

GENESIS

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Exploring the Difficulties and Lessons

in

The Book of

GENESIS

vol. 1

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PART 1

INTRODUCTION TO GENESIS

I. The Bible

(Book 8)

The Bible is a compilation of many books. The book of Genesis is the foundation of all of them.

Example - New Testament, describes the execution and implementation of God's plan for the redemption of man.

It would be meaningless to us - except in the light of man's desperate need for salvation.

That need for salvation is established, is record in the Book of Genesis.

II. References (made to Genesis)

(Book 8)

- A. There are at least 165 passages in Genesis that are either directly quoted or clearly referred to in the New Testament.
- B. Many of these are mentioned or alluded to more than once. That brings the number to at least 200 quotations or mention of Genesis in the New Testament.
- C. Everyone of the New Testament writers refer somewhere to Genesis Chap. 1-11.
- D. At least 6 different occasion Jesus himself quoted from or referred to someone or something in Genesis 1-11.

III. Benefit of Genesis

(Book 8)

- A. Book of Genesis is
 1. The foundation for the rest of the Bible.
 2. The rest of the Bible would be incomprehensible if we didn't have it.
- B. If man did not understand or know :
 1. That he did: fall into sin from his created innocency.
 2. Then he: would have no reason to understand that he needed a Savior.
 3. Not understand: God only could provide the Savior.

IV. Who wrote the Book of Genesis?

(Book 8, 10, 16, 23)

- A. Most conservative scholars in the past have accepted the fact that Genesis was written by Moses.
 1. Been the uniform tradition of both Jewish scribes and Christian leaders.
 2. Genesis is the 1st book of the Pentateuch.
 - a. Others: Exodus, Leviticus, Numbers, Deuteronomy
 3. All of these 5 books together are called "The law of Moses"
 - a. Hebrew = "Torah"
 4. This general view was apparently accepted by Jesus himself.

Luke 24:27,44

“And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself . . . These are the words which I speak unto you while I was yet with you, that all things must be fulfilled, which were in the Law of Moses, and in the prophets, and in the Psalms, concerning me.”

B. Assuming that Moses was responsible for the Book of Genesis, one question still remains: By what method did Moses receive the information?
(lived 2050 years after Adam, 1450 BC)

(Book 8) 3 choices - concepts to be considered:

1. He received it all by direct revelation from God, either in a form of audible words dictated by God then transcribed by Moses, or possibly by a vision wherein Moses saw the great events that occurred before his time, and then he put down what he saw according to his own description and words, guided by the Holy Spirit.
2. Moses receives the information from oral traditions, passed down from generation to generation over the centuries, which he then organized and wrote down, again guided by the Holy Spirit.
3. He took actual written records of the past, collected them, and brought them together into a final form, again guided by the Holy Spirit.

C. Evidence of which possibility would ten to be correct.

1. #3 - being a compilation of Patriarchal records, being Adam, Noah, Shem, Terah and others; each wrote down an individual eye witness account of the events that took place during their lives and they had direct knowledge of.

These records were kept, and preserved, being passed down until they came in to Moses' possession.

Moses then selected those that were relevant to his own purpose (guided by the Holy Spirit) adding his own explanatory editorial comments and transitional sections, finally compiled them in to the form now know as The Book of Genesis.

2. It is possible to recognize the original documents by the key phrase: “these are the Generations of . . .”

(Book 8) The word “Generation” is a translation of the Hebrew word “Toledoth”, it means “origins” or by extension, “records of origins.” There are 11 of the specific divisions marked off in Genesis.

- (overhead #2)
- a. “These are the generations of the heavens and earth (Genesis 2:4)
 - b. “This is the book of the generations of Adam” (Genesis 5:1)
 - c. “These are the generations of Noah” (Genesis 6:9)
 - d. “Now these are the generations of the sons of Noah, Shem, Ham, and Japheth” (Genesis 10:1)

- e. "These are the generations of Sham" (Genesis 11:10)
- f. "These are the generations of Terah" (Genesis 11:27)
- g. "Now these are the generations of Ishmael" (Genesis 24:12)
- h. "And these are the generations of Isaac, Abraham's son" (Gen 25:10)
- i. "Now these are the generations so Esau, who is Edom" (Gen 36:1)
- j. "And these are the generations so Esau the father of the Edomites in Mount Seir." (Genesis 36:9)
- k. "These are the generations of Jacob." (Genesis 37:2)

The evidence in the context of the story leads scholars to believe that the respective names attached to the "Toledoth" represents closing signatures to the writing of a subscript.

The event recorded in each division all took place before, not after, the death of the individuals so named.

(Book 10,23)

3. Reports within the 5 Books of Moses would seem to be written by someone other than Moses.
 - a. Report on the death of Moses. Moses could not have done.
 - b. Report - He was the world's humblest man - humble man wouldn't say that.
 - c. Never has there been a greater prophet than Moses. 3rd person statement (Deuteronomy 34)

V. The Meaning Of Genesis

- A. The word Genesis - literally means "coming into being" or "origin"
- (Book 16,8)
- B. Sometimes called the Book of Beginnings
- C. Book of Genesis tells the origin/beginning almost everything we know today

(Book 8)

(Overhead 3)

1. Origin of the Universe
 - a. gives an accounting for the actual creation of basic space, time, mass/matter which constitutes our physical universe.
 - b. All other myth's, modern science stat with eternal matter or energy in some form.
 - c. Genesis attempt the account for the ultimate origin of matter, space, time, in the terms of special creation.
2. Origin of Order and Complexity
 - a. Mans experience and study of physical and biological systems, is that orderly and complex things naturally tend to decay into disorder and simplicity.
 - b. Order and complexity never arise spontaneously and are always generated by a prior cause programmed to produce such order.
 - c. Genesis gives account of the primeval programmer and his programmed purposes.

3. Origin of the Solar System
 - a. The earth, as well as the sun, moon, planets and stars of the heavens were brought into existence by the creator.
4. Origin of the Atmosphere and Hydrosphere
 - a. The earth is uniquely equipped with a blanket of water as well as a oxygen-nitrogen gaseous mixture which allow the earth to sustain life.
 - b. No evidence of this occurring on any other planet.
5. Origin of Life
 - a. Life was created and placed in the appropriate order on this planet.
 - b. Life first began in Genesis, when God placed “Living Creatures” here.
6. Origin of Man
 - a. Man is the most highly complex and organized entity in the universe.
 - b. Adam was created by God— reported in Genesis account.
7. Origin of Marriage
 - a. God made woman for man.
 - b. Provided and ordained the stable institution of marriage and the home, in a monogamous, patriarchal social culture.
 - c. Polygamy infanticide, matriarchy, promiscuity, divorce, abortion, homosexuality and other corruptions all developed later.
8. Origin of Evil - Sin - Crime
 - a. Cause and effect reasoning accounts for the origin of the concepts of goodness, truth, beauty and love.
 - b. The origin of physical and moral evils in the universe is explained in Genesis as a temporary intrusion into God’s perfect world.
 1. Satan’s expulsion from heaven
 2. Adam and Eve ate of the forbidden fruit
 3. Cain murders his brother Abel
9. Origin of Language
 - a. Unlike the chattering of animals, man was developed with vocal cords that would allow for abstract, symbolic communication between fellow beings.
 - b. Not only the origin of the original language is reported in Genesis, but also the various national languages in particular.
10. Origin of Governments
 - a. Development of organized systems of human government.
 - b. Man’s responsibility, not only for his own actions.
 - c. Also for the actions and maintenance of a orderly social structure through systems of laws and punishments.

11. Origin of Culture

a. Genesis describe the beginning of the main entities which we now associate with civilized cultures.

- | | | |
|-----------------|---------------|--------------|
| 1. Urbanization | 5. Husbandry | 9. Textiles |
| 2. Metallurgy | 6. Writing | 10. Ceramics |
| 3. Music | 7. Education | |
| 4. Agriculture | 8. Navigation | |

12. Origin of Nations

a. Genesis explains how distinct nations and races could develop if all men originally were of one race and one language.

13. Origin of Religion

- Reports a unique characteristic of man's consciousness of a true living God.
- Origin of Pagan worship - rather than God.
- Origin of true worship of God.

14. Origin of the Chosen People

- The Israelites - a unique nation that was without a homeland for 1900 years, gave the world the bible yet rejects Christianity.
- A nation which has contributed signally to the worlds art, music, science, finance and other products of the human mind.
- A nation, although scattered and homeless trodden down for decades, maintained their identity, as no others have been able to in like conditions.
- A people that carry a promise of being a chosen people - from the God who created them.
- A people we all desire to be adopted into their chose status.

The Book of Genesis is therefore:

- The foundation of all true history, true science, true philosophy.
- The foundation for God's revelation, God's desire for man and philosophy for living.

D. Thomas Aquinas (1225-1274) one of the most influential philosophers of the middle ages.

(Book 12)

1. Aquinas separated the two fields of Philosophy and Theology.

- Philosophy - to establish objective truth that can be discovered by the use of human reason by sight, touch, smell and experience.
- Theology - revealed truth, or faith is the basis.
 - Reason its incapable of "discovering" or demonstrating revelation or theology.
 - Aquinas saw the existence of God as both reasonable and revealed.
 - It is possible to discover the existence of God through philosophy through reason.
 - It is also true that one can discover the existence of God through revelation.
 - Thus the two fields overlap, and there is no conflict between the two.

PART 2

THE BEGINNING

GEN. 1:1 IN THE BEGINNING God CREATED
THE HEAVEN AND EARTH.

I - What Beginning?

A. May be a source of Confusion
for a young mind the 1st time
it reads this passage.

1. Attempt to interpret with
a Finite mind and Attitude
2. Forgetting God is Infinite
Thus NOT APART of "Coming
INTO being" during This Time.

DEUT 33:27 The Eternal God is thy Refuge, and
Underneath are the everlasting Arms...

1 Tim 1:17 Now unto the King ETERNAL, immortal
invisible, the only wise God, be honor
and glory forever. Amen

Titus 1:2 In Hope of eternal life, which God,
who can not lie, Promised before the
World began.

II - Beginning of What?

A. This 1st Verse tells us There was a beginning.
Why Not?

1. Seems Natural
2. Those Things which we know had a beginning
a. You/I were Born
3. Beginning would indicate when it STARTED.

Book 8

B. What was beginning or Being started?

1. THE Remainder of Vrs 1 Talks ABOUT THE CREATION of SPACE & MATTER

2. THE Universe is Actually a Continuum of SPACE/MATTER/TIME

a. None of which can exist without The other.

Place Book on Table -

- No Time - Can NOT Happen

No matter / again cannot happen

No Space! " " "

3. MATTER

- a. That which makes up substance
- b. Material that occupies space
- c. Perceived by the senses
- d. Understood that energy is matter

4. SPACE

a. measurable and accessible to observation

- 1. in Terms of entities that exist
- 2. EVENTS that happen in space
- 3. Both Require matter / Time

You in my

SPACE -

Matter = You

Time = While I'm There

JFK shot/killed

Space - USA Dallas

Matter - A person

Time - all remember

- Could have been present years ago to a 10 yr old before their time.

- Time between JFK - Lincoln

- Exist then not alive No Matter (person) present to measure

5. Time

a. meaningful only in Terms of Entities and events that transpire during that Time.

b. Requires space / matter

III Conclusion - Beginning

A. VRS 1 MEANS The Beginning

1. The Eternal God
2. Called into existence
 - a. space
 - b. Time
 - c. Matter
3. which we are familiar with
4. which pertain to Physical Man and his existence

B. Our limitations

1. We live in the Continuum of space / Time / Matter
2. We relate to that Reasoning
3. Have no foundation to understand Eternity - How God could have always been there.
4. This beginning is beginning of our element NOT God.

Jewish -
5 Books of Moses.

C. TORAH

"When God began to Create
The Heaven and Earth."

1. Places God already in existence
2. beginning - when he began to
create what we identify with.

INE 6:19,20 "I AM THE FIRST AND THE LAST" (Finite phrase from an infinite God; talking about 1st in the event speaking of.)

"I have laid the foundations of the EARTH, My
Right hand hath spanned the Heavens; I call unto
them and they stand up together. 2/2/54

THE GOD THAT CREATED

GEN 1:1 "IN The beginning God, Created the Heaven
and the earth.

I - The Word God

A. General Term for Any Deity

1. Here, God Expresses The deity of
The Bible, who created

BEM

B. Bible written to intelligent People That already Believed

1. No Justification for God given
 2. No Explanation or Convincing you of God.
 3. Assumption from The Author - Those
who are reading The record;
 - a. Already Have come to know God
 - b. Already Believe in his Abilities / Power
 4. Those who do NOT believe in God - Knowing if He EXISTS or NOT
ARE called "Agnostic"
 - a. in Latin - Agnostic means "Ignorantious"
 - b. Ignorantious does not sound sophisticated
Therefore - They speak Latin - "Im Agnostic"
1. 2 PT 3:4,5 - "Willingly ignorant"
 2. Prov 1:7 "Fear God is beginning of knowledge"

C. To know God

1. God Can NOT be known by Those who
do NOT SEEK him.
 - a. MATh 16:18-20 - Revealed of God
 - b. Heb. 11:6 "For he That believe That
He is, and He is a rewarder
of Them who diligently Seek him.

II - God's NAME

- A. MANY different NAMES were used
in original TEXT, King James translates
As God or LORD.

SEE ATTACHMENT

Book 8

B. "God" - (Gen 1:1) Hebrew Word "Elohim"

1. NAME for God THAT STRESSES his
MAJESTY and OMNIPOTENCE (unlimited, universal Power)

Overhead-6

2. "EL" = God

3. "IM" AS AN ending to Hebrew word
Denotes - Plural

a. EL oh im - means "God's"

4. "Elohim" is Thus A plural Name with a
Singular meaning,

a. a "uni-Plural" Noun

b. Suggesting The "uni-plurality"
of The Godhead (FATHER, SON, HOLY GHOST)

c. God is ONE - YET MORE THAN ONE

a. See Gen 1:26 "Let US make man in
our image."

Book 23

III - About God the Creator

A. When did he come into being?

1. The question itself is blasphemous
2. God is ETERNAL, by definition

B. 1ST Recorded act of God

1. Creation of our universe

C. God before The Creation

1. Had infinitely long period of time prior
to setting our universe in motion and beginning of The
Creation of Heaven/EARTH/Man.

(2)

2. Possibilities of what God did Prior to our Creation (Only Speculations)

AD 1200 Chinese ←
Philosopher, Teq Mu
Poetically expressed
his Idea; "How
unreasonable it would be to
suppose, that besides the
EARTH and the SKY which
WE SEE, There ARE NO OTHER
SKIES and NO OTHER EARTHS"

- a. Spent time creating endless hierarchy of angels.
- b. might have created endless numbers of Universes, one after the other, each with its own purpose. Our Universe being the current member of the series to be followed by endless numbers of successors.
- c. Until the moment that he created our universe, may have done nothing but commune with his infinite self.
- d. When ST. Augustine was asked that question, He Roared The Answer;
"Creating Hell for those who ASK Questions like that."

IV How Great is God, the Creator?

A. God's of Men

1. ISA 41:7 "Fastened with Nails to keep From Falling over"

B. God Omnipotent

1. ISA 40:12

a. "measures the waters in hollow of his hand"

b. "measured out heaven with his Span" 100 billion STARS in our galaxy
100 billion detectible galaxies in the universe

1 STAR in The heaven Named Beetlejuice. 102,000 Times AS Large

AS the EARTH. Hollow it OUT you could put sun inside with room

for the earth to Rotate around it in normal orbit.

c. Measures The dust, The Hills, Mountains
in his Scales / Balance

Book 23

Ancients viewed the sky as a vault, and permanent objects, moon, sun, stars, within it. Vault believed to be a dome (semicircle) that overspreads the earth.

2. ISA 40:22

- a. SitteTh upon the Circle of the earth
- b. inhabitants are like grasshoppers
- c. Heavens like a curtain - spread like a tent

3. ISA 40:28

- a. Everlasting God
- b. FAinteth Not
- c. Not weary
- d. No searching his understanding

BEM

V - The Portion of God that Created.

we spoke of the Plurality of God -

Any part have greater part in the creation?

A. THE WORD

- 1. John 1:1 "In the beginning was the word, and the word was with God, and the word was God."

(Life is an Illusion)
 - The thoughts of God -
 WE ARE CONCEPT
 EXIST BECAUSE GOD
 THOUGHT IT SO.
 IF HE STOPS THINKING
 ABOUT US, WE WILL NO
 LONGER BE

- a. WORD = Greek word "Logos"
- b. means = Thought or Concept
 The Expression or utterance of that thought
- c. Thus He spoke word - "Let there be" and there was.

2. Jesus Christ

- 1. John 1:14 "And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and Truth."

- 2. Mos 1:102 "And he shall be called Jesus

(4) Christ, Son of God, Father of Heaven and Earth
 Creator of All Things, From the beginning.

3. Mos 2:4 "WE believe in Jesus CHRIST, the Son of God, who created heaven and earth, and all things, who shall come down among the Children of men."

4. Eph 2:10 "For WE ARE HIS workmanship, Created in Jesus Christ unto Good Works..."

5. Eph 3:9 ... From the beginning of the world hath been hidden in *God, who created all Things by Jesus Christ."

* Greek = 'Theos'
Hebrew Equivalent = Elohim
Plural Form of God

God's will accomplished by appointed one - Jesus Christ.

6. 3 Ne 4:44-45 "I WAS WITH THE FATHER in the beginning... Behold I Am Jesus Christ, The Son of God. I created the *Heavens and the earth and all Things that are in them."

* Plural form - Singular in Bible & Mos 2:4 ?

Word Heaven - translated can be used as Singular or Plural correctly -
- Speak further - Get to Gen 1:1

1. Mos 8:28-32

Reason: 10 Commandments # 2 - 'Complexity & Magnitude'

1. 'Have no other Gods before Me'
2. "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above."

EX 20:4

It would be impossible for man to make or depict the true God, by producing a lesser image or object.

In man's weakness, they worship what they can see or relate to..

Thus we should worship God in spirit. Only in His spirit can we truly see His magnitude.

(5)

VI - REASON for the CREATION of World / MAN

A. To be inhabited

1. ISA 45:18 " God himself formed the earth and made it, he created it not in vain, he formed it to be inhabited."
2. I NE 5:125-127 " Lord created the EARTH THAT it should be inhabited; hath created his children, that they should possess it.

B. For His Pleasure

1. Rev 4:11 "For Thou hast created all things, and for thy pleasure they are and were created."
2. ISA 43:7 "for I have created him for my glory; I have formed him; yea, I have made him"
3. Col 1:16 - Created by Jesus Christ
For Him

PART 3

4. **Day Four:** Lights in the firmament for signs of seasons, days and years
- a. Two great lights and lesser lights
 - b. Greater to rule the day (*Sun*)
 - c. lesser to rule the night (*moon*)
 - d. others (*stars*)
 - 1) the movement and position of the sun and moon in relationship with the earth causes the years, days, times, and seasons
 - e. **Question;** What about the light on Day One?

Would there not have to be a sun to have day and night for the previous three days?

Several schools of thought

book 23 (a) "Big Bang"

- (1) The initial period of energy dominance, when a primordial super atom exploded, spewing forth all the matter that makes up the universe. This energy dominance caused light, after all, Light is a form of energy.
- (2) **Problem** with this theory: In a scientific view, there is nothing That is analogous to diffused light in the sky that shines only part of the time.

What's more the sun *does not* merely rule the day as though "Day" had some existence independently of the sun, it is the day.

What we call day is the results of our being near the source of light, known as the sun. If the sun did not exist, neither would "Day".

(b) "God Himself"

- (1) even as in the New Jerusalem, "*for there will be no need of the sun or moon to shine in it, for the Gory of God did lighten it.*" Rev 21:23

book 23

- (2) sounds very much like Babylonian myth of creation. In this myth, Tiamat lies enveloped in darkness, and from the gods, who approached her and must somehow overcome her, the emanates light is an attribute of the gods.
- (3) There was also night or darkness part of the time. Darkness did not have to be created, it is the absence of light. One would not concieve an absence of God during any time period.

book 21 (c) "The Sun"

- 1) Vrs 16 should not be understood as indicating the creation of the heavenly bodies for the first time.

- 2) It informs us that the sun, moon, and stars created on Day 1, as a source of light and had been placed in their appropriate places by God, have now come into view.
- 3) Prior to day four, they were concealed by cloud cover, which has now parted, or the firmament was opaque and now has become transparent.
- 4) Now in view they function as indicators of seasons, days, and years.
- 5) Sunlight is a necessary precondition to the development of fruit bearing plant life, and land appearing out of the waters which occurred prior to day four.
 - a) Without the light and warmth of the sun, the earth would have been a frozen wasteland.
- 6) The Hebrew verb, *wayya'as'* in v.16 should better be read, "Now God *had made* the two great luminaries..." rather than as a simple past tense, "God *made*".

BEM (d) "The Sun Placed in Sky by the Big Bang"

- 1) Big bang, being a the cosmic egg that initially exploded and gave birth to all mass and energy that makes up the universe, including the sun and earth.
 - 2) Their formation was different. therefore they have different qualities about them.
 - 3) The sun created by the explosion the universe expanded rapidly. As it expanded, the hydrogen and helium would cool and condense into the sun and stars.
 - 4) Planets created by the collection of gasses and heavy elements, that also cooled.
5. **Day Five;** God created sea life and fowl of the air
 6. **Day Six;** God created the Living creatures
 - a. cattle, every thing that creepeth (*other than sea creatures or birds*)
 - b. Man created and given dominion over all other creatures.
 - c. Woman created
 7. **Day Seven;** God ended his work, and rested from all of his work of creation

The people of the Tigris-Euphrates had developed a lunar calendar probably before 2000 B.C. The appearance of each new moon, signifying the start of a new month, was the occasion of a religious festival, and eventually other phases of the moon were celebrated.

It was the full moon that was first called "sabbath" (*sabbatu* to the Akkadians, who dominated the Tigris-Euphrates valley in the third millennium B.C.). This notion spread out to neighboring lands, and in Israel, before the Babylonian captivity, the full moon (sabbath) and new moon may have been treated as equally important.

Thus, when a woman plans to go to the wonder-working prophet Elisha to persuade him to revive her dead son, her husband says, "... Wherefore wilt thou go to him today? It is neither new moon, nor sabbath..." (2 Kings 4:23).

By the time of the Babylonian captivity, however, the Babylonians were also celebrating the intermediate phases of the moon; the first-quarter, when the moon is a semicircle on its way from new to full, and the third-quarter, when the moon is a semicircle on its way back from full to new.

These four phases come at intervals of about a week, and the very word "week" (*Woche* in German) is derived from an old Teutonic word meaning "change" (*Wechsel* in German)—that is, the change of the moon's phase.

Each phase comes at an interval of not quite 7.4 days, so that in order to keep the week in time with the lunar months, the week should be sometimes seven days long and sometimes eight in some set pattern. This was not done. The Babylonians chose to make the week an unvarying seven days long, even though this meant that the week lost all connection with the lunar month.

The probable reason for this was that there happened to be seven "planets" in the sky that changed position regularly against the background of the fixed stars: the sun, the moon, Mercury, Venus, Mars, Jupiter, and Saturn.

To the Babylonians, it seemed to make astrological sense to suppose that each planet was in charge of a particular day (since each planet was in turn the prov-

ince of a particular god). An eighth day in a week would be a day without a planet-god in charge, and this was unthinkable. The seven-day week it was, therefore, and one day in the week was given over to a religious celebration, and work was suspended either to allow time for the celebration or because the day was considered unlucky.

The Jews in Babylonian exile naturally observed the weekly day of rest, but could not accept the polytheistic religious justification and had to evolve one of their own.

The writers of the P-document therefore grounded it in the week of creation—six days of divine labor and one day of divine rest. It was a case of the labors of God himself being made to fit the Babylonian week. That is why Creation took six days rather than any other number of days, and it is an explanation that does not involve the Greek concept of perfect numbers.

Coming back from Babylonian exile, the Jews instituted an all-important Sabbath festival, and this was carried over into Christian ways of thought. Christians, however, abandoned the seventh day, little by little, and placed increasing emphasis on "the Lord's Day" (Sunday), which was the day of the week on which Jesus had been reported to have undergone the Resurrection. The Moslems celebrate Friday.

The week is now part of the general calendar used the world over.

From the scientific standpoint, the week is a purely artificial division that unnecessarily complicates the calendar. There are fifty-two weeks and one day in ordinary years and fifty-two weeks and two days in leap years. These additional days mean that every year starts on a different day of the week from the year before in a complex twenty-eight-year cycle.

If those extra days were celebrated as additional days of rest without any weekday assigned to them, the calendar could be made to repeat itself exactly, year after year. Indeed, it could easily be arranged to have every three-month interval repeat itself exactly over and over.

To set up so convenient and sensible a calendar seems, however, to be completely impossible because of the un-

III - Philosophies of how these things were created - 3 Different Views THAT ARE Considered

A. Evolution (*Darwinism*)

1. Based on the interplay of three principles

- a. The occurrence of random variation
- b. The mechanism of heredity, which transmits similar forms
- c. The struggle for existence

** adaptation, natural selection, survival of the fittest

ASK children if they
know.

Evolution - decent with modification

Adaptation - An anatomical structure, physiological process, or behavioral trait that enhances an individual's survival and reproductive success in a given environment; the process of evolutionary modification of an organism to better suit its environment, which results in improved survival and reproduction success.

Natural Selection - The mechanism by which the organisms best adapted to a given environment leave more offspring, thereby spreading the adaptive; differential reproduction.

Survival of the Fittest - Those who have the proper traits or qualities to deal within their environment, survive while those not so equipped do not.

2. Darwin said, *Some genetic variations will adapt and be more suited to their environment, therefore more apt to survive.*

Darwin often referred to his evolution as gradual.

EXAMPLES:

- 1) Rabbit born with a mutated gene that produce a third ear facing backwards,

The third ear help protect him from his prime enemy, which considers him to be supper, thus sneaks up from behind and attacks him. with the third ear he hears him coming, thus flees before being eaten

The rabbit passes this gene along to some of its offspring and they to benefit from this ear, that protects them in their environment and part of the food chain.

They pass along the gene, more offspring with 3rd ear, the predator gets hungrier

The rabbits without the 3rd ear, are the only ones being eaten and soon are all devoured and soon are gone, leaving only three eared rabbits behind.

- 2) A group of animal all the same species, feed on food from two trees, one low one high.

One of the trees die, and the shorter animals can not reach the food on the tall tree.

Only the tall animals survive, passing along their tall genes, thus the whole species become tall.

(OVERHEAD #8)

OVERHEAD (2 fruit trees)
#8

REASON THAT YOU TAKE ALL OF YOUR ANTI-BIOTICS
STOP EARLY - STRONG BUGS SURVIVE, BREED STRONG GERMS. - YOU'RE
SICKER THEN WHEN YOU STARTED, OR MORE INFECTED.

- 3) Theory also provides for the animals to adapt physically for gathering or attracting their food.

OVERHEAD (alligator)
#9

3. Darwin's natural selection; states "*not all can survive, therefore survival of the fittest*". This consequence of natural selection is *Biological Evolution*, which Darwin termed, "*Decent with modification*".
- a. The word "Evolution" is sometimes used incorrectly to mean "*Speciation*" or the formation of a new species. Speciation in theory requires evolution but it is not synonymous with it. Not all evolution spoken of, leads to a new species. **book 1**

1. Speciation (OVERHEAD) (Snail Diagram) **book 1**

4. Darwin did not reject a creator. "*There is grandeur in this view of life, with several powers, having been originally breathed by the Creator into a few forms or into one; and that... from so simple a beginning endless forms, most beautiful and most wonderful have been and are being evolved.*" **book 1**
5. Darwin's evolution is only a theory, based on Hypothesis (*educated guess*)
- a. Sir Richard Owen, Paleontologist from the British Museum said, "*we are called upon to accept a hypothesis on a plea and a want of knowledge.*" **book 1**

B. Evolution (*spontaneous generation, emergent evolution*)

The origins of life from non-living inorganic materials completely by chance.

1. Pre-Darwinian biologists based their science on theological assumptions
- a. Science was rooted in religion;
- b. its purpose was to prove the existence of God.
- c. they used the design and purpose in nature as evidence for a Creator.
2. Darwin's Theory
- a. introduced an explanation of biological change
- b. that excluded the necessity of supernatural intervention.
- c. it incorporated elements of chance and indeterminacy
3. Darwin's "*Origin of Species*"
- a. thus viewed as a revolutionary document in 1859.

OVERHEAD (Cavemen)

C. Special Creation

1. God created the earth and everything in it with Purpose and Design out of nothing.

2. Four schools of thought in this category

- a. **"Literal -Historical Theory"** assert the plain meaning of the text and rules out all but six, twenty-four- hour creation days.
- b. **"Young Earth , Day Age Theory"** Believe that each day represents a prophetic day of the Lord or 1000 years, making the creation a 6000 yr. event and the earth is in the closer to 10,000 yrs old rather than 6000 yrs.
- c. **"The Gap Theory"** Believe that between Gen. 1:1, the creation of the heavens and earth, there was a long time period, (Gap), before the 6 days of creation took place. This gap accounts for most of the geological aging of the earth, which we see, and the earth is considered ancient.
- d. **" Old Earth Theory"** Believe in the existence of God as Creator of all material substance of the universe and Designer of all the processes to be followed by the various botanical and zoological orders in the development of His master plan. They insist that matter was not eternal but created by God out of nothing and was controlled in its development by the plan He had devised, using the same principals of science and physics which he developed rather than some mysterious force. By using these forces of nature, which are detectable, took long time periods referred to as "Days" in the King James translation.

2/2/95

Special Creation *verse* Emergent Evolution

In 1859 - Darwin published his, "Origin of species" accepted and modified by the scientific community, for creation without God.

In 1895 - National education Association, recommended a zoology course that was evolutionary in organization.

In 1925 - John T. Scopes, with the help of the American Civil Liberties Union, allowed himself to be prosecuted for teaching evolution in his high school biology class. , It was to become known as the Monkey Trial. (movie, *Inherit the Wind*)

Scopes did not deny that he was teaching evolution, but his defense was to argue the scientific validity of evolution and against the constitutionality of the "Butler Act", a Tennessee law, that forbade anyone from teaching evolution.

Scopes was found guilty, and fined \$100.00, but the decision was overturned by the supreme court on a technicality.

In 1925 - Biology text books began to introduce the "Evolutionary theory", Claiming, *"We do not know of any competent naturalist who has any hesitation in accepting the general doctrine there is no rival hypothesis to evolution, except the out-worn and completely refuted one of Special Creation, now retained only by the ignorant, dogmatic, and the prejudiced."*

In 1968 - U.S. Supreme Court ruled that Anti-evolutionary laws are unconstitutional.

The theory of "Emergent Evolution", (Emerged without the assistance a Supreme Being), is the basic theory taught today in the schools;

Evolution Theory: "In the beginning was the word, Per evolutionist, the word was Light."

I. The Big Bang, Birth of a Universe (15 -20 Billion Years Ago)

A. Prior to Light, was a Primordial Super Atom, a Cosmic Egg.

1. A hot point of infinite density.
2. An explosion occurred unlike any explosion on the earth
 - a. instead of starting from the center, it occurred everywhere at once
 - b. making every particle rush away from every other particle (primordial = first in time, original)

B. The particles cooled and diffused as it exploded outwards

1. Scientists make no statements about nature of the universe prior to the Big Bang
2. It is the boundary of all knowledge
3. They ~~know~~ that Time, matter, and energy existed After the Big bang.
Know

fits Creation story

ves 1: without form and void

Good description of a Black Hole - "Prior to Light"

OFTEN Found in
BIG BANG BOOKS
Reference made
As if To Express
Answer to Bible

Book 24

- a. Einstein's 1916 theory of General Relativity, shows that matter, and energy are interchangeable, and space and time are a continuum.

1) this theory forms part of the framework for the Big Bang.

C. Millions of years *After* the Big Bang, The 1st Stars Were Formed

1. When the Protons and Neutrons of Helium and hydrogen
 2. Cooled sufficiently to join together in a Nuclei
 3. Electrons joined with the Nuclei
 4. Creating matter, started on fire
 5. A star is born
- > SEE ARTICLE (Shuttle Telescope)
(OVERHEAD)

II - Super Nova Theory, Our Sun is Born

A. Stars Life Span

Book 23

1. All stars are mortal ,
2. maintaining its "main sequence" or "normal" for a few million to 100's of billion years.
 - a. shine at the expense of nuclear charges at the core
 - b. eventually those nuclear charges run their course
 - c. then expand and collapse into a small dense body
 - 1) fade slowly and become white dwarfs
 - 2) if light goes out, become cold cylinders

b. Some end lives with a gigantic explosion **book 24**

- 1) Super Nova

B. The Super Nova

1. The tremendous force of the "Super Nova"
 - a. Forces elements into interstellar space
 - b. as stardust

C. Rebirth from stardust

1. some of the exploded stars are 20 times bigger than our sun.
2. The stardust particles form new stars, like our sun
3. and some planets, by dust particle collecting and form a Nebula
 - a. larger particles are attached to other ones **(OVERHEAD #11)**
 - b. Planet -sized body forms, with heavy elements sinking to form a heavy dense core.
4. we owe our existence to a massive star that lived and died

JRS 3
LET THERE BE
LIGHT

THEORY: proposed "1940", by Fred Hoyle and Earnest Opik, who believed this explosion occurred 4.5 billion years ago, making our sun relatively young in comparison with the universe. (15 to 20 billion years old)

III - After the Super Nova - Earth Begins (4 -5 Billion Years Ago)

book 24 A. The beginning days of Earth

(OVERHEAD #12)

1. Sinister lightning Flashes
2. Volcanoes spew poisonous gases into the atmosphere from the interior of the earth
3. The earth is covered with a Hydrogen Rich Atmosphere
 - a. carbon monoxide, carbon dioxide, nitrogen, hydrogen, sulfide, ammonia, water vapor, and methane
 - b. called, "*Reducing Atmosphere*"
 - c. Which man or any oxygen breathing creature could not live.

