the waters subsided. The fountains of the deep and the windows of the heavens were closed, the rain from the heavens was restrained, and the waters receded from the earth continually. At the end of 150 days the waters had abated, and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat. (ESV)

The elapsed time is stated three times in these verses. Twice it says it was 150 days. Then the date is given which is 5 months (150 days) from the inception of the flood. The middle of this section describes the termination of the three events that initiated the flood. All three events, the fountains, the windows, and torrential rain lasted 150 days. Does this conflict with the 40 days and nights of rain described in Genesis 7:12?

Genesis 7:12 (“It rained forty days and forty nights”) does not say that there was no rain after 40 days. Instead, it describes the nature of the rain for the first forty days of the flood – it was incessant. There was not a single pause in the torrential rain for 40 days and nights. The text does not say what the rain was like from day 41 to 150, but the context provides clues. After day 40 the rain was not continuous but still intermittently torrential until it was restrained to normal levels at day 150. Thus, the rain must have been continuous and torrential for 40 days, intermittent and torrential for the next 110 days, and after 150 days it was restrained to normal levels.

The events of “fountains of great deep” and “the windows of heavens” lasted 150 days. The event of the continuous, unceasing rain lasted 40 days. The “windows of the heavens” cannot be the same event as the continuous rain. One lasted 150 days and the other 40 days.

Word Meanings: “Windows of Heaven”

The phrase, “the windows of heaven were opened” is used in several other scriptures. Examining its range of meanings in other scriptures could help us understand its meaning in this scripture.

In 2 Kings 6:24-7:20 Samaria was under siege and the famine was so severe that there was no food left in the city. God’s prophet, Elisha, prophesied that the next day food would be abundant and inexpensive. The king’s guard mocked Elisha and said that food could not be that cheap even if God

made “windows in the heavens.” Elisha told the guard that he would see it, but not eat any of the food. That is exactly what happened the next day.

Possibly the guard was thinking back of when God provided manna from heaven to feed His people. He did not think God was capable of providing bountiful bread in one day, and he was judged for his unbelief. In this case the “windows of heaven” did not refer to rain at all. They did not need rain; they needed bread. The guard was saying that even if God sent bread from heaven it would not be enough.

Malachi 3:10-12 promises that God will open the “windows of heaven” and pour out blessings when we bring Him our full tithe. The specific blessings described are:

- Rebuking the devourer (possibly a control of insects)
- Vines not failing to bear fruit
- All nations will call you blessed
- The land will be delightful

While rain is not specifically mentioned as one of the blessings, gentle rains would help the vines to bear fruit and the land to be delightful. However, a torrential rain is never a blessing but causes severe damage. The “windows of heaven being open” in this passage does not mean torrential rain.

Isaiah 24 uses the phrase “the windows of heaven were opened” in a judgment. Since the flood was also a judgment, these two scriptures might be describing a similar event. Notice the devastation caused when the windows of the heavens are opened in judgment.

Isaiah 24:17-20 (ESV) Terror and the pit and the snare are upon you, O inhabitant of the earth! He who flees at the sound of the terror shall fall into the pit, and he who climbs out of the pit shall be caught in the snare. For the windows of heaven are opened, and the foundations of the earth tremble. The earth is utterly broken, the earth is split apart, the earth is violently shaken. The earth staggers like a drunken man; it sways like a hut; its transgression lies heavy upon it, and it falls, and will not rise again.

In these verses the destruction caused by the windows of the heavens being opened is far greater than torrential rain. This event caused the earth to split apart, and the foundations of the earth to be violently shaken.

The phrase “windows of the heavens” does not describe torrential rain in any related verses. Isaiah is the only other scripture where it is used in judgment, and there this event causes far more devastation than possible from torrential rain. Thus, the related verse do not provide any support for the “windows of the heavens” being the same event as the rain. Instead, they suggest that the “windows of the heavens” is a far more violent event than even torrential rain.

Grammar

The evidence for three events is further established by the Hebrew grammar. The second sentence begins with a waw consecutive and an imperfect verb in contrast with the perfect verbs (past tense) in the previous sentence (see appendix 3). Gesenius' Hebrew Grammar describes the significance of this syntax.

The imperfect with waw consecutive serves to express actions, events, or states which are to be regarded as the temporal or logical sequel of actions, events, or states mentioned immediately before. (Kautzsch, 1909, p.326)

In other words, the grammar specifies that the rain was either a temporal sequel and came after the two events in the previous sentence or was the logical sequel and was caused by the two events in the

previous sentence. Two events, fountains and windows, preceded or caused the third event, rain. In either case, the grammar insists on three separate events.

The context further clarifies that this was a logical sequence of events. The text begins with a temporal statement, “On that day.” All these events began on the same day and then continued together for many days (see the Event Timing section). Thus, the events were contemporaneous and not sequential. Since the events were contemporaneous, the rain must be the logical sequel of the first two events. In other words, the first two events caused the rain.

The cause/result relationship between the three events is further established in Genesis 8:2 describing the end of the events.

The fountains of the deep and the windows of the heavens were closed, the rain from the heavens was restrained, (ESV)

This fits perfectly with the first two events causing the third event. The fountains and windows were completely closed and stopped. Then, when these two events ended there was nothing to replenish the torrential rain, and it was restrained to normal levels. Two events caused the third event – incessant rain for forty days.

The grammar and the context indicate that these verses could be translated as:

On that day all fountains of great deep burst open and the windows of the heavens were opened. These caused rain for forty days and nights.

Two or Three Events Summary

The sentence structure, event timing, word meanings, and grammar all confirm that three separate events initiated the flood. Furthermore, the context indicates that the first two events caused the third event – incessant rain. All three events together produced a global flood.

The First Event: Fountains of Great Deep Burst Open

The phrase “fountains of great deep” has several potential meanings. The word meanings allow for at least four possibilities as shown below. The context will determine which meaning the author intended.

Fountains	Consisting of	Water from deep underground
Fountains	Consisting of	Sea water (which is called the great deep)
Fountains	(of) Located in	The sea (which is called the great deep)
Fountains	Consisting of	Great Deep (substances found deep underground – magma)

Word Meanings: “Fountain”

The Hebrew word used for fountain in Genesis 7:11 is מַיָּן (ma’yan). It is used 23 times in scripture (Blue Letter Bible, Strong’s H4599). Most uses specifically mention water in the context. For example:

1 Kings 18:5a (ESV) And Ahab said to Obadiah, "Go through the land to all the springs (fountains) of water and to all the valleys. . ."

Psalm 114:8 (ESV) who turns the rock into a pool of water, the flint into a spring (fountain) of water.

These 23 related verses show that:

- Most references to fountains are ones of water. That is not surprising since water fountains (springs) are far more common than any other type of fountain.
- Not all fountains were of water. Some were metaphorical as in Song of Solomon 4:12 which describes his bride as a fountain sealed.
- In none of these verses does the preposition “of” indicate the location of the fountain. Instead, the “of” is used to say what comes out of the fountain – “of water”.

Word Meanings: “Great Deep”

Since most references to fountains are of water, and Genesis 7 is describing events that initiated the flood, the fountains in Genesis 7 would likely be of water unless the author specifically told us otherwise. But, that is exactly what the text does. These were fountains of great deep. These were not fountains of water but fountains (consisting) of great deep.

“Great deep” has two potential meanings. The sea (submarine) can be called the great deep, or anything far underground (subterranean) can be called great deep (Barrick, 2008, p. 261). The definite article ‘the’ found in our English translations might suggest that the sea is the preferred answer. However, the definite article is not in the original Hebrew. The literal translation is, “fountains of great deep.” Notice the Hebrew parsing of Genesis 7:11 (see appendix 3). While it is translated as “the great deep”, there is no mark to indicate the definite article in the parsing because it is not in the Hebrew.

Translating the Bible and interpreting the Bible are tasks that are hard to separate. Adding, removing, or changing an article is often done to make the text more readable or understandable. However, that process can change the meaning of the sentence. In this case, the literal translation is, “fountains of great deep.” This translation leads the reader to think that the fountains consist of “great deep.” Adding a definite article, “fountains of the great deep,” leads the reader to consider these as fountains of the ocean which is the most common “great deep.”

The text literally says “fountains of great deep.” The logical meaning of this is that the fountains consisted of substances that came from deep underground.

Causing Rain

The grammar of the waw consecutive with the imperfect verb in Genesis 7:12 as well as the verb usage in Genesis 8:2 describe the first two events as causing the third event— incessant rain. This contextual detail can help determine the correct interpretation of the “fountains of great deep.”

What could possibly cause incessant rain? Many, large fountains of water might increase the water vapor in the air slightly, and this could increase the amount of rain to some extent. However, it is not possible for many, large fountains of water to cause incessant rain for 40 days. On the other hand, large volcanos would blast huge amounts of water and ash above the atmosphere. This could cause incessant rain.

The eruption of Proto Krakatoa in 535 AD was one of the largest in the last two thousand years. Computer simulations have shown that it blasted 12 to 24 cubic miles of water far above the atmosphere (Savino and Jones, 2007, pp. 84-86). Geologists have noted that volcanos in the distant past were up to one thousand times larger than Krakatoa. For example, the Mid-Tertiary Ignimbrite Flare-up spewed out igneous material estimated at about 200,000 times the amount of the 1980 Mt. St. Helens eruption (Savino and Jones, 2007, p. 101). Genesis 7:11 describes not one, but all fountains of great deep erupting together. If some of these were potentially 1000 times larger than any in the last two thousand years, they could have blasted millions of cubic miles of water above the atmosphere. That would cause incessant, torrential rain.

Revealed or Observed

A second contextual issue could assist in finding the correct interpretation. This issue is whether the events initiating the flood were revealed by God or observed by Noah and his family. The flood account specifically cites God whenever He said or did anything.

Genesis 6:13-21 (ESV) And God said to Noah, “I have determined to make an end of all flesh. . .”

Genesis 7:1-4 (ESV) Then the LORD said to Noah, “Go into the ark. . .”

Genesis 7:16b (ESV) And the LORD shut him in.

The text is careful to cite God for everything He said or did. However, the text does not say that God told Noah anything about these three events. Because the text does not attribute these statements to God, we can assume that Noah and his family must have observed these events. These events must have been observable.

Noah described both the “fountains of the great deep” and “the windows of the heavens” initiating on the same day that the rain began falling incessantly. He described these events ending 150 days later. In order to notice when they stopped, he had to observe these events every day until day 150.

Very few events are visible from a great distance, and fewer yet are visible when covered with several kilometers of water. It is not possible for Noah to observe fountains of water after the first few days when everything was covered with deep water. On the other hand, huge volcanoes can blast through water and leave plumes even above the atmosphere.

Level the Land

Large volcanoes can blast away huge quantities of land that will eventually fall as ash. Mount Saint Helens was a small volcano and it lowered the elevation of the mountain by 1,314 feet (U.S. Geological Survey Fact Sheet 036-00). Earthquakes and mudslides associated with volcanoes also level the land and can send vast quantities of debris into the oceans. With many thousands of volcanoes simultaneously erupting and some of them a thousand times larger than any in the last two thousand years much land could have been liquefied and flowed to the sea.

The First Event Summary

While there are four possible interpretations that fit the meaning of the words, only one interpretation fits all the details in the context.

- The related verses indicate that the “of” likely means “consisting of great deep”;
- There is no definite article preceding “great deep.” Thus, it is likely generic “great deep,” not the ocean;
- Fountains of great deep (volcanoes) would produce incessant, torrential rain;
- Volcanoes could be observed by Noah and his family so they could record this information; and
- Volcanoes would level the land and propel vast amounts of land into the sea to cause a global flood.

The Hebrew verb “burst forth” בָּאָהַר (baqa`) in the Niphal stem means “to be cleft, rent open, be split open” (Blue Letter Bible. Strong’s H1234). The splitting open action of this verb connected with a fountain of great deep bursting out could be translated as “erupted.”

“All fountains (consisting) of great deep (lava) burst forth (erupted).” The words in this phrase and the details in the context perfectly describe volcanoes.

The Second Event: Windows to the Heavens Were Opened

If the “windows of the heavens were opened” is not rain but caused rain, what could this event be?

Heavens

The word ‘heavens’ was defined in Genesis 1:8 as the expanse. The expanse of the heavens is where God placed the Sun, Moon, and stars on day four. Thus, an appropriate translation of ‘heavens’ in modern English would be ‘space’ (Humphreys, 1994, p.67).

What would fall to Earth if windows to space were opened? There are two potential answers to this question, comets and meteorites. Comets and meteorites are both relatively small objects that orbit the Sun. Comets typically have more water (ice) than meteorites and have a more eccentric orbit.

Comets are typically about 750 meters to 20 km in diameter. Many meteorites are smaller than comets, but they can also exceed 20 km in diameter. A few comets have been found which might be as large as 300 km in diameter (To Do cite web page: “What is a comet?”). Meteorites less than one meter in diameter typically burn up before hitting the ground (To Do: improve reference. https://en.wikipedia.org/wiki/Impact_event).

One recently discovered asteroid (named 2013 TV135) could possibly strike earth in 2032. Its size is estimated at 450 meters in diameter. While this is a large object it is insignificant compared to the largest meteorites. It is estimated that the impact energy of this meteorite would be equivalent to 60 of the largest atomic bombs ever made (To Do: Improve reference. https://en.wikipedia.org/wiki/2013_TV135). The impact energy of a truly large meteorite or comet is nearly unimaginable.

Word Meanings: “Windows of Heaven

Verses related to the “windows of the heavens” were examined in the “Three Events” section to show that they were not torrential rain. Isaiah 24 describes the immense violence caused by “windows of the heaven” being opened. This event caused the earth to split apart and the foundations of the earth to be violently shaken. These phrases precisely describe the energy released when comets and meteorites impact Earth.

Causing Rain

Large comets and asteroids impact the Earth with such force that they vaporize rock. Both would cause incessant, torrential rain when they hit the ocean and blasted thousands of cubic kilometers of water above the atmosphere.

Observable

Large comets and asteroids would be observed as intensely bright fireballs as they enter Earth’s atmosphere (Richardson, 2013). For a few seconds, they could be brighter than the Sun. The fireball prelude to an impact can be seen from great distances. They would have been visible from the ark for Noah and his family to record. Noah was able to observe other mountain tops from the ark (Genesis 8:5) even before he opened the window to let out the raven, so observing bright fireballs would certainly be possible. Furthermore, large meteorites produce thunderous vibrations that can break windows as they race across the sky. Noah would like have heard and seen meteorite impacts.

Level the Land

Impacts can level hundreds of square kilometers of land. Furthermore, impacts in the oceans could generate tsunamis hundreds of meters in height and propel them at phenomenal velocities across the land leveling everything in their wake. They could definitely produce a global flood.

Falling Star

Some suggest that these verses are not describing impacts (Sarfati, 2015, p. 530). An impact would be described as a brightly shining star falling to earth. That is how it is described in Revelation 8:10. If these were impacts, why were they not described as bright stars falling to earth?

In Revelation, a single star was described. What Noah experienced was far more devastating than a single star. He observed these events continually for 150 days. The devastation was far more severe than a single star. Noah saw portals to space opened and a continual stream of falling stars. This is also the language Isaiah used to describe a future judgment on earth. It is far worse than just a single falling star.

Could the Ark Survive?

God protected Noah and the ark during the flood. The flood account was written in a chiasmic structure that serves as a mechanism to highlight the most important issue in the entire account: “God remembered Noah.” This phrase does not mean that God forgot about Noah for a while and then remembered him. Instead the chiasmic structure points to this line as being the core issue that connects every line in the account. When the torrential rain began – God remembered Noah. When the mountains were covered – God remembered Noah. When the waters began to recede – God remembered Noah.

Noah and the ark survived because God protected Noah throughout the entire year of the flood. Certainly this included moving the ark to locations far away from large impacts and volcanos.

Additional Water

Might some of the comets have brought additional water to the earth that aided in producing a flood? Comets would bring additional water to the Earth, but the total amount is negligible. Even if six huge comets hit the Earth every hour for 150 days, it would be a relatively small amount of water. If the huge comets averaged 100 cubic kilometers of water each, that would accumulate 2,160,000 cubic kilometers of water. While that seems a lot, The U.S. Geological Survey estimates that there are 1,386,000,000 cubic kilometers of water on Earth. These comets would only add 0.16% to the Earth’s water.

The common interpretation suggests that there were vast reservoirs of water deep underground before the flood. This is certainly a possibility, but it is not required by this interpretation. Erupting volcanos blast immense amounts of water above the atmosphere. The source of that water might have been underground reservoirs or water already on the surface.

The Second Event Summary

The context supports “the windows of the heavens were opened” as describing meteorite or comet impacts.

- The word “heavens” was defined just a few chapters earlier as the location where God placed the stars.
- Isaiah used the same phrase to describe something that splits the earth apart and violently shakes its foundations.
- Impacts would blast thousands of cubic kilometers of water above the atmosphere and cause incessant rain.
- Impacts would shine as bright as the sun and be observable from the ark.
- Impacts would level the land and cause a global flood.
- “Windows to the heavens were opened” conveys a condition far more devastating than a single falling star.

“Windows to the heavens were opened” could be translated as “Portals to space were opened.” The words in this phrase and the details in the context perfectly describe meteorite and comet impacts.



Fig. 1: This painting by Jim Dick shows volcanos, meteorites, and rain initiating the flood.

The Geological Evidence

If three events initiated a global flood, then the geological evidence should include:

Thousands of meters of sedimentary layers formed from slurries of volcano ash, mudflows, tsunamis, and rocky debris blasted from impacts. All these would be intermingled in different proportions. Some regions would have fossils as living organisms were buried alive. In other places there would be no fossils as organisms were blasted to dust.

Significant amounts of volcanic ash and lava in flood layers. Even though the massive volcano activity ceased after 150 days, smaller eruptions could have continued and ash would persist in the atmosphere and floodwaters. Thus, we could find ash in all the sedimentary layers laid down by the flood.

Impact craters. The craters themselves should be under the flood layers or else in the flood layers laid down during the first 150 days of the flood. Most of these craters would be covered with subsequent sedimentary layers laid down as the flood receded or destroyed by other geologic processes. Thus, many may be difficult to find.

Extinction of life. The flood brought death to breathing organisms and a severe decrease in all living things.

Extinctions

Scientists agree that there is abundant geological evidence for massive extinction events in the past. Fossils abundant in one layer are completely absent in subsequent layers above it. Did multiple catastrophic events over billions of years cause these extinctions or were they all from the flood?