VRS 2
 SPIRIT moved
 "wind" CAUSED by
 ESCAPING GASES

B. Life begins Reaction that led to formation of Pre biotic Molecules

1. Nucleotides and Amino Acids
2. which are the building blocks of living matter
3. they can only arise in a "*Reducing Atmosphere*" as described.
 - a. organisms had to adjust to living in Oxygen
 - b. Oxygen is a poisonous gas

C. First Organism

1. A *Fermenting Bacteria*
 - a. Exploiting organic, Carbon Based molecules in the environment
 (1) the Nucleotides and Amino Acids (?)

D. Life can not arise today

1. lack of the reducing atmosphere
2. Such primitive organisms would quickly be consumed by more advanced organisms

F. Life from Non-Living Matter

1. 1953, University of Chicago
 - a. Stanley Miller
 - b. Reconstructed this Event
 - * reconstructed Reducing Atmosphere, (methane, ammonia, water vapor,) in a laboratory flask.
 - * Used spark discharges and other devices as a source of energy
 - * Produced: most of the components of the basic molecules that constitute life
 - * Nucleotides & Amino Acids
 - c. Those two basic molecules go into the making of the information-storing DNA (deoxyribonucleic acid,) and RNA (ribonucleic acid) that transcribes information.
 - * Nucleic Acid and Proteins make up All living creatures, from Elephants to Coli bacteria.
 - * Nucleic Acids molecules consist of Nucleotides stung together like beads in a necklace. (OVERHEAD #13)

2. Dr. Miller, now professor at University of California
 - Dr. Cyril Ponnamperng, professor at University of Maryland
 - a. Expanded on Miller's original experiment
 - b. able to see patterns emerging by differing elementary molecules
 - c. these different molecules were able to recognize each other
 - * this is the basic step towards producing Self-Replicating Molecules.
 - * These original molecules coming together is how the 1st organism was formed.
 - d. Dr. Miller stated, "*If I can do it in my lab flask, there may be thousands of such natural flasks around the universe.*"
 - f. On earth, having these ingredients come together to produce the 1st self replicating molecule was a crucial moment. *A Miracle of Chemical Creation.*
 - g. The Developed organisms that contain genes that could cope best with the environment survived.
 - * being the love march of Natural Selection or Evolution as Charles Darwin defined it.

IV - Life on Earth Evolves to Higher Life Forms (3 billion years ago)

A. Food supply

1. running out, being used up by micro-organisms
2. decreasing hydrogen also

B. Organisms evolved to use Photosynthesis

1. absorbed a "*photon*" or light particle from the sun
2. employed the Photon's energy to drive the reaction that transforms
 - * *sunlight* * *carbon dioxide* * *water*
 - * *into chemical energy* stored as starches and simple sugars
3. Processes, Splits the water molecule H_2O
 - a. putting Oxygen into the air

C. Next Leap, Multicellular Organisms in The Sea (2 billion years ago)

1. Took a Billions of years for the ocean to cool enough
 - a. to become oxidized
 - b. allowing the emergence of complex cells containing a nucleus
 - * rather than the primitive, single looped chromosome
2. Increase in oxygen brought the Cambrian Period (570-500 mill years ago)
 - a. Sea becomes filled with complex, oxygen breathing
 - b. Multi-celled forms of life,
 - jelly fish, shell fish, sponges, trilobites * Primitive plants on the ocean floor

Was 20
water being form
other forms

3. Then came the Ordovician Period
 - a. expansion of invertebrates, marine animals, starfish, squid, corals
 - b. These animals stayed in the sea until the oxygen levels in the atmosphere reached sufficient concentration to serve as an efficient shield against deadly radiation from the sun. (Sun Block) * Reason burn easy at altitudes, less atmosphere

D. Conquest of the Land (400 Million years ago)

1. On to the shores of Pangaes (a super continent) (OVERHEAD #14)

- a. drifted up and beached a Blue/Green algae (most primitive plant)
- b. established a foot hold on the mud flat

2. Sea Weed also floated, beached and joined it.

3. The plants emerged set roots down onto the land

- a. to help protect them from the sun, they developed a protective layer called Epidermis, that were punctured at intervals by pores called Stomata
- b. Central stands of tissue called, Xylem and Phloem transported sugars made by the plant.

4. The plants evolved leaves

- a. This enabled a greater capacity for food manufacturing
- b. they then developed the ability to increase their stem diameter, producing trees.

Yes !!

Vegetation comes
Earth before Sea
178 17 165 20

F. Animal upon the land (275 million years ago)

1. The Pangae's shallow ponds produced the 1st fish

- a. Two fish subclasses arose independently of each other but at the same time

(1) **Bony Fish** - Evolved in fresh water, there they had to deal with fast currents to swim against, causing them to have a strong back bone (1st Vertebrates)

(2) **Cartilage Fish** - evolved in the ocean

- a. a few remain today, the Lamprey, and the shark
- b. most ocean fish today are bony

2. First Land Animals

- a. a fish with 2 pairs of fins, one forward one rear
- b. the fresh water areas became shallow and oxygen short
- c. some fish returned to the sea, some stayed in the shallows

(1) bony fish left in the shallows began evolving lungs

(2) began pushing along the shallow bottoms of the ponds, from one wet spot to another, gulping for air on the way

(3) the fish got better and better at breathing, and using their fins to push them along the bottom.

(4) given the name, "**Lob Finned Fish**"

- d. Per N. John Berrill, a English born Biologist, " *They did not choose to go onto land, they suddenly found themselves there and made the best of it.* "
- e. Fish evolved into amphibians, resembling short tailed alligators
- f. Amphibians evolved into animals, such as snakes, frogs, and turtles
 - (1) four legged amphibians, evolved into reptiles

* **Point of Information:** Unlike the amphibians, reptiles eggs were fertilized inside the females body. The embryo develops inside the egg and is surrounded by amnion fluid filled sack, hence the name "*amniote egg*".

The human reproduction system is also based on the "*Amniote Egg*" principle, illustrating mans man's direct line to the reptile.

- g. The climate gradually changed to a desert like area.
 - (1) the 1st dinosaurs appeared

V- The Continental Drift (130 million years ago)

A. North and South America begin separating from the mother continent

(OVERHEAD #15)

1. Different animals separated with different land masses
2. Different environments came to be on the various land masses
3. the animal evolved in different directions, adapting to environment
4. causing a variation of animals on different locations of the earth

B. The Galapagos Islands

1. They lie about 600 miles west of South America
2. Charles Darwin noticed
 - a. each Island had its own form of tortoise, mocking bird and finch
3. The various forms were clearly related, yet different from one another

Obs. 24 Each after
their own kind
change with environment
by adaptation

C. Darwin's contemplates his observations on the way home to England

1. Believed that the same species had reached the Island and then evolved into slightly different ones.
2. Reinforced his beliefs by the experience of plant and animal breeders
3. Showed that Artificial Selection could produce evolution by breeding.
4. After 20 yrs. of thought, 1858 he offered his explanation for evolutionary change
 - a. Natural Selection
 - b. 1859 published, " *On the Origins of Species by Natural Selection* "

3/19/95

- (1) **Theory;** All living beings belong to one great family and that different species evolved from this family through Natural Selection, or Adaptation to their environment.

He believed that species changed continually, with new ones merging and others becoming extinct and the process of evolution is gradual and continues, Natural Selection was the key to the Evolutionary scheme.

(OVERHEAD) & Articles extinct animals/ wimp fish/bias feared
(AMERICA AT RISK) (2 ARTICLES)

VI - Organisms to Man

A. George Gaylord Simpson, a Noted Paleontologist,

Wrote in what he call , "*His Book of Life*"

1. Likens evolution to a lottery
 - a. most of the ticket holders are losers
 - b. and become extinct
 - c. Some ticket holders win small prizes
 - d. A few become big winners
2. "*Man simply happened to be the descendent of a long line of organisms that drew winning tickets in Every successive adaptive radiation.*"
 - a. (Adaptive Radiation, is the spread of animals into new ways of life)

(OVERHEAD)
CARTOON

3. Dinosaurs were big losers

91% of All Living Animals THAT EVER EXISTED ARE NOW EXTINCT.

4. Birds Reptiles, became small winners

B. Those that could have Become Big Winners

1. Man verse Bat

(OVERHEAD #16)

- a. Bone structure similar
- b. if geological and climatic changes would have favored flying creatures
- c. Bats would have had the for front above man

2. Dolphins have Brains equivalent to Man

(OVERHEAD #17)

- a. they returned to the water
- b. legs returned to fins
- c. if conditions on land would have been adverse, dolphins would succeed above man.
- d. they would have adapted fins back to legs, retake the land upon improvement of environment.

3. Dinosaurs and large reptiles (OVERHEAD #18)

- a. Highly intelligent reptiles could have evolved to superiority on earth
- b. up walking, big brains, skilled hands
- c. except environmental changes that destroyed them

(OVERHEAD #19)

Argument for a Special Creation

I - Two choices that can be made on : How we got here. book 20

A. Special creation,

1. designed with purpose
2. placed in order
3. by a *Supreme Intelligent Being*

B. Evolution by Chance

1. emerged from nothing
2. began spontaneously by mere chance

II - Evolution by chance, A New Age way of thinking

A. Philosophy of spontaneous Evolution book 21

1. seeks to explain the existence of man, the physical and biological world
 - a. as, Self Directed development
2. **Rules out any direction or intervention by a Supreme Being**
 - a. Casts doubts on the existence of even a Impersonal Higher Power
3. **There is no reason for existence or purpose for life**
 - a. other than self serving / fulfilling the animal instincts of the flesh
 - b. Man operates a his own
 - (1) highest power
 - (2) Own ultimate lawgiver
 - c. Has no accountability except to human society
 - (1) The basis for law and ethics is basically utilitarian
 - * that which produces the greatest good for the greatest numbers
 - * that which the majority tend to find socially acceptable

ei - belief expression of "*freedom of choice*", Stating abortion hurts no-one, it is the mothers choice, Society not affected by the murders of unborn children,

* but be appalled by the execution of convicted murders, medical tests on rats, or the wearing of furs, to the point of becoming rights advocates.

B. Given the Two choices / Majority of prominent Scientist today opt for option

1. "**B - Emergent evolution**", creation by mere chance that occurred spontaneously
2. Why, would they lean that direction?
 - a. politically correct
 - b. they would be considered, unintelligent misinformed if they did not

C. Just because the majority of people believe a Theory, does not make it true

False theories will always be with us; *Examples of prominent theories*

1. **Geocentric Theory**, (*believed for 15 centuries*) **Book 20**
 - a. Sun and planets revolved around the earth

2. **Phlogiston Theory** (*during the 17th and 18th century*) **Book 20**
 - a. substances that burn, contains a magical ingredient, Phlogiston, which made it combustible.
 - b. French chemist Lavoisier, proved oxygen was the key element of combustibility
 - (1) We know today; fuel, heat, O^2 , You have Fire

3. **Directed Panspermia Theory**, Proposed by *Francis Crick* **Book 20**
 (co-winner of a Nobel prize for the discovery of DNA structure)
Learned That A DNA Molecule Was To Complex To EVER Happen By CHANCE - INSTEAD OF TURNING TO A belief in God - Developed New Theory.
 - a. Asserts, life did not evolve on earth; instead, life reached earth in a rocket launched by intelligent life from some remote place in the galaxy.

* this theory only shifts the question of creation to another location and time, but the question still remains.

4. **Law of Biogenesis** (*16th century*)
 - a. proclaimed that Life emerges spontaneously from non-living decaying matter
 - b. theory brought about superficial observations, from which they drew their conclusion.
 - 1) fruit flies come from banana peels
 - 2) maggots come from manure
 - 3) bees from dead calves
 - c. In Jesus day, those who believed in the god Beelzebub, thought he was god that brought life from death, same principle, same observations.

Reason Jesus took great offense when they accuses him of healing by power of Beelzebub. *Mark 3:22,23*

Thus we find; just because the majority demands the belief of a theory, does not make it true

We can enlightened by good judgment, common sense, and observation of facts

Story: Emperors New Suit: As he walked down the street with his new suit before the multitude, they all stood there ashamed to admit that they could not see it. Took a small child watching to observe and announce, He's Naked!

D. Standing against the common believed Theory

1. Galileo (1564 -1642)

- a. A devote Christian,
- b. based his finding on what he observed though his telescope and then developed a philosophical theory.
 - 1) observed that the mountains and planets had mountains and craters, and were perfectly spherical.
- c. His observations did not conform to what the Church had been taught and believed
 - 1) they censured and denounced him
 - 2) claimed that he proclaimed "Blasphemous utterances" which he invented.
- d. later found that he spoke the truth, and said they had become enlightened to the truth

2. Many Prominent Scientist do believe in the Existence of God book 20

- a. Issac Newton, (1642-1727), Dynamics, Calculus, Gravity, Reflecting Telescope
- b. Louis Pasteur, (1822-1895), Bacteriology, pasteurization
- c. Robert Boyle, (1627-1691) Gas Dynamics (Boyles Law)
- d. Michael Faraday, (1791-1867) inventor Electric Generator
- f. Samuel Morris, (1791-1872) inventor of the Telegraph
- g. Lord Kelvin, (1824-1907), Transatlantic Cable
- h. James Maxwell (1831-1879), Statistical Thermodynamics

Let's consider this idea of;

III - Species through Evolution

A. Micro -Evolution

(Demonstrated - OVERHEAD 8)
Survival of Fittest - Darwinism

1. Horizontal Variation

- a. operating within the limits of specified DNA, for a particular organism
- b. what is used to develop breed....

2. Biblical Statement, "After it's own Kind" Gen. 1:24

- a. reproduction is within its own kind
- b. producing it's own kind, i.e.: dog, cat, cow etc.

B. Macro - Evolution

1. Vertical Transformation

- a. One kind of organism transforming into an entirely new organism

2. Although this concept is the basis for emergent or spontaneous evolution, it has difficulties that seem to go ignored.

- a. Boundaries between kinds are very real and have stubborn biological facts.
- b. when abnormal crosses are attempted, sterility is always the case
 - 1) donkey + horse = mule . Mules can not breed with each other

3. There is a Permanence of Kinds in nature book 20
- a. The *Drosophila*, (fruit fly) has been bred in the laboratory for over 1000 generations
 - b. during that time it was being subjected to a bombardment of continual radiation to create mutations,
 - 1) As science would have us believe happens in nature.
 - 2) One would believe after these many generations there would be some evolutionary changes taken place.
 - c. It did create a a variety of mutational deformities, However, no Evolutionary life forms emerged or were produced, they were still Fruit Flies.
4. We find that created organisms reproduce after their own kind , not some other kind.
- a. Limited amount of variation is permitted within the permanently fixed "kinds"
 - 1) as spoken of in **Gen. 1:11,24**
 - Strong's a) "**kind**" comes from Hebrew word "**miyn (meen)**" meaning , "Species" which is a generally interfertal group that has same genes or a common set of traits, does not breed with other "**Miyn**" under normal circumstances.
 - 2) further reference to permanence of kinds found in **1Corth 15:38,39**
5. Therefore we find, It is not possible for vertical evolution in the laboratory or in nature / Only horizontal evolution, (*adaptation & survival of the fittest*).

IV - Our Eco-System

A. Creation of Plants on day Three, before Animals on day five and six per Genesis 1. book 23

1. **Green plants first, because they contain chlorophyll**
 - a. Substance capable of carrying out the process of known as photosynthesis.
2. **Energy from visible light**
 - a. used in photosynthesis, to split water molecules into hydrogen and oxygen
 - 1) water was already present
 - b. The oxygen is released into the air while the hydrogen is combined with carbon dioxide of the air to form starches , sugars, and fats.
 - c. These are used in combination with the minerals absorbed from soil, proteins, nucleic acid the plant tissues are formed.
3. **Animals can not use the energy of visible light for this purpose**
 - a. animals use the energy obtained only by oxidizing the molecules of plants, or animals that eat plants.

4. The order of creation fulfills the purpose

- a. animals come after time for plants to place oxygen into the atmosphere to support life.
- b. plants necessary for food chain, having trapped the energy of the sun, and supply this energy to animals depending on the energy contained substance for food. With out this food no living creature could survive.
- c. therefore, *Plants 1st*
Animals 2nd

B. The Perfect balance and Bio-system of the Earth book 20

1. **The earth is positioned at just the right distance from the sun** so that we receive exactly the proper amount of heat to support life. the other planets are either to close to the sun (*too hot*), or too far (*too cold*) to sustain life.
2. **Any appreciable change in the rotation rate of the earth** would make it impossible for the earth to sustain any life, plant or animal.
 - a. For example, if the earth rotated at 1/10th its present rate, all plants life would burn up during the day, or freeze during the night.
3. **Temperature variations are kept within reasonable limits due to the nearly circular orbit** of the earth around the sun.
4. **Temperature extremes** are further moderated by water vapor and carbon dioxide in the atmosphere which produce a greenhouse effect.
5. **The moon revolves around the earth at a distance of about 240,000 miles** causing harmless tides on the earth, which help oxygenate and filter the oceans.
 - a. If the moon were located 1/5th of this distance away, the continents would be completely covered over by the oceans twice a day.
6. **The thickness of the earth's crust and the depth of the oceans are carefully designed.**
 - a. Increasing the thickness of the crust or the depth of the ocean by only a few feet would drastically alter the absorption of free oxygen and carbon dioxide.
 - b. the alteration would make it impossible for plants to exist.
7. **The earth's axis is tilted at 23 1/2 degrees** from the perpendicular to the plane of its orbit.
 - a. this tilt combined with the earth revolution around the sun, causing our seasons.
 - b. these seasons are essential for raising food.
8. **The earth's atmosphere (ozone layer) acts as a protective shield** from the ultraviolet radiation, which would destroy all life if there were direct exposure.

9. **The earth's atmosphere also acts as a shield to protect us from appx. 20 million meteors that enter it each day.**
 - a. These meteors enter the atmosphere at a speed of about 30 miles per second, and impact upon the earth by even a small meteor would deliver tremendous destructive force that would eventually destroy all life.
10. **The earth is the perfect physical size and mass to support life,**
 - a. affording a careful balance between gravitational forces (*essential for holding water and the atmosphere*) and atmospheric pressure of 14.7 lb. per square inch at sea level.
11. **The earth's magnetic field** also provides important protection from harmful cosmic radiation.
12. **The earth is equipped with a bountiful supply of water**
 - a. which is the key substance of life due to its remarkable and essential properties.
 - b. all living thing are made up partially with water
13. **The two primary ingredients of the earth's atmosphere are 78% nitrogen and 20% oxygen.**
 - a. this delicate and critical ratio is essential to all life forms, plant and animal.

C. This Perfect System by Chance?

1. Oracle Arizona, north of Tucson, experiment called "Biosphere 2"
 - a. created a sealed bio-system, for a two year experiment
 - b. \$150 million model of the earth system

see article *Biosphere 2*

- c. with all the money, technology and system to copy, man could not duplicate what emergent believing scientist want us to believe happened by chance.

This perfect system make clear the truth of what Alma proclaimed to an atheist, Korihor
Alma 16:54,55 (pg. 414)

V - The Fossil Record

Absence Transitional Fossils

book 20

A. May be the single most Defect in the Vertical Evolutionary Theory

1. Being when organisms evolve into an entirely new Improved Species
(*monkey to man*)

B. "Transitional Forms" or (*Missing Links*)

1. If there is to be a Transmutation between one form to another,
we should expect to find Great Volumes of Fossils in the intermediate Stages
 - a. between different forms and distinct kinds

C. No Fossils, at all, have been found that can be considered to be transitional

1. Fossils that were found are as distinctly different from each other as are the organisms found today.
2. Instead of finding a record of graduations persevered in the fossil record, They do find large gaps between kinds.
 - a. Emergent Evolution - would require innumerable transitional forms, that would be imbedded in the earth's layers.

D. Darwin on the Subject.. admits there was a severe lack of Transitional fossils to support the idea of Vertical Evolution.

- a. felt it was due to the incomplete fossils record.
- b. as of today 135 years later, still no such fossils exist, even though there is a more complete record.
- c. Supporters of Vertical Evolution, still have faith that they still will be found.

(Overhead # 20)

"Faith is the substance of Fossils hoped for, the Evidence of Links not seen"

E. Past 135 years since Darwin hoped to find Missing Links (transitional Fossils) to support his ideas. 3/19/00

1. However, there are less examples than we did years ago.
2. Classic examples of Transitional fossils have recently been discarded as such
 - a. because of new findings and research.

F. The Most Famous Transitional Fossil..

1. "Archaeopteryx"

(Overhead #21)

- a. found in German quarry in 1861
- b. 1/2 scales , 1/2 feathers , claws at end of wings and toes

- c. link between bird and reptile... see *1993 National geographic article*
 - d. They believe that it took 80 million years to span between Reptile and bird, yet only six fossils have been found.
2. What about this significant find, a missing link, fossil of the transition between a reptiles and birds?
- a. many birds today have claws, such as Grouse, turkey, chicken, rhea, and ostrich
 - b. There has been extinct birds found, that had teeth
 - c. most true reptiles don't even have true teeth anyway
 - d. Paleontologists now conclude that the Archaeopteryx was a species of a true bird, and not a animal in transition and only partial bird. book 12, 20

G. Answer to Missing links.. Reason for complete lack if Transitional Fossils.

1. Newly developed Theory; **Punctuated Equilibrium** book 20
- a. States, Evolution occurs in large and sudden leaps, Instead of gradual minute modifications.
 - b. Brought about by Paleontologists, Dr. Gould and Eldredge in 1977
 - 1) Dr., Gould said, "*the trade secret among Paleontologists is, No transitional fossils exist.*"
 - 2) instead of turning to a belief in God, created this new theory
 - 3) it as been nick-named, "*The hopeful monster*"
 - c. This proposes that at one time a reptile laid eggs after eggs, hatching forth reptiles
 - 1) one day it laid an egg and a bird hatched from it.
(*a leap from species to species*)
 - 2) This should make every expectant mother, consider what will spring forth in the delivery room, shut the windows, if this theory is correct, someday a mother will give birth to a new species that might fly out the window

VI- Common Structures in Anatomy

A. Commonalty of Structures among a Variety of animals, Used as proof as evolution

1. Examples....
- a. mans arms and hands
 - b. bats wing
 - c. whales fin
 - d. salamanders foot
 - 1) all contain a similar bone structure and design
 - 2) belief that all have same ancestor that crawled out of the ocean,
 - 3) and can evolve into different forms, such as whales sprouting feet from their fins, or had feet and evolved into fins when they decided to live in the water.

2. **Example...** Humans get "goose bumps" when they get cold
- 1) Belief - goose bumps are a link to monkeys
 - 2) Bumps arise in the area of hair follicle
 - 3) fur bearing animals, also get bumps, raises the hair upright, causing a air barrier to help insulate and warm them.

Worm arctic

B. Evolutionist point to this as our Common History in the species before they evolved in different directions.

1. Making us all transitional links

C. This commonality points to a great designer, not evolution

1. A common and basic blueprint which was designed by a Master Architect
2. The design is Flexible enough to accommodate the different "kinds" and species in their respective environments.
3. There would be no need to make a completely different pattern or blueprint for each kind.
 - a. The basic pattern - built with perfection - accommodates a variety of functions needed for a variety of different species.

VII - The Order of the Creation

book 18

A. The order of creation, as told in the creation story of Genesis, is consistent with Science;

1. Evolutionist ridicule Bible because of the reported order of Events outlined in Genesis 1.

B. The few Purported conflicts with the fossil record stems from Book 18 (pg. 151,152) Inaccurate interpretation of some Hebrew nouns for various animal species.

1. Ridicule Genesis for declaring that insects appear late in the record of life on earth, (vrs 24 "*things that creepeth*") after the birds and sea mammals, (vrs. 21, 22) and just before man.
 - a. "*things that creepeth*" The Hebrew word used in question is *REMES*, and it has a broad definition that includes rapid moving vertebrates, such as rodents, hares, and lizards.
 - 1) *REMES* in vrs. 20-25, are the *NEPHESH*, which has a more restricted use
 - 2) The creatures under discussion are "**Soulish Creature**", Creatures that can relate to humans;
 - 3) creatures with qualities of mind, and emotion, the can only be birds or mammals
 - 4) they can not be insects or reptiles
 - 5) creepeth, to mean short-legged land mammals such as rodents and hares

2. Another ridicule, Land mammals showing up on the sixth day, while sea mammals showing up on the fifth creation day
 - a. The ridicule comes from a miss identity of the creature, beasts, cattle and creepeth
 - 1) Hebrew words *chayyah*, *behemah*, and the *remes*
 - 2) again these words do not refer to all land animals, but rather three specific classes
 - a) Long-legged quadruped usually described as wild
 - b) Long-legged quadruped that is easy to tame
 - c) Short-legged quadruped as previously described
 - 3) Apparently, these particular land mammals were designed to coexist with humans.
 - 4) the fossil record confirms that such land mammals do not show up until after the initial appearance of birds and sea animals

C. The Stratus Layers

1. Scientists have found marine life in rocks that date older than the rocks that contain Mammal fossils.
 - a. How do they date rocks?
 - 1) **Radiometric Dating**; Uranium acts on a natural clock. Spontaneously decay or breakdown into atoms of a new non-radioactive material. The decay of radio-isotope continues over vast periods of time, but at a fixed rate, independent of temperature, pressure or other environmental variables. By measuring the remaining isotopes tells how much has decayed, and the time that this took can be determined, thus dating the rock.
2. Therefore , Fish first then sea mammals, then land mammals
 - a. as described in the Genesis record

VIII - Creation in a Test tube

Book 20, 12

A. Regarding the Highly acclaimed experiment of Dr. Stanley Miller

1. they took water vapor, methane, hydrogen, added spark of electricity
2. They synthesized simple amino acids in their test tubes
3. remembering statements, ***"If I can do it in my lab flask, there may be thousands of such natural flasks around the universe."***

B. In regards to Special Creation, by a creator.

1. Such an event is not remotely close to the production of living or complex organisms.
2. This experiment was accomplished in the controlled and closely monitored environment of a laboratory.
3. They accomplished their task within a carefully designed system, under the watchful eye of scientist, not in an uncontrolled open environment.
4. It took the world's greatest intellects, utilizing the most advanced technology to unravel the most basic secrets of life

Published in *Journal of the American Chemical Society*, 1954, Winner, Nobel Peace Prize 1957
5. Per Evolutionist George Wald, Miller produced the simplest amino acids, Glycine and alanine which is the most prevalent in proteins, provided idea of probability of spontaneous life. Wald said have to consider, ***"To have organic molecules, one needs organisms. The synthesis of organic substances is governed by a special class of proteins, called enzymes. Enzymes play such a dominant role in the chemistry of life that it is exceedingly difficult to imagine the synthesis of living material without their help. This poses a dilemma, for enzymes themselves are proteins, and hence among the most complex organic components of the cell. One is asking, in effect, for an apparatus which is the unique property of cells in order to form the first cell."***

C. Rather than proving that life emerged by chance

1. the experiment proves that intelligence, design and intent had to be involved
2. There was a Creator present to accomplish the creation.

4-16-95

IX - Mathematically Speaking

book 20

A. Emergent Evolution

1. as we learned, means The Earth, heavens and all life including man
2. Emerged, by chance and indeterminacy

B. Mathematical chance, of these thing happening

- Experiment

4 Factorial 1 in 24

1. Chance of getting struck by lightning
 - a. (which id part of the evolutionary processes to create life)
 - b. 1 in 600,000
 - 1) Do you fill safe outside in a storm?
 - 2) Most do, sitting on porch during a storm to watch the lights.. seems to be great odds.
2. Chance of winning the Lottery
 - a. 1 in 5,200,000
 - 1) have not seen to many new millionaire out there
 - 2) May be you like me, it is just a waste of a buck / odds to great.
3. The mathematical chance of a given enzyme consisting of 200 amino acids (which there are 20 kinds)
 - a. 1 in 10^{375} (OVERHEAD # 22)
 - b. How big is that number?
 - 1) 10^{18} = number of seconds in 30 billion years
 - 2) 10^{50} considered to be "no probability at all" by mathematicians
 - c. Mathematically speaking: the creation of simple life as described, of occurring by chance, is no chance at all.
 - 1) Thus the creation of Complex life by chance even a lesser

(George Wald)
 Spontaneous Evolution
 given enzymes trials - can
 increase chance -
 experiment

PER George Wald 1954 Book 26
 ARTICLE in FAVOR of Spontaneous Generation
 "The origin of Life" SAID, "In
 This colloquial, practical
 sense I concede spontaneous
 origin of life to be impossible."

C. According to Charles Darwin, speaking about evolutionary chance of creating something as complex as the human eye said.

"To suppose that the eye, with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for correction of sperical and chromatic aberration, could have been formed by natural selection, seems, I freely confess, absurd in the highest possible degree... The belief that an organ as perfect as the eye could have formed by natural selection is more than enough to stagger anyone"

D. Mathematically speaking: The Idea of Man by chance, further complication and disbelieving when you consider the scientific model:

1. Human being had become the big "*lottery winner*" in the evolutionary scheme of things, falling lucky to environment that was best suited to their abilities and adaptations over and over again.
- 2. But this Winning ticket occurred through the same lucky, mathematically impossible chance, at different locations at the same time
 - a) creating identical species and kinds capable of interbreeding
- 3. See ARTICLE - *African centered Evolution* (Overhead #23)

X - Physics Supporting a Special Creation

A. Scientists Use Uniformitarianism

book 20

1. Used to support the theory of the earth's age
2. Large factor in the concept of *Carbon Dating*
 - a. The concept that the **Present** is the key to the **Past**
 - b. The processes now operating to modify the earth surface are believed to have been operating similarly in the geological past
 - 1) making *uniformity* of processes of *past* and *present*

B. Two Laws of Physics (*keeping this scientific concept in mind*)

1. 1st Laws of Thermodynamics

book 20

- a. Energy can be converted from one form to another
- b. But it can not be created or destroyed
- c. this law teaches that there is absolutely nothing in the present economy of Natural Law that possibly accounts for it's own origin
 - 1) thus the biblical belief, that God created these thing from nothing because he is supreme, is the only explanation of the existence if any energy at all.
 - 2) occurring by chance, scientifically impossible

Scientific argument: *Oscillating Universe*

- 1) universe has been oscillating forever, therefore energy was not created
- 2) after the Big Bang the universe expands outward away from the center
- 3) As the gravitational pull of the mass acts upon the outward motion, it slows down then collapses back upon itself
- 4) the force of the gravity causes all the mass and energy of the universe to compact into a new Primordial Atom, the size of a basket ball, to pea size
- 5) New Bang all starts over again, energy was eternal and not created

(Paddle Ball demonstration)

Creation Argument:

- 1) Gravitational forces are found only within mass..all mass has gravity and is proportionate to it's size.. Jump High on Moon, couldn't lift foot and walk on the sun
- 2) There is not 1/100th enough mass to cause the universe to reverse and collapse upon itself
- 3) without the Oscillating universe, there had to be a creation of Energy, which does not occur in Science, without a creator
- 4) without an oscillating universe, which is scientifically impossible, there had to be a beginning.