Evolutionary science initially favored an uniformitarian approach to these extinctions – slow and steady changes in the environment possibly caused them. This started to change in the 1980's when extinction as the result of a cataclysmic event began to come into favor. (Savino and Jones, 2007, p.157) While there are hundreds of extinction theories, the most common explanations are super volcanoes and meteorite impacts.

All mass extinction events are correlated with major eruptions, said Paul Renne, a geologist who specializes in figuring out the age of rocks at the Berkeley Geochronology Center in California. But the significance of volcanic eruptions in wiping out major groups of organisms has been pushed aside in favor of hypotheses that hold asteroid impacts responsible. (Lee, 2013)

The Bible describes a one-year flood initiated by thousands of massive volcanos, storms of meteorite impacts, and incessant rain that caused the extinction of life. Secular scientists suggest that massive volcanos and huge meteorite impacts over hundreds of millions of years caused several near extinctions of life. The difference in these two perspectives is primarily the time involved.

Secular scientists see huge volcanos and large meteorite impacts as rare, and thus many volcanos and impacts must have taken hundreds of millions of years to occur. The Bible suggests that a meteorite storm hit the earth with many large impacts and immense numbers of smaller meteorites. It is possible and even likely that immense meteorite impacts would produce huge volcanos.

New research now shows that this combination of meteorite impact and large-scale volcanic activity - known as flood basalt eruptions - is not unique (Hurrell).

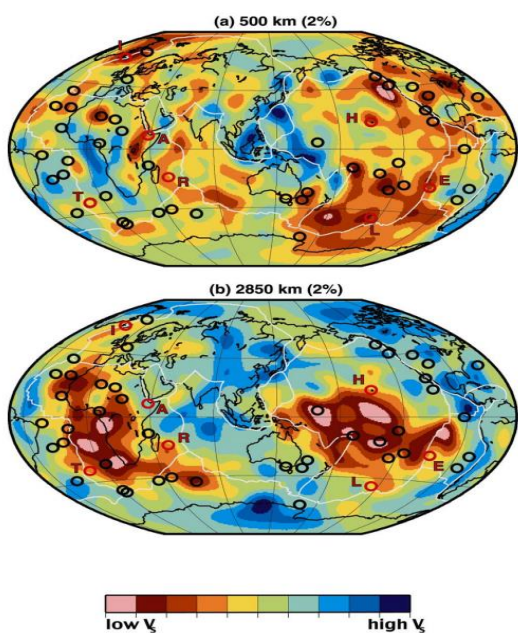
A single meteorite storm could produce the global flood described in Genesis and the devastation left behind perfectly fits the geological evidence of massive geological layers of debris laid down by water covering the entire globe.

Volcanoes

As a civilization, we have witnessed the destructive (and creative) powers of volcanoes, from Mount Saint Helens in recent memory, to Pompeii in classical times, from the formation of several small islands, to the explosion of Krakatoa. While most of the volcanoes in recorded history have been relatively small, there is geological evidence that there were once much larger active volcanoes: super volcanoes.

A super volcano is a particular type of explosive caldera eruption, namely a large-scale subsidence-resurgent caldera, where large-scale implies an exceedance of a threshold volume of about 120 cubic miles of material... (Savino and Jones, 2007, p. 95)

For comparison, one super volcano, Toba, is estimated to have spewed out nearly 3000 times more ash and pyroclastics than the relatively small 1980 eruption of Mount St. Helens. (Savino and Jones, 2007, p.11)



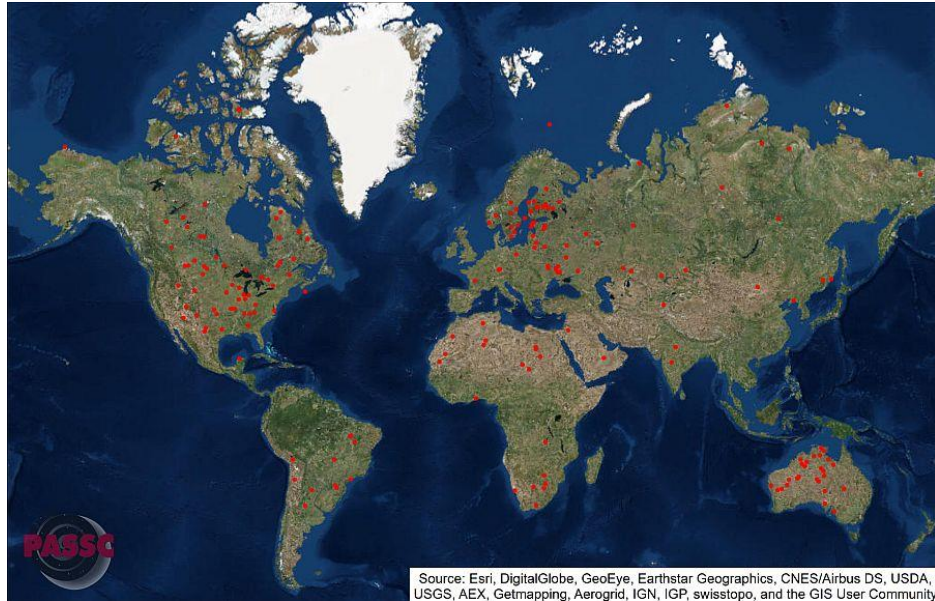
The hotspots on the earth's crust are shown in this image from a 2003 study. (Courtilot, 2003, p.298) A single volcano can do immense damage. Imagine what it would be like if nearly all of them became active at the same time. That is what Genesis 7 describes: all fountains of great deep erupted. That could be enough destructive force to annihilate every living thing on earth and would have a huge impact on the global climate long time.

In fact, there is evidence that when these super volcanoes erupted in history, they did not erupt singularly, but rather in clusters. (Savino and Jones, 2007, p. 105)

Impacts

There are 188 confirmed impact craters on the Earth Impact Database (pictured on the map below), and it is likely that there are hundreds more that cannot be confirmed because of the stringent requirements to be confirmed. In addition, there are no confirmed impact craters in the ocean, even

though oceans cover over 70% of earth's surface. Obviously, a meteorite striking the ocean would leave less evidence, but its effect on the Earth could be just as great.



Some of these impacts occurred after the flood, but if even a fraction of them took place to initiate the flood, their combined effect would have been enormous. Even one large meteorite can have a profound impact on the environment.

In 1980, a team of four scientists from the University of California at Berkeley proposed that it was the impact of a meteorite, or an asteroid, about 6 miles in diameter with the Earth that caused the KT extinction, including the extinction of the dinosaurs... (Savino and Jones, 2007, p. 155)

Between meteorites knocking down mountains and the ash from volcanoes filling in valleys, and both of them causing earthquakes and tsunamis, it should be no wonder that what was left of the earth was quickly covered in slurry layers of muddy water. Singular cataclysmic events are known to cause sizable local floods, so it would be no surprise that thousands of these events in conjunction caused a global flood. With this level of destruction, it is no longer a wonder that so many people and animals died. It's a wonder that Noah survived, and that is a testament to God's grace, even in a time of judgment.

Geological Summary

There is no debate by either secular scientists or creationists that there was a period of cataclysmic events on earth including impacts and super volcanos that cause massive extinctions and covered the globe in sedimentary layers. The only debate is whether these events lasted one year or hundreds of millions of years.

The Significance

Does it really matter whether God used two or three events to initiate the flood? In one sense the details are not very significant since God could have judged the world and rescued Noah in many different ways. However, in another sense, the details are very important because they are accurate. When we interpret the Bible accurately, the details substantiate that God's word is true. However, it is not always easy to interpret the Bible accurately. It requires diligence.

2 Timothy 2:15 (NKJV) Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.

If we are not diligent and allow inaccurate interpretations of the Bible, the damage can be disastrous. The Bible is true, but incorrect interpretations are not true. Inaccurate interpretations provide false details. False details present the Bible as untrustworthy. Once the Bible is seen as untrustworthy, it is hard to believe in Christ.

Historical Significance

Adam Sedgwick was a leading geologist of the early 1800's. He was also a trained theologian who believed in Noah's flood. He spent much of his early research evaluating geological sites and considering how the flood would have caused them. Apparently, he thought of the flood as coming from two sources of additional water as a commentary of his day described.

It appears that an immense quantity of waters occupied the centre of the antediluvian earth; and as these burst forth by the order of God, the circumambient strata must sink. . . By the opening of the windows of heaven is probably meant the precipitating all the aqueous vapours which were suspended in the whole atmosphere (Clarke, 1831, p. 73).

Sedgwick examined the geological evidence from many sites. He noticed that much of it was not consistent with a flood caused by waters coming from fountains and rain. Eventually, the geological evidence convinced him to change his mind. When he resigned his position of president of the London Geological Society, he recanted his view of the flood.

Our errors were, however, natural, and after the same kind which led many excellent observers of a former century to refer all the secondary formations of geology to the Noachian deluge. Having been myself a believer, and, to the best of my power, a propagator of what I now regard as a philosophic heresy, and having more than once been quoted for opinions I do not now maintain, I think it right, as one of my last acts before I quit this Chair, thus publicly to read my recantation.

We ought, indeed, to have paused before we first adopted the diluvian theory, and referred all our old superficial gravel to the action of the Mosaic flood. (Clark, 1890, pp. 370-371)

Up to this point, Sedgwick had been the strongest opponent of Lyell and his view of uniformitarian geology with deep time. However, with his recantation, he no longer had evidence to oppose Lyell's hypothesis, and it became widely accepted.

Sedgwick taught geology at the University of Cambridge, and one of his students assisted him in his field research on flood geology. That student was Charles Darwin. There is no doubt that Sedgwick's dismissal of Noah's flood impacted Darwin's thinking. Darwin sent geological samples back to Sedgwick from his journey to the Galapagos. While Sedgwick opposed Darwinian evolution, his rejection of the flood left him powerless to refute it.

The Significance Today

Today most scientists consider a global flood a myth.

"Flood geology contradicts the scientific consensus in geology and paleontology . . . and the scientific community considers it to be pseudoscience." "The key tenets of flood geology are refuted by scientific analysis and do not have any standing in the scientific community."
(Wikipedia, 2013)

God's word is powerful and active. A correct interpretation of the flood would impact the lives of many unbelievers and cause them to pause and reconsider the evidence. However, even the best commentaries today still present two events initiating the flood:

Kenneth Mathew's commentary on Genesis is comprehensive, evangelical, and one of the better ones available. He is not a young earth creationist as he considers the days of creation to be nonliteral. His commentary presents the common interpretation of the events that initiated the flood:

Subterranean water "burst forth," and the cloudbursts are overwhelming so that they are like the "floodgates of the heavens" (i.e. sky) flung open (Mathews, 1996, pg. 149).

Jonathan Sarfati has a good commentary on Genesis released this year and written from a young-earth creationist viewpoint. However, he presents the common interpretation of the flood:

The Flood begins, with enormous amounts of water from the fountains of the great deep and from rainfall lasting 40 days. (Sarfati, 2015, p. 551)

William Barrick is writing a commentary on Genesis, and he is an excellent Hebrew scholar and authority on Genesis. His commentary should be excellent. However, it seems that he will also present the common interpretation of the flood. (Barrick, 2008, pp. 261-262)

How can we convince the world of the accuracy of the Bible and of the flood if we do not interpret it correctly?

Conclusion

The common interpretation is that the flood was initiated by two events: waters from deep underground and torrential rain. This interpretation conflicts with numerous details in the context and with the geological record.

Contextual details support a global flood initiated by three events: volcanos, impacts, and torrential rain. The sentence structure, event timing, word meanings, and grammar, all require three events. The geological record fully supports this interpretation.

On that day, all fountains of great deep erupted (volcanos), and portals to space were opened (meteorite or comet impacts). These caused incessant rain for forty days and nights.

Appendix 1: Water Required to Submerge the Existing Continents

The mean radius of Earth is 6371.0 km. (Wikipedia).

Earth volume = $(4/3 \pi r^3) = 4/3 \pi 6371^3 = 1,083,210,000,000 \text{ km}^3$.

Mount Everest is 8.848 km above sea level.

Volume if Earth's radius is at Everest's height = $4/3 \pi (6371 + 8.848)^3 = 1,087,730,000,000 \text{ km}^3$.

Increase in volume is 4,520,000,000 km³ (1,087,730,000,000 – 1,083,210,000,000).

There are 1,386,000,000 km³ of water on Earth (ga.water.usgs.gov/edu/earthhowmuch.html).

Submerged Earth would have 5,906,000,000 km³ of water (4,520,000,000 + 1,386,000,000).

An additional 3.26 times all the water on Earth is required to submerge it (4,520,000,000/1,386,000,000).

Appendix 2: Existing Water Covering a Level Globe

There are 1,386,000,000 km³ of water on Earth (ga.water.usgs.gov/edu/earthhowmuch.html).

The mean radius of Earth is 6371.0 km. (Wikipedia).

Earth volume = $(4/3 \pi r^3) = 4/3 \pi 6371^3 = 1,083,210,000,000 \text{ km}^3$.

Earth volume w/o water = 1,083,210,000,000 - 1,386,000,000 = 1,081,824,000,000 km³.

Mean Earth radius w/o water = $(\text{volume} * 3/4 \pi)^{1/3} = 6368.3 \text{ km}$.

Existing water over a level Earth would cover the globe 2.7 km deep (6371.0 – 6368.3).

Appendix 3: Hebrew Parsing of Genesis 7:11-12 (Owens, 1989, p.27)

7:11

בַּשָּׁנָה prep.-n.f.s. cstr. (1040) *in the year (of)*

שֵׁשׁ-מֵאוֹת n.m.s. (995)-n.f.p. (547) *six hundred*

שָׁנָה n.f.s. (1040; GK 134o) *year*

לְחַיֵּי-נֹחַ prep. (GK 129f)-n.m.p. cstr. (311)-pr.n.

(629) *Noah's life*

בְּחֹדֶשׁ prep.-def.art.-n.m.s. (294) *in the month*

הַשֵּׁנִי def.art.-adj. m.s. (1041) *second*

בַּשִּׁבְעָה-עָשָׂר prep.-n.f.s. (987)-n.m.s. (797) *on the seventeenth*

יוֹם לַחֹדֶשׁ n.m.s. (398)-prep. (GK 129f)-def.art.

-v.supra *day of the month*

הַיּוֹם prep.-def.art.-n.m.s. (398)-def.art.

-demons.adj. m.s. (260) *on that day*

נִבְקָעוּ Ni. pf. 3 c.p. (בָּקַעַ 131) *burst forth*

כָּל-מַעְיָנוֹת n.m.s. cstr. (481)-n.m.p. cstr. (745) *all the fountains of*

הַרְבֵּה n.f.s. (1062)-adj. f.s. (912; GK 126y)

the great deep

וְאֵרְבַּת conj.-n.f.p. cstr. (70) *and the windows of*

הַשָּׁמַיִם def.art.-n.m. du. (1029) *the heavens*

נִפְתְּחוּ Ni. pf. 3 c.p. paus. (פָּתַח 834) *were*

opened

7:12

וַיִּהְיֶה consec.-Qal impf. 3 m.s. (הָיָה 224) *and ...*

fell

הַגֶּשֶׁם def.art.-n.m.s. (177) *rain*

עַל-הָאָרֶץ prep.-def.art.-n.f.s. (75) *upon the*

earth

אַרְבָּעִים num. p. (917) *forty*

יוֹם n.m.s. (398) *days*

וְאֵרְבָּעִים conj.-v.supra *and forty*

לַיְלָה n.m.s. (538) *nights*

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Mabbul

Mabbul is the Hebrew word for Noah's flood. This word is only used of Noah's flood. The Mabbul was a flood that covered the entire globe with water, but it was even more than just a flood. It was a time of huge meteorites and immense volcanoes. There were likely tsunamis thousands of feet high scouring entire continents. Mud flows and earthquakes levelled the land. By the end of the flood there were thousands of meters of sediment covering the entire globe.

Who wrote the Flood Account?

So far Moses has cited three sources for the information in Genesis. In Genesis 11:10 he cites the source for the section beginning at the flood.

God wrote the Creation Account (2:4).

Adam wrote about marriage, the fall, promised Messiah, and Cain a false messiah (5:1).

Noah wrote about his perfect generations (human) and the evil before the flood (6:9).

Shem wrote about the flood, God's covenant, Noah's blessing, the nations, and Babel (11:10)

Each author was a first-hand witness of the events. Their testimony is reliable and accurate.

Was the flood regional or global?

Naturalistic scientists reject a global flood because it is irreconcilable with evolution and billions of years. Unfortunately, many Christian leaders accept these ideas and try to make the Bible describe a large local flood. However, the Biblical description of the flood is clearly global in nature.

First, Noah took 100 years to build an ark. If the flood was just regional it would have been far easier to roundup some animals and migrate a hundred miles. He could have done that in one year.

Second, Noah was in the ark more than one year. There was no reason to stay cooped up in the ark for that long if it was just regional. Furthermore, if the flood was regional, the ark would have floated down to the ocean, but the scripture says it landed on a mountain.

Third, the account says that the waters covered the mountains by 22 feet (Gen. 7:19-20). This measurement was likely the depth the bottom of the ark was underwater. Noah knew they were no longer dragging bottom anywhere, so the waters had to cover everything by at least 22 feet. Apparently the ark was driven about so he knew they were measuring the depth at many locations.

Fourth, all birds, beasts, and creatures died (Gen. 7:21). Birds don't die in a regional flood. They fly away. Furthermore, there had to be some beasts beyond the reach of a regional flood.

Fifth, God will never send another flood like it (Gen. 9:11). However, God has allowed many huge region floods since the Mabbul.

Sixth, the population at the time of the flood was likely higher than the world population today. That population would not fit in one region (Gen. 5).

These and more statements in the context show that the Bible was describing a Mabbul that covered the entire globe.

Chiasms - X shaped structure.

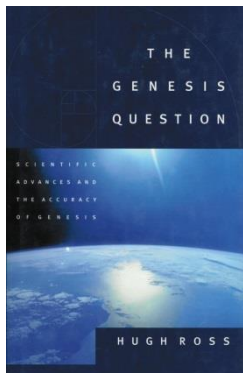
There are several occurrences of chiasms in Genesis. Sometimes it is hard to see the chiasms because the translation obscures them, and it is not a structure common in today's literature. The flood account was written in a chiasmic structure as shown below.

- A Noah (6:10a)
- B Shem, Ham and Japheth (6:10b)
- C Ark to be built (6:14-16)
- D Flood announced (6:17)
- E Covenant with Noah (6:18-20)
- F Food in the Ark (6:21)
- G Command to enter the Ark (7:1-3)
- H 7 days waiting for flood (7:4-5)
- I 7 days waiting for flood (7:7-10)
- J Entry to ark (7:11-15)
- K Yahweh shuts Noah in (7:16)
- L 40 days flood (7:17a)
- M Waters increase (7:17b-18)
- N Mountains covered (7:18-20)
- O 150 days waters prevail (7:21-24)
- P **God Remembered Noah (8:1)**
- O' 150 days waters abate (8:3)
- N' Mountain tops become visible (8:4-5)
- M' Waters abate (8:6)
- L' 40 days (end of) (8:6a)
- K' Noah opens window of ark (8:6b)
- J' Raven and dove leave ark (8:7-9)
- I' 7 days waiting for waters to subside (8:10-11)
- H' 7 days waiting for waters to subside (8:12-13)
- G' Command to leave the ark (8:15-17)
- F' Food outside the ark (9:1-4)
- E' Covenant with all flesh (9:8-10)
- D' No flood in future (9:11-17)
- C' The builders leave the Ark (9:18a)
- B' Shem, Ham, Japheth (9:18b)
- A' Noah (9:19)

Notice that for every event in the beginning there is a matching event at the end. The middle line of the chiasm is the main point. Thus, God remembered Noah through ALL the events of the flood. God had not forgotten about Noah, and suddenly remembered him.

Flood Forgotten

2 Peter 3 says that Noah's flood would intentionally be forgotten in the last days. Today, the scientific community does not even consider the possibility of a global flood. Because they are adamant about this, many Christian leaders also question Noah's flood and suggest that it was only local or regional. Christian leaders are writing books that question the accuracy of scripture and pose questions to show that a global flood is impossible. Can their questions be answered?



Quotes from *The Genesis Question* by Hugh Ross that question a global flood.

1. Biblical phrases such as "under the entire heavens" and "the face of the earth" must be interpreted in the writer's (and most readers') context, as true where these terms are used elsewhere in Scripture. (Did all the world come to Joseph in Egypt to buy bread?)

Response: Everything in the context indicates this was a global flood.

2. The extent and spread of human population and, thus, of sin's impact was limited, not global. In fact, God rebuked the human race for its failure to spread out over the globe.

Response: God's rebuke for the human race's failure to spread out was after the flood, not before it. Furthermore, the huge population at the time of the flood could not fit in one region.

3. Genesis mentions no geographical place-names beyond Greater Mesopotamia until chapter ten.

Response: Mesopotamia is where they landed after the flood, and they named what they saw from what they remembered of pre-flood rivers. Thus, Mesopotamia is probably the only region which has names they remembered from the pre-flood landscape.

4. Earth's water quantity supports a regional rather than global Flood. The floodwaters came from Earth's underground and atmospheric resources, which are plentiful but inadequate to cover the globe.

Response: Scripture does not record a flood with two sources of water. Instead it record volcanoes, meteorites, and rain causing the flood. The current ocean waters would cover the entire globe 1.67 miles deep if the land was flattened. That is what the events that initiated the flood did.

5. Mountain ranges and ocean basins cannot erode in forty days nor build up in eleven months, as would be required by one explanation of a global Flood, without leaving evidence easily visible today.

Response: There were 150 days of volcanoes and meteorites that covered the entire globe with a slurry of mud and water. The evidence for this abounds today in thousands of feet of sedimentary, layered debris everywhere. These layers cannot be built by slow erosion and deposit. After the flood, the mountains rose suddenly. This is likely from the entire globe being out of balance as it spun. The curved layers in the mountains show that they had to rise quickly while the layers were still wet and pliable.

6. Not even an ark of steel armor plate could survive the rigors of a Flood gone global in forty days nor of the devastating effects of tens of thousands of feet of erosion in forty days and similar uplift within a year's time.

Response: There is no doubt that the inhabitants of the ark were tossed about. However, God was remembering Noah throughout the flood. Undoubtedly He moved the ark out of the way of the worst meteorites, volcanoes, and tsunamis.

7. The creatures earmarked for rescue included only Noah, Noah's family, and birds and mammals that had significant contact with humanity (see chapter nineteen).

Response: The text says that ALL BEASTS and BIRDS were specified.

8. Genesis 7 does not claim that water stood above the highest mountains; rather, it says that an enormous deluge fell upon or ran over or covered the highest hills visible to Noah.

Response: In order to cover all the high mountains by 22 feet, the water had to be that high. This is not saying that a deluge was so strong it that the deluge covered the mountains. Deluges run off high mountains instantly. What the text is saying is that the sea level was 22 feet above the highest mountains. Undoubtedly, at this point the highest mountains had been lowered considerably.

9. Genesis 8:4 records that the ark landed in the mountains (or hills) of Ararat, not specifically on top of Mount Ararat itself. The designated area encompasses more than one hundred thousand square miles.

Response: That is correct, but that does not make the flood regional.

10. Olive leaves do not grow at high altitudes, nor could they survive a global Flood.

Response: That is correct. However, it is very likely that the sea levels continually lowered for many years after the flood as mountains continued to rise. While the ark landed on a mountain, it may have been at most a few thousand feet above sea level.

11. The water of a global Flood could not recede in less than a year.

Response: It certainly could recede from very large areas in just a few weeks. Then it would take several months to dry out sufficiently for plants and animals.

12. A strong wind (Genesis 8:1) would be useful for dissipating a regional but not a global Flood.

Response: The mountains rose and the sea levels dropped rapidly. The strong wind was necessary to dry the thousands of feet of wet slurry under the ground after the waters had receded.

13. Earth cannot possibly support at one time the half-billion or more species of life the fossil record documents, which would be required according to the global Flood theory.

Response: It did. It seems likely that the global climate was very conducive to life everywhere on the globe before the flood.

14. A recent global Flood cannot account for Earth's enormous deposits of kerogen, topsoil, limestone, marble, and fossil fuels.

Response: There were about 1650 years of lush growth everywhere on Earth before the flood.

15. Petroleum products were available before the Flood for Noah's use in sealing the ark (Genesis 6:14).

Response: It is not known what sealed the ark, but it likely was a tree sap.

16. The million-plus animal species on Earth today could not have evolved in just a few thousand years from the thirty thousand species—maximum—the ark could have carried.

Response: The ark carried two of every kind, not two of every species. Kinds are at the taxonomical level of family. There would only need to be a few thousand kinds on the ark to account for all animals, including insects. God did not use evolution to produce species either before or after the flood. If the kinds on the ark had genetic diversity in their DNA, they could easily adapt in various environments to millions of species in just a few generations.

17. No viable scientific evidence has ever been found for a recent, global Flood.

Response: That is not true. The evidence for a recent global flood is overwhelming.

Quotes from *The NIV Application Commentary – Genesis* by John Walton that question a global flood.

1. If the Flood were severe enough to reach 17,000 feet in 150 days, it would have had to rise at the rate of over 100 feet per day, almost five feet per hour. Even if such a rapid rise were possible and could be sustained over a five-month period, it would have created currents that would have made survival in the ark unlikely.

Response: It did not have to reach 17,000 feet in 150 days. The land was lowered. The ark may have started out a few thousand feet above sea level, and it would not have to rise much as the land was lowered and the sea level rose. God protected the ark from all the calamities of the flood.

2. Those searching for the ark have had to use very sophisticated mountain-climbing equipment to scale the heights of Mount Ararat, and times have had to abandon the effort. How would Noah and his family and animals such as elephants and hippopotami make the trek down the mountain? And how did they make their way across mountain chains and over deserts to return to their native habitats?

Response: It is very likely that the mountains continued to rise long after the flood. When they landed it was likely not too much above sea level.

3. What did the carnivores eat until their prey populations were replenished?

Response: In Genesis 1, God gave all the animals plants for food. Apparently at this time even the current carnivores ate plants. In the end times, God says the lion, leopard, and wolf will all eat plants again (Isaiah 11:6, 65:25).

4. If the ark ran aground on the still-submerged summit of Mount Ararat on the seventeenth day of the seventh month (8:4) and the tops of mountains became visible on the first day of the tenth month (8:5), the water receded only 15 feet in 75 days. Yet it would have had to recede 17,000 feet in the next 75 days because by the first day of the month, the earth was dry (8:13).

Response: Was Mount Ararat 17,000 feet right after the flood? It likely continued to rise for a number of years after the flood.

5. The dove flew down into a valley to get an olive leaf (only growing in low elevations) in 8:11. How did it manage to fly back up to 17,000 to the ark? Doves are not physically equipped to fly at those altitudes.

Response: Who said it was 17,000 feet right after the flood? The sea level may have only been a few hundred feet lower.

6. The oceans would have to triple in volume in only 150 days and then quickly shrink back to normal. Where would the 630 million cubic miles of water go during the second 150 days?

Response: There was no change in the volume of water. The land was lowered to raise the sea level.

7. It has long been known that rain clouds cannot possibly hold even a tenth of one percent of the water required by the conventional interpretation of the flood story. Soroka and Nelson calculated that three quintillion tons of water vapor would make the earth's atmospheric pressure about 840 times higher than it is now and sunlight would not reach the surface of the ground. Such an atmosphere would be incompatible with life as we know it.

Response: The rains were incomprehensibly torrential, but the atmosphere did not hold all the water that caused the rain. The water exploded up by volcanoes and meteorites to places far above the atmosphere caused the rain. Sunlight probably did not reach the ground. The conditions were completely incompatible with life, and that is why everything outside the ark died.

8. Assuming that the 21,000 species of amphibian, reptile, bird, and mammals had to be represented on the ark, it would require around 42,000 individuals. Assuming that each of the eight people on the ark had to take care of their share of the animals, each person would have 2,637 cages to visit each day for feeding and cleaning. If each person worked a 12-hour shift, then each cage would only get three and two-thirds minutes of attention per day...

Response: At most three thousand families of animals were on the ark. Most of them would be in deep sleep and would not need feeding every day. Furthermore, three minutes is sufficient time to feed most cages. If each of the four men on board spent 4 to 5 hours a day feeding, everything could have been fed daily.

Quotes from *A Biblical Case for an Old Earth* by David Snoke that question a global flood.

1. How could all the millions of animals from Australia, the Americas, Antarctica, and the islands get to Noah and the Ark?

Response: They didn't. The geography of the land was totally different before the flood. It was likely only one continent.

2. The Ark is not large enough for all the millions of animal species plus food and water.

Response: But it is large enough for a few thousand families (kinds), and there was plenty of room for food and water.

3. How were the carnivorous animals fed on the Ark?

Response: Who said there were carnivores before the flood? God gave all animals plants to eat.

4. How could millions of animals be fed and tons of dung removed each day?

Response: There were only a few thousand, not millions of animals. Many of them would likely hibernate. There would be little reason to remove dung daily.

5. How could the occupants survive the heat of the heat from millions of animals in a small enclosed space?

Response: There were not millions of animals. Furthermore, with the sunlight blocked by the events of the flood, additional heat would be desired.

6. How could polar bears and penguins survive on the Ark?

Response: How can they survive in zoos in hot climates today?

7. How could those requiring special diets (koala) survive on the Ark?

Response: Noah would have brought the appropriate food for each kind.

8. How was all the extra water created for the flood and how could it be destroyed afterwards?

Response: No water was created or destroyed. The sea level rose from land being lowered.

9. How could the continents survive and not sink under the tremendous weight of water?

Response: They did not survive. God raised up new continents after the flood.

10. How could the plants have survived under so much water?

Response: Most did not. Some seeds floated some were preserved on the ark.

11. How did fresh water fish survive?

Response: Most did not survive. Neither did most salt water fish. God preserved just a few which multiplied quickly after the flood.

12. How could amphibious and tidal pool creatures survive?

Response: They were either on the ark or else just a few survived.

13. How did worms and insects survive?

Response: They were on the ark or just a few survived.

14. How did upright trees show up in coal beds? These show up in multiple levels which shows there were many forests that were buried.

Response: Mount Saint Helens volcano is showing the same thing today. Wood debris is forming coal at the bottom of Spirit Lake and the logs floating on the surface eventually fall down into that – often in upright positions. Specimen Ridge in Yellowstone Park was once considered multiple levels of forests of petrified trees. However, when they discovered that none of the trees had roots. They realized that it was a single, huge flood that placed the trees in standing positions as they sank out of a muddy slurry.

Another questions often asked is, “How did all the animals get to Australia, America, the islands, etc. after the flood?”

Response: While scripture does not answer this question, there are several possible answers.

1. First, after the flood there likely would have been many floating mats of debris. Animals might wander onto these thick mats and drift to other shores.
2. The distance between the continents might have been very small, or possibly even one continent immediately after the flood.
3. The conditions immediately after the flood were perfect for a massive ice age. The oceans were likely very warm from the volcanoes and meteorites. They would evaporate huge amounts of water. The land, especially in high latitude would be very cool from the ash in the high atmosphere blocking the Sun. The combination of these two would have produced great amounts of snow and very little melting. As the ice accumulated on land, the sea level would drop dramatically. If the sea dropped by 100 meters, which is likely, then animals could have walked on dry land between continents.

After the Flood – Ancient History

Immediately after the flood, Noah built an altar and offered a burnt offering to the LORD. Fortunately he had more than two of every clean animal, so this did not cause any kind of animal to become extinct.

Covenant with Noah

In Genesis 6:18 God had promised a covenant to Noah.

For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die. But I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you. (Genesis 6:17-18 ESV)

Genesis 8:20 and 9:9-11 are the fulfillment of this promised covenant.

Then Noah built an altar to the LORD and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. And when the LORD smelled the pleasing aroma, the LORD said in his heart, "I will never again curse the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I have done. While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease." (Genesis 8:20-22 ESV)

"Behold, I establish my covenant with you and your offspring after you, and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth. I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth." (Genesis 9:9-11 ESV)

The covenant was not only for Noah, but all his descendants, including us. God will not curse the ground or strike down every living creature. The curse on the ground prior to the flood caused thorns and thistles to grow everywhere. Vegetation was prolific, but it was difficult to control the wild vegetation in order to grow food crops. Today, the soils after the flood are not likely as prolific, but weeds can mostly be controlled, and food crops cultivated.

A covenant is equivalent to a contract in today's terminology. A covenant could be unilateral – promised unconditionally by one party, or it could be bilateral – two parties both agreeing to terms. This covenant was unilateral. God promised it and it does not depend on any human actions.

God's Blessing

God blessed Noah with a blessing similar to the one He gave to Adam and Eve. They were to be fruitful and multiply. In addition, God gave them meat for food in addition to plants. The reason for this addition is not given. It may have been that the post-flood soils would not produce the quality of food required for human existence, and so He added meat. It may have been that since Noah was responsible for saving all animal life, he now was given power over animal life. The reason is not given, but God gave humans meat.

This could have been the time when some animals became carnivores. God had only promised plants for food for animals in the beginning. Did some become carnivores in the curse after the fall, or did they become carnivores here after the flood? We don't know.

God placed a special condition on eating meat. They were not to eat its life – its blood. This is fascinating. When God made the first birds and sea creatures out of the ground, He also created them. Animals' bodies were made from the ground, but they also have a created part that was not made from existing materials. That is, He gave animals something – life – that is more than physical. It is something more than plants have. That life is apparently located in their blood.

Humans could now eat the flesh of animals just like they could eat the flesh of plants. However, humans were not to eat of the blood because that contained life.

Humans were also given a new command. Humans now had a new responsibility to judge murderers with capital punishment.

“Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image.” (Genesis 9:6 ESV)

Sign of the Covenant

In Genesis 9:12-17 God gave a sign that can be seen by all that He will never again destroy the Earth with a global flood. The rainbow signifies God’s promise. This brings up a question which is difficult to answer. Were there no rainbows before the flood? Rainbows are caused by the reflection and refraction of light as it passes through water droplets suspended in the air. Did rainbows exist before the flood? There are several possible answers, but nothing is definite.

1. It is possible that God changed the laws of physics or the refractivity of water so that they cause rainbows today, but before the flood they did not.
2. There were rainbows before the flood, but they were given new meaning after the flood by God’s promise.
3. It never rained before the flood. Instead the ground was watered by mists that came out of the ground. The impetus for this possibility comes from the description of how the Garden of Eden was watered and from the statement in Genesis 2:5, “for the LORD God had not caused it to rain on the land.” The issue is, “Who said it had not rained?” If Adam said this, and this is part of his *toledoth*, then it was only a temporary situation and Adam had seen rain (or he would never say this). However, it is possible that Moses, as editor, added this phrase. In that case it likely never rained until the flood. While the context suggests Adam wrote this, Moses could have.
4. The flood could have produced a physical change. Perhaps water had more or less minerals in it prior to the flood, and thus had different refractive and reflective properties which did not produce a rainbow prior to the flood. Or, possibly the mist that watered the land before the flood obscured rainbow effects.

The text does not tell us precisely what God did, and it could be something else. However, we are reminded that God will not destroy the world with a global flood every time we see a rainbow.



Canaan Is Cursed

Noah became drunk with wine, and his son Ham didn’t do anything about it. Shem and Japheth respectfully covered their father. Because of this incident Noah cursed Canaan, Ham’s son. Why did Noah curse Canaan instead of Ham? The text does not specifically say. There are several possible reasons.

1. Perhaps a curse extends to the father of the person cursed, and Noah did not want to curse himself.
2. Perhaps because Noah's reproductive abilities were not revered, Noah cursed Ham's reproduction – his son Canaan.
3. Perhaps Canaan had some Nephilim blood from his mother. The Canaanites had Nephilim among them at the time of the Exodus.

It could be something very different from these possible reasons. The text does not really explain why Canaan was cursed instead of Ham. However, this is a prophetic curse and has a profound impact on history.

He (Noah) said, "Cursed be Canaan; a servant of servants shall he be to his brothers."

He also said, "Blessed be the LORD, the God of Shem; and let Canaan be his servant.

May God enlarge Japheth, and let him dwell in the tents of Shem, and let Canaan be his servant."

(Genesis 9:25-27 ESV)

Canaan is cursed to be a servant to both Shem and Japheth. The LORD is blessed, and He will be the God of Shem. This indicates that the line of the Messiah will come through Shem. This also means that Satan will hate and oppose the Shemites. This is still prevalent in the world today and is called anti-Semitism (anti-Shemitism).