2. 2nd Law of Thermodynamics (*Entropy or Energy Decay*)

- a. Energy available for useful work in a functioning system tends to decrease
- b. The organized and order of a structured system tends to become disorganized and random (*disorder*)
- c. Information conveyed by communication system tend to become distorted and incomplete (*long distance calls several years back, sound bad. Advertise today how sound good, have better conductors for transmission, or boosters to regain the loss from this Law. Radio cuts out the farther you get from the station*)

* *Simply said:* every system left to its own devices tend to move from order to disorder (*demonstration article left out without maintenance, living organisms die and return to dust*)

* Not only Scientific but scriptural **Romans 8:20-22** , **Ecc1. 10:18**

C. The Conflict within Science itself

1. The very argument for Uniformity when Carbon dating, (*A science commonly used to substantiate scientists theories about evolution*)
 - a. states All principles of scientific law remain the same
2. Using this argument, the earth would have started perfect and then decayed to the point that it is today (*recall Biosphere project*)
 - a. it would not start with Chaos then improve, become more organized and create higher life forms
- b. that would be a Reversal or a Violation of Uniformity
 - 1) One can violate these rules (*we do it every day*) but it requires outside involvement and intervention from a superior outside source.
 - 2) Evolution requires billions of years of constant violation of these laws
 - 3) According to this Law of Thermodynamics there had to be a Beginning, as stated in **Genesis 1:1**

Scientific Answer to the violation of these Laws to cause order without a Supreme Being

1. the Sun supplied additional energy, offsetting the loss, causing order instead of disorder

E. Argument for Scientific answer;

1. Energy has to be programmed to produce energy with increased organization
2. Set Brick, wood, pipe, singles, nails out in the sun shine.
 - a. you do not get a house in an open system
 - b. programmed by human intelligence, house spring up all over
 - c. add intelligence to the elements, then **"In the beginning God Created"**

XI - ANTHROPOLOGY, The Science of Man, His Origins, Distribution of Races

A. The question always lurks in the minds of man, including firm believers of creation *Gen 1: 26-27*

1. What about Cavemen? What about Neanderthal man, cro-man
2. What about those Skeletons they find, such as Lucy, Nebraska Man
3. What are these things? Ape-men, Transitional Forms, non-existent lies, or What?
4. Good Questions, we certainly are exposed to and bombarded with these new Discoveries
 - a. See Articles, **"4 Million Year Old human bones"**
"the evolutionary trail"

Lets Look at these famous discoveries of early man

B. The Nebraska Man

1. Found in 1922 by Harold Cook in the Pliocene deposits of Nebraska
 - a. he was claimed to be the missing link
2. The Famous **"Scopes Trial"**, spoken of earlier;
 - a. Prosecuted for violation of law, teaching evolution
 - b. defense - feasibility of evolution, falsehood of creation
 - 1) defendant found guilty but opened the door for accepting the evolutionary theory
3. William Jennings Bryan Expert in theology - and creation took stand
 - a. they confronted him with the findings of Nebraska Man
 - b. Bryan had no defense, argument or answer to the discovery of an ancient ape-man other than he needed more time to come up with one.
 - c. the experts scoffed at him, giving rise to belief of those with answers, Evolution
4. The evidence in the Scopes Trial, the scientists proof of evolution of man from apes
 - a. a single tooth, that they named Nebraska Man
 - b. the top scientists of the world examined the tooth, claimed proof positive
 - 1) this was the missing link, a prehistoric race of man, before Homo-Sapian
5. Years after the Scopes trial, the entire skeleton which the tooth came from was found
 - a. found to be a extinct species of pig

C. Southwest Colorado Man

1. Also found only a tooth and gave it a name
2. Later found that it came from a horse

D. Pitdown Man

1. Found in 1912 at Pitdown England by amateur Fossilologist, Charles Dawson
2. Anthropologists claimed that the bones that Dawson found were 500,000 years old.
3. In 1956 the discovery was exposed as a fraud using a bone dating system based on fluoride absorption.
 - a. The Jaw bone was found to be 50 years old, from the date of testing, coming from an ape that died in 1906, only 6 years before it was discovered
 - b. the teeth were filed down, and discolored with Bichromate of Potash to conceal their true age.
 - c. this discovery was nothing more than a fraud for fame.

E. Neanderthal Man

book 20

1. In 1900 the skeleton of Neanderthal man was Discovered in a cave located in Neanderthal Valley, which is near Dusseldorf, Germany.
2. This Neanderthal was reported to;
 - a. Semi-Erect,
 - b. Barrel Chested,
 - c. Protruding and prominent forehead
3. this Discovery was deemed a Intermediary Link between Man and Ape
4. Later discoveries of other Neanderthal's,
 - a. found to be completely erect
 - b. contained 13% more cranial capacity than modern man
5. A reexamination of the original Neanderthal
 - a. found to be crippled with arthritis and rickets
 - b. today he is considered to be completely human
 - 1) could walk down the street un noticed
 - 2) could drive a car , or fly a plane
 - 3) be a policeman (I personally know a Sgt. has all appearance of Neanderthal Man)
6. To account for his different appearance (*forehead, barrel chest, etc.,*).
 - a. the characteristics of the group
 - b. today we call it race

the trees and his making, using and understanding the weapons which he certainly needed just to survive in that hostile atmosphere under the trees?

I suggest to you that this 'link' between man and ape would have lost much of the advantage of the ape and not gained sufficient intelligence of man to have survived in this savage environment. The theorem of better adaptation as a reason for change actually works the other way around when it comes to survival of a gorilla or higher ape compared to early man. The very theory advanced disproves the changes which the evolutionists propose.

The cranial cavity of a gorilla is under 600 cc. From skulls representing the average Neanderthal man, a cranial capacity of 1400 to 1600 cc. is estimated. This is just about the same cranial size as modern man's.

A gorilla, and other apes, have arms which are longer than their legs. Neanderthal had longer legs than arms, as does modern man. The ape has a hind hand-foot with a long "thumb" which is opposable, enabling him to grasp a tree limb. Would it not be more in the line of thinking of the evolutionists for man to have *developed* this characteristic instead of *losing* it?

Much has been made of the reconstruction of Neanderthal from bits and pieces of his anatomy. He is pictured as a short, stocky, chinless, muscular humanoid with a sloping forehead and bearded face. He is supposedly extinct. But I have seen men wearing pants, shirt and shoes on the streets of American cities who look very much like him.

There are several parts of his anatomy which are rarely mentioned but which clearly indicate that man did not descend from the higher apes by any sort of evolutionary process.

The ape has no power of speech. He has no vocal

ords. No creature on earth, past or present, has the highly developed vocal cords which man possesses. But Neanderthal did. Neanderthal could talk. When the evolutionists point to the changes in the "links" between men and apes, they are not talking of any length of time sufficient for one of these ape-like "ancestors" to have developed the vocal cords which Neanderthal possessed.

Now we have discussed the unique properties which man alone has been given on earth. Man is unlike any other creature. Man is more than a physical being, having within himself that intangible spark of eternity which reminds him that he is not just a flame which glows for a brief instant, then is snuffed out into oblivion. Neanderthal had this spark, and he expressed it in an unmistakable manner. He buried his dead.

Animals do not bury their fallen kind. They usually have no emotional tie between mother, father, sister, brother, or children after maturity has been reached. Animals have no sense of the eternal.

Neanderthal did. He not only buried his dead, but he believed in an afterlife. Tenderly, he placed his loved ones in shallow graves, crossing their arms on their chests, and interring with them tools, weapons, and food for their use in the afterlife.

Would it be unreasonable to also believe that Neanderthal also knew of the existence of God? For where there is belief in an afterlife, there is inherent belief also in a God.

Man has changed through the years. Men today are physically different than they were in the Middle Ages. An average man of today cannot fit into a suit of armor made for a knight of the crusades. But we are still men, still of the same species. Living things exhibit a vast variety in physical characteristics *within*

7. Regarding the question about Cavemen, which these people were
 - a. Job, speaking about the people that were scattered from the Tower of Babel
 - 1) some were destroyed by disease, wild animals, tribal warfare
 - 2) and many became primitive tribes *Job 12:24,25*
 - 3) some even became Cavemen *Job 30:3-8*

Neanderthal completely human race, that happened to dwell in a cave, not a missing link

F. Australopithecine

1. today's missing link to man, believed to be a group of fossils called Australopithecine's
 - a. Found between 1972-1977 by Dr. Donald c. Johnson
 - b. in Kenya Africa
 - c. better known as the mother to all human beings named "Lucy"
2. in 1976 **National Geographic**, Johnson stated:

"The angle of the thigh bone and the flattened surface of the knee joint end, proved that she walked upright."
3. the truth of Lucy
 - a. the knee joint end was crushed, making Johnson's conclusion only speculation
 - b. The knee joint that was used to prove Lucy walked upright, was found 200' lower in the strata layer and 2 miles away from the thigh bone.
 - c. In fact an anatomist, Charles Oxnard, using a computer for analysis of skeleton relationships
 - 1) concluded that Lucy did not walk upright, or at least upright as humans do
 - 2) Fact is that chimpanzees spend a considerable amount of time walking upright also
 - d. the commonalty of Lucy to man
 - 1) walked upright
 - f. the Differences
 - 1) small ape like head
 - 2) fingers have narrow pads like ape
 - 3) curved, ape like toes
 - 4) no big toe
 - 5) cranial capacity 380 cm, man 1330cm
4. Dr. Donald ^{Johnson} Johnson like other Anthropologists have much to gain
 - a. When finding a Fossil, or specimen
 - b. goes unnoticed if it is not older than any other fossil found
 - c. incredibly enough, older and older fossils are claimed to be found
 - d. making the finder a leader within their field

(Overhead # 24)

SEE ARTICAL

"New Fossils date Life on Earth
3.4 billion years"

G. Conclusion about ape-men

1. Do to scientific evidence lacking to prove such a link between ape and man,
 - a. it is safe to believe that Lucy and others like her are not human links to human,
 - b. rather, they are species of primates, that may have become extinct, but have no link to man
2. Virtually all organisms carry their genetic information in the DNA Molecule, within the cell
 - a. the same 20 amino acids comprise the protein of all living organisms
 - b. since protein formations is under direct genetic control, many genes are apparently shared by humans and great apes.

- SEE ARTICLES
 1) TEETH REVISÉ APÉ...
 2) ASIA SEEN AS SEAT...

- 1) In fact, we share with chimpanzees and gorillas about 99% of genes that code for protein
- 2) resemblance's between the Human, the chimpanzee and the gorilla are so detailed, right down to the minutest point of Physiology, and Biochemistry,

a) that the real puzzle is that the small differences that do exist, are sufficient enough to produce three (3), different species that can not interbreed

3. Owen Lovejoy, Anthropologist at Kent State University stated the evolutionary idea about why ape-men began to walk up-right, he said;
 - a. the need to carry a baby and protect it.
 - b. sometime, the males learned so he could carry food in from the hunt to feed them

4. Fact is, during a Special Creation, God created man as we find him today, after His own image
 - a. God breathed upon him a spirit to guide him, between right and wrong
 - b. gave him the capacity to grasp the existence of a Creator, and God, and the knowledge of the need to worship him, when he seeks him out.

INSERT

5. Karl Von Naegeli, made a profound statement, speaking in favor of Emergent Evolution, and Spontaneous Generation but he unwittingly spoke a great truth.

" to deny spontaneous generation is to proclaim a miracle "

The impossible to occur (as we learned about macro - evolution), takes a miracle,
Gen. 1:1 "In the Beginning God created the Heaven and the earth "

(Overhead #25)

Book 26

* WE have read The words of George Wald, who willingly Concedes to difficulties in The Theory of Spontaneous generation. He spoke of molecules linked together was A TASK NO Chemist would attempt, although is found in Nature. He STATED, " one has only to contemplate the magnitude of This TASK to Concede That the spontaneous generation of a living organism is impossible. Yet here we Are - As A results, I believe, of spontaneous generation. "

Why would a man, intelligent, educated enough to understand its impossibility adhere to such a belief? He said, " Most modern biologists, having reviewed with satisfaction the downfall of Spontaneous generation hypothesis, yet unwilling to accept The alternative belief in Special Creation, are left with nothing. I think a Scientist has no choice but to approach The origin of life Through a hypothesis of Spontaneous generation. "

3B- CREATION TIME FRAME

Argument - Literal - Historical Six 24 hrs. Days

I- This Theory has been supported by Notable

- A. MARTIN LUTHER - German theologian, who initiated The Protestant Reformation.
- B. John CALVIN - French theologian church reformer, Protestant denominations regard him as the major formulator of their beliefs
- C. DR. HENRY MORRIS - A civil engineering professor, Publisher of "Genesis Flood", "Genesis Record", Founder of the CREATION RESEARCH Society.
- D. This view point is supported by The Author of Genesis who referred to The time frame as "days"

Book 20

II- THE GEOLOGIC COLUMN (OVERHEAD 26)

* A Chronological arrangement of Rock units in Columnar form, with The oldest units at the Bottom and The Youngest at the Top.
(see Glossary)

- A. THE EARLIEST authenticated written record date back to about 3,500 BC
 1. Prior to the existence of eye witnesses, no one can be absolutely certain of what actually Transpired.

2. Consequently, There is no direct irrefutable proof as to the process(es) which formed the rocks of the geologic column or their age.
3. Any such determination can be only indirect, based on assumptions which may or may not be true.

B. THE basis for placing rock formation in chronological order is their fossil content.

1. Strata with simpler fossils put on the bottom of the column.
2. More complex forms (presumed to have evolved later) placed higher in the column.

(OVERHEAD 27)

BOOK 20

C. No where in the world does the geological column actually occur.

D. Contradictions to the proposed sequence of the geological column are commonly found.

1. Fossils found too low in the geologic column (being in the strata layer that was formed before they were to be evolved)
 - a. Termed as "STRATIGRAPHIC LEAKS"
2. Those fossils found too high in the column (in the strata after they had already become extinct)
 - a. Considered to be "reworks" of the species.
3. In Glacier National Park

(overhead 26) a. A block of Precambrian Limestone Found (to be 1 billion years old)

- b. THIS Limestone WAS found on top of a Cretaceous Shale formation
(believed to be 100 million years old)
 1. Geologists suggest this "misplaced" block had moved horizontally over the adjacent region, driven by tremendous forces along Thrust faults
 2. This "misplaced" block is 350 miles long, 35 miles wide and 6 miles thick
 3. This would be impossible to move this size of rock up through the STRATA therefore the formations were not formed as they believed.

E. Recent findings - of Contradictions of the Geologic Column.

1. Human and Dinosaur foot prints were found in Mexico, New Mexico, Missouri, Kentucky, Illinois and Arizona.
 - a. The prints were verified by reliable paleontologists.
2. Pictographs have been found in caves and canyons walls at Rhodesia and in Arizona.
 - a. Pictures obviously made by men
 - b. depict dinosaurs
 - 1) indicating that they lived the same time as man, not millions of years before man.
 - 2) Contrary to the accepted chronology of the geological column.

3. June 1, 1968 a discovery was made by William Meister

a. He found fossils of several trilobites in fossilized, sandaled footprints of a man.

b. According to the dating determined by the fossil record

1) Trilobites became extinct about 230 million years before the appearance of man.

4. ^{Death occurring after Curse - Dinosaur co-exist^{ed} with man}
According to the Bible - Men spoke of Dinosaurs (Land and Marine varieties) in old Testament times.

a. Job 40: 15-41
Job 41: 1-34
ISA 27: 1

5. Fossilization is not occurring anywhere in the world today.

a. Such preservation is very abnormal, the exception, and not the rule.

b. The global fossil record attests to a world wide cataclysm and hydraulic event

1) a physical evidence, testifying to the world wide flood told of in Genesis Record, around 2300 B.C.

Then why are there any fossils in the sand, silt, and shales of people before flood.

F. Extinctions

1. For years scientists and evolutionist have labored over sturdy animals such as dinosaurs and trilobites suddenly disappeared.
 - a. Creationists answer, this disappearance and departure to the flood.
 - b. the event of the flood changed climate and conditions in which these animals were accustomed to.
 - c. These animals were suddenly thrust into a more hostile climate and condition which they were unable to survive in, thus they died.

G. Petrified logs

1. uniformitarians have difficulty with this enigma, since trees are not being formed in such a manner today.
 - a. in the fossil record, the trees petrified by the thousands

Show Log

- b. The trees fiber, cell structure, even the bark's cell structure is being replaced by silica, and perfectly preserved.

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- c. Creationist Answer: "These logs point to a sudden and catastrophic event. None of these logs are found to be standing. All have had their branches stripped off and many appear to have have their bark

still intact, indicating rapid burial before rotting could occur. It is apparent that the original forests were uprooted by some sort of hydraulic cataclysm of enormous power... creationists submit that the only reasonable and plausible explanation for such a phenomenon is the Genesis Flood."

2. Polystratic TREES

(Fossil trees which extend through several layers of strata, often 20 feet or more in length)

- a. This type of fossil would have to be formed quickly; otherwise it would have decomposed while waiting years for the next strata to form and accumulate around it.
- b. Again the Genesis Flood with the sediment layering as it settled could account for the various STRATA and quick fossilization

OR lithification (Glossary)

The Geologic Column - Fossil Record.

"Rapid burial and lithification are essential for formation and preservation of fossils; otherwise, they would decay or be destroyed by scavengers."

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III. Radioactive Dating - THE VERY METHOD Science uses TO Prove The earth is billions of years old.

A. Radioactive Dating techniques - classified into Two main Categories

1. Carbon 14 - information limited to the last few thousand years

2. Radioactive elements ; Uranium - Lead
Potassium - argon

a. used to determine dates stretching back in the billions of years.

B. Dating The EARTH -

1. Science uses The Uranium - Lead
Potassium - argon methods

2. Dates EARTH 4.5 - 5 billion years old.

3. These methods are used to calibrate the findings of other methods.

C. Techniques for Methods - Require Assumptions

1. The Rock contained no daughter product atoms in the beginning, only parent atoms:

Daughter Atoms - The atom created by the radioactive decay of a parent atom. The amount of a daughter atom continually increases with time.

2. Since then, No Parent or daughter atoms were either added to, or taken from the rock
3. The rate of radio active decay has Remained Constant.

D. How does this All WORK?

1. Dating Rocks - STRATOSPHERES (Radiometric dating)

Book 1

* Uranium acts on a natural clock. Spontaneously decays or breaks down into atoms of a new non-radioactive material. The decay of radioisotope continues over vast periods of time, but at a fixed rate, independent of temperature, pressure or other environmental variables

2. Dating - organic materials - Plants - animals (Carbon-14)

Plants and animals have fixed amount of Carbon-14 in them. At death it is burning off but new C14 can replace the amount lost by Radio active decay into Nitrogen 14.

They measure the Remaining C14 to determine its age.

C14 is introduced by ingestion of plants by animals. Plants obtain the C14 from the air.

E. THE Science, based on Aforementioned assumptions, that have Credability Problems

1. No way to be sure that there was not some daughter-product atoms present in the rock at the very beginning. They are found to be widely distributed in the earth's crust.

'assumption - It contained no daughter atoms'

2. Heating and deforming of rocks can cause migration of the daughter and parent atoms. Percolation of water through the rocks can also cause these atoms to be transported and redeposited elsewhere.

'assumption - No atoms were added to, or taken away from the rock, except by the natural decay and breakdown'

3. Recent research suggests that certain conditions (exposure to neutrino, neutron, or cosmic radiation) may alter the rates of radioactive decay.

'assumption - Rate of decay has remained constant'

F. Experiments regarding these dating techniques has shown them to produce false and erroneous results.

Examples: a) living snails dated at 2,300 yrs old by C14 method. Science 1963 Vol 141

b) wood from growing trees dated 10,000 yrs old C14 method The Physiology of Forest Trees 1958

c) Lava flow - was 200 yrs old - Dated by method of potassium - argon to be 3 billion years old. Scientific Creationism 1974

IV - THE EARTH'S Magnetic Field.

1. THE EARTH Magnetic Field Has BEEN MEASURED FOR WELL OVER A CENTURY, GIVING A GOOD RECORD OF ITS CHANGING.

a. THOMAS G. BARNES - shows That the STRENGTH of the earths magnetic field is decaying At a Rate Corresponding to a $1/2$ life of 1400 yrs.

Half Life - (Glossary) THE AMOUNT of time required for half of the Radioactive isotope to decay to another isotope of less mass.

1) 1,400 YEARS ago The magnetic field of the earth was Twice as strong as it is now.

b. If we extrapolate back as far as 10,000 years, we find that The earth would have a magnetic field as strong as that of a Magnetic STAR.

c. Based on The present rate of decay of the earth's magnetic field,

1) 10,000 years appears to be the upper limit for the age of the earth.

2. Any objections to this Conclusion must be based on rejection of The Same uniformitarian assumption which evolutionist utilize to date The earth at great age
VIA: Radioactive, Carbon 14 dating

2. Extrapolate back 20,000 yrs.
 - a. it is believed that the earth's magnetic field is due to circulating electric currents in its core.
 - b. 20,000 years ago, The estimated heat produced by the currents would have melted the earth.
 - c. Clearly, the earth's magnetic field - favors a relatively young earth, rather than an ancient one.

IV - Meteoritic Dust

A. Dust Particals

1. Scientists know that dust particals (cosmic) enter the earth's atmosphere from space at a constant rate.
 - a. Hans Petterson has accurately measured the incoming dust the earth receives
 - b. Measures out to be 14 million tons per year.
2. Based on Petterson's finding of incoming dust
 - a. Earth age of 5 Billion years, there should be a layer of dust 182 feet thick.
 - b. That dust layer does not exist.
3. THE Moon should also have a deep layer of dust - even greater due to less atmosphere
 - a. Astronauts fear of landing on the moon was that they would sink in the dust.
 - b. They found the layer to be 1/8 inch thick.

Dust Layer testifies to young Solar System and Earth NOT an ancient one.

B. Composition of Meteor dust

1. Meteor dust is composed of nickel and iron
 - a. nickel is a very rare element in the earth's crust and more scarce in the ocean.
 - b. The average nickel content in meteoritic dust is approx. 300 times as great as found in earth's crust
 - c. Calculations based on the small amounts of nickel found in the ocean and earth's crust - show earth to be a few thousand years old. NOT millions or billions.

C. Poynting - Robertson Effect

1. Sun acts like a giant vacuum cleaner which sweeps away about 100,000 tons of micrometeoroids each day.
2. The sun's radiation pressure also pushes small interplanetary dust particles into space.
3. This phenomenon has been named Poynting - Robertson Effect.
4. At this present rate, there should not be any particles left to penetrate the earth's atmosphere and fall to earth.
 - a. in fact it should have been cleansed 10,000 years ago.
 - b. There are no known sources that could replenish the particles for them to still exist if the earth was ancient.

V - THE ROTATION OF THE EARTH.

A. THE ROTATION OF THE EARTH IS GRADUALLY SLOWING DUE TO THE GRAVITATIONAL DRAG FORCES OF THE SUN, MOON.

1. If the earth was billions of years old, and has been slowing down uniformly, the present rotation should be zero.
2. If we extrapolate backward for several billion years, figuring through the present slowing rate,
 - a. The centrifugal force would be so great that the continents would have been driven to the equatorial regions
 - b. The overall shape of the earth would be flattened out like a pancake.
3. The earth rotates on its axis at approx. 1,000 miles per hour at the equator today.

VI - Population on EARTH

- A. Henry M. Morris calculated that an average growth rate of only $\frac{1}{2}$ percent per year (which is $\frac{1}{4}$ of the present rate), would yield the present population on Earth in just 4,000 years.
- B. Morris points out - Statistically inconceivable that 5.4 billion people could have resulted from even 1 million years of history.
1. Even if the population increased at only $\frac{1}{2}$ percent per year for 1 million years
 - a. The number of people in this present generation would be 10^{2100}
 - b. How big is that number? 10^{130} electrons can be packed into the entire universe.

VII - THE INERRANT WORD OF GOD.

- A. GEN. 1 - STATES God CREATED in TIME FRAME of Days - NOT AGES
1. THE word WAS inspired to mean exactly what it says.
 2. To attempt to conform the word of God to fit into the Evolutionary or Long Age Beliefs is to reject the Word of God.
 3. Henry Morris - Founder of, "Institute for CREATION" Research, and "The Bible - Science Association" writes, "The continued insistence on an ancient earth is purely because of the philosophic necessity to justify evolution and the pantheistic religion of eternal matter"
- His son writes; "The old earth is an integral component of evolutionary ideas... The old earth concept is a requisite of evolutionism."

Day Age Theory

I - THOSE THAT BELIEVE IN THE LONG DAYS OF CREATION

A. They have been given a title, or name, by those who call themselves Creationists".

1. "Theistic Evolutionist"

a. Encompassing all those who believe that God is the Creator of all the universe, and all matter therein. God, the Creator also being and designer of all the processes to be followed by the various botanical and zoological order of in the development of His master plan.

2. To a degree, in some circles of belief, this title may be accurate.

a. those that believe, God simply set up an entire system

1) programming it in advance like a computer

2) then sits back and watched a cosmic system work itself out

3) He is therefore out of reach by prayer, or interaction with mankind thereafter.

b. some may believe that Adam and Eve, were not truly created individuals, rather

1) Homo-Sapiens gradually developed from subhuman hominids

2) at a certain point, they developed a consciousness of God, at which moment, Ape-man became Adam

B. Those that gave the title, "Theistic Evolutionist"

1. call themselves "Creationist"

a. that title would include only those who believe in Six (6) literal Days of creation 6,000 yrs. ago.

b. used to classify those that do not believe in a literal six days, but think that the days may represent longer time periods, although maintaining a belief that God was responsible for a special creation.

c. they espouse to the idea that no departure from the literal interpretation of the Bible can be tolerated

1) "literal" is taken to mean a concrete and non-figurative regarding of the text

2. It would not apply to those who believe in a God that created the heavens and the Earth, who plays a active role in the lives of those which he created, but used natural processes and the forces of nature to establish a stable and working system, where in he place his special creation, Man made after His own image.

- a. Many would therefore call themselves Creationist also, because they believe in a Special creation,
 - 1) not life emerging by chance,
 - 2) or any vertical evolution.
- b. The title should be disregarded as Prejudice, Slanderous and Misinformed,
 - 1) Used in same manner that would call The Church of Christ A "*Cult*"
 - a) those of the Church of Christ certainly should not accept such a title
 - b) believers in a special Creation should not accept the Title of Theistic Evolutionist, rather refer to themselves as Creationist also.

II - CAN SCIENCE AND THE BIBLE BLEND?

A. The most frequently purged objection to blending Science and The Bible

1. Is the apparent discrepancies between the story found in Genesis 1 and the observations found in Science
2. Many would argue that Genesis 1 teaches that the creation took place in a literal six (6) days
3. While others argue that the factual data of science would proclaim the universes existence as being billions of years old.

B. To believe Genesis 1 in a COMPLETELY LITERAL way

1. which some would say is the only proper way to interpret the Bible, if it is to be truly inerrant and trustworthy
2. then there would be NO POSSIBILITY of blending modern Science and the Genesis record

C. The Proper belief in the inerrancy of Scripture

1. It involves neither
 - a. Literal interpretation
 - b. or Figurative interpretation
2. Does require
 - a. a belief in whatever the biblical author (*human or inspired*) ACTUALLY MEANT by the words he used.

D. If we were committed to Absolute Literalism

1. We would be committed to the fact a. Christ actually taught that a camel could go through the eye of a needle. (*Matt. 19:24*)
 - a. It is clear that Jesus was emphasizing how difficult it is spiritually for a rich man (*because of his pride in material wealth*) to come into repentance and follow the Lord.

2. In *John 2:19-21* Jesus said, "*Destroy this temple, and in three I will raise it up again.*" when being challenged to do a miracle.
- a. the crowd misinterpreted His remarks, as he was at the Jerusalem Temple when making the statement.
 - b. John explains, "*But he was speaking about the temple of His body*"
 - 1) the literal interpretation of what he said was completely wrong,
 - 2) because that was not what Jesus meant by the language He used;
 - 3) He was actually referring to the greater miracle of His bodily resurrection.

III - WHAT DID THE AUTHOR OF GENESIS 1, MEAN BY THE WORDS HE USED?

** what the author meant is what is important;*

The teacher wrote the following sentence on the blackboard and asked the pupils to paraphrase it; "*He was bent on seeing her.*"

A young boy turned in his paraphrase : "*The sight of her doubled him over.*"

What the Author was saying buy what he wrote;

A. THERE WERE SIX (6), MAJOR STAGES WHERE IN DIFFERENT ASPECTS OF THE CREATION OCCURRED.

1. These stages are represented by successive days of the week.

B. IN UNDERSTANDING WHAT WAS MEANT BY THE AUTHOR, NEED TO OBSERVE AND NOTE THE TEXT.

Book 21

1. None of the six creative days in the Hebrew text, bear a definite article.

- a. "*THE first day*", "*THE second day*", etc. are in error.
- b. "*And the evening and the morning were the first day.*" Gen. 1:5

2. Hebrew expressions

- a. "*The first day*" by the words (*hayyom harison*)
- b. the text in Genesis is (*yom ehad*) meaning "*day one*"
- c. again in vrs 8, does not read (*hayyom hasseni*) meaning "*the second day.*"
- d. it reads, (*yom seni*) "*a second day*"

1. consistent with interpretation in the Torah it reads, "*a first day*", "*a second day*", "*a third day*" etc.

C. About the word "DAY" which is (Yom) in Hebrew

1. YOM, the Hebrew word for day, can mean a literal 24hr period.

(STRONG'S DEFINITION - SUNSET UNTIL THE NEXT SUNSET)

2. Yom can also be used as a symbolic unit

(STRONG'S - AGE, CHRONICLES, CONTINUALLY, WARM PART OF DAY)

a. Vrs 5, the first time Yom was used, *"He called the light (Yom) day."*

1) This is Symbolic - Day is a complete revolution of the earth upon it's axis, including light and darkness.

b. Gen. 2:4, *"These are the generations for the heavens and the of the earth when they were created, in the DAY that the LORD God made the earth and the heavens."*

1) generations = towldah or toldah, meaning (history)

2) speaking about the previous chapter, about the six days of creation.

a) unless Genesis contradicts itself, this DAY in 2:4 is symbolic of the time frame of the entire creations.

c. Other terms figurative use of day

1) day of Judgment

2) day of the Lord, (opposed to literal, Lord's Day)

3) Alma 16:228 Day figurative for Man's life span, *"...the day of this life is the day for men to perform their labors."*

4) Numbers 14:34 *"After the number of days in which ye search the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, shall ye know my breach of promise."*

5) 2Pet. 3:8 *"... be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."*

d. The seventh day

Gen. 2:2 *"And on the seventh day God end of his work which he had made; and he rested on the seventh day from all his work which he had made."*

1. Was God tired, exhausted and needed to rest from too much work, like humans do?

a) No, he ceases his acts of creation.

2. Each of the previous days contained wording that indicated a beginning and an end, (*the morning and the evening*)

- a) the seventh day does not contain such wording, this distinct change would indicate that the "*Day of Rest*" has not yet ended.
- b) According to Heb 4:1,11, we are to enter into that rest which is continuing even today, thousands of years after Adam and Eve were created.
- c) the next creation act spoken of, **REV 21** "*A new heaven and new earth*", after the Judgment day.

D. THE INERRANT WORD OF GOD

1. Upon analysis of the words that the author used,

- a. There would have to be no compromise made, to use time periods longer than 24 hrs. when referring to each day.
- b. this figurative use of days as long time periods is found throughout the bible, and bible writers, such as Peter, (**2Pet 3:4-8**) explaining time frames, including the creation, stating that the Lord's days are long time periods.
 - 1) God is not on our time schedule, **Alma 19:38**, "*... All is as one day with God; and time only is measured unto man.*"
 - 2) for man's sake, "Days" symbolize definite and distinct stages in God's creational procedure.

IV - THE HISTORY BEHIND THE LITERAL INTERPRETATION, OF SIX, 24 HOUR DAYS OF CREATION

A. You may be surprised that the "*six literal 24 hr. days of creation*", is a relative New Belief. Old time scholars thought and taught differently.

1. First Century Jewish Scholars; Philo (20BC - AD45) & Josephus (AD 37-103)

- a. Philo expressed that six days of creation was used figuratively as a metaphor for Order and Completeness.
 - 1) He wrote in *Philo, Judaeus of Alexandria*, "**Philo Vol. 1 Pg. 13**" "**He (Moses) says that in six days the world was created, not that the maker required a length of time for his work, for we must think of God as doing all things simultaneously, remembering that "all" includes with the commands which he issues the thought behind them. Six days are mentioned because for the things coming into existence there was a need for order.**"

- 2) In a latter work, he re-addresses the issue; "It is quite foolish to think that the world was created in six days or in a space of time at all. Why? because every period of time is a series of days and night, and these can only be made such by the movement of the sun as it goes over and under the earth; but the sun is a part of the heaven, so that time is confessedly more recent than the world. It would therefore be correct to say that the world was not made in time, but that time was formed by means of the world, for it was heaven's movement that was the index of the nature of time. When, then, Moses says, "He finished his work on the sixth day," we must understand him to be adducing not a quantity of days, but a perfect number, namely six."

b. Flavius Josephus,

- 1) While writing about the Genesis Creation story, mentioned the need to explain the expression found in Gen. 1, "One Day", and expressed that he did not find this expression either easy or straightforward to interpret.
- a) wrote in, "*The antiquities of the Jews*," the life and works of Flavius Josephus, pg. 29
 b) he never seized the opportunity to explain what the expression "One Day" meant.

2. Second Century Christian Scholars

- a. Justin Martyr (AD100-166), Irenaeus (AD130-200)
 b. Both used two verses as the support for their idea that each day of creation was a thousand years;

2 Peter 3:8 "*But beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.*"

Ps 90:4 "*For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.*"

- 1) a watch is the time between sunset and sunrise, when someone was to stand as a look out for the enemy. the night, appx. 12 hours was divided into 3 watches, each being appx. 4 hours.

3. Third Century Christian Scholars

- a. Hippolytus (AD 170-236), Interpreted the "days" of creation as each being a thousand years.
- b. Clement of Alexandria, (AD 150-220)
 1) Claimed that the creation days communicated the order and priority of created things but not time. As he understood it, creation could not take place in time since time was born along with things which exist.
- c. Origen (AD 185-254)
 1) He claimed that time as we define it did not exist until the forth day, therefore, according to Origen, the first 3 days could not have been literal 24 hr. days.

2) He wrote; **"Now what man of intelligence will believe that the first and second, and third day, and the evening and the morning could exist without the sun, moon, and stars?"** (*Origen on first principles*, Book IV, Chapt.III, pg 288)

a) As we have discussed earlier, the Sun, moon and stars, may have been in place in the heavens, identified as, the original "light" from the beginning, but became visible, not created on "day four".

b) If we demand a literal reading and interpretation of the Genesis text, then that assumption can not be made, and these heavenly bodies would not have been placed in their respective relationships with the earth until day four, thus Origen's question should not go unanswered.

d. **Augustine** (AD 354-430) A Bishop of Hippo, and Theologian.

1) In *"The city of God"*, Augustine wrote, **"as for these 'days', it is difficult, perhaps impossible to think-let alone explain in words - what they mean."**

(*Augustine, Aureius Bishop of Hippo, the city of God*, Book XI, Chapter 6,- Found in 'the fathers of the church', Vol 14, pg. 196, published, 1952, by Roy Joseph Defferari)

2) In *"the Literal meaning of Genesis"* Augustine added, **"But at least we know that it (creation days) is different from any ordinary day which we are familiar."**

3) He explained this comment in *"the literal meaning of Genesis, (pg.135)"*

a) He wrote, **"Seven days by our reckoning after the model of the days of creation, makes up a week. By the passage of such weeks, time roles on, we must bear in mind that these days indeed recall the days of creation, but without in any way being really similar to them."**

e. **Eusebius, Bishop of Casarea** (AD 26-340)

1) He wrote extensive *apologetic* works (**BRANCH OF THEOLOGY BY WHICH CHRISTIANS ARE ENABLED SCIENTIFICALLY TO JUSTIFY AND DEFEND THE PRECEPTS OF THEIR FAITH, AND TO ANSWER ITS OPPONENTS**) in 15 books, called *"Preparation for the Gospel"*

2) Book VII, he wrote six pages, explaining the creation account found in Genesis.

3) Eusebius never discusses the date of creation or the length of a creation, in any of his writings.

a) when speaking of time frames, he always referred to **Genesis 2:4** *"This is the book of the generations of the heaven and the earth in the day that God made the heaven and the earth an all things that are therein."*

- 4) Eusebius would have been very much aware that the word for DAY, (**Yom**) could refer to a time scale longer than 24 hours.
- a) many critics of long-day theory, state that those like Eusebius were trying to compromise with the Greek Philosophy, which is very different than the standard Christian beliefs
 - b) However-Eusebius states that there was a definite point of beginning, which is in direct opposition to Greek beliefs.
 - c) Eusebius' writings in books I-VI attacked the creation doctrines of the Greeks, Romans, Phoenicians, Egyptians, and Pagans.

f. Basil, also a bishop of Caesarea (AD 330-379)

- 1) Wrote nine *homilies (AN INFORMAL EXPOSITION OF SCRIPTURE)*, on the 1st chapter of Genesis.
- 2) His writings reflect the difficulties of interpreting the time frame of "days" and the date of the creation.
 - a) He writes; **"You may know the epoch when the formation of the world began, if ascending into the past, you endeavor to discover the first day. You will thus find what was the first moment of time."**
- 3) In regard to the wording, **"One Day"** rather than **"First day"**
 - a) Basil writes; **"The beginning of time is called, "one day", rather than "first day", it is because scripture wishes to establish its relationship with eternity. It was, in reality, fit and natural to call, "one" the day whose character is to be wholly separated and isolated from all others. If scriptures speak to us of many ages, saying everywhere, "age to age, and ages to ages," we do not see it enumerate them as first, second and third. It follows that we are hereby shown not so much limits, ends, and succession of ages, and distinctions between various states and modes of action. (taken from Basil, Bishop of Caesarea pg. 64)**

g. Ambrose, bishop of Milan (AD 340-397)

- 1) Ambrose is the scholar most often referred to in support of a Literal, Six, twenty-four hour days of creation.
 - a) He wrote; **"Scriptures established a law that 24 hours, including both day and night, should be given the name of day only, as if one were to say that length of one day is 24 hours in extent..."**
- 2) However, he made a statement, possibly speaking about calling the Generations of the creation a day in Genesis 2:4
 - a) He wrote; **"There are many who call even a week one day, because it returns to itself, just as one day does, and one might say seven times revolves back on itself."**

3) Then he refers to "Yom's" possible definition of an era or epoch "Hence, Scripture appeals at times of an age of the world."

a) used examples; "*Day of the Lord*" and "*Eternal day of reward*"

B. With a Background of Leaders Believing in Long Days of Creation; Why the Shift to a Literal Six days of Creation?

1. 1642 (*31 years after the completion of the Kings James translation of the Bible*),
John Lightfoot, Vice -- chancellor of Cambridge University.

a. published a paper where in he calculated the exact date for the creation of the universe

b. He drew his conclusion/calculations by analyzing the genealogies listed in Genesis, Exodus, 1 & 2 Kings, and 1 & 2 Chronicles,

1) calculating the years mentioned each to be 365 days

c. He dated the Creation act to have occurred **Sept. 17th, 3928 BC.**

2. 1650 - James Ussher - an Anglican Archbishop of Ireland

a. Published what he considered to be a correction to Lightfoot's calculations.

b. Based on copious calculations, Ussher determined October 3rd, 4004 BC. as the date of creation (*The Annals of the World*, by James Ussher)

3. Lightfoot went back to work, recalculating and adjusting figures

a. He then concluded that "**All creation took place during the week of October 18th through the 24th, 4004 BC.**"

1) Adam being created on **Oct. 23rd. at 9:00 A.M. Forty-fifth meridian time.**

b. Both Lightfoot and Ussher ignored Hebrew Scholars and assumed that no generations were omitted from the Biblical genealogies.

1) Biblical genealogies are not much help in calculating an exact date of the creation. It can only give a approximate date for the creation of man. Book 18

2) Hebrew words for *father* "**Ab**", and *son* "**Ben**", have broader definitions than the English translations would indicate to the reader.

a) "**Ab**" sometimes refers to a grandfather, great-grandfather, or even a great-great grandfather.

b) "**Ben**" can mean son, grandson, great-grandson, great-great-grandson

c) Luke 3 inserts one generation (Cainan) between Shelah and Arphaxad, while Genesis records Shelah as being "**Ben**", or son of Arphaxad.

4. 1860, Thomas Huxley and Samuel Wilberforce Debate

Book 18

- a. William Huxley - who is a young biologist that believed in Darwin's book of Origins
- b. Richard Owen - Britains leading biologist was humiliated in front of his colleges by William Huxley, who challenged him about the Origins of life, Huxley using information from Darwin's book.
- c. Owen retained a top debater, **Samuel Wilberforce**, to publicly debate his side against Thomas Huxley
 - 1) A debate ensued - Wilberforce, with no scientific background, only being coached by Owen, was loosing ground in the debate.
 - 2) in an attempt to recover his ground he asked Huxley **if he claimed decent from monkeys on his mother's side.**
 - 3) Huxley's reply has been immortalized and adopted by many scientists, establishing their attitudes towards Christian views.
 - a) Huxley responded to Wilberforce's, inappropriate remark, **"I would rather be descended from a poor chattering ape than from a man of great talents who would appeal to prejudice rather than the truth."** (David Siemens, *"the conflict between Christianity and Biological Science"*, published; Journal of American Scientific Association, March 1966, pg.5)
- d. Scientist viewed Wilberforce as the spokesman for Christian belief and attitude.
 - a) There came a pronounces opinion about Christians by the Scientific community. (you might not care, unless your trying to share the gospel with them, or you are married to one)
 - 1) Not all but Most scientist associate Christians with Prejudice, deception, error, ignorance, emotionalism, and blind opposition to scientific pursuits.
 - 2) Basically feeling that Christians claim to have all the answers and do not care to hear or learn about anything else.
 - 3) Many scientists today still reject Christianity Because of the Huxley-Wilberforce debate.

5. 1909 to 1915 - two Americans, Milton and Lyman Stewart

- a. Financed, Published and distributed
- b. Twelve (12) books called, *"The Fundamentals! A Testimony of Truth."*
 - 1) The books attacked the School of Higher Criticism Theology
 - 2) Re-asserted the Literal interpretation and Inerrancy of the Bible.

- c. the Stewarts emphasized belief in five (5) basic doctrines that MUST be adhered to by those who profess a Christian faith
 - 1) One of which was **"the Creation"**
 - 2) Another, **"the fall of man and a need of God's grace"**

6. 1919 - World's Christian Fundamentals Association, was formed as a fundamentalist movement

- a. at a conference held in Philadelphia
 - 1) The association took upon themselves a special task
 - 2) They produced a list of what beliefs were essential for Qualification for being a True Christian
- b. The group went beyond the Stewarts list and expanded the belief, **"of Creation"**
 - 1) the Association deemed; **that evolution, specifically Darwinism as the Great Evil of the Day.**
 - 2) They placed Ussher's Chronology and date of the creation (**Oct. 3, 4004 BC.**) as mandatory belief of a true Christian.
- c. Since this Fundamentalist movement believed they were fighting against **"The Great Evil of the Day"**, thus they became very *emotional and combative* about their beliefs.

(this is the same *adjectives* that scientist used to describe the Christians Attitude after the Huxley / Wilberforce debate)

7. 1925 The Scopes Trial - A High School Teacher violated a Tennessee law, in which it was illegal to teach evolution.

- a. Their defense that was brought forth -
 - 1) was the truthfulness and evidence that points towards evolution as the answer to the creation of man, and that truth should be taught in school
- b. William Jennings Bryan, a three time presidential candidate, and noted fundamentalist (**THE MOVEMENT THAT MANDATES BELIEF IN A LITERAL 6 DAY CREATION**) handled the prosecutions case.
- c. Bryan took the stand himself, as a professional witness
 - 1) to testify to the truthfulness of the Biblical version of Creation found in Genesis.
- d. Defense Attorney, Clarence Darrow, during his cross examination about the time frame of creation
 - 1) Caused Bryan to admitted that six (6), consecutive, twenty-four (24), hour periods, which he had affirmed as **Biblical Truths** of the creation, must be incorrect.
 - 2) Darrow forced Bryan into conceding that **Genesis Creation Days** must be longer time

periods.

c. The Scopes Trial, was not only a Springboard for evolutionist to move forward

- 1) It created a knee-jerk reaction among the Fundamentalists
- 2) Causing them to deny Any geological evidence of the time scale found in science
 - a) in hope of upholding the biblical truths
 - b) and defend God, against the disbelieves and scoffers
 - c) citing that this is fulfillment of prophecy

"Knowing this first, that there shall first come in the last days scoffers, walking after their own lusts." 2 Pt 3:3

8. 1961 - Henry Morris, a civil engineering professor John Whitcomb, a theology professor
Published a book called, *"The Genesis Flood"*

- a) This book dealt with more than just the Flood story found in Genesis 11.
- b) It also dealt with the Creation, according to a Young Universe time scale of thousands of years, not millions of years
- c) It was written in a scientific format
- d) It gave the "Young Universe" believers the respectability of being science minded in their argument about the time scale of the universe.

9. 1963 - Ten (10), Fundamentalist scientists, banded together to form a group called **Creation Research Society, (CRS)**

- a) within 10 years of conception, they claim membership of 450 graduate degree scientist

10. 1970 - The Creation Science Research Center (CSRC) was formed, as a splinter from CRS

- a) They specialized in gaining legal recognition for the teaching of Scientific (*young - universe*) Creationism in the schools

11. 1972 - Institute for Creation Research (ICR) was formed, founders included;
Henry Morris & John Whitcomb

- a) they focused on research education, and public lectures and debates

12. By 1980 - Nearly every American Evangelical church and school had been influenced by these organizations

- a) So effective and persuasive in their teachings;

- b) their views, are thought to be the views of all Christians
- c) These groups coined the term "**Creationists**"
 - * giving the definition; as those who believe in literal six, 24 hour days of creation or a Young Universe.
- d) In contrast; Those that believe in an Old Universe, have been classified as Non-Believing Evolutionists

C. IMPACT BY FUNDAMENTALIST

1. This Hard stance on conforming to their beliefs

- a. Reveals their Prejudice, of non-conformists
- b. labeling anyone that has a different concept than they,
 - 1) as Non-Christians, Non-Believers, & Evolutionists

2. In their efforts, it is easy to see them being Driven by emotion, reason being

- a. They have a precept that believing in a Young- Universe, and literal six, 24 hour days **Is A Moral Issue!**
 - 1) Henry Morris calls the "Old-Earth" view, "**Anti-Biblical**", and "**Anti-Theistic**"
 - a) He adds, "**There can be no justification for a Christian, adopting the old-earth concept.**"
 - 2) Morris' son, John Morris, also of (*ICR*) has views about Old-Universe
 - a) He says calls the Old-Universe idea, "**An unmitigated Evil**", The philosophical root of, "**Fascism, Marxism, Social Darwinism, and Imperialism**"
 - b) he views it as "**The modern ills of Promiscuity, Homosexuality, abortion, humanism, and Pantheism , having all come from the same root as belief in an Old-Universe**" (*How can a Geology professor believe that the earth is young?* Pg. d, by John Morris)
- 3) In 1992, the ICR (Institute for Creation Research) published an article in "*Back to Genesis*" magazine
 - a) John Morris wrote; "**Creationism (young-earth) should be made a requirement for church leadership. No church should sanction a pastor, Sunday school teacher, Deacon, Elder, or Bible-study leader who knowledgeably or purposefully errors on this crucial doctrine.**"
- 4) Henry Morris in his book, "*Biblical Creationism*" wrote, "**Since creation is the foundation of all true doctrine, particularly the doctrines of Christ and salvation, it should be also be the foundation of true church fellowship.**" (pg. 230, (7) Foundation of true fellowship)
 - a) According to; 2Ne. 13:23-32, 2Ne. 14:6,7, "**Entering in at the Gate of baptism, Enduring to the end, Hope in eternal life through Jesus Christ,**"

Hebrews 6:1,2 *"Therefore, leaving the principles of the DOCTRINE of Christ, let us go onto perfection, not laying again the foundation of repentance from dead works, and a faith towards God, Of the doctrine of baptisms, and laying on of hands, and of resurrection of the dead, and of eternal judgment."*

- 5) These are the doctrine of Christ, **not** belief in a Young-Universe.
 - a) Morris and some other Fundamentalists, have become so convicted that they must convince others in their belief, they have perverted the True Doctrine of Christ.
 - b) This belief is to defend the inerrant word of God, thus **forbidding** anyone to **Symbolize, Spiritualize, Look into the deeper meaning of words, interject any outside knowledge or evidence** that one can glean from science, **nor can anyone make Assumptions.**

- 6) But as for Morris, he has granted himself the privilege to deviate from the Literal word found in the bible and make assumptions.
 - a) *"Biblical Creation"* by John Morris

*Pg. 26, When Morris is explaining the fact that the Serpent spoke to Eve, Morris says: **"Whether the serpent in the primeval creation was able actually to speak in human language is a matter of uncertainty... Another reasonable interpretation would involve telepathic or hypnotic communication, with Satan using the serpent as the object to induce a state of transfixed attention in the unsuspecting woman."**

Gen. 3:2 speaking of this incident says, *"and he said unto the woman"*

*Pg. 22, when Morris is speaking of the population of the world assuming there would have not been a fall, and man would not have died, Morris says; **"Once they had "filled the earth," as instructed by God, to its optimum capacity, it would be assumed that either they would cease reproducing or else (perhaps) be transported to other suitable "earths" to fill them as well."**

* Huge assumptions, with no biblical bases for them being made here by Morris, one of the founding fathers of the belief literal translation as a moral issue.

V - THE UNIVERSE'S TESTIMONY OF IT'S OWN AGE

A. The fact is, There is much more at stake than just denouncing Evolution, when adhering to a Young-Universe Theory

1. In "Science 81" Allen Hammond and Lynn Margulis wrote; **"Adoption of creationist (young-universe) theory requires, at minimum, the abandonment of essentially all of modern astronomy, much of modern physics, and most of earth's sciences. Much more than evolutionary biology is at stake."**

2. We can find evidence of the time frame for the Universe, Solar system, Earth, and Man in several aspects of nature.
 - a. These evidences explicitly affirms that the creation time scale of the universe and all things contained therein is much more than a few thousand years.

B. Cosmology; which includes, Expansion of the Universe, Stellar Burning, and Abundance of Radioactive Elements (Creation and Time, by Dr. Hugh Ross)

1. Expansion of the Universe

- a. Astronomers have been able to measure the motion and speed of galaxies and bodies called Quasars
- 1) they found that the farther away the object the faster it is moving
 - a) indicating that the universe is expanding outward from a starting point in space and time (*a beginning*).
 - 2) In a universe that expands outwards from an infinitesimally small volume, the distance between the galaxies result from the velocity of expansion multiplied by the time of expansion.
 - a) With a measure of the distance to the galaxies and the velocity of expansion, they can calculate how long the universe has been expanding. **Time = distance/velocity**
- b. Star and Galaxy light also give direct indications of their travel distances
- c. 1666 Issac Newton, using a prism, found successive colors, similar to a rainbow, called a "*spectrum*" can be separated from an incoming white light.

OVERHEAD #27 (prism)

- a) The light waves, called spectral lines, are broadened in direct proportion to the distance they travel.
- b) Also the **radiation between the spectral lines**, called the **continuum**, shift from violet towards red as the source moves away from the earth.
 - 1) this shift in wave length or frequency is also called the "*Doppler effect, or Doppler shift*", (*Funk & Wagnalls new Encyclopedia #24*)
 - * the shift was discovered by **Christian Johann Doppler in 1842** (book 27, pg. 61-70)
 - 2) with this shift in wave length, they can measure how many light years the object is from the earth
 - * Different wave lengths - produce different visible colors.

| | | | | | | | | |
 Violet -----> Red

- d. **Question** / What makes them believe that the frequency changes as the distance increases?
- 1) You have probably all observed frequency shift with distance change

example - A train whistle - car horn or siren.

- * close up they are at a high frequency
- * as they move away, relative to you, it becomes lower pitch.
- * if the whistle comes from a distance towards us-it shifts from a low frequency to a high - then back to a low pitch as it moves away.
- * the whistle - siren, itself has not changed but, the frequency wave has lengthened with distance. **The longer the wave length the lower the pitch.**

2) Light, like sound, is a wave form, and possess wave lengths

- * White light contains all the colors of the spectrum.
- * the sun is neither approaching nor receding from the earth
- * so we have a balanced spectrum - which appears white

OVERHEAD #28 (Visible spectrum-Wave length) * *

- * * If a star was approaching so that the wave length of the light was growing shorter - the spectrum undergoes a violet shift.
- * * If the star moves away, the wave length grows longer - shifts to the red- just as the train whistle shifts to low pitch

2. Stellar Burning

- a. The color and the brightness of a stars flames (providing they know the stars mass) astronomers can tell how long a star has been burning.
- b. a star is all gas; and the burning mechanism, nuclear fusion, is well understood and experimentally confirmed.
- c. Stellar burning is simple enough to make it the most accurate indicator of the universe's age
- d. Astronomers observe the color and measure the brightness of millions of stars
 - 1) They determined the range of stars from oldest to youngest
 - 2) Astronomers add the age of the oldest star, to the time that it would take for a star to be born (*appx. 1.5 billion years*) that would be an appx. age of the universe.

(OVERHEAD 29) - Article "Evolving Galaxy at Edge of Space"

3. Abundance of Radioactive Elements

- a. The only entity in the universe (**OUTSIDE NUCLEAR PHYSICS LABORATORIES**) that can produce radioactive elements heavier than iron is a Supernovae*.
 - * **A SUPER-GIANT STAR IN THEIR FINAL, POWERFULLY EXPLOSIVE STAGE OF BURNING.**
- b. Since radioactive decay proceeds according to well-understood, measurable physical processes

1) astronomers can use the abundance of various radioactive elements to estimate how much time has passed since these elements were produced in a burst of supernova activity, early in the history of the cosmos. **(SCIENTISTS HAVE LEARNED THAT A LARGE AMOUNT OF SUPERNOVA ACTIVITY OCCURRED EARLY IN THE COSMOS, AND FEW IN RECENT HISTORY.)**

c. They have learned that the universe cannot be older than a certain age because some radioactive elements still exist.

- 1) Uranium and thorium, with radioactive half lives of several billion years, can still be found.
- 2) the universe can not be trillions of years old, if it were, the Uranium and Thorium would have decayed into lighter elements.

4. The Universe speaks through the laws of nature, measured by three different methods and testifies to the science of Cosmology, that the universe began approximately 17 billion years ago, (give or take 3 or 4 billion years)

a. Becoming more Knowledgeable with advanced technology Still speaks of an Old Universe

(OVERHEAD 30) - "Hubble telescope will Establish 'cosmic yardstick,' Scientists say"

5. Presuppositions must be made by Cosmologists, to calculate such an age of the Universe

a. One such supposition would be that, A Big Bang did occur.

1. one cosmologist wrote; *"Cosmologists have struggled to avoid explaining the universe without a beginning."* Thus they have diligent tried to prove, not disprove, that there was a literal birth of the universe, or prove Vrs.1, "In the Beginning". **pg. 201**

a) One Cosmologist wrote in his book on the subject of If there was a beginning of the universe; *"No question is more fundamental or magical, whether cast in Scientific or Theological terms. My convictions - perhaps I would say my faith - is that Science will continue to move even closer to the moment of creation; facilitated by the even-greater simplicity we find there. Pg. 292, Book 30 (OVERHEAD 31)*

b. Many fields of Science, labor over explaining the existence of the universe without a God,

1. *Alma 16:54,55* says that if you but look, in the universe itself you will see the

evidence of a Creator. **(OVERHEAD 32)**

Book 30

c. One man searching the skies for answers is Dr. Smoot, a distinguished Cosmologist

1. The pursuit of cosmic knowledge has taken him from the Brazilian Rain forest, to Antarctica. he has used High altitude balloons, U-2 spy planes, and accessed the use of a \$160 million space satellite, that travels 105 miles above the earth, at 5 mph called "*Cosmic Background Explorer*" or COBE satellite

(OVERHEAD 33) - COBE

2. As Smoot searched the skies for answers, he was looking for spectral distortions in the Cosmic Background Radiation, which is the *residual glow* from the Big Bang.
 - a) these distortions are like shock waves in the smooth Cosmic Background Radiation.
 - b) thus they would refer to them as ripples or wrinkles pg. 232
3. Dr. Smoot and colleges of Cosmologists found the wrinkles which they were looking for, it had a profound effect on a part of a scientific community, unlike which we have learned about their opinion of Christians believers.

Excerpts from a science oriented book; *Wrinkles in Time*, by Dr. Smoot and Keay Davidson
(OVERHEAD 34)

Pg. 293 - The list of cosmic coincidences required for our existence in this universe is long, moving Stephen Hawkings to remark that 'odds against a universe like ours emerging out of something like the Big Bang are enormous.' Princeton physicist Freeman Dyson went further, and said; 'The more I examine the universe and the details of its architecture, the more I find that the universe in some sense must have known we were coming.' This concatenation of coincidences required for our presence in this universe has been termed the anthropic principle. In fact, it is merely a statement of the obvious: had things been different, we would not exist."

Remember the odds of evolving on this earth? That has become greatly increased odds since cosmologist say that if the universe was not exactly as it is, we could not be here. Could that have been by chance?

Pg. 296 - There is a clear order to the evolution of the universe, moving from simplicity and symmetry to greater complexity and structure. As time passes, simple components coalesce into more sophisticated building blocks spawning a richer, more diverse environment. Accidents and chance, in fact, are essential in developing the overall richness of the universe. In that sense (although not in the sense of quantum physics), Einstein had the right idea; God does not play dice with the universe. Though individual events happen as a matter of chance, there is an overall inevitability to the development of sophisticated complex system.

Pg. 297 - The religious concept of creation flows from a sense of wonder at the existence of the universe and our place in it. The scientific concept of creation encompasses no less a sense of wonder: We are awed by the ultimate simplicity and power of the creativity of physical nature - and by its beauty on all scales.

* Smoot finding the wrinkles in the universe, he said it was like seeing the signature of God, quite a testimonial from science, as it proves not disproves what we know about God the creator.

* Cosmology as well as other sciences (anthropology) are continually finding that the universe is younger than earlier expected

C. Sediment Layers (geological column),

1. Young-Universe believers would have you to believe that all the layering effect found in the Geologic Column, occurred because of one Catastrophic event, "The Genesis Flood" occurring during a 10 1/2 month period five to six thousand years ago
2. They point out Peat layers (the first stage of formation of coral and sedimentary rock has already began to form in the vicinity of Mt. Saint Helens.
 - a. The use of Mount Saint Helen's data exemplifies the "Either-Or" fallacy
 - b. Geology reflects both slow and rapid process
 - 1) examples of slow - coral atolls (ring shaped coral islands)
 - a) scientists can measure the accumulation of band like deposits over millions of years
 - 2) examples of rapid
 - a) Lava flows, avalanche scars, asteroids and meteorite craters, polar ice cap shifts
 - 3) some areas demonstrate both slow and rapid
 - a) the Grand Canyon - sedimentary laying / intrusions penetrating through several sedimentary layers
 - c. There should not be a battle between uniformitarianism and the principles of Catastrophism
 - 1) they both occur and demonstrate that geology is a complex science
 - 2) it reveals both gradual and rapid processes at work over the entire history of the earth

3. Fossils & Fossil Fuels

- a. Again Young -Earth advocates indicate the fossils found are of those thing caught in the immediate upheaval at the Gen. Flood.
 - 1) according to: the bible in the days of Noah there was a great population of people upon the face of the earth
 - 2) Question, if these people were destroyed with these animals, Why no Fossil People?

D. Dinosaurs: a fifty foot tall, carnivorous predator - *Look into A SIXTH STORY Window Run 27 mph*

1. It taxes the greatest of imaginations to think that man could have co-existed with such beasts/ and survived
2. Science tells us that all dinosaur became had a period of extinction appx 65 million years ago, as did several other groups of animal that we find fossilized today.
 - a) most believe that there demise came from a castostophic events
 - b) Recently there has been published a great deal of information on these findings

(OVERHEAD # 35-39)

3. Some try to convince us that Man and Dinosaur lived together, traveling the same pathways, leaving the evidence of their footprints behind for proof *book 18*

- a. At each site where human prints are found with the dinosaurs, the dinosaur was a three-toed carnivorous Tridactyls
 - b. the viscosity of the mud, the weight of the subject, the way the subject walked, all determine the outcome of the prints, there is variation in different prints due to these conditions and factors
 - c. Indications are that these so called human prints are made by the dinosaurs themselves
- ☛ The footprints are too far apart to have been made by humans. They fit well with the stride of dinosaurs
 - ☛ Most of the Human prints are actually too large to have been made by humans.
 - ☛ Many of the "Human" prints show dinosaur features, example - claw marks, drag and swish marks from a tail or snout.
 - ☛ most of the prints have indentations uniquely indicative to the Tridactyl dinosaur.
 - ☛ The human prints often form a line that continues as a path of near perfect tridactyl footprints.
 - ☛ Prints that are claimed to be sandaled foot prints are most likely mere erosion patterns in the strata.

Most secular and Christian scholars conclude that there is no factual basis for claiming that any of the footprints in question are human.

d. About Behemoth and Leviathan found in Job?

- ☛ Most scholars believe the Behemoth to possibly be a Hippopotamus
- ☛ Leviathan - possible a whale - Even as early as the writing of Moby Dick, man feared the whale and thought him to be a man eating monster,
Other possibility - a crocodile- *Isaiah* describes him as a serpent (27:1)

F. Dispelling other arguments made by young earth enthusiasts

1. Earth magnetic field decaying, extrapolating back beyond 6000 years, be as strong as a typical magnetic star.
 - a. The problem with this argument is that the earth's magnetic field does not undergo steady decay, but rather follows a "*Sinusoidal*" pattern. (*field builds up, decays, builds up, decays*) there is even evidence revealed in geological formations that the earth's field reverses polarity roughly every 1/2 million years, which process takes about 10,000 years)
2. The lack of Dust that should have been on the moon's surface (145' deep), and lack of nickel on the earth from cosmic dust which is flowing into the atmosphere.

- a. This argument for short existence of the earth and moon, draw on old, crude, and contaminated estimates and ignores subsequent precise, pure measurements.
- b. Hans Peterson, who conducted the experiment on top of Mount Mauna Loa, was aware that his ground based instrument was measuring not only dust falling into the atmosphere from outer space
 - 1) but the instruments were also capturing material from wind erosion and volcanic eruption.
 - 2) appx 10 years after Peterson's measurements were take, further measurements were taken with a satellites.
 - 3) instead of 14 million tons annual accumulation of dust on the earth only 23 thousand tons were indicted. 11 thousand tons for the moon
 - 4) 2.5 inches on the moon, brings its age to 4.25 billion years old

G. The Appearance of Age theory

1. We find testimony of the earth's age in several different aspects of nature

- a. Biology, geology, cosmology, Coral atolls, tree rings, ice layer, size of the universe
- b. each affirm and testify of a creation time scale and the age of the earth as being more than a few thousand years

2. Young universe advocates answer to the evidence of a old earth

" The Appearance of Age"

3. The Initial theory developed by Scientist, Philip Gosse, who was a British biologist and preacher.

- a. He was able to see and acknowledge that the physical data established that the earth was more than a few thousand years old
- b. the preacher side of him felt the need to uphold what he thought the inerrant word of God said, that is *"creation in a literal six days"*
- c. How was he to maintain his integrity as a Christian Preacher and a Schooled Preacher?
 - 1) In 1857 Gosse published *"Omphalos: An Attempt to Untie the Geological Knot."*
 - a) this publication introduced the theory of the appearance of Age
 - b) Which says; God created the Earth and everything there in with the appearance of age.
 - c) Put another way; God's creation bore false record of its aging process
 - * Trees with annual growth rings for non existent years
 - * Dead coral formations and living reefs
 - * Stars shining from millions of years away, which are not there
 - d) at the time, Christians felt it distasteful to believe that God set forth a false record

4. The Rebirth of the Appearance of Age Theory

- a. 1987, Gary North, a reconstructionist theologian, in a publication called, *"The Dominion Covenant: Genesis 1987"* revived the theory of "The Appearance of Age", with some slight revisions to Gosse's theory.

► **Reconstructionism**; a doctrinal system combining Puritan beliefs about law, politics, and biblical end time events/ Combined with the theological theory; all human reasoning and interpretation of scientific evidence must be subordinated to a biblical interpretation of reality.

- b. North wrote, " *The Bible's account of the chronology of creation points to an illusion... The seeming age of the stars is an illusion Either the constancy of the speed of light is an illusion, or the size of the universe is an illusion, or else the physical events that we hypothesize to explain the visible changes are false inferences.*"
- c. In Scott Huse book, "The Collapse of Evolution," (pg. 47) published 1993, he write, "An important point in this connection is the fact that implicit in biblical creation is the appearance of an age beyond the actual age. In other words, a supernatural creation would give the appearance of age beyond that which would normally be required for the same event to occur naturally."

5. Not God's character

- a. To say God artificially fixed the broadening and reddening of the light individually from 10 billion - trillion stars and 100 billion galaxies is to say he deliberately deceived us.
- b. to suggest that even a supernova explosion (eruption that causes a single star to out shine 10 billion other, such as the one which has recently been observed in the Large Magellanic Cloud, in 1987, must be denied.
 - 1) the supernova measure 80,000 light years away from earth.
 - 2) if the universe only existed for 10,000 years then we are witnessing an event that actually never occurred.
- c. God has revealed his character to man "*I am the Truth*" Jn 14:6
 - 1) he has directed us to LOOK at his creation as a Truth witness of Him

Psalms 19:1 *The heavens declare the glory of God; and the firmament sheweth his handywork.*

Job 12:7-9 *But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?*

Alma 16:54-55 *The scriptures are laid before thee, yea, and all things denote there is a God; yea, even the earth, and all things that are upon the face of it, yea, and its motion; Yea, and also all the planets which move in their regular form, doth witness that there is a Supreme Creator: and yet do ye go about, leading away the hearts of this people, testifying unto them there is no God? And yet will ye deny against all these witnesses?*

- d. We watch the phases of the moon without surprise, we note the clockwork precision of the tides. Seasons come and go and year passes with unending regularity.

The great food chains regulate nature's population of each species. Predators and prey, hunter and hunted, fruit becomes seed, and seed becomes the future generations of fruit.

The more one studies nature, the more one is aware of the millions of engineering marvels which comprise the universe, for the universe shouts of supreme intelligence.

In all of these marvels that testify of a Creator, some would have you believe that the Creator Himself, has set forth in his handiwork, a false testimony of Himself. To suggest such a thing would deny the existence of the Almighty God, for if God is not Truth, as He has claimed, then He is not God.