Japheth is blessed to increase in number and have many descendants and lands. The "let him dwell in the tents of Shem" is not easy to understand. Does this mean Japheth and Shem will share some lands? Does this mean that the God of Shem will also be the God of Japheth? Or, is the 'Him' referring to God, and saying that God will dwell in the tents of Shem?

Ham is not mentioned at all as being either cursed or blessed. However, the curse on his son, Canaan, was very real. The Canaanites became the primary enemy of Israel. They settled in the land that God promised to give to Abraham and his descendants forever. The Canaanites include the Sidonians, the Jebusites, the Amorites, the Hittites, and many other tribes.

Many of the Canaanites tribes became so evil that God instructed the Israelites to drive them out.

And the LORD spoke to Moses in the plains of Moab by the Jordan at Jericho, saying, "Speak to the people of Israel and say to them, When you pass over the Jordan into the land of Canaan, then you shall drive out all the inhabitants of the land from before you and destroy all their figured stones and destroy all their metal images and demolish all their high places. And you shall take possession of the land and settle in it, for I have given the land to you to possess it. (Numbers 33:50-53 ESV)

Furthermore, Israelites were never to marry Canaanites. The Canaanites were cursed, and the line of the Messiah must not be cursed. Furthermore, there were Nephilim among the Canaanites. The line of the Messiah must not have any demonic blood. The spies that examined the land of Canaan saw Nephilim.

And there we saw the Nephilim (the sons of Anak, who come from the Nephilim), and we seemed to ourselves like grasshoppers, and so we seemed to them." (Numbers 13:33 ESV)

Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram to take a wife from there, and that as he blessed him he directed him, "You must not take a wife from the Canaanite women," (Genesis 28:6 ESV)

After these things had been done, the officials approached me and said, "The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands with their abominations, from the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken some of their daughters to be

wives for themselves and for their sons, so that the holy race has mixed itself with the peoples of the lands. And in this faithlessness the hand of the officials and chief men has been foremost.” As soon as I heard this, I tore my garment and my cloak and pulled hair from my head and beard and sat appalled. (Ezra 9:1-3 ESV)

God Cares for Cursed People

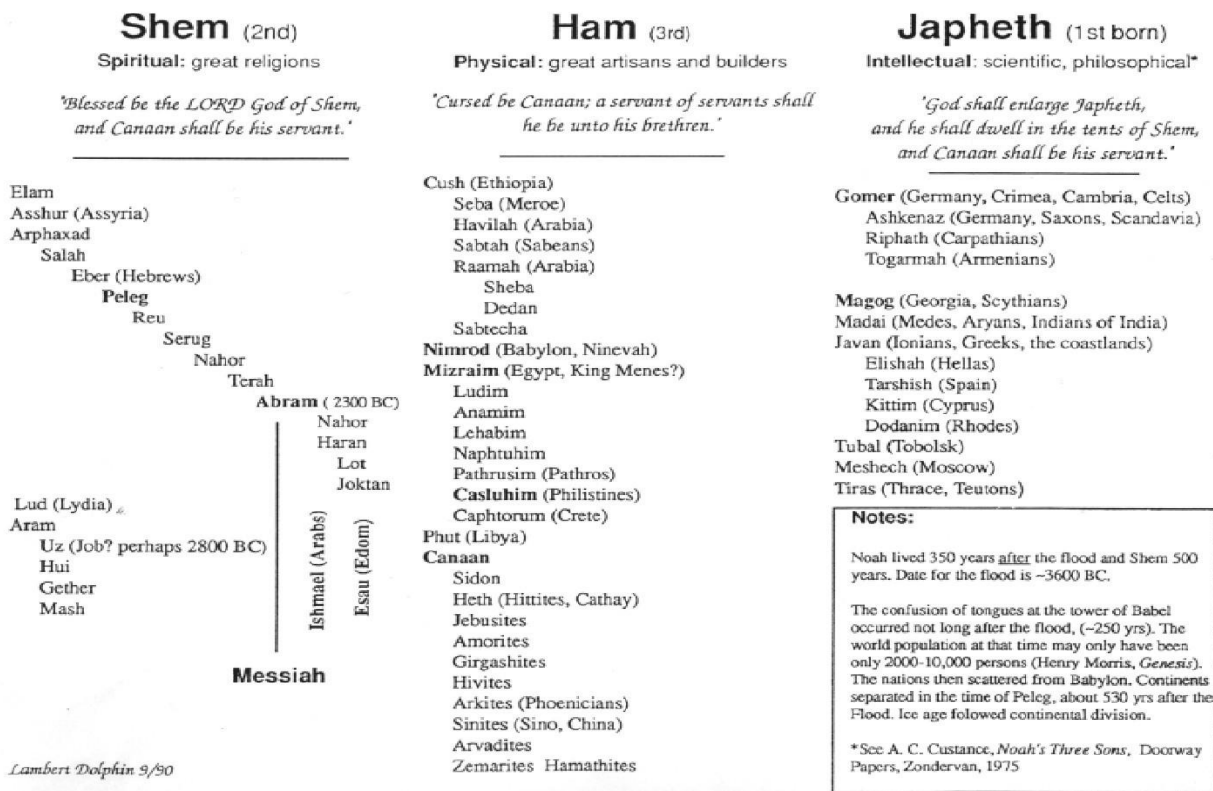
God’s love extends even to cursed people. For example, Uriah the Hittite was one of David’s most respected men. The inhabitants of Gibeon (Hivites / Canaanites) rescued themselves from destruction by tricking Joshua. They were not destroyed but became servants of Israel. They also had the unique privilege of being servants for the temple.

But Joshua made them that day cutters of wood and drawers of water for the congregation and for the altar of the LORD, to this day, in the place that he should choose. (Joshua 9:27 ESV)

Canaanite people, nor any other people with a Nephilim connection could be in the line of the Messiah. That was why these people must be driven out and away from the promised land. However, God still loved all people. He provided redemption for even Canaanites.

Secular History Records

From this point on, the history in the Bible can be compared with secular historical records. The book *After the Flood* by Bill Cooper ties some of this history together.



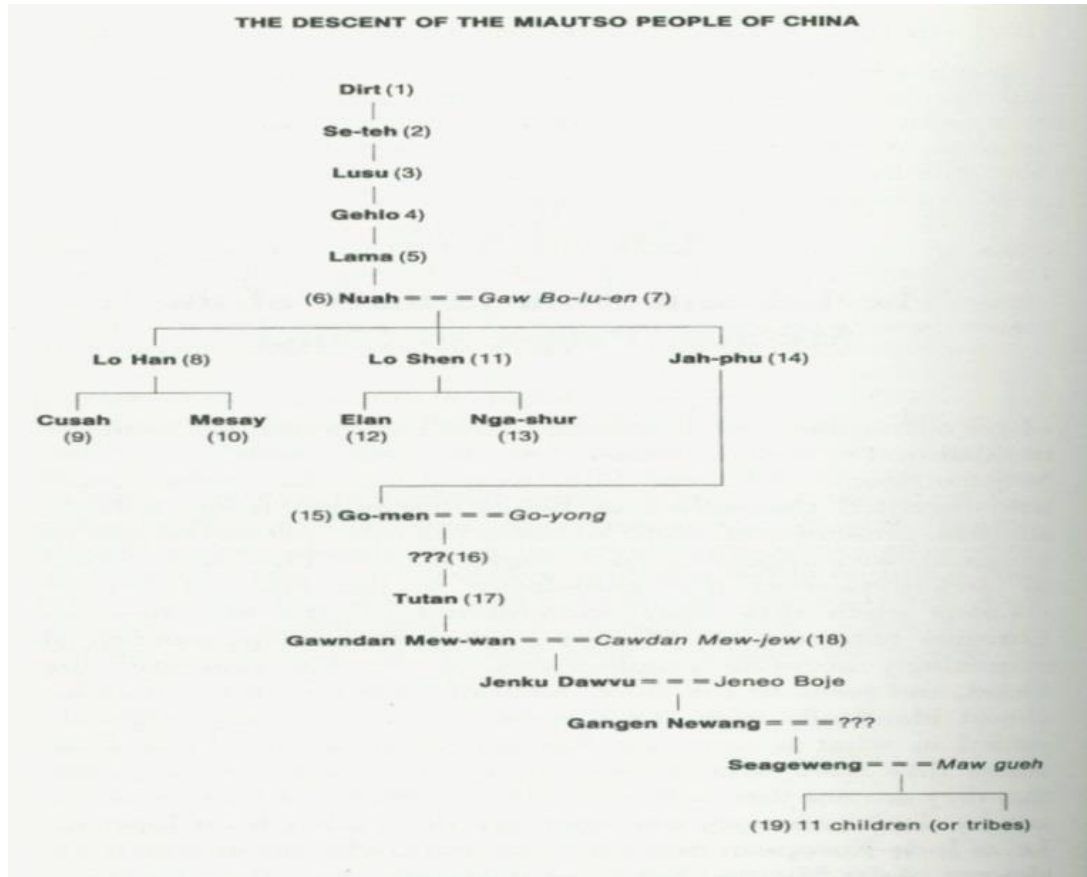
Cooper presents historical records from British, Saxon, Irish, Danish, Norwegian, Icelandic, and Swedish backgrounds that trace their lineage back to Noah. The sources that he sites are numerous and ancient, but they are usually treated as myths by scholars because:

1. There are a few minor discrepancies where one name will be in one set of records and not another.

2. They agree with the Bible.
3. They have battles with creatures that are distinctly like dinosaurs or dragons. Naturalistic scientists cannot accept that humans and dinosaurs were alive at the same time. Therefore, these must be myths.

This book can be read online at: Ldolphin.org/cooper/contents.html

Cooper also presents an interesting genealogical record from a unique tribe of people in China who trace their lineage back to the very beginning and a man named "Dirt." This list is very similar to the Bible, and they even list some of the wives' names.



The Nations descend from the three sons of Noah





Cooper explains some interesting information such as the founder of Britain was Brutus from Troy. He built the city of “New Troy” which later became London. Another interesting fact is that the Irish people came from Miletus (Turkey) mentioned in Acts 20:15-17.

Earth Divided:

Genesis 10:25 describes an unusual event, and it has caused some controversy. Because this verse says so little and yet seems to describe enormous events it has sparked much interest.

To Eber were born two sons: the name of the one was Peleg, for in his days the earth was divided, and his brother's name was Joktan. (Genesis 10:25 ESV)

What does “the earth was divided” mean? There are at least three different possibilities.

1. The land up to this point was one continent, and during Peleg’s lifetime the land separated and began moving apart into the separate continents we have today.
2. This refers to the separating of nations when languages were confused at Babel.
3. This signifies the end of the ice age. The melting waters were raising the sea level and separating lands.

Most commentaries prefer option 2 because the tower of Babel could likely have been about the time of Peleg and it definitely caused nations to separate. Those who prefer option 1 suggest that the text says that the land separated, not the nations.

Option 3 agrees with option 1 that the land was separating. However, it is a different type of separation and fits the context far better. Peleg’s name was prophetic. He was given the name at birth, and the prophecy was fulfilled later in his life. Notice that this prophecy was not attributed to God. God did not give Peleg his name. That raises the question, “How did his parents know to give him this prophetic name?” The only way they could know things in the future that were not revealed by God was if they could see the progression themselves. If they saw that the sea level was rising, it would not be hard to conclude that the low ground would soon be covered with water, and the land would become separated. This was very likely exactly what was happening as the ice from the ice age at the end of the flood began to melt.

Nimrod and Babel

Genesis 10:6 -12 (ESV) The sons of Ham: Cush, Egypt, Put, and Canaan. The sons of Cush: Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah: Sheba and Dedan. Cush fathered **Nimrod**; he was the first on earth to be a mighty man. He was a mighty hunter before the Lord. Therefore it is said, Like Nimrod a mighty hunter before the Lord. The beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. From that land he went into Assyria and built Nineveh, Rehoboth-Ir, Calah, and Resen between Nineveh and Calah; that is the great city.

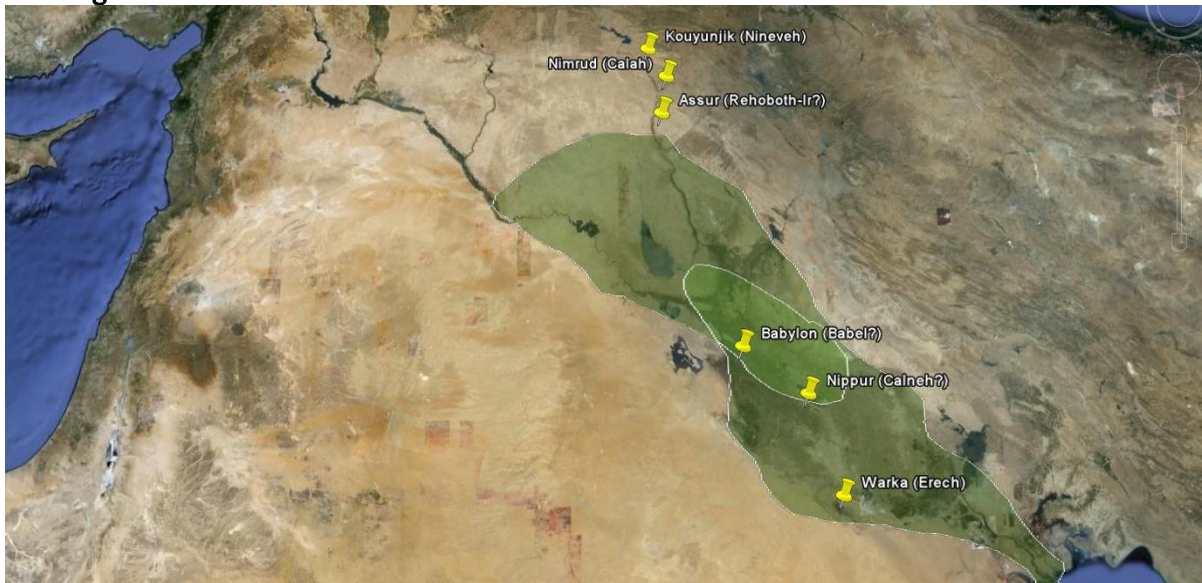
Who was Nimrod?

Ancient readers would have known who Nimrod was. He was so famous that there was a common saying about him. Can we discover who Nimrod was from secular history so we can understand what the Bible is saying about him? Information about Nimrod can be found in a variety of sources including the Bible, ancient tablets, the Jewish Midrash, the Quran, Josephus, and even Freemasonry. Some of the information is reliable and other is legendary. Part of the problem is there are several names that may, or may not, be the same person as Nimrod.

Names sometimes associated with Nimrod:

- Marduk (Babylonian patron god)
- Ninurta (Babylonian god of war/hunt)
- Gilgamesh (god-man flood hero)
- Sargon of Akkad
- Naram-Sin (grandson of Sargon. Could Nimrod be his own grandfather?)

Nimrod's Kingdom



Nimrod comes from a form of the Hebrew verb *marad* meaning, “to rebel” or “we will revolt.” This is an accurate description of his character. Nimrod was a mighty hunter, but not just of animals. It seems he was also a hunter of men – trapping them by strategy and force. “A mighty hunter before the LORD” could be translated as “a might hunter in the face of Yahweh” or “against Yahweh.” This means ‘in defiance of Yahweh’ as Josephus and the Targums explained. Therefore we could translate Genesis 10:8-10 as: Cush begat Nimrod; he began to be a tyrant in the earth. He was a tyrannical hunter in opposition to the Lord. Thus it is said, 'Nimrod the tyrannical opponent of Yahweh.'

We will examine three issues related to Nimrod. Each of these issues relies heavily on sources outside of the Bible, which means the exact facts are not certain. However, the secular accounts fit closely with the

information that is in the Bible. Ancient readers of the Bible knew who Nimrod was. He was a famous person that should be notable in secular history.

The Gilgamesh Connection
The Abraham Connection
The Sargon Connection and False Religions

The Gilgamesh Connection

Nimrod was a son of Cush, but he is listed separately from the other sons. Why? Cush and his descendants are primarily associated with Egypt and Ethiopia. Why is Nimrod making his kingdom in Mesopotamia which is primarily populated by descendants of Shem? It seems that Nimrod took control of this area by force. He was a mighty hunter of men.

Gilgamesh was a mighty hunter and ruler of the Mesopotamian kingdoms shortly after the flood, and thus the connection to Nimrod. He was also a fierce opponent of Huwawa which is likely the Acadian name for Yahweh. Gilgamesh claimed to be 2/3 god and 1/3 human. This is very interesting since Nimrod was a grandson of Ham and nephew of Canaan, the accursed tribe. Later many kings would claim to be 'gods' (Pharaohs and Caesars). Gilgamesh was a vile and tyrannical ruler who took women by force similar to the events in Gen. 6.

Was Nimrod a 'god'? Were the Caesars and Pharaohs 'gods'? They certainly claimed to be gods. However, on what grounds did they make that claim? A very real possibility is that these people had some angelic (demonic) blood. The descendants of the sons of God (angels) taking human wives in Genesis 6 would have been all destroyed in the flood. However, the text clearly says, "and also afterwards." Perhaps one of Noah's sons' wives had a bit of demonic blood, or else there was one more attempt by Satan after the flood to re-infiltrate humans with demonic blood. In any case, there were Nephilim after the flood. The Nephilim were mighty men with great strength, and it would be very likely for them to become rulers. Perhaps, their claim to being gods comes from being Nephilim, sons of the sons of God. Even today there are cultures where "royal blood" is kept separate from commoners.

The Gilgamesh Epic consists of 200 lines of poetry on 12 clay cuneiform tablets. "The date of the composition of the Gilgamesh Epic can therefore be fixed at about 2000 BC. But the material contained on these tablets is undoubtedly much older, as we can infer from the mere fact that the epic consists of numerous originally independent episodes, which, of course, did not spring into existence at the time of the composition of our poem but must have been current long before they were compiled and woven together to form our epic." (Heidel 1963: 15)

Josephus tells about Nimrod: "Now it was Nimrod who excited them to such an affront and contempt of God. . . He also gradually changed the government into tyranny – seeing no other way of turning men from the fear of God, but to bring them into a constant dependence upon his own power." He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach, and that he would avenge himself on God for destroying their forefathers! (Ant. I: iv: 2)

The Abraham Connection

When Nimrod conquered the Mesopotamian region, Jewish sources claim that Terah was one of his chief court officials. According to Jewish tradition, Nimrod was warned of the birth of Abram, and tried to destroy the child. Some accounts say that Terah secretly gave him another child instead which Nimrod destroyed by fire. Later when Nimrod discovers the deception, Terah and his family quickly escape from the kingdom so that they are not destroyed. Other accounts say that Abram was actually thrown in the fire, but miraculously preserved.