VI - Events of the Sixth day's Testimony of the Time frame

A. Gen. 1 Tells us that on the Sixth Day, Land mammals, then Adam, then Eve were created

1. After Adam was created, events took place in a certain order, as follows;

- a. Placed in the garden, given instruction from God to tend the Garden, and provided instruction about the tree of knowledge and Good and Evil
- b. Given instructions and performed the task of naming all the animals 18,000 Different kinds of Animals in world
 - 1) Creatures (*Nephesh*) means all mammals and birds
- c. Adam interacted with the animals enough to realize that none of the animals were suited to be his mate, Something was missing from his life.

d. Adam placed in a sleep by God

- 1) Eve was created
- 2) Adam comes to.. see Eve.. Exclaims "*This is now Bone of my bones, Flesh of my Flesh*" Gen. 2:23

- a) Greek word for this phrase for "this is now" - *happa'am*
also used in *Gen. 29:34-35 when son's were born, "*Now* this time will..."
*30 :20 Leah said after bearing her son "*Now* will my husband dwell with me (after a period when he would not),
*46:30 Jacob in Egypt, seeing his son said, "*Now* let me die"

- b) *happa'am* interprets, "*Now at length*" Our equivalent term would be "*At last*" Per Torah "This one at last..."

- 3) After a Very busy sixth day, being created, tending the garden, receiving instructions of life and husbandry, naming all the animals of the world, Major Surgery, Adam say's At Last (*I would be including to say- great another one to name*)

2. Still latter that same sixth day

- a. Adam and Eve received additional instruction on tending the garden, managing the animals and plants, and the resources of the earth.

B. Literal ,twenty-four hour, believers argue that Adam's intelligence was much higher before he had sinned.

1. Adam was therefore able to complete the tasks with super-human speed
 - a. This does not account for his response when seeing Eve, "*At Last*"

- b. There is no biblical basis for suggesting that Adam functioned at superhuman speed
- c. The bible never claimed that intellect (*as opposed to wisdom*) is correlated with the degree of sin in ones life
- d. Jesus who was sinless, did not perform at superhuman speeds
- e. Adam in a perfect state would have probably been very meticulous in performing his tasks
 - 1) this normally slows the process down, not sped up to superhuman speed

VII - What Do We do with God's inerrant Word?

A. Inerrant ,

1. Webster New World Dictionary - **Not erring, making no mistakes,**

B. Possible a better word for the word of God - Infallible

1. Webster New World Dictionary - Incapable of error, never wrong, dependable, reliable

C. Infallible would mean the scriptures is fully trustworthy in matters of which it is speaking

1. the bible was written to deal with matters of Christian faith and practice
2. never written to be a scientific document
 - a. what it does speak of is correct as far as it goes
 - * science tell us there was a beginning - Bible relates exactly that.
 - * we can see the universe, the earth, creatures and man- bible tells us who is responsible for them being here
 - * Man knows he will die - The Bible tells us why that must be - and what we need to do to overcome that end
3. The bible is infallible - "*dependable and reliable*" even if the age of the universe exceeds 6000 years.

A Scientific Approach to Christianity

Robert W. Fair.

* * *

Look at the line drawn above. The beginning of the line represents the beginning of the universe, some fifteen billion years ago. Now follow it to the right to the first asterisk, which is the beginning of our solar system, 4.7 billion years ago. The next asterisk marks the formation of the earth, some 4.4 billion years back and the last asterisk represents the oldest fossils which have been found thus far, about 3.4 billion years old. At the extreme right of this line is a period. The diameter of this period is the length of time man has been on this earth.

This puts things into their proper perspective. It is very difficult for us to grasp the enormous length of time which has passed since the creation of the universe and the extremely short time man has lived on earth.

The reason we must get these events into their proper perspective is that many people say, "It was all well and good for God to have taken an active part in the affairs of men back in the days of Moses, but that was such a long time ago, God just doesn't do those things any more."

If the age of the universe can be equated with one year, then man appeared on earth just yesterday and Moses led the Israelites out of Egypt just half an hour ago.

Jesus was crucified, arose, and ascended into heaven just a few minutes back and we are contemporaries of the apostles.

Just as the Pronuba moth crams her complete existence into one frenzied night, man's total existence is jammed into a few brief hours at the end of fifteen billion years of creation.

Part 3c - The creation of man and woman

I. Gen. 1:26,27 Man made in the Image of God

A. What is this Image of God, in which we are patterned after, scripture says God is a spirit.

1. 1st, Man was created not evolved

- a. if he had evolved, he would be unique, patterned after nothing
- b. everything would be for a purpose and by chance
- c. This verse declares God's direct involvement in the way man is
- d. statement confirmed by Jesus himself

1) Mt. 19:4, Mk. 10:6 "***From the beginning God made them, male and female***"

2. It may be debatable, this verse would tend to make me believe that woman as well as man was made in God's image. (likeness) *Eth 1:80-81*

- a. how could that be, they look so different
- b. The image of physical appearance would be very general
- c. Men and women has a similar appearance, when compared to other creatures

3. Beyond the physical appearance, God's image (*likeness*) is found in aspects of human which are not shared by animals

- a. Man is personal and social creature
- b. rational, able to think abstractly, able to understand beauty and emotions
- c. has morals and conscience
- d. man can see, hear, smell, touch and speak, even as God can do (*Gen. 16:13, Ps. 94:9, Gen. 8:21, Gen. 32:32, II Pet. 1:18*)
- e. Man is designed, unlike the animals,
 - 1) with an erect posture,
 - 2) capable of facial expressions corresponding to emotional and physical feelings,
 - 3) and with a brain that can signal our tongue to communicate and articulate what we feel and desire to share.

4. God is a Trinity - Father, Son and Holy Ghost

- a. Man is a trinity within himself, Body, soul, and spirit

II. Gen. 1:28 God's command "*Be fruitful and multiply, and replenish the earth*"

A. "Replenish the earth",

1. Was it previously occupied? Or is this saying something different?
 - a. the word "*replenish*" comes from the Hebrew word "*male*" (maw-lay)
 - b. "*male*" per Strong's concordance means; *accomplish, fill, fulfill, fullness, furnish*
 - c. There is no indication that this would mean that it was once occupied
 - d. thirteen (13) the word "*male*" is used and had been translated "fill" ei;

Gen. 44:1 ... *Fill (male) the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.*

1 Sam 16:1 ... *fill (male) thine horn with oil, and go...*

B. The command, "*Be fruitful and Multiply*"

1. This command alone, would have caused the beginning of the population explosion of mankind on earth.
2. A different understanding comes with the Book of Mormon (2Ne. 1:101-113)
 - a. **2 Ne 1:113** *And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.*
3. **Is there a conflict between God's command and The Book of Mormon**
 - a. this verse has been used by many critiques to attack the Book of Mormon
4. **About this concept**
 - a. Subject not about children/ subject is about the contrast of
 - 1) knowing joy because of misery
 - 2) choosing Good over evil
 - 3) Searching for eternal life in the face of sure death

2 Ne 1:113 ...*having no joy, for they knew no misery; doing no good, for they knew no sin.*

5. **Book of Mormon provides further information of the subject/ what would have happened**

- a. Alma 19:82-89

Alma 19:86 *Yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.*

Alma 19:89 *Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness;*

- b. God had a plan for man/woman

Mark 10:6,7 "*From the beginning of the creation he made man and woman*"

- c. From the beginning God had a plan of salvation

1 Pt 1:19-21 "*Christ foreordained before the foundations of the world*"

- d. Alma 9: 38; 48-49 *Adam Fed, Plan of redemption which was Prepared from Foundation of The world*

d. God had Knowledge and a plan that would not be frustrated

2Ne 1:114. *"But behold all things have been done in wisdom of him who knoweth all things"*

2NE1:115;116 - 'Adam Fell THAT man might be ... Messiah Cometh to redeem"

6. So what About the children

a. 2 Ne 1:113 **And they would have had no children; wherefore, they would have remained in a state of innocence,**

b. Man and woman were created with reproductive system that would allow them to procreate, *"Be fruitful and multiply"*

c. children also born with the necessary fixture, while in innocence / before puberty, they do not. Just as Adam and Eve in their innocence

III - Gen. 1:28 Command to Subdue the earth

A. English word: **SUBDUE**

Strong's number: 1696

Hebrew: *dabar*

Pronunciation: daw-bar'

a primitive root; perhaps properly, to arrange; but used figuratively (of words), to speak; rarely (in a destructive sense) to subdue: -answer, appoint, bid, command, commune, declare, destroy, give, name, promise, pronounce, rehearse, say, speak, be spokesman, subdue, talk, teach, tell, think, use

1. The command would seem to mean for man to learn about and bring the elements of the earth into service for his use.. Husbandry, metallurgy,

IV - Gen. 1:29,30 Give to man and beast, the herd, seed and fruit as meat

A. Man originally a vegetarian- before the fall, while in sinless state

1. English word: **MEAT**, Strong's number: 396

Hebrew: *'akiylah*, Pronunciation: ak-ee-law'

feminine from 398; something eatable, i.e. food: --meat.

B. All the animals and beasts also Vegetarians before the fall

C. Seem that in the perfect world before the fall

1. the digestive system of man and beast was different -

a. many believe nothing died before the fall

b. brings up the extinct animal issue in long creation days though

2. This innocent and sinless state - beast graze upon grass

- a. Sounds like future events (*Millennium*) told about

Isa 11:6-9 *The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fawning together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

V - Gen. 2:1-3 And He rested on the Seventh Day

A. God rested

1. Was He tired - peer Genesis, resting from his Labors of creation
2. As previously addressed, Very well may still be in that rest

B. Ratio of days of works to rest **7 to 1**

1. Examples *EX 16:23-30* (collection of manna)
 - a. Lesson - God will provide
 - b. no excuse not to set apart a day - rest contemplate on the Lord

C. God sets the example of rest from ones labors

1. Come to known as the Lord's Day/ Sabbath
 - a. Per *vrs. 3*, He sanctified this seventh day
2. The word "*Sanctified*" provides a hint at the purpose for this Sabbath day
 - a. "*Sanctified*" Hebrew word "*qdsh*"
 - 1) Set apart, make holy

D. Sabbath today for man

1. 10 commandments - Keep it Holy
 - a. Jesus Claims to be our Rest, and in Him we should find our rest

Heb 4:1-6 *Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, if they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:*

2. Our Interpretation of the Lord's rest pertaining to us
 - a. Is it better to follow the letter of the law, or the intent of the law?
 - b. Jesus seemed to teach the intent, as opposed to the letter.

Examples: Matt. 5:21-22, 27-28, Matt. 12:9-13, Matt 23:2,234-24,33,

VI - Gen. 2:4-7 Adam created

A. Didn't Adam and Eve already get created in Chapter 1:26,27, before the 7th day of rest?

1. This repeat of the creation of man in *Chapter. 2* has been a source of confusion for many, that has led to many incorrect assumptions (*according to my belief*)
 - a. One such belief,
 - 1) God made man on the sixth day according to *Gen. 1:27*, in Heaven
 - 2) God placed man on the earth as a created being on day eight as according to *Chapter 2:7*
 - b. Zion's Advocate recently published an article, Jan 1995, expressing this Idea that the plants, animals, man and woman were created on day 7, (prototype, model idea?) then formed on day eight, "*The End of the Sixth Day*"
 - 1) there is no source given for the foundation of such a belief as published
 - 2) I believe that the source is, Ones desire to adhere to a literal reading of the scriptures including chronological order.
 - 3) other miss information in the article is the date given for the creation through astronomy was the alignment of all the planets at the time of creation.
 - a) no modern astronomer has verified this other than the one cited in the article
 - b) a survivalist cult group, barricaded in the mountains of Utah have this same belief and look for the day that they line up again, that will be the end time. They were thought to be the only group that shared such a belief in this event.

NEXT PAGE

B. What about Chapter 2? Why does it there?

1. Computer uses, can select a section out of their work blow it up, examine it closer.
2. Chapter 2 seems to be just that, a closer examination of the creation of Adam and Eve / Vrs 1-3 seem to be out of place may belong to Chapter 1.
 - a. More modern day men placed the chapters and verses, not originally wrote that way
 - 1) read *Chapter. 1* through *Chapter 2:3* seems to be a complete story
 - 2) *Chapter. 2:4* seems to start the story over again, but told with different emphasis
3. There is a suggestion about Chapters One and Two
 - a. One- was a record kept by one individual, explained to his understanding of creation
 - b. *Chapter 2* was the works of another mans or groups explanation of the creation
 - c. both reflect consistent stories, only the emphasis is placed on different events
 - d. When Moses compiled different records to give the account of the creation
 - 1) *Chapter. 1* first, an over all picture *Chapter 2:4* detail account of Adam and Eve
4. Other suggestion - different groups writings of Moses work - combined * *Attachment*

Zion's Advocate

*"And blessed are they who shall seek to bring forth my Zion at that day,
for they shall have the gift and the power of the Holy Ghost;"*

I Nephi 3:187

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PRAISE FOR THE OLD. AND THE NEW YEAR

*"Blessed Father. standing here
At the closing of the year.
Looking o'er the varied way
Thou hast led me day by day.
Nothing. nothing can I see
But Thy faithful love to me:
And o'er all Thy works and ways
Write but one inscription — PRAISE!"*

*"Blessed Father. standing here.
At the Threshold of the year
I commit my way to Thee
Knowing not what it may be:
Only sure that it will prove
Like the past. Thy faithful love:
Therefore o'er Time's unknown ways
I inscribe already — PRAISE"*

Anon. Submitted by: Sister Vida Filley

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The End Of The Sixth Day

(or the last seven days thereof)

By Harvey E. Seibel

“And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day...And God called the firmament Heaven. And the evening and the morning were the second day...” (Genesis 1:5, 8).

This creation process continued with the creation of land, seas, and plants, on the third day, the sun, moon, and stars on the fourth day, animal life on day five, and finally man on day six. Then on day seven God rested from all His works. Then after the sabbath was past the Lord formed man, plants, animals and lastly woman of the dust of the ground. This was day eight, the first day of the six thousand years of history to come.

“But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day” (2 Pe-

ter 3:8).

“For a thousand years in thy sight are but as yesterday when it is past” (Psalm 90:4).

“Blessed and holy is he that hath part in the first resurrection...they shall reign with him a thousand years” (Revelation 20:6).

There has been much speculation concerning the length of the creation week. Some say that each day of that week represents some great expanse of time. Others favor thousand year days. Evolutionists like to think of the earth and universe as being billions of years old. However recent scientific evidence points to a young earth measured, not in the billions or millions of years, but rather in the thousand of years. This evidence suggest a maximum age of 10,000 years. However, as for the length of the days of the creation week, similar evidence points to actual 24 hour days. This is indicated by the scriptural statement of “...the

evening and morning...” for each of these days.

“THE FIRST ANCHOR DATE: THE FOURTH DAY OF CREATION.”

Prior to the cosmic drama of the fourth day of creation the earth spun through some far reach of space, away from the giant suns, in lifeless cold, the air and waters frozen, no wind to stir the solitude of that dark sphere, lost in the immensity of space. But then came that momentous day when the great God of heaven tore the earth and the other planets from their ancient paths and placed them in orbit around our sun. No child's play this: but an event so vast as to leave a permanent record in the heavens, a record that will stand as long as the earth itself: “for, The heavens declare the glory of God; and the firmament showeth his handiwork” (Ps. 19:1).

True it is that the heavens

show forth the handiwork of God, even to the dating of His fourth day of creation.

“There was an astronomer at Greenwich Observatory in England. He was predicting future eclipses from the occurrences of those in the past. To facilitate his work he incorporated the planetary trajectories into the symbols of mathematics as dependent variables on the independent variable time. Activating his equations: in symbolism, revolving the planets in their elliptical orbits around the sun, and stopping the system when the heavenly orbs were lined up in a row, he discovered that all eight planets and the moon and sun were in a straight line at one time in the history of the universe. Next, he projected his investigations into the remote past, but could discover no time when this strange phenomena had ever before happened. In like manner the foreseeable future gave no promise of like linearity of the solar system. Deciding to date this event he found that it occurred in the year 3999 B.C., strangely close to Bishop

Ussher's figure of 4004 B.C....”

“What has this to do with the 4th day of creation? Just this. It was the day that God took these heavenly bodies and organized them into the great cosmic clock that we see today. It seems only logical to believe that when God did this work that He organized the solar system in the simplest of all geometric configurations, a straight line, and started them on their eternal paths. Such close agreement of this singular event with the Bible date is so unusual as to defy all explanations of coincidence. It borders on certainty that the two events are one and the same: the fourth day of creation and the linear configuration of the solar system. The final proof is, of course, the fact that it works within the accuracy of a single year, not one year more nor one year less, as we shall see” (Chronology Of The Bible Augmented With Time Prophecies by Elder M. Harvey Seibel).

“THE SECOND ANCHOR DATE:

January 1995

JOSHUA'S LONG DAY”

The year when the sun stood still has ever been a point of confusion. After it is established it becomes a FIRST-ORDER-CONTROL-POINT, an ANCHOR DATE.

“The day when the sun stood still”, which we will date by the cosmic clock, is of utmost importance to tying down the chronology. For years the atheist and the skeptic have cast ridicule upon this story. Long have the faithful accepted the miraculously lengthened day with an eye of faith, but some have been sorely troubled how this could take place: such an extraordinary event. Would not, they ask, the oceans overflow the continents and wash them clean of all life if the earth would suddenly stop its spinning? Would the cessation of the rotation of the earth of a 1000 miles per hour be less than catastrophic? So, the skeptic scoffs at the faithful who swallow such tales.

“The fool hath said in his heart, There is no God.” (Ps.

14:1)

Such a man once walked the campus of Harvard University: an erudite man in the wisdom of the world, a professor of astronomy. Strange it is that a man can gaze for hours on end at the wonders of the heavens and not find God in His marvelous creation. This man also had the problem of predicting eclipses.

One day this wise professor met his friend, Professor Totten, on the campus. He told Professor Totten that he had discovered a strange thing, a whole day had been lost from the history of the earth. He had been checking the occurrences of eclipses as recorded by the Egyptians, the Chaldeans, and other ancient peoples. He knew that eclipses occurred in series, at definite intervals. But a strange thing had happened: at one point in time the series of eclipses had shifted one day, each preceding eclipse offset one day in the same direction. He could not understand what had happened to shift the whole series. A single, misplaced eclipse could be accounted for as an

error in recording, but not the whole series. Where was the missing day? Professor Totten told him "You do not believe the Bible to be the word of God. Now is the time to test it. Start reading in Genesis and tell when you find the missing day."

So the astronomer began to read, and read until he came to Joshua 10:12-13, "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of the heaven, and hasted not to go down about a whole day."

"...The relative positions of the sun and moon were such that the very day and year can be established by astronomers..."

Some days later the two friends met on the campus and

professor Totten asked the astronomer what he had learned. He said he had absolute proof that the Bible was not the word of God: that Joshua had said a whole day was lost, but the eclipses showed that in the days of Joshua only twenty-three hours and twenty minutes were missing, and that if the Bible made a mistake of forty minutes it could not be the word of an infinite God. Professor Totten told him his reasoning was good but suggested that they reread the passage; and they read, "about a whole day." The astronomer admitted that this reopened the question, but stated that there was still forty minutes not accounted for. Professor Totten suggested that he continue his reading and see if he could find the lost forty minutes.

The astronomer continued until he came to Isaiah and read that Hezekiah, king of Judah, was sick unto death. And Hezekiah prayed to God. The Lord told Isaiah to tell King Hezekiah that he would live fifteen years longer, and spoke further, "This shall be a

sign unto thee from the Lord, that the Lord will do this thing that he hath spoken; behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backwards. So the sun returned ten degrees, by which degrees it was gone down” (Isaiah 38:7-8).

And ten degrees on the sun dial is exactly forty minutes on the clock. When the astronomer saw this he bowed his head and said, ‘Lord, I believe.’ (Chronology of the Bible Augmented with Time Prophecies by Elder M. Harvey Seibel).

The Standard History of the World by Israel Smith Clare, published in 1928, records that the King of Babylon also witnessed the backward movement of the sun on his sundial and sent an emissary to King Hezekiah to enquire of him concerning this matter.

The Bible that is accurate in such great detail and is so testified by the heavenly bodies is beyond compare in any secular literature known to man.

“The second ANCHOR

DATE is shown by the cosmic clock to fall in the year 1444 B.C., just 2555 years from the fourth day of creation in 3999 B.C., which 2555 years becomes our FIRST-ORDER-MAJOR-EVENT-SPAN of high certainty” (Chronology of the Bible Augmented with Time Prophecies by Elder M. Harvey Seibel).

According to Biblical chronology a period of 2555 years elapsed from the creation of Adam from the dust of the ground to Joshua’s long day. Astronomy affords a like amount of time from the alignment of planets around the sun to the same celestial event in the days of Joshua. This alignment could not have occurred prior to the fourth day of creation for it was on that day that the Lord set the sun and moon in the firmament of heaven to give light unto the earth. Yet Adam was not created of the dust of the ground until the eighth day of creation, or the day after God had rested from all His work which He had done. Thus whether one measures from the 4th or 8th day the time remains the same as

to the number of years down to Joshua’s long day. This fact argues strongly in favor of 24 hour creation days and not thousand year ones. If not so then the 4th day would measure 6555 years instead of 2555 years to Joshua’s long day.

My postulation for some time has been that the creation week is really a type and shadow of the history of man on the earth following. Since a day with the Lord is a thousand years and a thousand years a day, then man is to continue until 6 ‘one thousand year’ days have expired. Then would come the sabbath day of rest in which the saints shall live and reign with Christ for a thousand years. This is the time when the saints shall enter into His rest. With this thought in mind consider the following:

“Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some

is; but exhorting one another; and so much the more, AS YE SEE THE DAY APPROACHING" (Hebrews 10:23-25).

"But ye, brethren, are not in darkness, that THAT DAY should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thessalonians 5:4-6).

While it is true we cannot know the day nor the hour, yet we are told we may know when it is near, even at the doors. (See Matthew 24:33.) The two great signs we all know. Luke tells us that in the generation that Jerusalem is no longer trodden down of the Gentiles all things will be fulfilled. Luke also tells us that when conditions become as Sodom and Gomorrah (the days of Lot), Christ will come. Likewise as it was in the days of Noah, not only marrying, giving in marriage, and eating and drinking but that the earth in his days was also filled with violence. And so it is today.

It was the understanding of many in the past that 6000 years would wind up the world scene. The Jews taught it in the Talmud. Likewise Barnabas taught it in his epistle as did Irenaeus, one of the early christian writers, about a century later. Martin Luther wrote that since a day with the Lord equals a thousand years as indicated in Psalm 94 and creation took 6 days, then the world should last 6000 years. Then the 7th day would come somewhere around 2000 A. D. Consider the following curious scriptures:

"AND AFTER SIX DAYS Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light" (Matthew 17:1-2).

Perhaps it is no accident that the scripture tells us that 'after six days' Jesus was transfigured before them. Could this have been a type and a shadow of things to come, namely, the coming of Christ in His glory in the end

of the world? Again:

"Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind up. AFTER TWO DAYS WILL HE REVIVE US: IN THE THIRD DAY HE WILL RAISE US UP, AND WE SHALL LIVE IN HIS SIGHT" (Hosea 6:1-2).

After two days (the two millennia following Christ) the gospel is restored ushering in the times of refreshing from the Lord. But on the third day we shall be raised up (the resurrection and the millennium). Perhaps this is why the marriage at Cana (see below) is said to take place on the third day. Perhaps this was another type and shadow of greater things to come.

"AND THE THIRD DAY THERE WAS A MARRIAGE in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage" (John 2:1-2).

Whether the above are types and shadows or not, consider the following writings of antiquity:

“For in as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the Scripture says: ‘Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works.’ This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years; and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year” (Irenaeus Against Heresies, The Ante-Nicene Fathers, vol. 1, p. 557).

“Further, also, it is written concerning the Sabbath in the Decalogue which (the Lord) spoke, face to face, to Moses on Mount Sinai, ‘And sanctify ye the Sabbath of the Lord with clean hands and a pure heart.’ And He says in another place, ‘If my sons keep the Sabbath, then will I cause my mercy to rest upon

them.’ The Sabbath is mentioned at the beginning of the creation (thus): ‘And God made in six days the works of His hands, and made an end on the seventh day, and rested on it, and sanctified it.’ Attend, my children, to the meaning of this expression. ‘He finished in six days.’ This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. And He Himself testifieth, saying, ‘Behold, to-day will be as a thousand years.’ Therefore, my children, in six days, that is, in six thousand years, all things will be finished. ‘And He rested on the seventh day.’ This meaneth: when His Son, coming (again), shall destroy the time of the wicked man, and judge the ungodly, and change the sun, and the moon, and the stars, then shall He truly rest on the seventh day. Moreover, He says, ‘Thou shalt sanctify it with pure hands and a pure heart.’ If, therefore, any one can now sanctify the day which God hath sanctified, except he is pure in heart in all things, we

are deceived. Behold, therefore: certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves. Further, He says to them, ‘Your new moons and your Sabbaths I cannot endure.’ Ye perceive how He speaks: Your present Sabbaths are not acceptable to Me, but that is which I have made, (namely this,) when, giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead. And when He had manifested Himself, He ascended into the heavens” (The Epistle of Barnabas, chap. xv., The Ante-Nicene Fathers, vol. 1., pp. 146-147)

Consider upon these things: If the beginning of creation was in the year 3999

B.C. as indicated both by Biblical chronology and astronomical calculations, there being no year zero as confirmed by the Hebrew calendar, then the final year of the sixth day would be the year 2001 A.D. But we are also told that no man knows the day nor the hour of His coming, however, as we learned from the above we would know when it was near, that it would be in a time when homosexuality ran rampant, with violence filling the earth, and that it would occur in the generation in which Jerusalem was no longer under Gentile dominion. We are further told that when Jerusalem was no longer trodden down of the Gentiles that it would mark the fulfillment or end of Gentile times. We are also told that when the DAY OF THE LORD IS NEAR it shall be the time of the heathen (see Ezekiel 30).

Twin events occurred at the beginning of our century to bring about the fulfillment of both these prophecies. Both of these events occurred in the same year - 1917. For it was in that year that General Allenby

freed Palestine from the rule of the Turks opening the way for the establishment of a Jewish homeland and ultimately the Jewish nation of Israel in 1948. That same year also saw the rise to power of atheistic communism in Russia. The religion of humanism has since swept the world and today permeates nearly every aspect of life.

Though the end of 2001 A.D. must in all certainty mark the end of the sixth day and the commencement of the seventh day we are further admonished that except those days (our time) be shortened no flesh would be saved, but for the elect's sake those days shall be shortened. Thus we cannot pinpoint the exact year in which Christ shall come, only that it is near. However, it is plausible, that in order to complete the sixth day, that the amount of time shortened on this side of the millennium could be the length of time for the little season on the other side of the millennium.

In conclusion it is evident that there is little time remaining. In this brief interval Zion

must be established, a place in which the saints shall find deliverance from the wrath to come. This gospel of the kingdom must also be preached in all the world and will likely be accomplished when the 'few servants' shall go forth to prune the vineyard for the last time, along with one referred to as the 'marred servant'. On the other hand we must witness the fulfillment of the mark of the beast, the coming of Gog to battle, and the conclusion of the time of Jacob's trouble, the time referred to as the great tribulation.

From another perspective we are presently living in the latter end of the fifth seal, a prophetic period of time commencing, I believe, in 1830. This is the seal in which John "saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it

was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled” (Revelation 6:9-11). This is the great tribulation seal. The tribulation of the saints was particularly severe in the early days of the restoration, however the tribulation commenced in earnest with the rise to power of the heathen in 1917. It is estimated that the Papal power put to death between 50 and 100 million christians during the 800 years following the tenth century. Upwards of 200 million have been destroyed just since 1917 by the communist conspiracy, with an estimated 50 to 100 million Chinese alone perishing just since 1948, making this century the worst century in history for the tribulation and slaughter of christians and others. This tribulation was to end with the opening of the sixth seal, a period in prophecy of the heavenly signs in the sun, moon, and stars and the appearance of the Son of God in the heavens, a time

when all the tribes of the earth shall mourn, a time when they shall call for the rocks and the mountains to fall upon them, “For the great day of his wrath is come; and who shall be able to stand” (Revelation 6:17). See also Matthew 24. This wrath is embodied in the seventh seal and is referred to in many other scriptures as being the Day of the Lord, a dark and cloudy day, a day of thick clouds, etc. It shall come as a destruction from the Almighty. The seven angels with the seven trumpets of this seventh seal shall pour out the wrath of God upon the wicked inhabitants of the earth and in the process cleanse and make ready the earth for the habitation of Christ and His saints, at which point the nations of this earth shall become the kingdoms of our Lord, and of his Christ. During this time of punishment the saints of God shall find deliverance in both Zion and Jerusalem and in the remnant whom he shall call. (See Joel 2.) In this latter reference we are told that those same heavenly signs which would terminate the great

tribulation in Matthew 24 and would usher in the great day of his wrath in Revelation 6 are the same signs which would precede the great and terrible day of the Lord.

It is my premise that since God works in sevens, and since the sounding of those seven angel trumpets measure over 5 years in accomplishment for those for which the time is given, then it is likely that the remaining trumpets will complete the seven years. There is a prophecy in Daniel that states, “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days” (Daniel 12:12). My father in his *Chronology of the Bible* has determined this date to end in the year 2005 A.D. Based on this figure and based on the possible length of the day of wrath described above, it is possible that Christ appearance could take place in 1997 or 1998. Because of a dream had by one, of a destruction to take place in 1996, that date could mark the conclusion of the power of Babylon over the nations of the earth. The coming

of Gog, fulfilling the vision of Washington, will purge this land after which Christ will come, ushering in the day of judgment and wrath upon the residue of the wicked. During that time Zion will be established providing deliverance

to the saints of God. "And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, which were scattered upon all the

face of the earth; And they were armed with righteousness and with the power of God in great glory" (1 Nephi 3:230).

Song Written on 02-07-93 By Stephen Gould

The time has come, oh ye my children,
To receive the way of choice.
Come, choose the way of your redeemer,
In His pathway to rejoice.

Come ye now, who do ye linger
As the hour grows more late?
For my path was made to walk in
Not to merely contemplate.

My laws, my statutes, and my judgments,
All of these be given you.
You will find they are sufficient
If you believe that they are true.

Zion waits, my heart is breaking
At this moment for all men;
For those who were to be their saviors
Haven't cared enough for them.

All the yearning, all the pleading,
Has it truly been in vain?
No! for I am God and I am Holy
And my gospel will proclaim.

For I am pouring out my spirit
And great faith am giving free
To all who humbly seek my kingdom
And my glory yearn to see.

Won't you give all of earth's treasures
Give them and my kingdom build?
First, give your heart, your soul, your service
All to Jesus truly yield.

Thus will Zion's towers yet glitter
Brighter than the noonday sun.
When my kingdom's come from heaven
My reign of Peace shall have begun.

(Pg 2,3 In the beginning: ISAAC ASIMOV)

Chapt 1 - Chapt 2 > 2 different Documents

A. 1st 11 ChaptS of GEN deals with The Creation of The Universe to Abram and his descendants.

B. Those who have Carefully studied The Bible

1. Believe This period of History is Based on 2 documents. J-document P-document

a. J-document - older of The two before 1700 BC

1. Contains beliefs among the people of Israel and Judah.

2. during Time when Assyria was The Strongest Kingdom in Western Asia.

3. Assyria was Based in The Tigris - Euphrates Valley (Modern Iraq)

4. Even before Assyria became powerful;

The Culture of The Tigris - Euphrates dominated Western Asia, even as far back as 3400 BC.

When The Sumerians; who lived There! Invented writing

5. The Sumerians had Theirs Beliefs about The Creation - which Exerted a strong influence on The Surrounding People.

b. P-document - Later document When Judah (Jews) were in Captivity in The Tigris - Euphrates region during The 6 Century B.C.

1. during that time; the dominant tribe of The region was Chaldean. - whose capital was Babylon.

VI - Gen 2:4-6 Generations of the Heaven and Earth

A. This Chapter beginning at Vrs. 4 could stand as a complete thought

1. God created heaven and earth
2. God created plants
3. All before man was created

B. The writings sound as if a different Author wrote it

Book 14

1. God is now referred to as "**LORD GOD**"
 - a. Hebrew - "**YHWH Elohim**"
 - b. means - "**God Jehovah**"
2. previously "**Elohim**" only, and is the generic word for god in most Semitic languages
 - a. "**YHWH**" is God's covenant name, which he made known to the people from the beginning,
 - b. It does not have a precise translation except if we want to use, "**I Am**"

C. This different name as well as the complete thought- tends to lead credibility to the idea of two different creation accounts combined by Moses.

VII - Gen 2:7 God formed man from the dust

book 14

A. Man was not made until the earth was suitable for habitation

1. Food, air, temperatures, vicious creatures extinct.

B. Does this passage mean that God knelt down in the dirt of the Mesopotamian plain and made a human mud pie?

1. No commentary on Genesis state the this is a literal action, in which man was made
 - a. Isaac Asimov, stated "*the atoms in clay are not at all the kind that are common in living tissue*" Book 23
 - b. He further said, "*If the description had been of man being formed of coal dust and water, it would have been more impressive.*" book 23
 - 1) obviously these atoms are similar to living tissue

2. Keil and Delitzsch, in their classic conservative commentary on Genesis say;

The formation of man from dust, and the breathing of the breath of life we must not understand in a mechanical sense, as if God first constructed a human figure from dust, and then, by breathing His breath of life into a clod of earth which he had shaped into a form of a man, made it into a living being.

book 14

C. If not literally made from the dust of the earth, What is to be the theological importance of this verse?

1. In these few short words we learn a tremendous amount about what we in relationship to God, the creator

- a. The purpose isn't to describe the contrasts that he built into us
 - 1) being made from the dust: explains our oneness with all the creation and our origin
 - 2) Tells of our frailty and weakness *"from dust though art to dust thou wilt return"*
 - 3) tells of our significance in comparison with the almighty God, as Paul said in 1Corth 15:47 God mad the first man *"of the earth, earthy"* stressing the contrast between earthly man and the God in Heaven.
2. The Name Adam is the Hebrew word for "man" thus Adam is not only a name, but identifies God Created Man. book 23
 - a. the Hebrew word of for "dust" is *"adamah"*
 - b. this is no coincidence, Primitive people do not invent words, but use words that relate to other like objects, or something that they are apart of,
 - 1) to the name is associated all the characteristics of the thing itself. If the words are similar then there is some sort of connection
 - 2) this concept of man being formed from dust, mixed with water to make clay
 - a) paints a picture of God, forming man as a potter shaping a formless lump of clay on the potters wheel, a vessel to his desire.

Jer 18:1-6 *The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.*

D. Even as God being the potter, the clay figure however marvelous in appearance it may have been, was quite a dead lifeless lump

1. To make the lump come alive, God had to impose upon it the complexity of the characteristics of life. Thus he became a "living soul"
 - a. English word: **SOUL** - Strong's number: 5315
Hebrew: *nephesh* - Pronunciation: *neh'-fesh*

from 5314; properly, a breathing creature, i.e. animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental): --any, appetite, beast, body, breath, creature, desire, greedy, lust, man, me, mind, mortally, one, own, person, pleasure

- b. Most commonly believed this word soul, was translated from the Greek word "Psyche" which means sub-conscience or inner self

2. Life alone would make him nothing more than any other animal

God had to "*Breath*" into it "*the breath of life*"

- a.. this Breath, was the Spirit of God, to make man different from all others; Two things transpired- "*Breath*" - "*became a living soul*"

VIII. Is there a difference between Man's Soul and Spirit? (OVERHEAD 40)

A. Gen. 2:7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

1. English word: BREATHED (used in Gen. 2:7) - Strong's number: 5301

Hebrew: naphach - Pronunciation: naw-fakh'

- a primitive root; to puff, in various applications (literally, to inflate, blow hard, scatter, kindle, expire; figuratively, to disesteem): --blow, breath, give up, cause to lose [life], seething, snuff.

2. English word: BREATH (used in Gen. 2:7) - Strong's number: 5397

Hebrew: nshamah - Pronunciation: nesh-aw-maw'

- from 5395; a puff, i.e. wind, angry or vital breath, divine inspiration, intellect. or (concretely) an animal: --blast, (that) breath(-eth), inspiration, soul, spirit.

3. English word: BREATH (used other than Gen. 2:7) - Strong's number: 5315

Hebrew: nephesh - Pronunciation: neh'-fesh

- from 5314; properly, a breathing creature, i.e. animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental): --any, appetite, beast, body, breath, creature, desire, lust, mind, mortally, pleasure,

4. English word: SOUL - Strong's number: 5315 (used Gen. 2:7)

Hebrew: nephesh - Pronunciation: neh'-fesh

5. Again "Soul" is that part of use than makes us unique from other people, our personality, our passions, lusts, pleasure, it is Who we are

6. It is natural derive a term such as "breath" making it a symbol of life

- a. Man breathes in and out - voluntarily and involuntarily ,
- b. when he stops - so does life

B. Lets compare Breath with Spirit then to Soul

1.

Gen. 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the **Spirit** of God moved upon the face of the waters.

Gen. 6:3 And the Lord said, My **spirit** shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

English word: SPIRIT - Strong's number: 7307

Hebrew: ruwach or ruah - pronunciation: roo'-akh

- from 7306; **wind; by resemblance breath**, i.e. a sensible (or even violent) exhalation; figuratively, life, anger, unsubstantiality; by extension, a region of the sky; by resemblance spirit, but only of a rational being (including its expression and functions): -- air, anger, blast, breath, tempest, whirl-wind.

Hebrew - "**Rawach**": Strong's 7307 also used;

Gen. 6:17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the **breath** of life, from under heaven; and every thing that is in the earth shall die.

Gen. 7:15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the **breath** of life.

2. Hebrew word, Ruah or Rawach, for Spirit

Equivalent New Testament Greek word

Strong's number: 4151- Greek: pneuma

Pronunciation: pnyoo'-mah

- from 4154; a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit: --ghost, life, spirit(-ual, -ually), mind. Compare 5590.

- ◆ our word pneumatic comes from - being a air driven too
- ◆ The spirit which is like the wind, invisible, material and powerful
- ◆ wind storm - branch broke - I unable to break the last 1/4

a) Pnuema (4151) used ; for both wind and spirit

John 3:8 The **wind** bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the **Spirit**.

Rev 11:11 And after three days and an half the **Spirit** of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

- b) Old testament - 100 times Ruah is applied to "wind" or "winds"
- c) 275 occurrences it pertains to human beings , angles which is life without a physical body)
- d) the Sprit of God, 3rd part of the trinity of God, "*Ruah elohim*"

e) **Breath of life = Man's spirit = life itself**

3. Specialized - individual identities of living breathing creatures (animal or man) contain a Soul

English word: SOUL - Strong's number: 5315

Hebrew: *nephesh or nepes* - Pronunciation: neh'-fesh

- from 5314; properly, a breathing creature, i.e. animal of (abstractly) vitality, used very widely in a literal, accommodated or figurative sense (bodily or mental): --any, appetite, beast, body, breath, creature, lust, pleasure,

Greek equivalent (new testament) Psyche

- conscious center of emotion, desire or appetite, or inclination or mood
 - a) this focuses on each man's personality and point of reference for his self consciousness
 - b) the Book of Mormon often refers to the number of Souls taken or saved
 - 1) not just a number of bodies, more personable - individual personalities were spared or taken in battle - each life valued
 - c) difference between man and animals:

Ecc 3:21 Who knoweth the **spirit** (breath or life) of man that goeth upward, and the **spirit** of the beast that goeth downward to the earth?

d) Thus we learn - there is no doggy heaven.

VIX - Difference between spirit and Soul

- A. There is a distinction between spirit, (*Ruah*) and soul , (*nepes*) in the Old Testament
Just as there is between *spirit, (pneuma)* and soul ,(*psyche*) in the New
Which is different yet from body, (*basar*)
- 1. Paul expresses in a prayer this separation;

1 Thes. 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit (*pneuma/ruah*), and soul, (*psyche/nepes*) and body, (*soma/basar*) be preserved blameless unto the coming of our Lord Jesus Christ.

2. Other distinctions between spirit (pneuma) and soul (psche) is unquestionably implied

1 Cor 2:14-15 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man.

a) This defines the difference between a believer who is dominated by the "Pneuma" Spirit of God, becoming a "Pneumatikos", spiritual man and the natural man, "Psychikos" (*dominated by natural lusts and passions of man*). This natural man does not accept and draw his Life or breath "pneuma" from God. which would make life eternal.

3. Another example of Definate differences

1 Cor 15:44-46 It is sown a natural (psychikon) body; it is raised a spiritual (pneumatikon) body. There is a natural (psychikon) body, and there is a spiritual (pneumatikon) body. And so it is written, The first man Adam was made a living soul (psyche *breath*); the last Adam was made a *quickening* spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

*English word: QUICKENING

Strong's number: 2227

Greek: zoopoieo

Pronunciation: dzo-op-oy-eh'-o

from the same as 2226 and 4160; to (re-)vitalize (literally or figuratively): --make alive, give life, quicken.

Part 3d - The Garden of Eden

I. Gen. 2:8-9 A Garden is Planted by God

A - Our vision of God's garden, although we have no pictures, is a scene of matchless beauty and tranquillity, as well as abundant supply of delightful foods.

1. Adam's first day;

- a. he opens his eyes to a) fields of emerald green, b) shrubs laden with blossoms, c) the cool breeze filled with sweet fragrance of the flowers, d) perfect roses blooming forth, e) sprawling vines dripping with grapes clusters so large and sweet, one could make a meal out of them
- b. As he passes through the Garden, sees a) lions sleeping with the lambs
b) wolves romping with the bunnies.
- c. He pauses to pick a peach, which drips it's nectar down his arm as he eats
- d. He wanders by the "tree of life" which is planted in the garden.
- e. He pauses and gazes at the "tree of the knowledge of good and evil," which stands silent, alone, mysteriously - The only tree forbidden to him.
- f. Often referred to as Paradise
- g. The word "*Eden*" literal means; "*delight*".

2. Theory about man is in error.

book 32

- a. The theory is, If we change a person's environment, we will change the person. (thus moving from slums to other schools, housing projects in new neighborhood, etc.)
- b. Mankind started out in the most perfect unhostile environment that the earth has ever had.
 - 1) He became a transgressor of the law, the word of God, and a thief

II. The Garden's Location book 32, 11,23,8

A. Gen 2:8 - Eastward in Eden

1. "**Eden**" itself does not make the garden, anymore than California make Disneyland,
 - a. Disneyland is in California, "**The Garden**" is in Eden, East side.

B. Gen. 2:10-14 - Furnishes some clues to the garden's location, but the geological conditions mentioned are no longer current.

1. Thus it is hazardous to pinpoint any site more precise than the headwaters of two of the rivers that are identifiable today.

2. Gen. 2:10 *And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.*

- a. A river went out from area near Eden, which fed four other rivers
- b. this head, being some type of upwelling spring or artisan well
- c. this source of water was used to water the garden
- d. Wide thought opinion, that the "mist" before the rains came at the time of the flood, was not water vapor in the air, rather this upwelling of water

1) Gen. 2:6 *But there went up a mist from the earth, and watered the whole face of the ground.*

2) If you think about the humidity being high enough to water the ground, may not have been real comfortable, much less paradise

3) however "mist" is defined in Strong's as, "fog, mist, vapor"

See map (OVERHEAD 41)

3. Gen. 2:11-12 *The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone.*

- a. The Pison is described as encircling the land of Havilah,
- b. The area where it flowed was rich in gold, spices, deposits of precious stones
 - 1) these very things have been found in abundance along the south west coast of Arabia
 - 2) It is believed that Havilah would therefore be located in Arabia

4. Gen. 2:13 *And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.*

* also identified in scriptures as being Cush.

- a. Some believe that this river would therefore be the Nile
- b. The Nile does not encompass the land of Ethiopia however, therefore it is only speculation.

5. Gen. 2:14 *And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria.*

- a. Found in Assyrian monuments, the name Hiddekel was found, and was used for the river now known as the Tigris

The Green horseshoe STARTS AT
The Persian Gulf on EASTERN END
and extends to the Southern part of
Canaan on the Western End.

IT is bordered by the Mediterranean
on the West, Mountains on the North
desert regions to South and East

modern ones, have
from the irrigated
making it a natural

and further upwellings
destroyed, so

III . Man in The Garden

A. Man's Task :

Gen. 2:15 *And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.*

1. God saw to it that Adam had something to do.
 - a. Gardener (*dress it*)
 - b. Guardian (*keep it*)
2. Reason
 - a. God gave Adam a sense of responsibility
 - b. challenging occupation
 - c. something meaningful and worthwhile to occupy his time
3. Thus Man was given the responsibility to work, not idleness from the beginning
 - a. often man chooses idleness/ become irresponsible even sometimes to the point of becoming derelicts
 - b. some use the scripture to say that they are expressing their faith and trust in God

Phil 4:19 *But my God shall supply all your need according to his riches in glory by Christ Jesus.*

- c. But this is not an excuse for laziness

2 Th 3:10-12 *For even when we were with you, this we commanded you, that if any would not work, neither should eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.*

B. Man's limitation and God's warning for disobedience

Gen. 2:16-17 *And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

1. A single Prohibition is given to man

book 32

- a. Can not eat of the *tree of the knowledge of Good and evil*
- b. All other things were given richly for Adam to partake of and enjoy

2. Often asked Question: Why did God place that tree in the garden?

- a. Possibly answers;
 - 1) A choice was placed before Adam, a necessary choice to see if he was obedient to God
 - 2) Adam could not have been a moral, accountable being without such power to choose for himself to obey based on Love not fear or disobey without excuse
 - a) without a choice, he would have been a puppet, or automated machine
 - b) Once the right to decide was invested in Adam, he became a Free moral agent man
 - 3) With this right to choose, come the risk that he may abuse his right, and transgress the direction of God.
 - a) God provided additional incentive for obedience by making quite clear and plain the punishment for disobedience.
 - b) rejecting God's love by disobedience would certainly place a barrier between Him and Adam
 - c) no real difference than man's freedom of choice today, after the redemption was made.

2 Ne 1:117-120 *And because that they are redeemed from the fall, they have become free for ever, knowing good from evil; To act for themselves, and not to be acted upon, save it be by the punishment of the Lord, at the great and last day, according to the commandments which God hath given.*

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil:

IV. Adam Provided a Wife

A. Gen. 2:18 - God didn't suddenly recognize that He forgot something and decided to correct His.

1. Before Adam had even recognized his incompleteness without a mate, God had already anticipated that need and planned for it
2. God saw that it was not good for Adam to be alone
 - a. For Adam to have a complete life a "*help meet for him*"
 - 1) can be literally translated "*A helper like man*"
 - 2) thus *Meet* = *fit for his needs*
 - 3) suitable companionship - to fill void, provides those qualities that he lacks in his life

B. Gen. 2:19-22 The sequence of events that led to the creation of Eve.

1. God had formed creatures with the same basic material which he formed man.
 - a. The difference with man is the Breath of Life, being God's spirit, becoming a living soul in the image of God.
2. Adam receives task.
 - a. 1st - was to cultivate and keep this enormous garden, that held every tree that was good for food. (*pruning, harvesting, tilling the ground*)
 - b. 2nd - Given a momentous task
 - 1) to view and analyze each beast and fowl,
 - 2) They possibly didn't all live in the garden, thus God caused them to come to him
 - 3) there must have been 100's or even 1,000's of different species or kinds of mammals, birds, insects and flying insects (op - Hebrew word for bird)
 - a) took the Swedish scientist Linnaeus several decades to classify all species known to European scientists in the 18th, century. book 21
 - b) calculation is that there are approximately 18,000 species or kinds of animals
 - 4) Adam commissioned, by God, to give a name to each kind of creature
(OVERHEAD 43)
- c. The assignment, with all its absorbing interests had been completed; Adam felt a renewed sense of emptiness and loneliness.
 - 1) Adam witnessed all the animals passing by, however they had mates (not a completely universal opinion. Some believe that none had mates until the same time that Eve was created.)
 - 2) Adam recognized that that he did not have such a companion

- a) This task emphasized to Adam that he exercise authority, as commanded to subdue and have dominion over the animals and the world, however, within them he could not find true and satisfying companionship.
- 3) God saw that Adam was emotionally prepared to appreciate a companion
 - a) having waited for it, he would be more appreciative

3. Lord place Adam in a sleep, With a rib he formed Woman

- a. Consistent with the New Testament

1 Timothy 2:13 "For Adam was first formed, then Eve."

C. God took a new approach in forming Woman

1. Not the way he formed other creatures
 - a. Formed animals from the ground
 - b. formed man from the ground
 - c. Why not Eve form the ground?
2. Instead of forming Eve from the earth itself
 - a. he built her out of the body of man (Adam)
 - b. Adam's life would become her life
3. Reason for building Eve this way.
 - a. Gives meaning and truth that Adam and Eve were "One Flesh"
 - b. Thus they should serve their creator together in unity and singleness of heart.
 - c. see **1 Corth 6:17**, man and woman joined, share the same spirit.

D. Why a Rib?

1. The word rib is most likely a poor translation of the true text
 - a. The Hebrew word, "Tsela" is used 35 times in the old Testament, with Gen. 2:22 being the only times it is translated "Rib"
 - b. in most other occurrences it is simply translated, "side"
 - c. May be to stress that the woman is from man's side indicating equality and companionship
2. The Myth that man has one less rib than woman, because God took one of Adam's ribs, Is not True
 - a. however, such a event of removing a rib, or a portion of the side, would not be an acquired or inherited characteristic anyway.
3. "Tsela" meaning side, not just rib
 - a. would include both flesh and bone, as well as blood
 - b. this is how Adam described this new creature, "***this is bone of my bones. and flesh of my flesh.***"

4. So what relationship should man and woman have with each other?

a. 1 Corth 11:8-12

b. Gen. 1:27 - "*God created man in his own image... male and female created he him.*"

c. thus the image of God, was given to both man and woman, as joined unto the Lord

E. Gen. 2:23,24 Adam's first encounter with Eve

1. This is Now bone of my bones, and flesh of my flesh

a. *Now* = Hebrew word *happa'am*

b. interprets, "*Now at length*" our phrase - "at last"

1) *Now (at last)* also used in that context *Gen. 29:34-35, Gen. 30:20, Gen. 46:30*

2. "*Bone of my bones, flesh of my flesh*"

a. Adam's acknowledgment - she was different then the animals

b. She was his Kind, made for him

3. Thus the English equivalent: "*Wow, at last someone for me*"

4. **Man and Woman Capitalized here, nowhere else**

a. She was called Woman because she was taken out of Man

b. man before Hebrew word - "*adham*" a derivative of *dust* (*adamah*) - Thus man called Adam

c. Man Hebrew *ish* - Woman Hebrew *isha*

1) contention and meaning in their words, just as man and dust

F. Gen. 2: 24,25 The original marriage

1. This passage establishes the nature and divine purpose of marriage

a. cleave to wife, become one flesh

b. such things as polygamy, concubines, easy divorce, promiscuity, and other distortions of the marriage covenant, not part of the divine purpose

1) Jesus said, "*from the beginning it was not so*" Matt 19:8

2. Challenging question; how was Adam and Eve going to leave their parents?

a. This was a model, divine instruction that the Lord was Giving mankind

b. Same words used by Jesus himself. Matt 19:4-6

Part 3e The Fall of Mankind

I - Sin and iniquity

A. Did not originate with the creation itself

1. When God finished his work of creating on the sixth day, He pronounced it "Very Good"

- | | |
|--|------------------------------|
| a. there was nothing out of order | b. no suffering |
| c. no disease | d. no disharmony |
| e. no sin | f. no struggle for existence |
| g. most importantly - no death - no separation from God, the Creator | |

2. Today, what we find in the world is not, "Very good"

- Everything we own wears out, including our own bodies
- we struggle against other animals, environment, disease
- the world is full of hatred bigotry, prejudice, war, violence, crime, pollution, self-serving attitudes, and evil of every kind

3. The world is different, almost opposite of the world immediately following the creation,

a. the idea of a loving God allowing evil to come into this setting of perfection, has taxed the minds of philosophers and theologians for years

1) Atheism - would answer, that such evil would prove that God is not good (placing it there to destroy man) or He is not omnipotent (all powerful) therefore, unable to correct the problem.

2) Dualism - tries to solve the problem by belief that eternal evil and bad are both in the world, and thus there was never perfection at the creation.

4. The only way to understand the source and significance of evil in the world and find answers to these challenging questions

- Rhetorical*
- did God create evil, in Satan? \rightarrow MANY minds pondered -
 - why does he allow it remain? \rightarrow IF God WANTS US TO be good. Why make The Devil?
- a. is Found in the scriptures, specifically the 3rd Chapter of Genesis \rightarrow HAVE ANSWER - STILL Good
- b. Paul referring to this *Genesis 3* commented about sin in the world \rightarrow QUESTION - WHY? Don't

Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Romans 8:20-22 For the creature (creation) was made subject to vanity, (futility) not willingly, but by reason of him who hath subjected the same in hope, Because the creature (creation) itself also shall be delivered from the bondage of corruption (decay) into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now..

II - God's Perfect Creation is Drastically changed

A. (Genesis 3:1) Before man could bring sin into this world, he had to be persuaded by an external force

1. Within man there was no natural desire to lead him that direction
2. no propensity towards doing evil
3. he was innocent
4. But mankind, though Adam, has suffered from a devastating fall
5. natural man, leans towards evil, not good, / towards self rather than charity
6. The temptation and thought of transgression came upon the lips of the serpent

B. The Nature of the Serpent

1. This beast was the one who was brightly colored, beautiful,, graceful an attractive & clever
 - a. Idea derived from the adjective, "subtle" used to describe it
 - b. some have even translated the word, "subtle" as "shining"
 - c. according to the Torah, serpent was , "the *shrewdest of all beasts*"
 - d. **English word: SUBTLE Strong's number: 6175**
Hebrew: `aruwm Pronunciation: aw-room'
passive participle of 6191; cunning (usually in a bad sense): -crafty, prudent, subtle.

C. The Serpent, Not just another Viper

1. Serpent (beast) itself, may be a metaphor for a dangerous encounter with a destroyer/ or if literal, serpent being a "medium" or Vehicle for Satan to speak with man, possible because it was attractive and beautiful
 - a. Foundation for the Serpent to be Satan himself
 - 1) **Revelation 12:7-9** *And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*
 - 2) **Revelation 20:2** *And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,*
 - 3) **2 Nephi 1:101-104** , *he said, unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies; wherefore he said, Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil.*
- b. "Satan" - adversary, accuser, destroyer - "Devil" - Wicked person, evil spirit

c. We find her, this "*Old Serpent*", warred against Heaven itself..

D. Did God Create Evil? Something Bad? The very element that would cause man to fall? Then call His Creation "*Very Good*"? Would that not be contrary to scripture?

2 Ne 8:90 *Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!*

1. God's creation, That he deemed "*Very Good*".

a. **Isaiah 14:12** - *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!*

☛ **Isa. 14** is in the context of a prophetic warning to the wicked King of Babylon. The prophet is going on beyond the earthly leadership, but expressing the influence and spirit that has possessed and utilized the king's body and powers. The statement made here, as well as in Ez 28, to the king of Tyre, could not be true of a earthly king or a mortal man, only the Influential spirit that motivates and drives them.

b. Lucifer, Son of the Morning,

English word: LUCIFER Strong's number: 1966

Hebrew: heylel Pronunciation: hay-lale'

from 1984 (in the sense of brightness); the morning-star: -lucifer.

C. The creation of God (Lucifer)

Ezekiel 28:12-19, ... *full of wisdom, and perfect in beauty. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness:*

b. Qualities God Created in Lucifer

1) Anointed Cherub (*along with Michael, may have been one of two Archangels*)

(*vrs. 14*)

2) Perfect in his ways, no iniquity (*vrs. 15*)

3) perfect in beauty / beautiful (*vrs. 12, 17*)

4) Full of wisdom / wise (*vrs. 12, 17*)

5) Brilliant (*vrs. 17*)

a) Lucifer means "*sense of Brightness*"

c. Next to God, Lucifer was the most brilliant being in the universe, possessed the highest of all created intelligence. Now would be expelled from his position in Heaven.

- He retains his wisdom, but it becomes warped, twisted and bent on achieving power and followers.

- Thus he is "Subtle above all other creatures in the Garden and tempts God's creation Mankind.
- **2 Nephi 1:103** *And because he had fallen from heaven, and had become miserable for ever, he sought also the misery of all mankind.*

E. What Caused Satan to Be expelled From Heaven?

1. Merchandise passed through his hands

*ISA 23 - Tyre a merchandising NCCA
See Personal Notes in Bible*

- Ezek 28:16** *By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.*
- Ezekiel 28:18** *Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; (merchandise) therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.*
 - 1) Selling goodness for evil
 - 2) Selling the Authority of God; as he told Eve, "you can be as God"
- Satan will continue this way even unto the end;

Revelation 18:2-4 *And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

2. In pride and rebellion, he tried to usurp the authority of the Most High God

- Ezek 28:2** *Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up...*
- Ezek 28:5** *and thine heart is lifted up because of thy riches:*
- Ezek 28:17** *Thine heart was lifted up because of thy beauty,*
- suffered from pride of the 5 - I's

Isaiah 14: 13-14 / 2 Nephi 10:35-36 *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.

Suffering from I- strain

Pride is the one sin that man has that much more he seek except the one who is it.

3. A war ensued in heaven, to expel Satan

Revelations 12:7-9 *And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*

- a. per vrs. 4, one third of the host of Angels were expelled with him,.
- b. Tail represents, the tail of a falling star, Lucifer was the morning star

4. Lucifer, the fallen angel, Appears in the garden to deceive man, will continue until his final demise.

Revelation 20:10 *And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*

(Overhead # 44)

II - Temptation comes to man

A. Genesis 3:1-5

1. Satan's four fold temptation that
 - Raised doubt about God's word
 - a. "*Hath God said*" per the Torah "*Did God really say you should not eat...*"
 - Tampered with God's word
 - a. Satan changes God's word, stating "*Ye shall not die.*" Torah, "*Ye are not going to die*"
 - He challenges the authority, wisdom and motives of God.
 - a. Genesis 3:5 "*For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*"
 - b. suggesting that God is trying to withhold a good thing from them, for himself

III -Mans Transgresses God's Law

A. The commandment from God

Genesis 2:16 *And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:*

1. What was this magical fruit, containing tremendous powers?

- a. Artist concepts, depict Eve stretching forth arm presenting a beautiful red apple to her husband Adam.
- b. Early in our history, many believed that it was a tomato
 - 1) even to the point they were not eaten because people believed them to be poison

c. A large portion scholars believe that the forbidden fruit was "*Carnal knowledge*"

book 31

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1) Ancient scholars Clements and Ireaneus insist the primary sin was disobedience to God's commandments

Clements of Alexandria
3rd Century Christian Scholar

2) But state that the disobedience took a sexual form

Irenaeus. 2century Scholar

3) Clements explains that the disobedience of Adam and Eve was not "what they did" rather, "how they did it"

a) like impatient adolescents they rushed into something before the blessing of God was given

4) Ireaneus explains that Adam and Eve were, in fact, underage

2. My Question is, If she partook before Adam, how did she do that?

- a. I feel that there was nothing mystical, or perverted
- b. simple Obey or Disobey, they choose the later

3. Why did Satan tempt Eve?

- a. I have found idea that Adam had resisted the temptation when Satan came to him
- b. Eve disobeyed.

c. Adam partook, only because he knew Eve would be punished by God, he chose to disobey because he thought it better to be with Eve then leave her to punishment alone

1) obviously concept of a man

2) Gives an ere of nobility to the fall of man

a) by Adam not Eve fell

Romans 5:12 *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

Genesis 3:6

B. 3 fold temptation that snared Eve

- 1st - "*The woman saw that the tree was good for food*"
appealing to the bodily senses
- 2nd - "*and that it was pleasant to the eyes*" appealing to nature of emotion
- 3rd - "*And a tree to be disered to make one wise*" appealing to the intelligence, the mind and the spirit.

1. These are desires of the flesh not God

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

C. The effect of the fall

STAY

Genesis 3:7-20

1. Became aware he was naked/ no longer innocent/ no innocence not free from sin
2. They tried to hide their shame from God (*vrs. 7-8*)
 - a. They tried to cover themselves with leaves, that they had put together
 - 1) their own works
 - 2) effect was very temporary, till they dried out and crumbled in the heat of life
 - b. They Placed Blame somewhere besides the culprit (*vrs. 12*)
 - 1) 1st. blamed woman for tempting him
 - 2) 2nd. blamed God for giving her to him in the first place

Proverbs 28:13 *He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.*

Holly - Don't Blame yourself when There's Others around

D. The curse that came upon Adam the first man/ How Christ the second Adam suffered those thing for us (Gal 3:13)

1. The curse of man was four (4) fold
 - 1st - *sorrow* - resulting from continual disappointment, endless labor to obtain the necessities of life, being food
 - 2nd - *Pain and suffering* - signified by thorns and thistles - which temporarily impedes man in his efforts to provide
 - 3rd - *sweat (tears)* - of intense struggle for survival against a hostile environment
 - 4th - *physical death* - which will triumph over all of mans efforts, and the body will return to the earth
2. Christ, the second Adam made the Curse for man

Galatians 3:13 *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*

 - 1st - he was the "man of sorrows"

Isaiah 53:3 *He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.*
 - 2nd - He wore the very thorns of the curse as a crown

Mark 15:7 *And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.*
 - 3rd - In agony, He sweat as drops of blood

Luke 22:44 *And being in an agony he prayed more earnestly: and his sweat*

- 4th - He died a mortal death, for mans sins
1 Peter 3:18 *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit:*

F. The Curse Upon The Serpent

Genesis 3:14 *And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: was as it were great drops of blood falling down to the ground.*

1. Eat dust, not literal sense other than crawling through the dirt on belly
 - a. Being a graphic illustration of "The fall, and humiliating judgment"

G. The Curse upon Eve

Genesis 3:16 *Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.*

1. A common thought expressed, pain was non existent until the fall, and this curse came upon Eve
 - a. here it say , Pain will be greatly increases, not created
 - b. leads one to believe, that it previously existed
2. Husband shall rule over her
 - a. she had already demonstrated her control over Man
 - b. woman controls man by influence, not strength or power
 - c. know God deems not by authority either

H. Enmity Between Satan's seed and Her seed

Genesis 3:15 *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

1. Satan probably figured that he had made allies of the first man and woman, since they have now separated themselves from God
 - a. As the produced children, all generations to follow would be his followers
 - b. God placed Enmity Between Woman and the serpent
 - 1) a illustration of how woman (*human*) and snake generally dislike each other
 - 2) Even as woman would not be a willing servant
2. God place enmity between her seed, and his (*Satan's*) seed
 - a. Often misinterpreted.. or mis-applied to support ungodly activity

- 1) The Klu Klux Klan uses this verse to prove Satan's seed is in the world
 - 2) Argue that the Original sin was Sexual
 - a) Cain and Abel were twin bothers
 - Cain - Satan's seed
 - Abel - from Adam's seed
 - b) thus they destroy those who they deem to be Satan's descendants - Blacks
 3. The illustration, paints a picture of man and snake
 - a. The snake strikes at the foot and calf of man- causing great pain, suffering, but not always death.
 - b. While man, takes a big rock, drops on the serpent's head and crushes it (*literal meaning of bruises*)
- (Overhead #45)**

4. Vrs.15, even greater value, and not just a trivial reference to physical enmity between man and serpent ; First mention of a coming Messiah, and the virgin Birth
 - a. Long been known as Protevangelium (*first gospel*) *Rom 16:20*
 - b. This prophecy clearly looks forward to the time when Satan will be completely crushed beneath the feet of the redeemer, coming from the seed of Eve.

1) Genesis 4:1: *And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.*

- 2) Eve proclamation of her belief that this prophecy had come true in the birth of Cain, who was her seed
- 3) He was missing the virgin birth, and we know that Cain was not that Messiah, that from the days of Adam and Eve man has been looking forward to.

c. This redeemer of the fall, will be uniquely "*The seed of Woman*" miraculously conceived and virgin-born.

- 1) The term "seed" has biological connotations, but this is not possible here
- 2) Satan, who is a spirit, nor woman would be able to produce an actual seed
 - a) only man was created physically to do this
 - b) therefore, must refer primarily to spiritual progeny
- 3) *Satan's seed* consists of those who willingly set themselves in enmity with God
 - a) they oppose God's purposes in creation and redemption
 - b) they are influenced by the adversary, fight against the redeemer -

*seed of woman
will make it a
Virgin Birth
THIS SEED WILL
DESTROY SATAN'S
SEED*

Mat 3:7 *But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?*

Mat 12:34 *O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.*

Mat 23:33,34 *Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:*

3) *"The Seed of Woman"*

- a) Come only from Woman and Fertilized by the Spirit (*thus a virgin birth*)
- b) Sin nature is a trait passed on through the seed of man, to all (*to both male and female*) **1 Corinthians 15:22 *For as in Adam all die,***
- c) This seed, from a virgin birth, would not partake of the inherited sin nature of Adam's children, but never the less be a man himself,
- d) thus This *"Seed of Woman"* would give battle to the *"Satan's seed"* although *"Woman's seed"* would be physically bruised by the serpent, He would crush the serpent and become the victor

1 Corinthians 15:20-26 *But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.*

Rev-12:10-12

I. What happened to the promise that he would die

- 1. They did die
 - a. God meant spiritual death, and Adam and Eve died spiritually when they ate the fruit, separating themselves from God, as they tried to hide
 - b. But Physical death is also meant here, and Man must die
Romans 5:12 *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*
 - c. God prevented them from returning to the tree of life, after their spiritual death, therefore, a physical death was as much a consequence of the fall as the spiritual death.
 - 1) without death, man would have proliferated in number and wickedness without limit.
 - d. Thus physical death came to the entire creation *"creation was made subject to vanity."* The earth began to *"wax old, as doth a garment"* and eventually it too as all creation *"shall perish"*. **Hebrews 1:10-12**

F. The explosion of man from the Garden

Genesis 3:21

1. God provided covering for their nakedness, skins from innocent animals
 - a. illustration that innocent blood was required to cover their sins
 - b. Christ will be that innocent Blood that will permanently atone for man's sins

Genesis 3:22-24

2. Driven out of garden by God - Cherubim with a flaming sword as a guard to prevent their return was stationed at the entrance to the garden
 3. God desired that they would not be able to eat of the "tree of life" now that he knew good from evil.
 - a) Why, would God do that?
 - b) The bible provides little further info / Book of Mormon provides much
- Alma 19:81-86 - If they would have partaken, they would have voided the great plan of salvation, which God was going to provide to bring about spiritual life also, of which man had lost
 - Alma 9:35,44 - man was a fallen people, and if they would have lived they would have been forever miserable

Conclusion : About man's sin and God's promise that in that day he shall surely die?