The Sargon Connection

Sargon built Akkad and made himself its ruler. He eventually conquered all that areas of Mesopotamia. Thus, his name could also be connected with Nimrod. There are some stories that later in life he met a woman named Semiramis who would eventually lead to his death (and re-incarnation).

According to tradition, Sargon (Nimrod) and Semiramis met at an inn/brothel in Erech. Semiramis is likely the root of the word for both Shinar and Sumeria. It seems likely that this whole region is named after this woman. Of course, it would not do to have an ex-harlot upon the throne, so the "polite fiction" was invented that she was a virgin sprung from the sea at Nimrod's landing, and hence a suitable bride for the emperor (thus the title Semiramis – gift of the sea).

Semiramis instigated a false religion based on the promise of the Messiah given to Adam and Eve – the seed of the woman. When Nimrod died (possibly at Semiramis' hand) she claimed to be impregnated by a sunbeam (by 'god'). This was an 'immaculate conception'. The child that was born (Damu from the Sumerian "dam," or blood, which in the later Babylonian language became Dammuzi, in Hebrew Tammuz, and in Greek Adonis) was claimed to be the reincarnation of Nimrod. (Thus, Nimrod can be considered as both the father and the son. The name 'Nimrod' could refer to more than one person.)

After the tower of Babel when the languages were confounded, the names of the people were changed, but the traditions were retained. This false religion carried away by all people and became the pattern for most ancient religions, and even modern religions. They celebrated spring with the reincarnation (new life) of Nimrod with eggs, rabbits, and evergreens. They made buns with the symbol of Tammuz on them (a letter 'T' or cross). Many of the 'traditions' we observe today come from the religion founded by Semiramis.

Nimrod's name in the Canaanite language is likely Baal. Semiramis in other languages is likely Ashtoreth, Venus, Isis, Madonna, Queen of Heaven, Ishtar (Easter), etc. Tammuz in other languages may be Horus, Bacchus, etc.

The Bible Connection:

Jeremiah 7:16-18 (ESV) As for you, do not pray for this people, or lift up a cry or prayer for them, and do not intercede with me, for I will not hear you. Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem? The children gather wood, the fathers kindle fire, and the women knead dough, to make **cakes for the queen of heaven** (Semiramis). And they pour out drink offerings to other gods, to provoke me to anger.

Jeremiah 44:15-19 (ESV) Then all the men who knew that their wives had made offerings to other gods, and all the women who stood by, a great assembly, all the people who lived in Pathros in the land of Egypt, answered Jeremiah: As for the word that you have spoken to us in the name of the Lord, we will not listen to you. But we will do everything that we have vowed, **make offerings to the queen of heaven** and pour out drink offerings to her, as we did, both we and our fathers, our kings and our officials, in the cities of Judah and in the streets of Jerusalem. For then we had plenty of food, and prospered, and saw no disaster. But since we left off making **offerings to the queen of heaven** and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine. And the women said, When we made **offerings to the queen of heaven** and poured out drink offerings to her, was it without our husbands' approval that we made **cakes for her bearing her image** and poured out drink offerings to her?

Ezekiel 8:13-16 (ESV) He said also to me, You will see still greater abominations that they commit. Then he brought me to the entrance of the north gate of the house of the Lord, and behold, there sat women weeping for **Tammuz**. Then he said to me, Have you seen this, O son of man? You will see still greater

abominations than these. And he brought me into the inner court of the house of the Lord. And behold, at the entrance of the temple of the Lord, between the porch and the altar, were about twenty-five men, with their backs to the temple of the Lord, and their faces toward the east, **worshipping the sun** toward the east.

What Do We Know?

We know that Nimrod was a descendent of Ham and that he took control over of much of the Semite area of the fertile crescent. We know that Nimrod was a rebel in the face of Yahweh. We know that the mother-child cult came out of this region, and that it seems to have originated about the time of Nimrod. This cult is the basis for many ancient religions and for traditions that we still practice today. The gods that caused the Israelites to stumble likely had their origination in this cult (Baal, Ashtoreth, Queen of Heaven, and Tammuz). We know that the tower of Babel was built as an attempt to rebel against God. It seems very likely that Nimrod was involved in this project. We know that God called Abram to leave the region that was controlled by Nimrod

Nimrod Legends - Mixed Truth and Myth

The Gilgamesh epic may be a legend about Nimrod and his rebellion against God. Terah may have been an official in Nimrod's court. Nimrod felt threatened by the birth of Abram and tried to kill him. Nimrod may have married Semiramis. When Nimrod died, Semiramis claimed to be impregnated by a sunbeam and bore Tammuz. Nimrod and Tammuz are often considered the same person (reincarnation). Nimrod in other languages may be Baal. Semiramis in other languages may be Ashtoreth, Venus, Isis, Madonna, Queen of Heaven, etc. Tammuz in other languages may be Horus, Bacchus, etc. Nimrod claimed to be 2/3 god and 1/3 human. There is perhaps an element of truth in each of these, but they are also myths.

Historical Connections - Likely True

A mother-child cult with immoral pagan practices developed in ancient Mesopotamia and spread over much of the world. When Constantine declared the Roman Empire to be Christian, many pagans became 'Christians' by changing the name of their mother-child cult gods to Mary and Jesus. However, their practices and beliefs changed very little. Many of the pagan traditions remain in the Catholic Church and some in the Protestant Church.

The Caesars, Pharaohs, and other kings claimed to be gods and demanded worship. Genealogies of 'Noble' blood were very important.

Biblical Connections – True

Nimrod was a tyrannical rebel against God.

Nimrod conquered and controlled the Babylonian and Assyrian regions.

Nimrod was famous. Everyone knew a saying about him.

God spread out all nations from the tower of Babel.

Terah and Abram left the region of Nimrod's control.

The Israelites were tempted to worship Baal, Ashtoreth, the queen of heaven, and Tammuz.

Revelation 17 describes a mysterious woman with the name, "Babylon the great" who is responsible for sexual immorality and the blood of the saints. This woman is associated with false religions.

Satan's plan has always been to destroy the true messiah and deceive people with false messiahs.

Satan's plan seems to be working. The Canaanites control the promised land. Nimrod controls the Semitic region of Babylon and keeps people from worshipping Yahweh. Semiramis has born a "seed of the woman" (a false messiah). Eventually the Jews begin to worship Baal, The Queen of Heaven, and Tammuz. They also marry Canaanite women. But even with these horrific events, God was protecting the line of the Messiah.

Where did the Ark Land?

Genesis 11:1-2 (ESV) Now the whole earth had one language and the same words. And as people migrated from the east, they found a plain in the land of Shinar and settled there.

Genesis 11:1-2 (NIV) Now the whole world had one language and a common speech. As men moved eastward, they found a plain in Shinar and settled there.



The Ark landed in the mountains of Ararat. However, the mountain named Ararat today does not seem to be in a location that fits the text. Could there be an earlier mountain named Ararat resembled the later Mount Ararat so it was given the same name? The text seems to indicate that the Ark should be East of Babylon. That is a mountainous and wilderness area. That region also contains tablets of a language that cannot be read today. They are obviously very ancient tablets.

The search for Noah's Ark has been extensive. Many explorers and natives have claimed its discovery, but the evidence is not convincing. Multiple sites have become tourist attractions from claims that Noah's Ark is there. It is possible that Noah's Ark could still be found, however, it may have decomposed through natural processes or all the wood could have been used for building shelters and fires after the flood. The discovery of Noah's Ark would be a marvelous, but it has been challenging to find.

Purpose of the Tower of Babel

Genesis 11:3-4 (ESV) And they said to one another, Come, let us make bricks, and burn them thoroughly. And they had brick for stone, and bitumen for mortar. Then they said, Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth.

Bricks – burned in a kiln, not mud

Mortar – bitumen or asphalt

Height – in the heavens

There were materials available that were less expensive and easier to use. Why were these particular materials selected? All of these materials are waterproof, and if the top reached all the way to heaven,

then the tower would be flood-proof. The builders of this tower were expecting that their rebellion might cause God to send another flood. They were going to be ready so that God could not destroy them.

What did God think of the tower of Babel?

Genesis 11:5-6 And the Lord came down to see the city and the tower, which the children of man had built. And the Lord said, Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them.

The builders were going to build a tower so high it reached into heaven. The Lord's response was that He had to come way down to even see their tower. Obviously the Lord as omniscient and omnipotent could see the tower. However, He makes a point that their tower was so puny that He had to come down from heaven to even see it.

However, God gave humans great potential. He said that whatever human propose they would be able to accomplish – eventually. Nothing is impossible. God gave humans, made in God's likeness, amazing abilities. God saw that the intent of this rebellious nation was to fight against God and to keep all men from worshipping Him. His judgment was to postpone this calamity by fragmenting the single language into many languages. The people could no longer work together, and they quickly separated and spread out. There was no longer a central government so powerful that it prevented worship of God. Out of this culture, God called Abram to follow Him.

Obtaining and Sharing the Bible Message

The first half of this class was primarily the instructor teaching from his research. The second half is learning to research and teach the Bible yourself.

Three Goals

Why are we studying the Bible? What do we want (need) to know?

- We want to know God. Who is He? What is He like? What does He desire? How does He work?
- We want to know ourselves. Who are we? What are we like? What do we really desire? How do we achieve that?
- We want to know the interrelationship between God and man. What does God want from us? What do we want from Him?

Five Methods to Obtain the One Interpretation

The author had a purpose for writing the text. We want to interpret the account correctly. There are many false interpretations, and they may have no value or can even be detrimental. To find the correct interpretation we will follow these principles:

- **Who are the author and audience?** What message is so important to the author that they took the time to write it down carefully?
- **What is the main point?** Authors include details which support their main point. However, we must not let the details take us down bunny trails that have no destination. We need to see how the details support the authors' main points.
- **Get the correct word meanings in the context.** Words have more than one meaning, and if we get the wrong meaning, the text will be confusing. Fortunately, Genesis 12-50 is historical narrative, and there will not be many confusing words.
- **Examine related scriptures.** Genesis is the foundation for the Bible, and the Bible continually refers back to Genesis. Examining related verses from other passages will help us discover the authors' main points.
- **Ask good questions.** Much insight is gained by simply asking a few good questions. Some questions may not be easy to answer. However, by simply asking the question we can often obtain valuable information.

Three Levels

There are three levels in each of the accounts. These three levels correspond with the three creation events in Genesis chapter one.

- **Physical Level:** God's first creation was space and soil – the physical universe. We see, smell, touch, taste, and hear this part of the universe. All of the accounts begin in this arena. All the accounts begin with space, soil, weather, plants, food, swords, animals, and human bodies. While all the accounts begin in this arena, the main point is often beyond this level.
- **Mental Level:** God's second creation was the beginning of animal life on day five. Animals have the ability to think, learn, and respond. The brain is the interconnection between the physical and

the mental arenas. The mind is physical, but it has some capability that is more than just physical. We see the mental activity in the accounts in the thoughts, words, and actions of the individuals.

- **Spiritual Level:** God's third creation, on day six, was to put His own breath in humans and create them in His likeness. Humans live in all three arenas, physical, mental, and spiritual. The spiritual dimension is by far the hardest to see, but it is the most important. God's purpose in preserving these accounts for us is ultimately spiritual. God is concerned about the physical, the mental, and the spiritual. He created each of them. However, if we only see the physical and mental issues we are likely to miss His main point.

The spiritual arena is completely invisible to us. In order to understand it, we must take information we learn in the physical and mental arenas and transfer them to this third level. God is the creator of each level. The principles we see in the physical and mental arenas can be transferred to the spiritual level.

Plan

In order to cover the remaining chapters of Genesis in our allotted time we will need to average about three chapters each class session. This is much faster than the 2/3 of a chapter that we covered in each class so far. However, the first section of Genesis covers over 2000 years including some very unusual events. The second section of Genesis only covers about 200 years, and many of the events are ones typical of life today.

Each of us is called to be a teacher. Some will be called to a profession of teacher, pastor, missionary, etc. where teaching will be a main requirement in our job description. Others are called to be mothers (or fathers) where our main responsibility will be to teach our children. Everyone is called to learn (teach ourselves) and teach those around us including friends and relatives. Let's learn to do this well.

We will use a worksheet to remind us of each of the issues. This will assist us in getting the correct interpretation.

Application

Each of the principles we discover is there for a purpose – its application in our lives. There can be applications to our physical life (rest, exercise, diet, etc.). There can be applications to our mental life (thoughts, actions, words, etc.). There will also be applications to our spiritual life (know God, know ourselves, repent, believe God, love God, love others, etc.). The principles we learn are of no value until we apply them to our own lives.

Preparing to Believe (Genesis 11:27-13:18)

Author / Audience:

Genesis 11:10 ends the toledoth of Shem.

Genesis 25:19 ends the toledoth of Isaac. Isaac wrote these events beginning with his grandfather Terah, then his father Abram, and finally about the early events in his own life.

Main Points:

Abram is called out of Ur. He is called to be the line of the Messiah. That will require special purity and special blessings. How will Abram respond?

In most of the remaining chapters in Genesis we will see:

- God's preparations for the Messiah
- Satan's attempts to destroy the Messiah
- God calling people to believe Him and accept the Messiah to save them from their sins

Word Meanings:

There do not seem to be any especially confusing words

Events:

Abram called

Abram's actions

God's promise

Related Scriptures:

Genesis 11:26, 11:32, 12:4

Acts 7:2-4

Genesis 11:31-33

Genesis 12:1-8



Questions (answers and comments):

How old was Terah when Abram was born?

Did Abram obey Gods call?

What did God promise Abram?

Who caused the famine?

Did God call Abram to Egypt?

Did Abram build an altar in Egypt?

Did Abram lie to Pharaoh? Did he deceive him?

What kind of relationships was Abram fostering with the Egyptians?

Was Abram a blessing to Egypt?

Was Abram protecting the seed?

Applications:

Abram left the land, set events in motion to destroy the seed, and was a curse, not a blessing, to Egypt. What do you suppose happens to us when we do not obey? What would have happened if Abram had obeyed? Should we believe and obey God?

Abram Is Courageous (Genesis 14)

Author / Audience: Isaac for his descendants and others who will believe

Main Points: Abram rescues Lot. He must have believed God was with him.

Key words: Dan – did the city have this name before Dan the son of Jacob or did an editor change it to Dan?

Related Scriptures: So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, “You are my Son, today I have begotten you”; as he says also in another place, “You are a priest forever, after the order of Melchizedek.” (Hebrews 5:5-6 ESV)

We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek. (Hebrews 6:19-20 ESV)

For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him, and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever. See how great this man was to whom Abraham the patriarch gave a tenth of the spoils! And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brothers, though these also are descended from Abraham. But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises. It is beyond dispute that the inferior is blessed by the superior. . . One might even say that Levi himself, who receives tithes, paid tithes through Abraham, for he was still in the loins of his ancestor when Melchizedek met him. Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? For when there is a change in the priesthood, there is necessarily a change in the law as well. . . This becomes even more evident when another priest arises in the likeness of Melchizedek, who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life. For it is witnessed of him, “You are a priest forever, after the order of Melchizedek.” (Hebrews 7:1-17 ESV)

Questions and Comments:

Applications:

Believe – Promise of Son and Land (Genesis 15)

Author / Audience: Isaac for his descendants and others who will believe

Main Points: Abram believes God and obtains righteousness. The land is given to Abraham.

Key words: believe, covenant

Related Scriptures:

Romans 4:1-6 (ESV) What then shall we say was gained by Abraham, our forefather according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? Abraham believed God, and it was counted to him as righteousness. Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man against whom the Lord will not count his sin.

Galatians 3:5-9 (ESV) Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith just as Abraham believed God, and it was counted to him as righteousness? Know then that it is those of faith who are the sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, In you shall all the nations be blessed. So then, those who are of faith are blessed along with Abraham, the man of faith.

James 2:19-24 (ESV) You believe that God is one; you do well. Even the demons believe and shudder! Do you want to be shown, you foolish person, that faith apart from works is useless? Was not Abraham our father justified by works when he offered up his son Isaac on the altar? You see that faith was active along with his works, and faith was completed by his works; and the Scripture was fulfilled that says, Abraham believed God, and it was counted to him as righteousness and he was called a friend of God. You see that a person is justified by works and not by faith alone.

Questions and Comments:

Applications:

Wrong Seed & Hagar Believes (Genesis 16)

Author / Audience: Isaac for his descendants and other believers

Main Points: Abram fulfills God's promise (not good), and Hagar believes.

Key words: angel of the LORD

Related Scriptures:

Tell me, you who desire to be under the law, do you not listen to the law? For it is written that Abraham had two sons, one by a slave woman and one by a free woman. But the son of the slave was born according to the flesh, while the son of the free woman was born through promise. Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother. For it is written, "Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labor! For the children of the desolate one will be more than those of the one who has a husband." Now you, brothers, like Isaac, are children of promise. But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now. But what does the Scripture say? "Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman." So, brothers, we are not children of the slave but of the free woman. Galatians 4:21-31 ESV

Questions and Comments:

Applications:

Sign of the Covenant – Circumcision (Genesis 17)

Author / Audience: Isaac for his descendants and other believers

Main Points: God physically marks the humans that are Abram's descendants – the line of the Messiah.

Key words: none

Related Scriptures:

Questions and Comments:

Applications:

Sarah laughs and Abraham Intercedes for Lot (Genesis 18)

Author / Audience: Isaac for his descendants and other believers

Main Points: God expects Sarah to believe. God listens when we intercede.

Key words: none

Related Scriptures:

Questions and Comments:

Applications:

God Rescues Lot (Genesis 19)

Author / Audience: Isaac for his descendants and other believers

Main Points: God listened to Abraham's intercession and rescued righteous Lot.

Key words: angels, men

Related Scriptures:

Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. Heb. 13:2 ESV

. . . if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly; and if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked (for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard); then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment. . . 2 Peter 2:6-9 ESV

Questions and Comments:

Applications:

Another Attempt to Destroy the Seed (Genesis 20)

Author / Audience: Isaac for his descendants and other believers

Main Points: Satan attempts to stop the line of the Messiah.

Key words:

Related Scriptures:

Questions and Comments:

Applications:

Isaac Is Born (Genesis 21)

Author / Audience: Isaac for his descendants and other believers

Main Points: God fulfilled his promise.

Key words: Isaac (Laughter)

Related Scriptures:

Questions and Comments:

Applications:

The Binding of Isaac (Genesis 22)

Author / Audience: Isaac for his descendants and other believers

Main Points: God fulfilled his promise. God prepares the way for His Son.

Key words:

Related Scriptures:

Hebrews 11:17-20 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son of whom it was said, "Through Isaac shall your offspring be named." He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.

James 2:21-24 Was not Abraham our father justified by works when he offered up his son Isaac on the altar? You see that faith was active along with his works, and faith was completed by his works; and the Scripture was fulfilled that says, "Abraham believed God, and it was counted to him as righteousness"--and he was called a friend of God. You see that a person is justified by works and not by faith alone.



Tradition places Mt. Moriah at the Temple Mount in Jerusalem. Is this plausible?

1. We reckon that Abraham starts from the area of Beersheba, since that's where he was in the previous chapter.
2. From Beersheba to Jerusalem is at least 45 miles as the crow flies. If they walked 15-20 miles per day (which is reasonable), they could have made the journey in three days.
3. Jerusalem is lower than the hills around it – could Abraham have seen that site “from afar”?
4. Jerusalem was likely occupied at this time (and it might be here that Melchizedek was king). The “Temple Mount” area was probably outside the walls, but still nearby. Could Abraham have made a sacrifice so close to a city?

Another possible location that would have great significance would be mount Calvary.

Questions and Comments:

Applications:

Burial for Sarah (Genesis 23)

Author / Audience: Isaac for his descendants and other believers

Main Points: Death is a reality. Abraham finally owns a piece of the promised land.

Key words:

Related Scriptures:

Questions and Comments:

Applications:

A Bride for Isaac (Genesis 24)

Author / Audience: Isaac for his descendants and other believers

Main Points: Belief in God is spreading. The line of the Messiah is progressing.

Key words:

Related Scriptures:

Questions and Comments:

Applications:

Inserting Ourselves into the Text

The account of Abraham's servant finding a bride for Isaac is excellent for role-playing. Role-playing provides an opportunity to immerse ourselves into the text. As we place ourselves into the account we can begin to sense the emotions and decisions of each character as they learn to believe God. The following script is taken closely from Genesis 24 (ESV).

Cast:

Narrator –

Commentator –

Abraham –

Servant –

God –

Laban –

Rebekah –

Rebekah's Mom –

Isaac (no actual lines) –

We must be careful in the process of inserting ourselves into the account. Our emotions and the details we add are NOT the scripture. However, this process helps us to see and feel the emotions and issues that are in the scripture. Cast, as you participate, make the events realistic – serious. Realistic events, while serious to the participants, can be hilarious. Audience, you may laugh (with control). CAST, be serious! You can give “the look” to the audience if they are not taking you seriously.



Here are a few details that can help you to be accurate.

A typical water jug weighs about 20 pounds when empty, and perhaps 40 pounds when filled with 2-3 gallons of water. This is challenging to carry.

Springs were often underground and were accessed through a long dark tunnel. Feeling your way through the dark, especially with a large and heavy jug would be slow.



The water trough would likely be made of stone and mud. Water would run between the cracks. It would be a substantial amount of work to water all the camels and men.

The ring and bracelets given to Rebekah would have weighed about 10.5 shekels of gold. A shekel is about 2/5 of an ounce. If gold is \$1200 an ounce, then this jewelry had over \$5000 in gold in them. They were likely highly artistic pieces which would make their value far more than just the gold.

Scene 1: Abraham is seated and his servant comes when called.

Narrator:

Now Abraham was old, well advanced in years. And the LORD had blessed Abraham in all things. And Abraham said to his servant, the oldest of his household, who had charge of all that he had,

Abraham:

“Put your hand under my thigh, that I may make you swear by the LORD, the God of heaven and God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell, but will go to my country and to my kindred, and take a wife for my son Isaac.”

Servant:

“Perhaps the woman may not be willing to follow me to this land. Must I then take your son back to the land from which you came?”

Abraham:

“See to it that you do not take my son back there. The LORD, the God of heaven, who took me from my father's house and from the land of my kindred, and who spoke to me and swore to me, ‘To your offspring I will give this land,’ he will send his angel before you, and you shall take a wife for my son from there. But if the woman is not willing to follow you, then you will be free from this oath of mine; only you must not take my son back there.”

Narrator:

So the servant put his hand under the thigh of Abraham his master and swore to him concerning this matter. Then the servant took ten of his master's camels and departed, taking all sorts of choice gifts from his master; and he arose and went to Mesopotamia to the city of Nahor. And he made the camels kneel down outside the city by the well of water at the time of evening, the time when women go out to draw water.

Scene 2: The servant arrives at the well. Rebekah is coming from the village to get water. God responds to them both from heaven. Laban comes out later.

Servant:

“O LORD, God of my master Abraham, please grant me success today and show steadfast love to my master Abraham.

Commentator (unrecorded text):

Scripture does not record how God was working in the life of Abraham's servant. However, the servant had been with Abraham for many years and had witnessed God working in Abraham's life. The servant was praying to God. He must have known that God was one who answered prayers. The servant believes God. Perhaps the conversation in his mind was like this:

God (unrecorded text):

Servant of Abraham, you are called to me to grant you success. Do you believe that I can and will do that?

Servant (unrecorded text):

I saw how you graciously fulfilled your promises to Abraham, my master. I saw how you protected Abraham and Sarah from Pharaoh and Abimelech. I saw how you destroyed the wicked cities of the plain and rescued righteous Lot. I went with Abraham and Isaac to the mountains of Moriah and heard how you provided the lamb. I know you are faithful, and I believe you will be faithful to me. Here is my request:

Servant:

Behold, I am standing by the spring of water, and the daughters of the men of the city are coming out to draw water. Let the young woman to whom I shall say, ‘Please let down your jar that I may drink,’ and who shall say, ‘Drink, and I will water your camels’—let her be the one whom you have appointed for your servant Isaac. By this I shall know that you have shown steadfast love to my master.”

Commentator (unrecorded text):

The fervent prayer of a righteous man avails much. God was delighted to grant the servant's request and had already set events in motion. He was working in Rebekah's life so she would be the first one to the water that morning. Furthermore He must have been working in her heart to make her willing to water a caravan of camels. He certainly was preparing Rebekah for this moment. Rebekah would not leave her home with a stranger unless God had been preparing her heart. What was Rebekah thinking that morning?

Rebekah (unrecorded text):

Oh God, are you really there? Do you see my lonely life? I am a single woman, and none of the men here seem to have any thought of you at all. I want to be a faithful wife. I want my family to follow you. How can I possibly do that here? God, are you really there? Do you care about me?

God (unrecorded text):

Yes Rebekah, I love you. I am preparing the way for you. Do you see that stranger by the watering place? Grant him his request for a drink, and volunteer to do more.

Narrator:

Before the servant had finished speaking, behold, Rebekah, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, came out with her water jar on her shoulder. The young woman was very attractive in appearance, a maiden whom no man had known. She went down to the spring and filled her jar and came up.

Narrator:

Then the servant ran to meet her and said,

Servant:

“Please give me a little water to drink from your jar.”

Rebekah:

"Drink, my lord."

Narrator:

And she quickly let down her jar upon her hand and gave him a drink. When she had finished giving him a drink, she said,

Rebekah:

"I will draw water for your camels also, until they have finished drinking."

Narrator:

So she quickly emptied her jar into the trough and ran again to the well to draw water, and she drew for all his camels. The man gazed at her in silence to learn whether the LORD had prospered his journey or not.

Commentator (unrecorded text):

Even with Rebekah running this took a long time. The well was likely in a dark cave, and it took considerable time to bring out each jug full. The water trough likely absorbed much water and the camels and men were very thirsty. A thirsty camel can drink up to 40 gallons of water. If there were ten or more camels in this caravan, as well as a handful of men, this could be over four hundred gallons of water. If her water jug held three gallons, this could have required 150 trips down into the cave. Even if Rebekah worked rapidly this could take two to three hours. Can you imagine what the servant was thinking as this transpired?

Narrator:

When the camels had finished drinking, the man took a gold ring weighing a half shekel, and two bracelets for her arms weighing ten gold shekels.

Commentator (unrecorded text):

The price of this jewelry was considerable. A shekel of gold is about 2/5 of an ounce. Gold varies in price over time, but is typically valued at over \$1200 per ounce. That makes the value of the gold over \$5,000. The fashioning of the gold into artistic jewelry undoubtedly made it much more expensive, and it is likely that gold had more value in ancient history than it does today. Thus, this gift is likely on the level of giving Rebekah a new car.

Servant:

"Please tell me whose daughter you are. Is there room in your father's house for us to spend the night?"

Rebekah:

"I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor. We have plenty of both straw and fodder, and room to spend the night."

Narrator:

The man bowed his head and worshiped the LORD

Servant (unrecorded thoughts of worship):

Of God of my master Abraham. Truly you are the God who hears and acts. You heard the prayer of your servant and answered before the words had even left my mouth. I believe you.

Servant (recorded words):

"Blessed be the LORD, the God of my master Abraham, who has not forsaken his steadfast love and his faithfulness toward my master. As for me, the LORD has led me in the way to the house of my master's kinsmen."

Narrator:

Then the young woman ran and told her mother's household about these things. Rebekah had a brother whose name was Laban. Laban ran out toward the man, to the spring. As soon as he saw the ring and the bracelets on his sister's arms, and heard the words of Rebekah his sister . . . he went to the man. And behold, he was standing by the camels at the spring.

Laban:

"Come in, O blessed of the LORD. Why do you stand outside? For I have prepared the house and a place for the camels."

Scene 3: A meal is prepared in Laban and Rebekah's house. The servant, Laban, and Rebekah's mother are at the dinner table talking. Rebekah is in the next room.

Narrator:

So the man came to the house and unharnessed the camels, and gave straw and fodder to the camels, and there was water to wash his feet and the feet of the men who were with him. Then food was set before him to eat.

Servant:

"I will not eat until I have said what I have to say."

Laban:

"Speak on."

Servant:

"I am Abraham's servant. The LORD has greatly blessed my master, and he has become great. He has given him flocks and herds, silver and gold, male servants and female servants, camels and donkeys. And Sarah my master's wife bore a son to my master when she was old, and to him he has given all that he has.

Servant:

My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I dwell, but you shall go to my father's house and to my clan and take a wife for my son.' I said to my master, 'Perhaps the woman will not follow me.' But he said to me, 'The LORD, before whom I have walked, will send his angel with you and prosper your way. You shall take a wife for my son from my clan and from my father's house. Then you will be free from my oath, when you come to my clan. And if they will not give her to you, you will be free from my oath.'

Servant:

"I came today to the spring and said, 'O LORD, the God of my master Abraham, if now you are prospering the way that I go, behold, I am standing by the spring of water. Let the virgin who comes out to draw water, to whom I shall say, "Please give me a little water from your jar to drink," and who will say to me, "Drink, and I will draw for your camels also," let her be the woman whom the LORD has appointed for my master's son.'

Servant:

"Before I had finished speaking in my heart, behold, Rebekah came out with her water jar on her shoulder, and she went down to the spring and drew water. I said to her, 'Please let me drink.' She quickly let down her jar from her shoulder and said, 'Drink, and I will give your camels drink also.'

So I drank, and she gave the camels drink also. Then I asked her, 'Whose daughter are you?' She said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him.' So I put the ring on her nose and the bracelets on her arms. Then I bowed my head and worshiped the LORD and blessed the LORD, the God of my master Abraham, who had led me by the right way to take the daughter of my master's kinsman for his son. Now then, if you are going to show steadfast love and faithfulness to my master, tell me; and if not, tell me, that I may turn to the right hand or to the left."

Laban:

"The thing has come from the LORD; we cannot speak to you bad or good. Behold, Rebekah is before you; take her and go, and let her be the wife of your master's son, as the LORD has spoken."

Narrator:

When Abraham's servant heard their words, he bowed himself to the earth before the LORD. And the servant brought out jewelry of silver and of gold, and garments, and gave them to Rebekah. He also gave to her brother and to her mother costly ornaments. And he and the men who were with him ate and drank, and they spent the night there. When they arose in the morning, he said,

Servant:

"Send me away to my master."

Mom:

"Let the young woman remain with us a while, at least ten days; after that she may go."

Laban (agreeing with Mom – exact words not recorded):

Yes, this is happening so fast. Let's not be in a rush. Rebekah should have at least ten days to prepare and think of all the implications of leaving home.

Servant:

"Do not delay me, since the LORD has prospered my way. Send me away that I may go to my master."

Mom:

"Let us call the young woman and ask her." (unrecorded text) I am sure she will need some time to prepare and think things over.

Laban (exact words not recorded):

Yes, you cannot expect anyone to just up and leave home in just one day. Ten days of preparation is a good idea. Let's see what she says. . . (calls out) Rebekah come here.

Mom: (to Rebekah)

"Will you go with this man?"

Rebekah:

"I will go."

Commentator (unrecorded text):

What was going on in Rebekah's mind that she was willing to leave her family with just a few hours' notice? What would make her willing to leave with strangers to a distant land? She might never see her family again. Did the precious gifts sway her mind? Was it the amazing fulfillment of what the servant had requested? Was it that this opportunity was from the LORD?

Narrator:

So they sent away Rebekah their sister and her nurse, and Abraham's servant and his men. And they blessed Rebekah and said to her,

Laban:

"Our sister, may you become thousands of ten thousands, and may your offspring possess the gate of those who hate him!"

Scene 4: Back in Canaan – Rebekah and the servant are returning on the camels. Isaac sees them coming.

Narrator:

Then Rebekah and her young women arose and rode on the camels and followed the man. Thus the servant took Rebekah and went his way. Now Isaac had returned from Beer-lahai-roi and was dwelling in the Negeb. And Isaac went out to meditate in the field toward evening. And he lifted up his eyes and saw, and behold, there were camels coming. And Rebekah lifted up her eyes, and when she saw Isaac, she dismounted from the camel and said to the servant,

Rebekah:

"Who is that man, walking in the field to meet us?"

Servant:

"It is my master."

Narrator:

So she took her veil and covered herself. And the servant told Isaac all the things that he had done. Then Isaac brought her into the tent of Sarah his mother and took Rebekah, and she became his wife, and he loved her. So Isaac was comforted after his mother's death.

Abraham's Final Days (Genesis 25:1-19)

Author / Audience: Isaac for his descendants and other believers

Main Points: God fulfilled his promise.

Key words:

Related Scriptures:

Genesis 25:12 This is the toledoth of Ishmael (branching list of descendants follows)

Genesis 25:19 This is the toledoth of Isaac (no list descendants directly follows)

Questions and Comments:

Applications:

Jacob's Birth (Genesis 25:20-34)

Author / Audience: (New Author) Jacob for his descendants and other believers.

Main Points: Blessing the line of the Messiah.

Key words:

Related Scriptures:

Questions and Comments:

Applications:

Isaac and Abimelech (Genesis 26)

Author / Audience: Jacob for his descendants and other believers

Main Points: The line of the Messiah is attacked. Ownership of the land is challenged. Isaac begins to believe God.

Key words:

Related Scriptures:

Questions and Comments:

Applications:

Two Brothers (Genesis 27)

Author / Audience: Jacob for his descendants and other believers

Main Points: God has promised the blessing to Jacob, but Isaac is about to offer it to Esau.

Related Scriptures:

Questions and Comments:

Applications:

Two Brothers and Two Sisters

The goal of today's role-playing is to help us understand the emotions and feelings of the people involved. What is God doing in their lives to fulfill His plan? What is He doing to help people believe?

We will be inserting text into the account that is not recorded. What we insert is not inspired and should not be used to interpret the text. Our goal is to put ourselves into the roles so that we sense all that God is doing in their lives. We want to act this out as realistically as possible. This is not a sitcom where we are trying to be funny. There will be moments when the scene will be hilarious and we will laugh. That is fine. However, our goal is to make the scenes realistic so we can learn to ask the right questions about why God recorded this information.

Everyone not acting is a director. You can provide directions, improved wording, or additional lines. You can join in conversations to help them out. You can "CUT" the scene and suggest how to do it better a second time.

Cast:

Narrator: Rosie

Commentator: Katie

Isaac: Nic

Rebekah: Alanna

Jacob: Brendan

Esau: Dustin

Commentator: Moses cited Jacob as the source of this account. Jacob recorded that Esau was his older brother and owned the birthright. The birthright included the majority of the inheritance of his father. Jacob recorded how he purchased or swindled that birthright from his brother. He also recorded the prophecy that the younger son, Jacob, was to be the one whom God would bless.

One of the major themes of this account is the sovereignty of God and human choices. God allows each of us the ability to make real choices that affect the future. However, God is completely sovereign, and what He has chosen will be accomplished. No human or demonic actions can thwart God's will.

God had prophetically promised the blessing to Jacob. Now Isaac was ready to give the blessing to Esau his favorite son. What will happen when human choices conflict with God's will?

Narrator: When Isaac was old and his eyes were dim so that he could not see, he called Esau his older son and said to him,

Isaac: "My son" . . . come talk with me.

Esau: "Here I am." . . . What do you want?

Rebekah is listening in the background

Isaac: "Behold, I am old; I do not know the day of my death. Now then, take your weapons, your quiver and your bow, and go out to the field and hunt game for me, and prepare for me delicious food, such as I love, and bring it to me so that I may eat, that my soul may bless you before I die."

Esau: "I would love to hunt for you, Dad. I would love for you to bless me."

Esau gathers his bow and goes hunting (offstage)

Narrator: Now Rebekah was listening when Isaac spoke to his son Esau. So when Esau went to the field to hunt for game and bring it, Rebekah said to her son Jacob,

Rebekah: “I heard your father speak to your brother Esau, ‘Bring me game and prepare for me delicious food, that I may eat it and bless you before the LORD before I die.’ Now therefore, my son, obey my voice as I command you. Go to the flock and bring me two good young goats, so that I may prepare from them delicious food for your father, such as he loves. And you shall bring it to your father to eat, so that he may bless you before he dies.”

Jacob: . . . I can’t do that! “My brother Esau is a hairy man, and I am a smooth man. My father will feel my arms, and I shall seem to be mocking him and bring a curse upon myself and not a blessing.”

Rebekah: “Let your curse be on me, my son; only obey me, and go, bring them to me.”

Rebekah and Jacob debate and discuss this further (add your own words)

Jacob gets the goats and Rebekah cooks (talking aloud to themselves and still thinking how to make this work)

Narrator: So he went and took the goats and brought them to his mother, and his mother prepared delicious food, such as his father loved.