Alma 9:46 *But behold, it was not so; but it was appointed unto man that they must die; and after death, they must come to judgment; even that same judgment of which we have spoken, which is the end.*

Alma 19:93-95 *And now there was no means to reclaim men from this fallen state which man had brought upon himself, because of his own disobedience; Therefore, according to justice, the plan of redemption could not be brought about, only, on conditions of repentance of men in this probationary state; yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed: if so God would cease to be God.*

3g Cain and Abel

I - Genesis 4:1

- A. Eve's response to giving birth to a son
1. *Gen. 2:15* promised a Messiah would come
 2. She believed that this "*Man Child*" would be the redeemer that would spring from her seed.

II - Two brothers are born to Eve / Two Sacrifices Made

Genesis 4:2-7

- A. Cain - a tiller of the ground, a farmer
Abel - a shepherd, raises flocks
1. There is no evidence given here that Cain was any worse of a person than Able was at this point in history
- B. Two different sacrifices are made
1. Abel brought to the sacrifice "*Firstlings of his flock*" (*lamb*), that which he owned and dealt with in his occupation as a shepherd.
 2. Cain, brought the "*fruit of the ground*," which he grew as a farmer, undoubtedly the very choicest fruits, sweet and tasty produce
 - a) no doubt the offering cost him considerable toil and labor
- C. One sacrifice accepted One was not
1. "*Lord had respect unto Abel and to his offering*"
 - a. indicating it to be acceptable before the Lord
 2. "*But for Cain and his offering, He had no respect*"
 - a. Indicating that he did not find it acceptable, therefor rejected it.
 - b. This was not a rejection of Cain himself, for God said that "*if thou doest well, shalt thou not be accepted*"
 - 1) indicating that if an acceptable offering was brought forth, that it would be received
- D. How did this acceptance or rejection come?
1. If Consistent with other Old Testament sacrifice
 - a. the acceptable sacrifice - consumed by fire that came down from heaven
 - b. the unacceptable sacrifice - not consumed by the fire from heaven

Leviticus 9:24 And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat...

Judges 6:21...and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes...

1 Kings 18:38 Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

1Chron. 21:26, 2 Chron. 7:1

III - Why Cain's offering was unacceptable before the Lord?

A. *"If thou doest well, shalt thou not be accepted"*

1. would mean, according to the instructions that God put down

B. God's way included Blood Sacrifice - even as the clothing that God prepared for Adam and Eve to cover their nakedness, (becoming aware after the fall)

1. Hebrews 12:24 *And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.*
 - a. Abel did use a blood sacrifice
2. Hebrews 9:22 *And almost all things are by the law purged with blood; and without shedding of blood is no remission.*

C. Three points that made Cain's offering unacceptable

First - His offering was bloodless

1. *"without the shedding of blood their can be no remission"* Heb. 9:22
 2. Failed to point to the type of Christ; Alma 3:39,40 *I say unto you, Ye will know at that day, that ye can not be saved: for there can no man be saved except his garments are washed white: Yea, his garments must be purified until they are cleansed from all stain, through the blood of him of whom it has been spoken by our fathers who should come to redeem his people from their sins.*
- today we find it barbaric, pagan, evil to even think about blood sacrifices being made, those that are sacrificing animals in the wilderness... Blood was required to symbolize redemption in Christ's blood, sin required blood (our blood in which is life - the curse of death for disobedience, or substitute innocent blood, Christ's.)
- 1 John 1:7 *...the blood of Jesus Christ his Son cleanseth us from all sin.*

Second - His offering consisted of the fruits of his own labor and toil, or may best be said, by the works of his own hands.

1. Isaiah 41:29 *Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.*
2. Isaiah 57:12 *I will declare thy righteousness, and thy works; for they shall not profit thee.*
3. Jeremiah 1:16 *And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.*

Third - He brought forth *"the fruit of the ground"*

1. However, the ground was part of the curse that came from sin Gen. 3:17 *"Cursed is the ground"*

Begin

IV - When was this style of worship established?

A. Genesis 4:3 *"And in process of time it came to pass", that Cain brought of the fruit of the ground an offering unto the Lord.*

1. points to the end of a time period
 - a. Or a Sabbath day - a day set aside for worship
 - b. at the end of the days of work -
 - 1) much after the model that God established when he rested on the 7th day

B. Did Cain know what was expected of him?

1. Neither Cain nor Abel would have known anything about worship or sacrifice for sin
 - a. unless it had been established by God
 - b. and told to them
 2. scripture supports the idea that they were instructed
 - a. Hebrews 11:4 *By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.*
 - b. we are told that Faith comes by hearing: Romans 10:17 *So then faith cometh by hearing, and hearing by the word of God.*
 - c. By faith Abel knew the proper sacrifice and caused him to worship
 - 1) not fantasy, creativity, boredom
 - 2) the faith came from hearing God's word
 3. instructions most likely given to them by their parents
 - a. they were present when the first sacrifice for their sins was performed
 - 1) Genesis 3:21 *Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.*
 - b. Worship was established with Adam and Eve
 - 1) we do not see, nor are we told the Law of worship
 - 2) but it was not unspoken by the Lord -
 - a) instructed them to worship
 - b) instructed to sacrifice
 - c) apparently instructed in the use of an altar
- Vrs 16, Cain *"went out from the presence of the Lord"* representing a place of sacrifice or an altar
 - d) Vrs. 4, Abel burned the Fat of his offering, this manner of offering is later found, but must have been established very early in history

C. The Lord warns Cain to bring an acceptable sacrifice/ or consequence of disobedience

- **Genesis 4:7** *If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.*
 1. **“If thou doest well”** : undoubtedly means to bring a proper sacrifice before God.
 2. In doing so he will, he shall maintain his privilege of being the firstborn son, his right of primogeniture (*birthright, inheritance*) over Abel.
 - a. which was a source of anger, which God saw in his fallen countenance (Vrs. 6)
 - b. His younger brothers sacrifice was acceptable , yet he had been rejected
 3. If he does not bring an acceptable sacrifice , **“Sin lieth at the door”**
 - a. Which would mean, If he refused to bring the required sacrifice, as instructed
 - b. that sin lieth, (Hebrew word, is crouching) at the door.
 - c. like a wild an vicious beast lurking at the door, waiting to pounce upon and devour the unaware and unprepared subject
 4. Cain refused to provide a appropriate offering
 - a. anger fills his heart
 - b. Jehovah asks him why is he **“wroth”** and tells him there is no just cause for his anger
 - c. even as God had warned, if the appropriate Sacrifice is not performed
 - 1) sin will spring upon him and devour him
 - 2) he was consumed to do evil, out of the pride of his own heart

V- Abel is murdered

A. Genesis 4:8 - the sin of Murder

1. Like a decease, sin spreads and contaminates
 - a. in Gen. 3 sin was against God, Adam and Eve directly disobeyed God’s directions
 - b. Gen. 4, sin is against not only God, but also against fellow man
2. We find her the fulfillment of the prophecy given by God,
 - a. There will be enmity between the two seeds
 - 1) there was one acceptable sacrifice -received by God
 - 2) one unacceptable sacrifice - that brought forth anger, hatred, violence, envy, seeds of Satan, following his influence
3. Type of the confrontation between - Righteousness verse Wickedness
 - 1) shows the strength of the adversary , until the time that he is crushed by the blood of Christ

THE CREATION

I - The Creation Per; Genesis 1:1 " God created the heaven and the earth. "

- A. "Heaven" being the Heavenly bodies, the Galaxy, Universe, Cosmos above the earth
 - 1. "Heaven" Hebrew word; "*Shamayim*"
 - a. a plural noun as is Elohim
 - b. can be translated, "heaven" or "heavens", depending on the context
 - 2. There is no word for outer space, therefore, "*Shamayim*" would be used and translated "*Heaven*".
 - 3. Literal interpretation; "Sham" = 'there'
"Maym" = 'water'
 - a. translates; "*water in the upper reaches*"
 - b. consistent with;

Gen. 1:6,7,8 "... Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. and God made the firmament and divided the waters from the waters. And God made the firmament and divided the waters which were under the firmament, from the waters that which were above the firmament and God called the firmament Heaven...

Gen. 7:11 ...and the same day were all the fountains of the deep broken up, and the windows of heaven were opened. (thus began the flood)

- B - "*Earth*" being the land, water, and all things which goes with it
 - 1. Plants, animals, man
 - 2. word "*Earth*", Hebrew word, "*Erets*"
 - a. can be translate ground or land
 - b. can mean a particular portion of land or ground in general

- C - **Gen. 1:1** A proclamation if what God did,
 - 1. *Vrs. 2-31* outline the order in which he did it.

2/26/95

II - Gen. 1:2-31 (*events and order of the creation*) (OVERHEAD 7)

- A. Chronological order of creation events according to Genesis
 - 1. **Day One:** Created heaven and earth, and diffused light
 - 2. **Day Two:** Vapor firmament (*heaven*) above, water below
 - 3. **Day Three:** Dry land appeared out of the sea, vegetation comes forth

B. Cain Sheds innocent Blood in premeditated murder,

1. Genesis 4:8-9

- a. waited until they were in the field
- b. away from the family, anyone that would stop or see what occurred

C. Abel Becomes the first Prophet

1. Genesis 4:10

- a. Cain rose up against his brother and slew him.
2. His blood would speak against Cain, from the very ground
 - a. Luke 11:49-51 *Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.*

D. Cain's Punishment is great

1. Genesis 4:11-16

- a. The word punishment is the Hebrew word "*avon*"
 - 1) usually is translated "iniquity"
 - b. It caused more grief that he was able to bear
 - 1) much as those who reject Christ, when he returns

Rev 6:14-17 *And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?*
 - 2) he became a vagabond or wanderer
 - 3) he would not be able to farm any longer
 - 4) be hated and a fugitive - those who found him would want to kill him
 - c. the Lord protected Cain against execution , placing a mark upon him
 - 1) those that saw the mark, would not kill him
 - 2) if any did, a sevenfold vengeance would be poured out on them
- What was the mark?
 1. many have decided that the mark was skin color
 - a. thus excusing themselves for having slaves, Cain's descendants

2. Mark Hebrew word *oth*
 - a. Sign would be a correct rendering for the word *oth*
 - b. Cain's punishment was banishment
 1. the mark was God's protection not a curse
 2. a sign set forth, that God promised to protect him

Question! Who were the people that would kill him any way?

A similar problem arises in Vrs. 17, and Cain comes up with a wife
Two possible answers to the questions; Who were the people that would kill him?
Where did Cain get his wife?

A. Pre-Adamic man

1. A creature that exist along side all the other animals
 - a. with the same basic appearance of man
 - b. made and used simple hand tools, buried their dead
2. Had one major difference from Adam and Eve and this pre-Adam man
 - a. they had the intelligence
 - b. but they lacked the soul that God breathed into Adam
3. This answer creates as many problems as it solves, in relation to the creation

B. Much simpler answer; The others were brothers and sisters, Cain taking one for a wife

1. Gen. 5:4 tells us that Adam/ Eve had sons and daughters
 - a. there is no reason to believe that they did not have several children by this time
2. The children were conceived from perfect genetic stock
 - a. No genetic reason for them not to marry
 - b. genetic defects came about later on in history, that is why they lived so long
 - * we will discuss this further when we get into the ages of characters
 - c. thus these children would not suffer any negative effects from intermarriages
 - d. God's law that prohibited such things were thousands of years in the future after genetic defects began to appear.
3. If God was going to fill the the Earth from the pair of humans who he created,
 - a. making them the Mother and Father of all the earth
 - b. would have been necessary for brother and sister to intermarry in the beginning of history.
4. Out of anger, they would have sought revenge on Him, that killed their brother Abel, even though he may be a brother (less attached because of such a large family)

E. Story of Cain and Abel foreshadowing history/ written to provide model book 33

1. Abel - a type of Christ
 - a. his murder by Cain, type of Jesus' rejection and crucifixion by the Jews
2. Cain is an Antitype
 - a. foreshadowing history of Israel

Abel (type of Christ)

1. Abel was a shepherd (*Gen. 4:2*)
2. As a shepherd he presented his offering to God
3. For no cause, he was hated by his brother
4. It was out of envy that he was slain
5. He did not die a natural death
6. Met with a violent death at the hand of his brother
7. His blood cried unto God, severe punishment was poured out
8. Abel presented an offering unto God (*Heb. 11:4*)
9. His offering was the Firstlings of his flock, (a Lamb)
10. His offering "by faith", honored and magnified the Will and Word of the Lord
11. His offering was an "Excellent" one (*Heb. 11:4*)
12. God had respect, or accepted his offering
13. Abel offering testified that he was righteous (*Heb. 11:4*)
14. God publicly testified His acceptance of his offering
15. His offering still "speaks" to God after death

Jesus Christ

1. Jesus was a shepherd, The Good Shepherd (*Alm 3:105, Hel. 3:19*)
2. It was as a Shepherd that He presented His offering (*Jn 10:11*)
3. although he gave no cause, He was hated by his brethren (*Jn 15:25*)
4. Because of envy he was delivered up to be crucified (*Matt 27:18*)
5. He did not die a natural death, rather he was slain by wicked hands (*Acts 2:23*)
6. He was crucified by "the House of Israel" his brethren by heritage (*Acts 2:36*)
7. After His death, His murders were severally punished by God (*Mark 12:9*)
8. His offering was to God (*Eph 5:2*)
9. He presented a Lamb, being himself (*1Pt 1:19*)
10. Presenting Himself, He honored and magnified the Will & Word of God (*Heb. 10:7-9*)
11. His offering was an "Excellent" one, "a sweet smelling savor" (*Eph 5:2*)
12. God accepted his offering, thus he now sits at God's right hand (*Heb. 10:12*)
13. Offering Himself on the cross, "obtained Witness that he was righteous" (*Lk 23:47*)
14. God publicly testified acceptance of the offering, in the resurrection (*Acts 2:32*)
15. Christ's offering know speaks to God (*Heb. 12:24*)

Cain (prefigure the Jews who crucified their Messiah)

1. Cain was "a tiller of the ground", relationship with the land (*Gen. 4:2*)
2. Refused to bring the lamb, rejecting the offering of God's grace
3. He brought a offering of his own choosing
4. His offering was the product of his own hands and labor
5. His offering was rejected by God
6. It was Cain's God given privilege to rule over his brother Abel (*Gen. 4:7*)
7. He forfeited his privilege
8. Being envious of Abel, he slew him
9. God charged him of his crime
10. God told him that Abel blood cried out for vengeance
11. Because he shed his brother's blood, God's curse was poured out upon him
12. Part of his curse was the ground would be barren to him (*Gen. 4:12*)
13. He became a fugitive and a vagabond on earth
14. His punishment was more than he believed he could bear
15. He was "Driven out" because of his sin (*Gen. 4:14*)
16. Because of his sin, he was hidden from God's face
17. Every man's hand was against him (*Gen. 4:14*)

18. God set a mark (sign) upon him (*Gen. 4:15*)
19. God declared that he would visit sevenfold vengeance on those who slew Cain
20. Cain left the land and went and dwelt in Nod,
(means wandering in Hebrew) (*Gen. 4:17*)
21. Cain took for his wife, a member of his own blood and family (*Gen. 4:17*)

The House of Israel

1. The first conspicuous thing about the Jews is that they were a people of a land, a Promised Land, the Holy Land (*Gen. 13:15*)
2. In refusing the Lamb of God (Jesus) They rejected the offering which God's grace had provided them (*John 1:11*)
3. The Jew's were hard hearted towards God's offering, but tried to establish their own righteousness (*Rom. 10:3, 2Ne 7:9*)
4. They rested on their own obedience to God's law (*Rom 9:21*)
5. God had no respect to their works (*Acts 13:39*)
6. Had Israel walked in God's ways, they would have been head of the nations (*Deut 28:13*)
7. Because of sin and rejecting God's Lamb, they have forfeited the place and privilege (*Isa 9:14, 2Ne 1:24*)
8. It was the Jew who crucified the Christ (*Acts 5:30, 1Ne 5:251, 2Ne 7:7*)
9. God charged them with their crime (*Acts 2:22,23*)
10. Christ's blood is now resting on the Jews in judgment (*Matt 27:25, 2Ne 1:23*)
11. Because of the crucifixion of their Messiah, God's curse fell upon Israel (*Jer 24:9, 2Ne 7:10*)
12. Part of the curse was to bring desolate and barrenness of land (*Lev 26:34,35*)
13. The Jew has been an age-long wanderer in the earth (*Deut 28:65, 2Ne 12:28, 2Ne 7:11*)
14. Israel acknowledges that their punishment is more than they can bear (*Zech 12:10*)
15. Forty years after the crucifixion, Israel was driven out of Palestine
16. Since that time God's face has been hid from them (*Hos 1:9*)
17. For 2,000 years, almost every mans has been against the Jew (*1Ne 5:252, Deut. 28:66*)
18. A mark of identification has been placed upon the Jew, even though they are dispersed among other nations, they can be recognized
19. God's curse has rested on those who have cursed Israel (*Gen. 12:3 ???*) E2 35, 36
20. For the most part, even to this day, The house of Israel, even though they have maintained a race, they have wandered among other nations, been displaced from their homeland dwelling in Nod (*2Ne 7:6-9*)
21. To maintain their race, they marry only those that are Jews likewise.

PART 4

Part 4 - Antediluvian Man

I - The Descendants of Cain (*Cainite civilization*)

Gen. 4:16-24

A. Enoch (*Cain's son*) *vrs. 17*

1. the name is believed to mean, "commencement"
 - a. possibly signifying the new life that Cain was embarking upon

2. Cain was to be a wanderer, or dwell in "Nod" which means wandering, yet here he builds a city.
 - a. possibly another attempt to defy God's decree that he would be a vagabond
 - b. possible that he named the city after Enoch, because Enoch finished the city after he moved on to wandering
 - 1) "*buildded*" in Hebrew is our equivalent to "*Was building*"
 - 2) an indefinite statement suggesting that he may have started to build but not necessarily finished building.
 - 3) according to the Torah, it says, "*he then founded a city*"

- c. The Cainite civilization came from Enoch, thus he may have stayed and finished the city and filled it
 - 1) one identifying mark which evolutionary anthropologists use to denote an emergence of a "stone age" is that a culture began to develop cities thus making them civilized man
 - 2) regarding the question of civilization, the *Encyclopedia of Ancient Civilizations* state:

"This remarkable phenomenon, the emergence of civilization, is at once one of the most momentous episodes in human history and one of the most difficult to explain. Indeed the concept of 'Civilization' is perplexingly difficult to define adequately. Geographers naturally think first in terms of settlement patterns, and for them a key problem is the emergence of urban settlements and of cities."

- 3) here in Genesis documents the establishment of Cainite civilization in early history, even as science knows it occurred.

B. Irad (*Ir'ad*) (*Enoch's son*)

1. Has three different means
 - a. "fugitive"
 - b. "city of witness"

c. maybe the most correct rendering, “wild ass”

- 1) Later in time we find that the Mosaic law required that that the firstborn of an ass had to be redeemed by a lamb, or have it’s neck broken
- 2) maybe as a type of this blasphemous son of Cain

C. Mehujael (מֵהוּיָאֵל) (*Jrad's son*)

1. Several of the name in Cain’s line, end in “el” (*for Elohim or God*), indicating that at least the knowledge of God continued in the family for some time
 - a. but the name does not indicate that they followed God any more than ever boy that is named James, Peter, or Paul.
2. Mehujael means; “smitten of God” or “blot out that Jah is God”.
 - a. by this time apparently man wanted nothing more to do with God,

D. Methusael (מֵתוּשָׁאֵל) (*Mehujael's son*)

1. Means “man who is of God”
 - a. not necessarily meaning a righteous man, rather questioning if God was a better way, in comparison to how life was going without Him.
2. thus another rendering to the meaning of Methusael is, “they died inquiring”
 - a. If he inquired about God, his interest was short lived or did not find the answer he wanted for he too had son and gave him a rebellious name

E. Lamech (לָמֵךְ) (*Methusael's son*)

1. interpreted, “powerful”, “conqueror”, or “wild man”
2. the nature of sin, and evil seed of Satan comes to a head with Lamech
 - a. with in Lamech, outright defiance to God and His ways came to a head
 - b. With the fall, came lusts of the flesh and moral decline
 - 1) Lamech taking to himself Two wives - Adah (אָדָה) and Zilah (זִילָה) (*wives A to Z*), and bigamy is introduced
 - 2) Adah means “ornament” or “ornamental” fulfilled the lusts of his eyes
 - 3) Zilah means “Shade” or “seductress” fulfilled the lust of his flesh
3. Lamech expressed his defiance against God to his wives *Vrs.23-24*
 - a. He rehearse a poem unto his wives;

(*known as the 1st recorded poem in history*)
 - b. he boasts of vengeance upon anyone that tries to attack him, even to the point of greater vengeance then God threatened those who would kill Cain. Putting himself more mighty than God,
 - 1) “if god promises sevenfold vengeance on anyone killing Cain, I myself promise a seventy- seven fold vengeance on anyone that messes with me”
 - 2) stark contrast to what Eve’s seed would instruct;

- “Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. forgive seventy times seven” *Matt 18:22*

*

c. There is even an ancient Jewish legend that Lamech was so defiant against God, that he personally slew Cain. However there is no proof of that being true.

... Hebrew Myths, The Book of Genesis by Robert Graves pp. 108

F. Jabal (*Jā' bāl*) (*Lamech's sons, known making marvelous discoveries*)
"father of such as dwell in tents, and cattle"

1. Means "*Wanderer and producer*"
2. He invented the tent
 - a. thus enabling him to carry his home with him and live a nomadic way of life
3. He also developed the system to domesticate live stock, "*cattle*"
 - a. which word can include, camels, asses, kine, goats (*Ex 9:3*)
4. Very possible that the creation of the tent was a necessity for being a herdsman, moving with the flock to lands where they can graze.

G. Jubal (*Jū' bāl*)
"father of harp and organ"

1. The name means, "*the undulator*" or "*a joyful sound*"
2. He developed the string and wind instruments
 - a. these appeal to the sensual side of the civilization
 - b. like today, this entertainment probably afforded him a good income

H. Tubal-cain (*Tū' bāl-cāin*)
"an instructor of every artifer in brass and iron"

1. meaning is unknown
2. he developed metallurgy in bronze and iron
 - a. instructor is believed to mean, forger of these metals
3. this would bring great power to the family
 - a. weapons of war, farming utensils for food
 - b. as well a wealth as they provided this talent to produce items for others as they saw fit, keeping the best war weapons for Lamech's family

I. Naamah (*Nā' ā-māh*) (*Lamech's daughter*)

1. Means "*pleasant*", or "*pleasure*"
 - a. maybe a seducer like her mother
- With the talents that Lamech's family possess, he became the father and most powerful leader of the Cainite civilization
 1. this may account for his arrogance expressed in his poem
 2. certainly a civilization that has drawn away from the God that created Adam only seven generations before Lamech

II - The Descendants of Seth

Gen. 4:25-26

A. Narration goes back to Adam

1. As an ungodly generation is unfolding through the lineage of Cain
2. A Godly line and witnesses for God are also being developed
 - a. The Cainite civilization were busy developing their goods of the world
 - b. while the Sethites (Godly line) is only described as living
 - 1) "*he lived*" is recorded and recorded for most of them
 - 2) but for the Cainite's lives, the term was never used
 - a) undoubtedly the Cainite's had control of the world with their technical advancements
 - b) but God never claimed that "*they lived*"
- 3) The Sethite line God says, "*they lived*"
 - a) or their lives were in tune to living a life according to God's will
 - b) much as the manner when Jesus said;

I am come that they might have life, and that they might have it more abundantly.
John 10:10

3. It is also recorded, that "*They died*"
 - a. for the Cainite line, their deaths are never mentioned
 - 1) but man did die, which proved Satan to be a liar, for he said,
"*Thou shalt not surely die.*"
 - b. The Bible takes note of the deaths of the Sethites, because it was a glorious day
Precious in the sight of the Lord is the death of his saints. Psalms 116:15
 - 1) for the worldly and the wicked Cainites, this was not so
 - 2) for the Godly Sethite line, "*They Died*" was not the end, rather it was the beginning.

Gen. 5:1-5

B. The birth of Adam's children

1. rather than being born in the image of God, such as Adam was created
 - a. they were born in the image of Adam
 - b. or as a fallen creature, having the nature of sin within them
 - c. even as we are born in the image of Adam not God as so often mistated

ETL 179 21

2. ***"This is the generations of Adam"***
 - a. The second **"Toldeth"** (*meaning, 'origins or record of origins' in Hebrew*)
 - b. Scholars believe that the respective name attached to the "toldeth" represents the closing signature of the writer of the subscript
3. Adam lived , then died at the age of 930 years.

Gen. 5:6-20

C. The Five Patriarchs

(Gen. 5:3-8)

1. **Seth** ***"Appointed"***
 - a. Born to take the place of Abel, who was murdered
 - b. Lived to be 912 years old
 - c. in the lineage of Christ (*Luke 3:38*)

(Gen 5:6-10)

2. **Enosh** (Enos) ***"Man is his Frailty,"*** or ***"Mortal man"***
 - a. A reminder of man's weakness and his need to call upon the creator
 - b. he lived 905 years
 - c. Name spelled Enos, *Luke 3:38* in Christ's lineage

(Gen 5:9-14)

3. **Kenan** (Cainan) ***"Their Smith"*** or ***"Possession"***
 - a. As a protest against the Cainite's worldly possessions and achievements
 - b. in the lineage of Christ, name Cainan used *Luke 3:37*

(Gen 5:12-17)

4. **Mahalalel** (Mahaleel) ***"Praising God"*** or ***"God is splendor"***
 - a. Another counter weight to the Cainite's
 - b. As the Cainite's praised their works and inventions, sinful way of life
 - c. The Sethites praised God

(Gen 5:15-20)

5. **Jared** ***"Descent"*** or ***"He that is Descending"***
 - a. Ancestor to Christ, *Luke 3:37*
 - b. Thus he was in the right line of decent to the coming redeemer
 - c. even though many years had passed, God's truth's and promise of a redeemer continues.

Gen 5:21-32

D. The line of the Prophets

(Gen 5:18-23)

1. Enoch *“Teacher - Initiated - dedicated”*

a. *“Enoch walked with God”*

- 1) twice we are reminded of this fact (vrs.22, 23)
- 2) He lived the way God intended man to live
- 3) Walking with God implies a steady progress in his life
 - a) he didn't walk then stop - walk then step back - walk then stop
 - b) he walked steadily - improving as he went
 - each day nearer to perfection
 - never attempting to walk alone

c) two can not *“Walk together”* unless there is unity of thought

Amos 3:3 *Can two walk together, except they be agreed?*

b. Enoch acted as a prophet, declaring God's judgment

Jude 1:14-15 *And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.*

c. We also know that Enoch's life was pleasing to God, thus he did not taste of death rather was separated from the world by God

1) the scripture says, *“and he was not”*

- a) wording sounds as if he was missing to the people, they looked for him
- b) However, he was not to be found, because *“God took him”*
- c) which means he was translated not died

Hebrews 11:5 *By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.*

- 2) Strong's number: 3346 Greek: *metatithemi* - Pronunciation: met-at-ith'-ay-mee from 3326 and 5087; to transfer, i.e. (literally) transport, (by implication) exchange (reflexively) change sides, or (figuratively) pervert: --carry over, change, remove, translate, turn.

(Gen. 5:25-31)

3. Lamech which means "*Powerful*"

- a. Not much told about this man
- b. Many believe that his life exhibited and magnified the power of God on earth
 - 1) no real indication other than the meaning of his name
- c. The name of his son, Noah, may indicate that he could see that the world could not continue much longer the way it was going.
- d. Lived 777 years and Adam died 56 years after his birth, and he may have met him
 - 1) Adam died 126 years before Noah was born

(Overhead 45)

(Gen. 5: 30-32)

4. Noah "*Rest, comfort, Consolation*"

- a. He was a preacher of righteousness

2 Peter 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

- b. His sons are all listed- and will be the fathers of a new generation after God's judgment falls upon a wicked world

- d. Only two (2) individuals spoken of in the bible, have been taken by God, not tasting of death *) Enoch & Elijah

2 KI 2:1 *And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.*

- 1) The fact that these two were taken and had not tasted of death,

Alma 9:46 *But behold, it was not so; but it was appointed unto man that they must die...*

Heb 9:27 *And as it is appointed unto men once to die...*

- 2) since they have not - they will be the two witness spoken of in **Revelation 11:3-14** who will die and rise up before the eyes of the world

- e. Enoch lived 365 years before he was taken by God

- f. My understanding that the Inspired Version indicates that his city was taken to heaven with him

- 1) my problem there - is he was consistent with other prophets - Elijah, John the Baptist, Jeremiah, Isaiah, and he was walking with God rather confusing his life with worldly treasures

- a) he would not have a city to be taken with him

- g. At age 65, he had a son, maintaining his work of prophesying of impending judgment, he named the boy Methuselah

(Gen 5:21-27)

2. Methuselah

- a. The very name is synonymous with long life

- 1) Methuselah lived longer than any other person in history
2) the reason he lived so long can be found in his very name

- b. Name means- "*When he dies, it (judgment) will come*"

- c. The fact that he lived so long.. demonstrates God's patients with sinful man

- 1) not wanting to rush into judgment, he allowed Methuselah to live long

2 Peter 3:9 *The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish but that all should come to repentance.*

- d. the wicked world did not repent - prophecy was fulfilled

- 1) the year that Methuselah died the flood came

avoid
1-7
Sword
1-10-1

(Gen. 5:25-31)

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YEAR AT BIRTH

YEARS - BEFORE AND AFTER BIRTH OF SON

YEARS LIVED

YEAR OF DEATH

BC 4004

ADAM



930 YEARS

BC 3074

BC 3874

SETH



912 YEARS

BC 2962

BC 3769

ENOSH



905 YEARS

BC 2864

BC 3679

KENAN

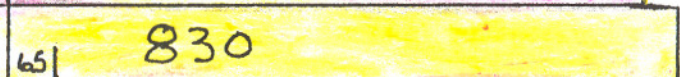


910 YEARS

BC 2769

BC 3609

MAHALALEL

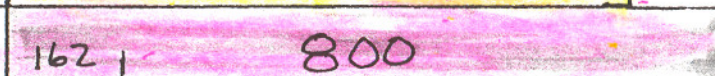


895 YEARS

BC 2714

BC 3544

JARED

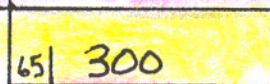


962 YEARS

BC 2582

BC 3382

ENOCH

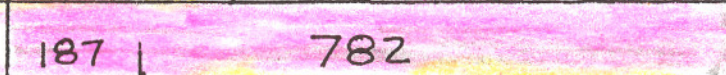


TRANSLATED

BC 3017

BC 3317

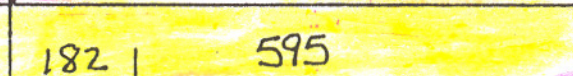
METHUSELAH



969 YEARS BC 2348

BC 3130

LAMECH



777 YEARS BC 2353

BC 2948

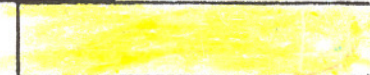
NOAH



FLOOD BC 2348

BC 2448

SHEM, HAM, JAPHETH



III - Longevity of Antediluvian Man

A. There are two basic schools of thought to explain the extended years of men prior to the flood as recorded in the Bible. * youngest of them Enoch lived 365 years before being translated.

1. The years were symbolic not true years
 - a. easiest answer to explain, usually adopted by people who can not accept anything which they can not comprehend.
 - b. usually the same group that either rationalize or dismiss all the miracles in the Bible, again because they are beyond their comprehension, they lack faith to believe that God really is in control
2. The other choice, they truly did live the long years that are recorded in the Bible

B. Going with choice #2, we may find the answer to their longevity in the fact that they were "Antediluvian Patriarchs" (*Fathers from before the flood*). book 14

1. Prior to the flood there may have been some natural and physical forces which prolonged life, which were removed after the flood.
 - The Garden of Eden ideally suited to maintain the residents health and vitality
 - Even after they were expelled from Eden, it would seem that the conditions for longevity were still more favorable than they were after the flood

a. The Firmament Above;

Genesis 1:6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. 8 And God called the firmament Heaven. And the evening and the morning were the second day.