Rebekah gets Esau’s garments for Jacob

Narrator: Then Rebekah took the best garments of Esau her older son, which were with her in the house, and put them on Jacob her younger son. And the skins of the young goats she put on his hands and on the smooth part of his neck. And she put the delicious food and the bread, which she had prepared, into the hand of her son Jacob. So he went in to his father and said,

Jacob: “My father.” . . . I am back from hunting. Can you smell the food I brought? It will be delicious.

Isaac: “Here I am. . . Who are you, my son?”

Jacob: . . . what do you mean ‘Who are you?’ “I am Esau your firstborn. I have done as you told me; now sit up and eat of my game, that your soul may bless me.”

Isaac: “How is it that you have found it so quickly, my son?”

Jacob: “Because the LORD your God granted me success.”

Commentator: Notice that the LORD is Isaac’s God, but Jacob does not claim Him as his own God.

Isaac: “Please come near, that I may feel you, my son, to know whether you are really my son Esau or not.”

Jacob approaches Isaac his father, who feels his arms

Isaac: “The voice is Jacob’s voice, but the hands are the hands of Esau.”

Narrator: And he did not recognize him, because his hands were hairy like his brother Esau’s hands.

Isaac: “Are you really my son Esau?”

Jacob (very tense): “I am.”

Isaac: “Bring it near to me, that I may eat of my son’s game and bless you.”

Narrator: So he brought it near to him, and he ate; and he brought him wine, and he drank.

Isaac: “Come near and kiss me, my son.”

Jacob kisses Isaac, Isaac smells the garments

Isaac: “See, the smell of my son is as the smell of a field that the LORD has blessed! May God give you of the dew of heaven and of the fatness of the earth and plenty of grain and wine. Let peoples serve you, and nations bow down to you. Be lord over your brothers, and may your mother’s sons bow down to you. Cursed be everyone who curses you, and blessed be everyone who blesses you!”

Narrator: As soon as Isaac had finished blessing Jacob, when Jacob had scarcely gone out from the presence of Isaac his father, Esau his brother came in from his hunting. He also prepared delicious food and brought it to his father. And he said to his father,

Esau: “Let my father arise and eat of his son’s game, that you may bless me.”

Isaac: “Who are you?”

Esau: “I am your son, your firstborn, Esau.”

Commentator: At this point Isaac trembled violently. Was this from extreme anger at Jacob? Possibly. However, it could also be that Isaac remembered the prophecy that God would bless the younger son. Isaac had set his will against God's sovereign will. Isaac realized the dangerous position where he had placed himself. God's sovereign will cannot be thwarted. It will be accomplished. Isaac's will was opposed to God's, and God might move Isaac out of the way. It seems that Isaac instantly changed his mind about who should be blessed, and even his anger at Jacob's deception did not deter him from following God's will. Jacob would be blessed.

Isaac: "Who was it then that hunted game and brought it to me, and I ate it all before you came, and I have blessed him? Yes, and he shall be blessed."

Esau wails – ("great and bitter cry")

Esau: "Bless me, even me also, O my father!"

Isaac: "Your brother came deceitfully, and he has taken away your blessing."

Esau: "Is he not rightly named Jacob? For he has cheated me these two times. He took away my birthright, and now he has taken away my blessing."

"Have you not reserved a blessing for me?"

Isaac: "I have made him lord over you, and all his brothers I have given to him for servants, and with grain and wine I have sustained him. What then can I do for you, my son?"

Esau: "Have you but one blessing, my father? Bless me, even me also, O my father."

Esau sobs bitterly

Isaac: "Behold, away from the fatness of the earth shall your dwelling be, and away from the dew of heaven on high. By your sword you shall live, and you shall serve your brother; but when you grow restless you shall break his yoke from your neck."

Narrator: Now Esau hated Jacob because of the blessing with which his father had blessed him, and Esau said to himself,

Esau: "The days of mourning for my father are approaching; then I will kill my brother Jacob."

Narrator: But the words of Esau her older son were told to Rebekah. So she sent and called Jacob her younger son and said to him,

Rebekah (to Jacob): "Behold, your brother Esau plans to kill you. Now therefore, my son, obey my voice. Arise, flee to Laban my brother in Haran and stay with him a while, until your brother's fury turns away—until your brother's anger turns away from you, and he forgets what you have done to him. Then I will send and bring you from there. Why should I be bereft of you both in one day?"

Rebekah goes to talk with Isaac

Rebekah (to Isaac): "I loathe my life because of the Hittite women. If Jacob marries one of the Hittite women like these, one of the women of the land, what good will my life be to me?"

Commentator: Was Isaac's choice to bless Esau a good thing? No. Was Jacob and Rebekah's choice to deceive Isaac a good thing? No. Yet God worked through these bad choices to accomplish His sovereign will. Jacob received the blessing, and he was sent back to Haran to get a wife. God had already chosen his wife, and she would not be one of the cursed Canaanites.

What are we supposed to learn from this chapter?

Was this the right thing for Jacob to do? No.

Was Jacob supposed to get the blessing? Yes.

Would Jacob have received the blessing if he had not deceived his father? Yes.

What might have happened if Jacob had not deceived his father? Would Esau have broken his leg hunting? Would Isaac have become violently ill? God's will cannot be thwarted. However, the way it is accomplished seems to be affected by human choices. The right thing to do was for Rebekah to remind Isaac of God's promise and for Isaac to repent. If that would have happened, then the relationship between Jacob and Esau might have been much better.

God's Sovereignty and Human Choice:

God's sovereign will was that Jacob, the line of the Messiah, would be blessed. That will happen no matter what humans do. God allows humans to make real choices. The decisions and actions of Isaac, Rebekah, Jacob, and Esau all had an effect on HOW God's sovereign will was fulfilled. They made real choices, and the choices affected their lives.

In the last account Jacob pretended to be his brother. In the next account Leah pretended to be her sister, and Jacob was deceived. God's sovereign will was upheld in this deception as well. Leah was the one God had planned for the line of the Messiah.

Genesis 28 Quickly

Jacob was sent to Laban's home (Rebekah's brother).

Esau married a third wife, a daughter of Ishmael, when he saw that his Canaanite wives did not please his father. Esau aligned himself with the part of the family outside of and opposed to the line of the Messiah.

God promised to be with Jacob and blessed him with the promised **land, seed, and blessing**.

Jacob promised that God would be his God **IF . . .**

Jacob promised to give back to God 10% of all God gave him. (How generous is that?) Abraham gave Melchizedek priest of God most high 10% of the spoils of war. Jacob promised God 10% of all God gave him. This is the beginning of the principle of the tithe (10%).

Two Sisters (Genesis 29 ESV) Cast:

Commentator: Beth

Narrator: Carissa

Jacob: Cal

Jacob's friends: Cilem and Joe

Laban: Robert

Laban's friends: Tannon and Andrew

Rachel: Mikayla

Rachel's friends: Crosby, Kimmy, and Moriah

Leah: Sheila

Leah's friends: Johanna, Megan, and MiShai

Scene 1 (Jacob, Laban, Laban's Friends, Rachel):

Commentator: There is no indication in the text that Jacob believed God. Jacob saw God at work in his father's life and heard God promise him the land, seed, and blessing, but he was not ready to believe. Jacob promised to make God his God, but only if God rewarded him greatly. Jacob was self-centered. He was going to make a name for himself. He wanted to be happy and have the most beautiful wife, the most riches, the most servants, and the most land. He was focused on achieving this in whatever way he could.

Jacob bought or swindled his brother out of his father's inheritance. He pretended to be his brother to steal the blessing. Jacob knew that God had promised him the blessing, but he stole it just to make sure that God kept His word. Jacob does not believe God. Now he finds the most beautiful woman, and he is going to get her.

Narrator: Then Jacob went on his journey and came to the land of the people of the east. As he looked, he saw a well in the field, and behold, three flocks of sheep lying beside it, for out of that well the flocks were watered. The stone on the well's mouth was large, and when all the flocks were gathered there, the shepherds would roll the stone from the mouth of the well and water the sheep, and put the stone back in its place over the mouth of the well.

Jacob: "My brothers, where do you come from?"

Laban's Friends: "We are from Haran."

Jacob: "Do you know Laban the son of Nahor?"

Laban's Friends: "We know him."

Jacob: "Is it well with him?"

Laban's Friends: "It is well; and see, Rachel his daughter is coming with the sheep!"

Rachel comes out leading sheep

Jacob: "Behold, it is still high day; it is not time for the livestock to be gathered together. Water the sheep and go, pasture them."

Laban's Friends: "We cannot until all the flocks are gathered together and the stone is rolled from the mouth of the well; then we water the sheep."

Rachel and Jacob act out the narrative following

Narrator: While he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess. Now as soon as Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, Jacob came near and rolled the stone from the well's mouth and watered the flock of Laban his mother's brother. Then Jacob kissed Rachel and wept aloud. And Jacob told Rachel that he was her father's kinsman, and that he was Rebekah's son, and she ran and told her father.

Jacob and Laban act out the following narrative

Narrator: As soon as Laban heard the news about Jacob, his sister's son, he ran to meet him and embraced him and kissed him and brought him to his house. Jacob told Laban all these things,

Laban: "Surely you are my bone and my flesh!"

Narrator: And he stayed with him a month.

Scene 2 (Laban, Jacob, in the next room are Rachel and friends, Leah and friends)

Laban: "Because you are my kinsman, should you therefore serve me for nothing? Tell me, what shall your wages be?"

*Rachel and Leah overhear the following descriptions in the background and act them out
They also overhear the proposed marriage and act it out (Both likely want to marry Jacob)*

Narrator: Now Laban had two daughters. The name of the older was Leah, and the name of the younger was Rachel. Leah's eyes were weak, but Rachel was beautiful in form and appearance. Jacob loved Rachel.

Jacob: "I will serve you seven years for your younger daughter Rachel."

Laban: "It is better that I give her to you than that I should give her to any other man; stay with me."

Conversations from Rachel's corner . . . (SO beautiful . . she is going to be married!)

Conversations from Leah's corner . . . (SO jealous and perhaps plotting how Leah can attract Jacob)

Narrator: So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her.

Jacob: "Give me my wife that I may go in to her, for my time is completed."

Scene 3 (Cast and Everyone)

Commentator: Does God have a sense of humor? Jacob had pretended to be his brother in order to steal the blessing. Undoubtedly he had shared this story with Laban and his friends. He wanted them to know how important he was and that he would have the inheritance and blessing of his rich father whom God had blessed.

Commentator: It must have been plain to Laban that Leah loved Jacob, and that she did not have any suitor. She was getting older than the age brides typically married. Laban remembered Jacob's account of dressing up like his brother to steal the blessing. Laban wondered if he could dress up Leah like her sister and steal the groom?

Laban and friends: *(Plot together. They must have heard about Jacob's deception. They want to marry the older first. How can they make this work? They need to let Leah in on the plan. They probably do not tell Rachel anything, but must physically prepare to remove her and her friends from the wedding. How are they going to deceive Jacob?)*

Laban, His friends, Leah and her friends. *(Get together on the plan and tell them their roles. They will need to switch clothes (veil) at the right time. Leah's friends will need to get Rachel's friends out of the way. How will they do it?)*

Narrator: So Laban gathered together all the people of the place and made a feast.

Act out the plan

Narrator: But in the evening he took his daughter Leah and brought her to Jacob, and he went in to her. (Laban gave his female servant Zilpah to his daughter Leah to be her servant.) And in the morning, behold, it was Leah!

Jacob: "What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?"

Laban: "It is not so done in our country, to give the younger before the firstborn. Complete the week of this one, and we will give you the other also in return for serving me another seven years."

Narrator: Jacob did so, and completed her week. Then Laban gave him his daughter Rachel to be his wife. (Laban gave his female servant Bilhah to his daughter Rachel to be her servant.) So Jacob went in to Rachel also, and he loved Rachel more than Leah, and served Laban for another seven years.

When the LORD saw that Leah was hated, he opened her womb, but Rachel was barren. And Leah conceived and bore a son, and she called his name Reuben,

Leah: . . . I will call him Reuben "Because the LORD has looked upon my affliction; for now my husband will love me."

Narrator: She conceived again and bore a son,

Leah: . . . I will call him Simeon "Because the LORD has heard that I am hated, he has given me this son also."

Narrator: Again she conceived and bore a son,

Leah: "Now this time my husband will be attached to me, because I have borne him three sons."

Narrator: Therefore his name was called Levi. And she conceived again and bore a son,

Leah: "This time I will praise the LORD."

Narrator: Therefore she called his name Judah. Then she ceased bearing.

Commentator: Who was the first one to believe in God in this family? It was Leah. Jacob would never have married Leah because she was not as beautiful as her sister. However, Leah was God's choice. Leah's son, Judah, would be the line of the Messiah. It seems that God used the incident of Jacob pretending to be his brother to get Laban to have Leah pretend to be her sister. God's will was accomplished through, and in spite of, human choices.

Joseph and Jesus Compared

All scriptures are from the ESV translation

They were both shepherds.

Genesis 37:2b Joseph, being seventeen years old, was pasturing the flock with his brothers. He was a boy with the sons of Bilhah and Zilpah, his father's wives. And Joseph brought a bad report of them to their father.

John 10:11-16 I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. He flees because he is a hired hand and cares nothing for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

They were both loved by their father.

Genesis 37:3 Now Israel loved Joseph more than any other of his sons, because he was the son of his old age. And he made him a robe of many colors.

Matthew 3:17 And behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."

They were both hated by their brothers.

Genesis 37:4 But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peacefully to him.

Luke 4:24-29 And he said, "Truly, I say to you, no prophet is acceptable in his hometown. But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heavens were shut up three years and six months, and a great famine came over all the land, and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow. And there were many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed, but only Naaman the Syrian." When they heard these things, all in the synagogue were filled with wrath. And they rose up and drove him out of the town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff.

John 15:24 If I had not done among them the works that no one else did, they would not be guilty of sin, but now they have seen and hated both me and my Father.

They were both prophesied for greatness.

Genesis 37:5-8 Now Joseph had a dream, and when he told it to his brothers they hated him even more. He said to them, "Hear this dream that I have dreamed: Behold, we were binding sheaves in the field, and behold, my sheaf arose and stood upright. And behold, your sheaves gathered around it and bowed down to my sheaf." His brothers said to him, "Are you indeed to reign over us? Or are you indeed to rule over us?" So they hated him even more for his dreams and for his words.

Isaiah 9:6-7 For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.

The father sent them both to their brothers.

Genesis 37:13 And Israel said to Joseph, "Are not your brothers pasturing the flock at Shechem? Come, I will send you to them." And he said to him, "Here I am."

John 5:22-23 The Father judges no one, but has given all judgment to the Son, that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him.

Their brothers planned to kill them both.

Genesis 37:18-20 They saw him from afar, and before he came near to them they conspired against him to kill him. They said to one another, "Here comes this dreamer. Come now, let us kill him and throw him into one of the pits. Then we will say that a fierce animal has devoured him, and we will see what will become of his dreams."

John 11:46-53 But some of them went to the Pharisees and told them what Jesus had done. So the chief priests and the Pharisees gathered the council and said, "What are we to do? For this man performs many signs. If we let him go on like this, everyone will believe in him, and the Romans will come and take away both our place and our nation." But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all. Nor do you understand that it is better for you that one man should die for the people, not that the whole nation should perish." He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation, and not for the nation only, but also to gather into one the children of God who are scattered abroad. So from that day on they made plans to put him to death.

Their robes were taken from both of them.

Genesis 37:23 So when Joseph came to his brothers, they stripped him of his robe, the robe of many colors that he wore.

John 19:23-24 When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says, "They divided my garments among them, and for my clothing they cast lots." So the soldiers did these things,

They were both sold for silver.

Genesis 37:28 Then Midianite traders passed by. And they drew Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. They took Joseph to Egypt. Matthew 26:14-15 Then one of the twelve, whose name was Judas Iscariot, went to the chief priests and said, "What will you give me if I deliver him over to you?" And they paid him thirty pieces of silver.

They were both suddenly taken to Egypt.

Genesis 37:28 Then Midianite traders passed by. And they drew Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. They took Joseph to Egypt. Matthew 2:13-14 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him." And he rose and took the child and his mother by night and departed to Egypt.

They were both servants.

Genesis 37:36 Meanwhile the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh, the captain of the guard.

Isaiah 41:1-4 Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations. He will not cry aloud or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice. He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law.

Matthew 12:18-21 "Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles. He will not quarrel or cry aloud, nor will anyone hear his voice in the streets; a bruised reed he will not break, and a smoldering wick he will not quench, until he brings justice to victory; and in his name the Gentiles will hope."

They both were favored by doing good.

Genesis 39:3-5 His master saw that the LORD was with him and that the LORD caused all that he did to succeed in his hands. So Joseph found favor in his sight and attended him, and he made him

overseer of his house and put him in charge of all that he had. From the time that he made him overseer in his house and over all that he had, the LORD blessed the Egyptian's house for Joseph's sake; the blessing of the LORD was on all that he had, in house and field.

Luke 2:52 And Jesus increased in wisdom and in stature and in favor with God and man.

They were both tempted, but did not sin.

Genesis 39:7-9 And after a time his master's wife cast her eyes on Joseph and said, "Lie with me." But he refused and said to his master's wife, "Behold, because of me my master has no concern about anything in the house, and he has put everything that he has in my charge. He is not greater in this house than I am, nor has he kept back anything from me except you, because you are his wife. How then can I do this great wickedness and sin against God?"

Matthew 4:1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

They were both falsely accused.

Genesis 39:13-15 And as soon as she saw that he had left his garment in her hand and had fled out of the house, she called to the men of her household and said to them, "See, he has brought among us a Hebrew to laugh at us. He came in to me to lie with me, and I cried out with a loud voice. And as soon as he heard that I lifted up my voice and cried out, he left his garment beside me and fled and got out of the house."

Mark 14:55-56 Now the chief priests and the whole council were seeking testimony against Jesus to put him to death, but they found none. For many bore false witness against him, but their testimony did not agree.

They were both punished with two other prisoners – one saved and one not.

Genesis 40:1-3; 20-22 Some time after this, the cupbearer of the king of Egypt and his baker committed an offense against their lord the king of Egypt. And Pharaoh was angry with his two officers, the chief cupbearer and the chief baker, and he put them in custody in the house of the captain of the guard, in the prison where Joseph was confined. . . . On the third day, which was Pharaoh's birthday, he made a feast for all his servants and lifted up the head of the chief cupbearer and the head of the chief baker among his servants. He restored the chief cupbearer to his position, and he placed the cup in Pharaoh's hand. But he hanged the chief baker, as Joseph had interpreted to them.

Luke 23:2; 39-43 Two others, who were criminals, were led away to be put to death with him. . . . One of the criminals who were hanged railed at him, saying, "Are you not the Christ? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong." And he said, "Jesus, remember me when you come into your kingdom." And he said to him, "Truly, I say to you, today you will be with me in Paradise."

They both believed God.

Genesis 40:8 They said to him, "We have had dreams, and there is no one to interpret them." And Joseph said to them, "Do not interpretations belong to God? Please tell them to me."

This shows that Joseph still believed God would bring about the interpretation of his own dreams.

Matthew 4:1-10 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And after fasting forty days and forty nights, he was hungry. And the tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written, "'Man shall not live by bread alone, but by every word that comes from the mouth of God.'" Then the devil took him to the holy city and set him on the pinnacle of the temple and said to him, "If you are the Son of God, throw yourself down, for it is written, "'He will command his angels concerning you,' and "'On their hands they will bear you up, lest you strike your foot against a stone.'" Jesus said to him, "Again it is written, 'You shall not put the Lord your God to the test.'" Again, the devil took him to a very high mountain and showed him all the

kingdoms of the world and their glory. And he said to him, "All these I will give you, if you will fall down and worship me." Then Jesus said to him, "Be gone, Satan! For it is written, "'You shall worship the Lord your God and him only shall you serve.'"

They both suffered before they were glorified.

Genesis 40:23 Yet the chief cupbearer did not remember Joseph, but forgot him (in prison).

Philippians 2:5-11 Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Both foretold the future.

Genesis 41:13 And as he interpreted to us, so it came about. I was restored to my office, and the baker was hanged."

Genesis 41:53-54 The seven years of plenty that occurred in the land of Egypt came to an end, and the seven years of famine began to come, as Joseph had said. There was famine in all lands, but in all the land of Egypt there was bread.

John 13:18-19 I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me.' I am telling you this now, before it takes place, that when it does take place you may believe that I am he.

John 14:1-3 "Let not your hearts be troubled. Believe in God; believe also in me. In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.

The Spirit of God was in them both.

Genesis 41:37 This proposal pleased Pharaoh and all his servants. And Pharaoh said to his servants, "Can we find a man like this, in whom is the Spirit of God?"

John 1:32-34 And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on him. I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' And I have seen and have borne witness that this is the Son of God."

Both were excellent counselors.

Genesis 41:39 Then Pharaoh said to Joseph, "Since God has shown you all this, there is none so discerning and wise as you are.

Isaiah 9:6 For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

They were both made second in command.

Genesis 41:40-43 You shall be over my house, and all my people shall order themselves as you command. Only as regards the throne will I be greater than you." And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt." Then Pharaoh took his signet ring from his hand and put it on Joseph's hand, and clothed him in garments of fine linen and put a gold chain about his neck. And he made him ride in his second chariot. And they called out before him, "Bow the knee!" Thus he set him over all the land of Egypt.

I Corinthians 15:27-28 For "God has put all things in subjection under his feet." But when it says, "all things are put in subjection," it is plain that he is excepted who put all things in subjection under him. When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.

The king made everyone bow the knee to them both.

Genesis 41:42-43 Then Pharaoh took his signet ring from his hand and put it on Joseph's hand, and clothed him in garments of fine linen and put a gold chain about his neck. And he made him ride

in his second chariot. And they called out before him, "Bow the knee!" Thus he set him over all the land of Egypt.

Philippians 2:9-11 Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

They were both given glorious names

Genesis 41:45 And Pharaoh called Joseph's name Zaphenath-paneah. And he gave him in marriage Asenath, the daughter of Potiphara priest of On. So Joseph went out over the land of Egypt.

Philippians 2:9-11 Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

They were both thirty years old when they began their ministry.

Genesis 41:46 Joseph was thirty years old when he entered the service of Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh and went through all the land of Egypt.

Luke 3:23 Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli,

They both provided bread for life.

Genesis 41:53-55 The seven years of plenty that occurred in the land of Egypt came to an end, and the seven years of famine began to come, as Joseph had said. There was famine in all lands, but in all the land of Egypt there was bread. When all the land of Egypt was famished, the people cried to Pharaoh for bread. Pharaoh said to all the Egyptians, "Go to Joseph. What he says to you, do."

John 6:35 Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.

They both saved their people.

Genesis 45:7 And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors.

Matthew 1:21 She will bear a son, and you shall call his name Jesus, for he will save his people from their sins."

They both forgave those who hurt them.

Genesis 50:15-17 When Joseph's brothers saw that their father was dead, they said, "It may be that Joseph will hate us and pay us back for all the evil that we did to him." So they sent a message to Joseph, saying, "Your father gave this command before he died: 'Say to Joseph, "Please forgive the transgression of your brothers and their sin, because they did evil to you."' And now, please forgive the transgression of the servants of the God of your father." Joseph wept when they spoke to him.

Luke 23:34 And Jesus said, "Father, forgive them, for they know not what they do." And they cast lots to divide his garments.

God used what humans meant as evil for good in them both.

Genesis 50:20 As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today.

John 11:49-52 But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all. Nor do you understand that it is better for you that one man should die for the people, not that the whole nation should perish." He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation, and not for the nation only, but also to gather into one the children of God who are scattered abroad.

Are Biblical Chronologies Accurate?

Calendar dates today include the day, the month, and the year. The year is measured from the supposed birthdate of Jesus the Messiah. (Even though they are likely off a little and Jesus was probably born in 3 BC.) However, for most of the history of the Earth, dates were quite different. Ancient historical records are usually based on elapsed time. That is, _____ lived ____ years and had a son named _____. In other cases it is, _____ reigned for _____ years and was succeeded by his son _____.

No one said, "This happened in 3456 BC" because they did not know what year it was BC. Instead, dates were remembered in sequences of ages or sequences of reigns. Every culture kept their own records, but when two cultures interact, the chronologies of both should align and agree. Thus, the Biblical chronology and the Egyptian chronology should agree and we can discover the names of the Pharaoh that Abram met, the Pharaoh who ruled when Joseph was vizier, and the Pharaoh of the exodus.

However, the standard Biblical chronology completely conflicts with the standard Egyptian chronology. For example, when we align these two chronologies, Noah's flood took place in the fifth or sixth Egyptian dynasty and did not affect Egypt at all. There was no seven-year famine in the twelfth dynasty when Joseph was there, and the mummy of the Pharaoh of the exodus, Amenhotep II, is in the Cairo museum and not at the bottom of the Red Sea as the Bible claims. The Egyptian records that match the time periods of the Biblical records do not support the Biblical accounts.

This issue has caused considerable debate. Are the Biblical chronologies wrong? A considerable number of Jews who regularly observe Passover do not believe the exodus ever happened. The lack of evidence in Egyptian records for the exodus or for Joseph cause them to believe that the Jews were never residents of Egypt. However, there is a better solution to this problem.

The first time this issue was likely noticed was when Ptolemy II ruled Egypt. His father, Ptolemy I was a general in Alexander the Great's army. When Alexander died, Ptolemy I became the king of about one fourth of the Alexandrian empire which included Egypt. One of the main goals of these Greek leaders was to make Greek the universal language. With this goal, Ptolemy II commissioned 70 (or 72) Hebrew scholars to translate the Hebrew Torah (the law and eventually the entire Old Testament) into Greek. This translation was called the Septuagint (LXX, seventy, for short).

Around the same time Ptolemy commissioned an Egyptian scholar to compile a complete list of the pharaohs that had ruled Egypt. Records of the number of years of each one's reign could be found in the hieroglyphics in graves and monuments. The Egyptian priest Manetho was given this task.

With both of these events happening about the same time for the same person there was likely some pressure to make sure that they both agreed. If there were severe disagreements one might expect Ptolemy II to suspect that someone had not done a good job of getting things accurate, and he might punish poor workmanship.

Manetho produced his list of pharaohs and did not ascribe to any one of them exact dates. Instead he listed the order of their successions and the number of years they reigned. One might assume from this list that the all one had to do was assign a correct date to one of the later pharaohs and then dates for all of them can be calculated. This is pretty much what the standard Egyptian chronology does.

This poses a huge problem for the Biblical chronologies seen on the next page. The Egyptian chronology done by Breasted (B) in 1906 is perhaps the standard Egyptian chronology. It does not completely follow Manetho because some later findings have altered his work some. However, it connects the Pharaohs sequentially.

When a sequential list of all the pharaohs is compared with the Masoretic (Hebrew) text of the Bible it produces a problem that appears to be irreconcilable. The Biblical flood occurs somewhere around the 6th-8th dynasty in Egypt, and they never even notice the flood that covers the entire earth.

It seems likely that the translators of the Septuagint recognized this and added 100 years to the life of quite a few people in the Genesis 5 genealogy. Adding in these extra years pushes the date of creation back further, and thus the flood occurred around the first Egyptian dynasty. With minor adjustment of dates (which is reasonable) Egypt became a nation very shortly after the flood.

However, this is not likely the correct adjustment because the Pharaohs of Joseph and the exodus still do not match the Biblical record at all. This would not have been a problem in Ptolemy II's time since Manetho did not collect all the information about each Pharaoh, but it is a problem today.

The real problem is that the Pharaohs did not all reign sequentially. This is recognized today and there are attempts to adjust the Egyptian chronologies. However, nearly all of ancient history is tied to the Egyptian chronologies and so correcting them would cause major revisions in the dating of all ancient histories.

Shaw (S) developed a new Egyptian chronology in 2000 that attempted to put together some of the Pharaohs reigns that were concurrent. Egypt was not just one country. Much of the time it was two countries and perhaps for a short time even three countries. The Hebrew words for Egypt actually signifies this in that it is dual – the pair of Egypts or both Egypts.



The map shows three capitals of Egypt. Luxor was the capital of Upper Egypt (upper in elevation) and Memphis was normally the capital of Lower Egypt. At times there was only one Pharaoh ruling the entire region. However, at other times there were multiple Pharaohs ruling simultaneously. This not only includes different Pharaohs of upper and Lower Egypt, but also in other cases father and son Pharaohs had concurrent reigns. Concurrent reigns collapse the time period of the Egyptian chronologies.

The chart on the following pages shows concurrent Egyptian chronologies developed by Down (D) and Rohl (R) that fit with the Biblical chronologies much better. There is still much more work to be done to find the accurate chronologies, but many historical records are now available today, and it seems that a reliable chronology could be developed.

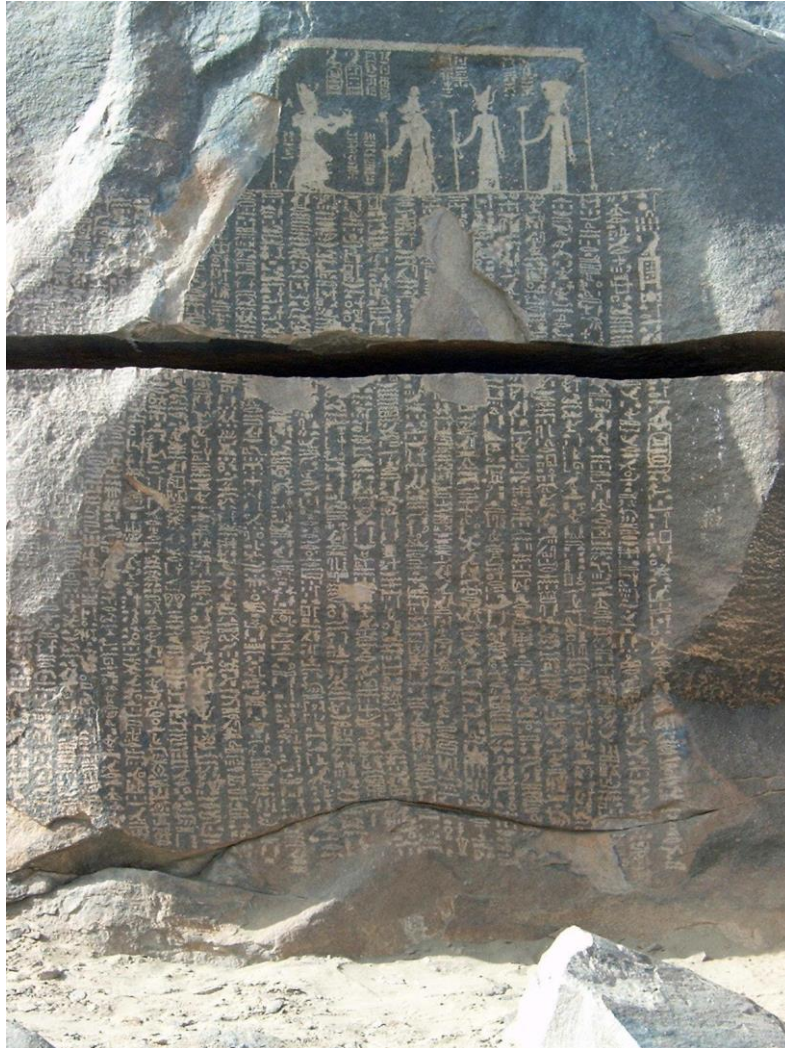
Here are some things that are essential to establishing a reliable chronology.

1. The Biblical chronology is likely a bit too short. This is because the years of each person's age have been added together. Adam was 130 years old when Seth was born. Does that mean that Shem was born exactly 130 after creation? Not likely. Adam was anywhere from 130 years and zero days to 130 years and 364 days old when Seth was born. Thus, for each generation there could be almost one more year. On average this would be about one-half year per generation. Over many generations this could add up to quite a few years.
2. The Egyptian chronologies likely have the opposite problem. If a king reigned three years does that mean he reigned exactly three years? Not likely. Typically this means that the king reigned for two full years and part of a third year. Thus all these periods should likely be shortened by about one-half year. Over many kings this would reduce the elapsed time by quite a few years.
3. The Egyptian chronologies also need to be collapsed to account for overlapping reigns of Pharaohs of upper and Lower Egypt. They also need to be reduced by overlapping reigns of father and son.
4. In the existing Egyptian chronologies, there has been a bias to make them disagree with Biblical chronologies. This is because if the Biblical chronologies are correct, then the Jews have a God-given right to the land. All the nations surrounding Israel do not want them to have a right to the land.
5. The Pharaohs immediately after Joseph should be the most powerful Pharaohs Egypt ever had. They owned all the money, all the land, all the livestock, and all the people of the entire region – even beyond Egypt. This would fit the Pharaohs who built the three great pyramids.
6. At the time of the exodus, Egypt should be in shambles. Hail and locusts have devoured all the crops. All the firstborn of man and animals are dead. The Israelites were given all the money and jewelry the Egyptians had. Pharaoh and his entire army are buried beneath the Red sea.

The chronologies on the right side of the following chart fit the above circumstances quite well.

BCE	Masoretic	Septuagint	BCE	(B) Egypt Dynasties	(S) Egypt Dynasties	BCE	(D) Egypt Dynasties	(R) Egypt Dynasties
5600		Adam	5600			5600		
5500			5500			5500		
5400		Seth	5400			5400		
5300			5300			5300		
5200		Enosh	5200			5200		
5100			5100			5100		
5000		Kenan	5000			5000		
4900			4900			4900		
4800		Mahalalel	4800			4800		
4700			4700			4700		
4600		Jared	4600			4600		
4500		Enoch	4500			4500		
4400			4400			4400		
4300		Methuseelah	4300			4300		
4200			4200			4200		
4100	Adam	Lamech	4100			4100		
4000	Seth		4000			4000		
3900	Enosh	Noah	3900			3900		
3800	Kenan		3800			3800		

If the Egyptian chronologies can be reduced by about 1000 years, there were conditions in Egypt that precisely matched the seven-year famine. Extremely wealthy kings followed immediately that time period. Furthermore, at the time of the exodus Egypt came upon sudden devastation.



The famine stela show above is located on Sehel Island in the Nile near Aswan. It was written in the Ptolemaic period but describes events that happened much earlier. This and other stela describe Imhotep as the non-Egyptian prime minister of the land during the reign of Pharaoh Djoser of the third dynasty. There are many similarities between Imhotep and Joseph.

- Both were second in command under Pharaoh
- Both have similar names: (Im)hotep & (Ye)hosep
- Both stored grain during seven years of plenty
- Both saved lives during a seven-year famine
- Both were exceptionally wise and interpreted dreams
- Both lived 110 years
- Both built huge grain storage facilities
- Both married into the priesthood of On
- Both were one of twelve siblings
- Both instituted an income tax of one fifth



The evidence that Joseph was Imhotep is considerable. However, the standard Egyptian chronology and the standard Biblical chronology put these two individuals 1000 years apart. We know the standard chronologies are wrong, but much work remains before it can be substantiated that Joseph and Imhotep are the same individuals.

Believe God

Joseph believed God from his childhood. Because of that, God was able to use him greatly. His belief spread to many of his brothers and also to Egyptians. While Joseph did not have access to the Bible like we do today, he knew God had promised land, seed, and blessing. Joseph believed that so much that he commanded that his body be taken out of Egypt and returned to Canaan. An empty tomb was found in Egypt which seems likely to have been the tomb of Imhotep.

Do you believe God? Do you believe him sufficiently that it not only affects your own life, but also the lives of those around you? My prayer for you is that you fully believe God and act according to that belief. May God use you to save people, just like he used Joseph.

What is God like?

How did we get here?

The eternal God created and made us and our entire universe.

Who are we?

Our bodies were formed into the image of God from dust.

Our lives were created in the image of God by God's own breath.

We are a union of physical and non-physical.

Being made in God's likeness, we make real choices that affect the future.

Why are we here?

God blessed us with the responsibility of having children to fill the Earth.

We are to manage and care for the land and animals.

We are to become one with our spouse. (Being ONE is very important to God.)

Why do pain, suffering, shame, and evil abound?

We disobeyed God and expanded our choices to include evil.

Why did we choose evil?

God's enemy, the serpent (Satan), deceived and tempted us to decide for ourselves.

Will there ever be an end to pain, suffering, shame, and evil?

Yes, the seed of the woman (Messiah) will crush Satan's head.

Can we overcome evil before Messiah crushes Satan's head?

Evil will continue until Messiah's work is done, but we can minimize its effects by obeying God.

Believing God credits us with righteousness.