- 1) This firmament could be considered a canopy if you will, above the earth
 - a) it envelops the earth with a blanket of water or ice to its height above the earth
 - b) do to the extreme cold at the outreaches of the universe the canopy would be very hard and clear
 - c) the creation research institute claims that the canopy of ice was a mile thick, I have no idea where they got their information to make that determination.
- 2) The canopy would act as an ultra violet filter to block out harmful radiation, which we are told causes advanced aging, wrinkles, cancer.

- a) much attention and talk about the hole in the ozone layer today, another canopy that they claim if damaged will allow UV rays to enter in
- b) results will be increased skin damage and cancer

3) The canopy caused a greenhouse effect, thus there was no rain, only a mist that water the ground.

- a) the breakup of this canopy came at the time of the flood, as it melted the water fell to the earth; Genesis 7:11

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

b. Another element that occurred after the flood was the introduction of red meat into the diet.

- 1) commonly held that humans before the flood were vegetarians
- 2) Gen. 9:3 states that Noah and his descendants were allowed to eat the flesh of animals
 - a) with the qualification that the blood not be left in it

Genesis 9:3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

- 3) many dietitians will proclaim that this change in diet from vegetarian to eating of red meat also explains decreased longevity.

c. An additional change was the passage of time.

- 1) up to this point, humans were only a few generations away from the creation of a perfect body
- 2) Thus it was early enough in history for any adverse defects from the exposure to the elements to have surfaced
 - a) with the marriage of couples that where in close proximity in relationship, through time even the slightest defects would magnify and shorten life spans
 - b) time began working against man, shortly after the flood man began living shorter lives.

3) See Article - "Science Seeking better, longer life"

C. The answer to the Longevity of Antediluvian Man, may be less complicated than all these technical and scientific explanations.

- * after all, there are vegetarians that use sun-block out there today, however very few of them make it to be 100 much less 365 years or older.
- * Besides our bodies and teeth are designed to chew and process meat

1. The degenerate generation of Cain was described in Gen. 4,
 - a. concluding with an arrogant, proud, vindictive, polygamist named Lamech
2. Chapt. 5 presents a stark contrast within the Sethite line
 - a. concluding with Noah, a man who walked with God, and found favor in His eyes.
3. The fact is, when Moses compiled the records of this era, he didn't even mention the ages of any of the Cainite line.
 - a. Moses must have had a reason for omitting the ages of the Cainites
 - b. While going into such great detail about the ages of the Sethite line.
 - 1) could it be that the great ages of the Antediluvian Patriarchs" were unusual even then
 - 2) that being the reason they were mentioned
 - c. Could it be that "*prolonged life*" expressed God's favor towards these righteous individuals?
 - 1) we know at least that for Methuselah, the oldest living man, his great age is a direct reflection and illustration of God's patients towards man.
 - a) when he dies, it (*judgment, flood*) will come.
 - b) his death was abated longer than any other living man
 - 2) Cainite's Lamech claimed he would avenge himself 70 X 7, mocking God's promise to avenge any that any killed Cain would be avenged 7 fold.
 - a) Is it coincidence that the righteous Sethite line, Lamech, lived to the ripe old age of 777.
 - b) Maybe God way to show that He only is supreme
 - 3) Man has been looking for the fountain of youth for centuries, via; artesian wells, science, voodoo, holistic medicines, etc.
 - a) again, God provides prolonged life, "*eternal life*" to the righteous, while the wicked search but do not find.

IV - A Close Look at Noah, the man

A. The Character of Noah; described *Gen. 6:9*

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

1. Noah was a "*Just man*"
 - a. He being the first man ever to be described a "Just"
 - b. Per *Romans 5:9*, Justification comes from the blood of Christ

Much more then, being now justified by his blood, we shall be saved from wrath through him. Romans 5:9

c. according to *Rom 5:1*, the blood of Christ is applied to us, through Faith

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Romans 5:1

d. Thus Noah is mentioned among those with Great Faith in *Heb. 11*

1) Noah moved out in faith and fear, obeying God's command to build an ark

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. Hebrews 11:7

2. Noah was "*perfect in his generation*"

a. perfection in his generation would indicate a separation from the moral evils that was about him.

→ 3. Noah "*walked with God*"

a. without being perfect in his generation e would not have been able to walk with God

1) walk with God (light) you can have no company with darkness

1 John 1:5-6 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

b. thus Noah, like his Grandfather Enoch, walk with God, in agreement to God's plan

B. Noah; a witness to God's purposes

1. New Testament tells us of his calling-

2 Peter 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

2. His obedience to God's command, testified to the ungodly world, that obedience to God was the only way to be saved from his judgment

a. as well as disobedience would pour out the wrath of God's judgment upon them, even unto destruction

Hebrews 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

IV - The Days of Noah

Genesis 6:1-4

- A. The first stage of human history is bring brought to a climax with Noah
1. When sin entered the world, with man disobedience to God, and came to now good from evil
 - a. Satan unleashed his deceptive power upon man, attempting to convince him that evil ways were more satisfying then God's ways
 - b. The Godless civilization developed through descendants of Cain, spilled over and influenced all the inhabitants of the earth, save a small remnant
 - 1) to the point that it grieved the Lord , repented of even putting man on the earth
 - 2) thus it would have to be cleansed.
- B. Two days before the crucifixion, Jesus' apostles began to question Him, about the signs of His return and the end of the age.

Matthew 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

1. He told them that there would be a number of signs occurring in the generation that would see his return and the end time
2. The signs were climaxed with the prophetic warning, that the world will be like it was in the days of Noah

Matthew 24:37-39 But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

3. Thus it would be well for us to understand what the days of Noah were like before the flood.

C. Characteristics of the Days of Noah

1. Rapid technical advancements
 - a. The newly development of tents, herding, musical instruments, metal smithing (*Gen. 4:20-22*)
 - b. materialism abounded; with it comes all the classic symptoms
 - 1) pride, 2) arrogance
 - 3) fallen away from God, no need of a redeemer
 - a) *Eph. 4:17-19* b) *Alma 16: 88-94,100-104* , *Daniel 12:4*

2. Corrupted family relationships

a. Gen. 4:19, Lamech took two wives

- 1) Jesus pointed out that part of the sign was the marriage relationships had disintegrated, "Be marriage and given in marriage"

b. Unequally Yoked and casual relationships

- 1) "*Son's of God took wives of all which they choose*" Gen. 6:2

- the word "wives" here is (Hebrew *ishah*) it is commonly used for woman, if she is married or not.
- the word, "took" is (Hebrew *laqach*), being a very common verb and can have any noun attached to it. (Scechem "took" Dinah and lay with her, although they were not married, Gen. 34:2).
- Highly probable that they took women, to enjoy the comforts and benefits of marriage, but out of wedlock, we call that fornication
 - a) "all" meaning more than one
 - b) people no longer monogamous (one mate for life) - not one at a time
 - c) relationships come and go with little regard to God's plan and institution of marriage.
 - d) a society obsessed with sex, open and prevalent
 - e) the relationships were without discretion, described as two different groups, that had an adverse effect on society when children were born to them (discuss the groups later)

3. Population explosion

a. Gen. 6:1 "*men began to multiply upon the face of the earth*"

b. Joseph relates by tradition that Eve bore 33 sons, and 23 daughters

- 1) if offspring paired off and began producing children of their own by age 18
- 2) Adam could have had 3000 grand children
- 3) they pair off - Adam could have had 90,000 great - grandchildren
- 4) if you carry that out to the forth power - could have been 1/2 million people

4. They were living after the lusts of the flesh

a. Mat 24:38 "*they were eating and drinking*"

b. motivated by the lusts of the flesh - Jude 16 "*walking after their own lusts*"

c. drunkenness, obesity, preoccupation with pleasure and entertainment (Gen. 4:22)

- 1) not caring about their condition or what is happening about them
just consumed in there own lustful appetites
- 2) Jesus says in Luke 17:28

Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

d. other Prophecy mirrors this same concept;

- 1) 2 Nephi 12: 3-13
- 2) 2 Tim 3:1-7

5. The world was filled with violence

Genesis 6:11 *The earth also was corrupt before God, and the earth was filled with violence.*

Genesis 6:13 *And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.*

- a. according to James, violence is also the result of lusts

James 4:1-4 *From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.*

Bulm 758
Ether 6: 90-94
Battle of Lusts
of Anger

6. Tribal Attitude:
1. Lamech spoke vengeance upon any who hurt him GEN. 4:23-24
 2. Tribes have duty - AVENGED ANY THAT DID THEM WRONG
 3. Today - ATTITUDE of GANG members - DRUG CARTEL - DESTROY ANY THAT MESS W/THEM

VI - The spirit striving with Man

Genesis 6:3 *And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.*

- This prophecy is probably coming through Methuselah; who in his very name and life was a prophecy of the impending judgment coming
 - A. Difficult verse with varying interpretations on the meaning
 1. God said my *"My spirit shall not always dwell with man"*
 - a. did He mean the Holy Spirit?
 - b. or did He mean the spirit which he breathed into Adam, which gave life?
 - 1) the Torah says, **"My breath shall not abide"**
 - 2) breath, spirit, wind can be used synonym in interpreting Hebrew
 2. Did he mean, Mankind or did he mean Adam?
 - a. "Adam" is the Hebrew word for "man"
 - b. Adam himself very well may have been alive when God spoke these words
 3. There are three points of view of what the 120 time frame was.
 - a. man's future longevity on earth, Man would no longer live to such old ages
 - b. The time remaining until the flood, and the judgment of God would be poured out on those who did not repent, granting them a space of time to do so.
 - c. How many years Adam had left before he would die, fulfilling the promise that God made when he said that he would surely die if he ate the forbidden fruit.

B. The most natural reading would appear to be The Holy Spirit, and it's working with Human Civilization.

1. One of the works of the Holy Spirit is to Teach man the truths of God

John 16:8-11 *And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.* VRS 13

2. However the Spirit can be Grieved, and resisted in order to pursue ones own Lusts

a. in doing so the spirit is quenched, silence, dulled, where it is no longer heard

1) *Galations 5:16-21* 3) *Eph 4:30*

2) *Ether 6:92*

3. Jude testify that this was the condition of the people, giving over to their own lusts, quenching the spirit

a. *Jude 14-19*

4. God may have given these years for a time to repent, a time for Noah to preach repentance and illustrate the pending judgment with the construction of the Ark

1 Peter 3:20 *Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.*

5. God had done as He Promised, sent His prophets to warn, those who reject such warning, grieve the spirit, walk after lusts of own flesh shall be destroyed.

a. *2 Nephi 11:73-77*

73 *But the Son of Righteousness shall appear unto them; and he shall heal them, and they shall have peace with him, until three generations shall have passed away and many of the fourth generation shall have passed away in righteousness.*

74 *And when these things shall have passed away, a speedy destruction cometh unto my people; for, notwithstanding the pains of my soul, I have seen it; wherefore, I know that it shall come to pass;*

75 *And they sell themselves for nought; for, for the reward of their pride, and their foolishness, they shall reap destruction;*

76 *For because they yield unto the devil, and choose works of darkness rather than light; therefore they must go down to hell, for the Spirit of the Lord will not always strive with man.*

77 *And when the Spirit ceaseth to strive with man, then cometh speedy destruction; and this grieveth my soul.*

VI- Sons of God / Daughters of Men/ Giants/ Mighty Men of Renown

☛ “Sons of God” with the “Daughters of Men” provoke two schools of thought, we will list them as A & B

A. Sethites and Cainites

1. “Sons of God”

a. Sethite men

- 1) Born into Godly families, having knowledge
- 2) Representing the lineage that would bring forth the Messiah

b. Sons of God, because they are believers

- 1) the seed of Eve as opposed to the seed of Satan

2. “Daughters of men”

a. Cainite girls

- 1) living away from God
- 2) living after the lusts of the flesh and worldly treasures
 - a) grossly materialistic attitudes
- 3) representing the seed of Satan
 - a) having his influence
 - b) which would be in enmity with the Eve’s seed. *Gen. 3:15*

3. The union between believers (Sethites) and non-believers (Cainites)

- a. Causing a breakdown the wall of separation between Godly and ungodly

2 Corinthians 6:14- Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

- b. this would bring confusion to the children and would receive mixed signals, and the Evil influence of Satan would enter into the family unit.
- c. Satan had not forgotten God’s prophecy that a promised seed would come through Eve seed (*Sethite line*) which would one day destroy him
- d. an attempt to plant his own seed in the righteous line through intermarriage, would influence and contaminate the upcoming generations of the Godly.

B. Human Beings and Fallen Angels

1. “Sons of God” represent angelic beings

- a. that used their powers to take the form of man
- b. or possessed men’s bodies

2. These angelic beings were on the earth being expelled from heaven

- a. before being shackled in chains

Jude 1:6 *And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.*

b. These beings are those that Jesus preached too after his crucifixion

1 Peter 3:18-20 *-For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.*

3. During the time that they roamed the earth, they took wives from the fair daughters of men and produced children

- a. these children became the Giants
- b. this satanic activity and union with Satan's angles continued on the earth
- c. thus the earth was purged and cleansed of sin by water (*the flood*)

☛ This is the most accepted interpretation among bible scholars

☛ Critiques of the bible; say this passage represents fairy-tales of antiquity, superstitions, legends of monsters, and myths of gods consorting with men, producing powerful giants. (*similar to the story of Hercules*)

Lets look at the best evidence for the most accepted idea - Fallen Angels with Human beings with Giants as their offspring.

A. "The daughters of men"

1. to mean - The whole human race
 - a. no destination between the Sethite and Cainite line

B. the, "*Sons of God*"

1. There is a distinction made between these "*Sons of God*" and the generations of Adam, or the line of Seth, which had already been named.
 - a. It would hardly seem reasonable to believe that a marriage between Godly men (*Sethites*) and ungodly women (*Cainites*), would produce a line of Giants as spoken of in Gen. 6:4

2. The term, "*Sons of God*" or Hebrew - "*bene-Elohim*" occurs 4 times in other parts of the Old Testament.

a. **Job 1:6** *Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.*

b. **Job 2:1** *Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.*

1.) *Sons of God* are presenting themselves before God and Satan was in their midst.

2.) Evidently the *Sons of God* were Angelic beings

c. Job 38:7 *When the morning stars sang together, and all the sons of God shouted for joy?*

- 1.) This was occurring at the time of the creation
- 2.) Again these sons of God would have been among the hosts of Angels in heaven.

d. Daniel 3:25 *He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.*

- 1.) Nebuchadnezzar saw 4 men walking in the fire, although he only tossed in 3, he identified the 3rd as like the Son of God.
- 2.) Again an angel or even Christ himself.

3. Further support comes from the New Testament

- a. Were Peter and Jude tell us disobedient spirits in the day of the flood were no longer free to roam but were confined in prison,
- b. where Jesus went and preached after his crucifixion

Jude 1:6,7 *And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.*

- 1.) he compare these angels to those that were going after strange flesh

Jude 1:7 *Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.*

4. The Torah reads:

6:1,2 "When men began to increase on earth and daughters were born to them, the divine beings saw how beautiful the daughters of men were and took wives from among those that pleased them"

5. Ancient historian, Josephus,

- a. who wrote shortly after the days of Jesus, presents this idea of the sons of God taking human women to wife, as fact, not indicate any second choice.

Josephus, Antiquities of the Jews, Chapter 3.1.73; For many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, That these men did what resembled the acts of those whom the Grecians call giants

6. One of the most common arguments against the idea that these Sons of God were fallen angels (many Christians do not want to accept that idea) is Jesus words.
 - a. Jesus was challenged : who would her husband be in heaven if she had married a

man, he died, no children, married his brother, he died not children, on and on.

1.) Jesus told about the condition of marriage in heaven

Matthew 22:30 *For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.*

a.) thus, Jesus tells us that Angels do not marry

b. There is no real conflict with Jesus words, and Gen. 6:4

1.) this passage in Matt. has a clarifying statement about angels do not marry

2.) classifier - "as the angels of God in heaven"

a.) but the angels in Gen. 6 are no longer in Heaven

b.) as Jude puts it, "the angels which kept not their first estate, but left their own habitation,..." vrs. 6

C. This Union between Humans and fallen angels produced a wicked race of "Giants"

1. The Hebrew word here for "*Giants*", is "Nephilim" in the Torah

a. means, "fallen ones"

b. from Hebrew word "Naphal" meaning, "to fall"

2. The "*men of renown*" is equal to heroes - mighty men as found in Greek Myths, were in Gods bred with humans and produced superhuman men (Hercules.)

Hebrew transliteration & Strong's Numbers

[Gen. 6:4] There were giants <nphyl:H5303> in the earth <'erets:H776> in those <hem:H1992> days <yowm:H3117>; and also <gam:H1571> after <'achar:H310> that, when <aher:H834> the sons <ben:H1121> of God <elohym:H430> came <bow:H935> in unto the daughters <ben:H1121> of men <adam:H120>, and they bare <yalad:H3205> children to them, the same <hem:H1992> became mighty <gibbowr:H1368> men <adam:H120> which <aher:H834> were of old <'owlam:H5769>, men <enowsh:H582> of renown <shem:H8034>

- Strong's number: **5303** Hebrew: **nphyl** pronunciation: n-eel' or nphil (nef-eel'); from 5307, properly, a feller, i.e. a bully or tyrant: giant.
- Strong's number: **1368** Hebrew: **gibbowr** Pronunciation: ghib-bore'or (shortened) gibbor (ghib-bore'); intensive from the same as 1397, powerful, by implication, warrior, tyrant: - champion, chief, X. excel: giant, man, mighty (man, one), strong (man), valiant man.

3. Again this reading is consistent with the way Josephus puts it about these giants

Josephus, Antiquities of the Jews, Chapter 3.1.73; For many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, *on account of the confidence they had in their own strength; for the tradition is. That these men did what resembled the acts of those whom the Grecians call giants.*

4. Are these "Giants" the product of this union?

a. reading strictly the KJV, it does not make clear that the giants are the product of the "*Sons of God*" and "*the daughters of men*"

b. the Torah emphatically state this is so;

Torah - 6:4 "It was then, and later too, that the Nephilim (*fallen ones*) appeared on earth - when the divine beings cohabited with the daughters of men, who bore them offspring. They were the heroes of old, the men of renown."

Evidence, for interpretation of Sethites and Cainites merge to contaminate a Godly race

A. "Sons of God" (*bene-elohim*) Gen.. 6:1-2

1. used to describe angels as described in the Old testament passages
 - a. *Job 1:6, 38:7, Psalms 29:1, 89:6*
2. The occurrences of bene-elohim referring to men who are true believers, or men standing in covenant relationship with God, are as common as those referring to angels.

a. Deuteronomy 14:1 *Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.*

(Overhead 46)

[Deu 14:1] Ye are the children <ben:H1121> of the Lord <Yhovah:H3068> your God <'elohiym:H430>: ye shall not cut <gadam:H1413> yourselves, nor <lo':H3808> make <suwm:H7760> any baldness <qorchah:H7144> between <beyn:H996> your eyes <ayin:H5869> for the dead <muwth:H4191>.

b. Deuteronomy 32:5 *They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation.*

c. Psalms 73:15 *If I say, I will speak thus; behold, I should offend against the generation of thy children.*

d. Hosea 1:10 *Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.*

e. And if you care to believe it, Gen. 6:2 can be added to that list

a) in this case found in Gen. 6:2, the believers would be the descendants Seth

3. According to the bible

- a. angels are spirits
- b. their purpose is to minister

Hebrews 1:14 *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*

4. Occasionally we read about angels appearing to man in the bodily form of a man
 - a. however, they possessed no physical bodies of their own
 - b. therefore they were unable to have carnal relationships with women
 - c. Carnal (*being flesh*) and spirit (*as angels*) have always been described as being at odds with each other
 - 1) *Rom. 8:7-9, 1 Corth 3:1*

B. The Daughters of Men *Gen. 6:1-2,4*

1. These verses record the first marriage between believers and unbelievers
 - a. with the typical results stemming from such unions
 - b. as for the children
 - 1) confusion, disagreement, mixed instructions and examples
 - 2) causing the next generation to sink to a all time low
 - 3) the union contaminated the religious line, infected the Godly beliefs with doubts
 - 4) introduced wickedness, materialism, violence, and lusts of the flesh to the one time Godly line.
2. Daughters of men
 - a. Are the Daughters of those, who are not true believers, or ungodly
 - 1) In this case it would be the generations of the Cainite line
 - b. The Sethite men (sons of God) allowed themselves to be enticed by their beauty and seductive ways of these Cainite women.
 - c. Foundation for that idea
 - 1) *Gen. 4:22* provides the unusual mention of daughters being born
 - 2) their father is the wicked Cainite, Lamech
 - 3) their mother is Zilah (*the seductress*), and the daughters mentioned because they too had this seductive quality which enticed the Godly men of the Sethites
 - a) *Gen. 6:2* tells us - "*Sons of God saw that these daughters were fair...*"
 - b) fair being beautiful, seductive, desirable
 - c) *Gen. 6:2* continues "... *and they took them wives of all whom they chose*"
 - 4) the Torah puts it even clearer:

"Saw how beautiful the daughters of men were and took wives from among those that pleased them"

- a) pleased - meaning those that fed their ego, excited them

3. Gen. 6:4 per the Torah, "They cohabited with them"
 - a. Co-habitation is living together with the benefit of marriage or not.
 - b. which is quite different than Gen. 2, which says, "*they took wives.*"
 - 1) again, wives in Hebrew is "*ishah*" usually interpreted, "*women*", if she is married or not.
 - 2) Took comes from Hebrew word, "*laqach*" meaning "*to have*", not marriage
 - 3) here it says, "they took all whom they chose"
 - a) all - not causing us to vision a one time or singular event.
4. This contamination of the Godly generation would fit directly into Satan's plan to destroy the lineage that would bring forth the messiah
 - a. The Cainite daughters, were indeed the spiritual seed of Satan, for they did not believe.
 - b. thus they were at enmity with the Sethite line, being the seed of Eve
 - c. the Lord told Eve that there would be this enmity between her seed and Satan's seed, which would continue even unto the crucifixion and resurrection of Jesus

C. Giants; Men of Renown born to them *Gen. 6:4*

1. "Giants", is also found in Numbers 13:33

33 *And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.*

- a. which is the same Hebrew word "Nephilim"
- b. which does not mean some type of monster
- c. "Giants" or "Nephilim" or Hebrew spelling "Nphiyl" meaning

English word: GIANTS Strong's number: 5303
 Hebrew: nphiyl Pronunciation: nef-eel'
 or nphil {nef-eel'}; from 5307; properly, a feller, i.e. a bully or tyrant: --giant

2. While "*mighty men & men of renown*"
 - a. may have been an editorial comment placed in the text by Moses
 - b. telling about these men that exploited their strength to the point of extreme violence upon the earth
 - c. the definitions would give this same impression

[Gen. 6:4] There were giants <nphiyl:H5303> in the earth <erets:H776> in those <hem:H1992> days <yowm:H3117>, and also <gam:H1571> after <achar:H310> that, when <aher:H834> the sons <ben:H1121> of God <elohiyim:H430> came <bow:H935> in unto the daughters <ben:H1121> of men <adam:H120>, and they bare <yalad:H3205> children to them, the same <hem:H1992> **became mighty <gibbowr:H1368> men <adam:H120> which <aher:H834> were of old <owlam:H5769>, men <enowsh:H582> of renown <shem:H8034>.**

or (shortened) gibbor [ghib-bore]; intensive from the same as 1397; powerful; by implication, warrior, tyrant: - champion, chief, X excel, giant, man, mighty (man, one), strong (man), valiant man.

English word: RENOWN Strong's number: 8034

Hebrew: shem Pronunciation: shame

a primitive word [perhaps rather from 7760 through the idea of definite and conspicuous position; compare 8064]; an appellation, as a mark or memorial of individuality; by implication honor, authority, character: --+ base, [in-]fame[-ous], named(-d), renown, report.

D. Conclusion: The idea that angels took human bodies, married women which produced a race of monsters or powerful men.

- a. is adopting pagan superstitions and inserting them into scripture
- b. and should carry as much weight as Greek mythology, which speaks of gods consorting with humans, to produce mighty group of beings which fictional movies are made about today.
- c. We should give no place to such way of thinking, even if it is the most common school of thought.
- d. Gen. 6:3 statement is in direct response to the activity between, "*The sons of God*" and "*the daughters of men*".
 - 1) "*My spirit shall not always strive with man*"
 - 2) Man is the subject, not angels
 - 3) In the Book of Mormon Jesus says "*If you always remember me, ye shall have my spirit to be with you.*" 3 Ne. 8:36
 - a.) These sons of God - forgot God, entered into the world through the influence of their Cainite wives - fulfilling the lusts of the flesh
 - b.) James writes, "*whosoever is a friend with the world is an enemy to God*" James 4:4 / or other words the seed of Satans influence.
 -(Sethite) believes are sons because they believe Rom 8:14 , John 1:12
- 4) Gal. 5:6-21, Gal. 6:8
 - a.) The decedents of the sethite line have become corrupted

PART 5

Part 5 - The Flood

I - The reason for the Flood

Genesis 6:5-7

A. Wickedness filled the earth

1. evil imaginations continually - rather than thinking upon God

B. "It repented the Lord that he made man on the earth", What is meant by God's repentance? Did he sin or make a mistake that would require repentance?

1. God is indeed incapable of repentance as Balaam points out;

Numbers 23:19 *God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*

2. It is true that God is all knowing, and if He will ever know something, he already knows it, nothing come to Him as a surprise.
 - a. However it would be a mistake to infer that he is incapable of emotion or sorrow
 - 1) the scriptures never present God as one that is an impassive being
3. The God that created these creatures had a deep love and concern for them
 - a. However we read that the human race, which He created had become corrupt, and an abominable generation of moral perverts
4. God's response to mankind, is a necessary adjustment to their feelings about His to Him
 - a. since they rejected Him, it was necessary for Him to reject them *book 23*
5. The change in humanities attitude towards God, caused a corresponding change of attitude towards them
 - a. this change of attitude is expressed by the word, "repented"
 - b. This is the Hebrew word, "*niham*"
 1. meaning - "repent", "be sorry about", "change ones mind about"
 - c. Similar to the time when he said that He repented of the Judgment that he threatened Nineveh with, in the story of Jonah. **Jonah 3:10**
 1. He changed his attitude towards them, after they changed their attitude towards him
6. Were the birds and the Beasts corrupted also, for He plans to destroy them along with man?
 - a. there is no word that the animals had become corrupted
 1. in fact animals are incapable of making moral decisions
 - b. Since God had created them to be part of man's dominion, it was His right to destroy them along with man.
 1. It would be a consequence of the coming flood that would sweep the earth clean, except for the fish, and those He spared

II - Noah, The Man who found salvation

Genesis 6:8- 13

A. Vrs. 9 "Theses are the generations of Noah"

1. Hebrew - *toldeth* - or closing signature of the author
2. Thus we see that the next author spoke about Noah in a way that Noah would not have spoke about himself
 - a. The next author made mention again about the condition of the society before telling about the activity that soon took place,
 - b. the new author would be Noah's sons, if the Toldeth idea is correct, next *toldeth* **Genesis 10:1** giving Noah's son's names.

B. Noah believed to be a Type of Christ that would come

* we will examine the areas that are specifically mentioned about Noah

#1. Noah - his very name speaks (*foreshadows*) the coming Messiah

- a. **Gen. 5:29** Lamech named his son, "Noah"
 1. Noah means "**Rest**"
 2. further says; reason for such a name and person; "*This same shall comfort us concerning our work and work and toil of our hands, because of the ground which the Lord hath cursed.*"
 - a) the toil and curse of the ground came with man's fall

- Jesus -provides redemption from this curse that came upon man with the same use of words found to describe the man Noah

*Come unto me, all ye that labour and are heavy laden, and I will give you rest. **Mat 11:28***

*Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. **2 Cor 1:3-4***

#2. Noah began his service as a carpenter who was preparing a way for salvation to those who would heed his message. "*Make thee an ark of gopher wood*"

- **Jesus the Christ**
 - a. began his life as a local carpenter, later when he had a message for salvation, he was largely ignored.

*Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. **Mark 6:3***

#3. Noah was spared because of God's grace, "He found grace in the eyes of the Lord" Genesis 6:8

- a. The first time the word is used

English word: GRACE - Strong's number: 2580
 Hebrew: chen - Pronunciation: khane
 from 2603; graciousness, i.e. subjective (kindness, favor) or objective (beauty): - favour, grace(-ious), pleasant, precious, [well-]favoured.

- c. Noah lived in a world, where all flesh had become corrupted, because of sin
 Noah obtained this "favor with God", because of obedience, thus he was spared the judgment.

Hebrews 11:7 *By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark....*

Jesus The Christ - The first words of the Father after Jesus commenced His public ministry, were also words of favor which He had for Him.

And to a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.
Matthew 3:17

Luke 2:40

#4. "Noah was a "Just Man"

- a. Being justified by his faith unto righteousness

Hebrews 11:7 *By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.*

• **Jesus the Christ**

- a. the word "Just", means "righteous"

English word: JUST - Strong's number: 6662
 Hebrew: tsaddiyq - Pronunciation: tsad-deek'
 from 6663; just: --just, lawful, righteous (man). Tsidony. See 6722.

- b. A centurion testified of Jesus;

Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. **Luke 23:47**

#5 Noah was commissioned by God to do a honorable and significant work

- a. The task of preserving (preparing the only way) for a portion of all God's creation from the impending judgment that would destroy and cleanse the corrupted world

- **Jesus** - the only way from being spared destruction or damnation in the final judgment days

John 14:6 *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

Mos. 1:16 *And moreover, I say unto you, that there shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent.*

- Jesus accomplished that which the Lord gave him to do.

John 17:4 *I have glorified thee on the earth: I have finished the work which thou gavest me to do.*

#6 - Noah alone did the work

- God directed Noah to build an ark, and in the text we do not find any mention or reference to any help that he may have received in doing the task that God gave him.
 - 1) it really is only an assumption that his son helped him, often brought on because they got to go on the ark.
 - 2) even if the sons did provide so sort of help, they did not have the commission or the responsibility that Noah did.
 - a) thus it would be like saying that the ministry help in the actual redemption

- **Jesus alone** provided redemption and a way for salvation, nothing I do will change that

1 Peter 2:24 *Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

#7 - Noah was the food provider Gen. 6:21

- Only Jesus provides our spiritual food

3 Ne 9:44 *And he said unto them, He that eateth this bread, eateth of my body to his soul, and he that drinketh of this wine, drinketh of my blood to his soul, and his soul shall never hunger nor thirst, but shall be filled.*

(Jn 6:48, 51)

#8 - Noah built an altar and sacrificed unto the Lord Gen. 8:20

- Jesus - provided the great sacrifice

Ephesians 5:2 *And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*

#9 - God established a covenant with Noah and his sons Gen. 9:8,9

- the covenant that God made with Noah was an everlasting Covenant

- **Jesus** - Jesus provided his followers an everlasting covenant through his blood

Hebrews 13:20-21 *Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.*

III - Ark-aeology (overhead 47)

- "The Ark" - Hebrew word "Tebah" used only here in Genesis and in Ex 2:3-5, describing the ark of bulrushes that housed Moses as a baby went sent adrift.
- The "Ark of the covenant" is a different word

Ark of Noah's - Strong's number: 8392
 Hebrew: tebah. Pronunciation: tay-baw'
 perhaps of foreign derivation; a box: --ark.

Ark of the Covenant; - Strong's number: 727
 Hebrew: 'aron. Pronunciation: aw-rone'
 or laron {aw-rone'}. from 717 (in the sense of gathering); a box: --ark, chest, coffin.

- Apparently Noah's Ark was a "box that floated on water, as was the Ark for Moses

A. Construction of the Ark Gen. 6:14-17

1. The materials used

a. Made of Gopherwood (*a variety of ideas of what that is*)

- 1) Some confidently state that they have discovered that Gopherwood is **white oak** that is found in that area of the old world
- 2) Another opinion, which many are convinced of being correct, **Oleander** belonging to the **cypress** family
 - a) this wood is impervious to rot and worms
 - b) some of this wood has been found in ruins, used for doors
- 3) some truly believe that Gopherwood, represents a **process**, not a type (*example- plywood, never seen a plywood tree*).
 - a) this process is one of laminating woods together,
 - b) providing strength, long lengths, and ability to create contour and bends
- 4) **Papyrus reeds**, woven together like a basket then covered or impregnated with a type of **cement, bituminous or asphalt** (*tar*) -- similar to Moses' ark

Exodus 2:3 *And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.*

(Overhead 49)

b. Covered with Pitch Genesis 6:14 Make thee an ark of gopher wood... and shalt pitch it within and without with pitch.

1. "Pitch" used two(2) times in this verse, and two (2) different Hebrew words are used
 - a. 1st use of "pitch" Hebrew word "Kaphar" Strong's #3722 - means "to cover", same word "kaphar" used elsewhere in Old Testament for "Atonement"
 - b. 2nd word "pitch" Hebrew word "kopher" - Strong's #3724- meaning Bitumen
 - c. these are different words then the word "zepheth" also meaning asphalt or bitumen in Ex 2:3, speaking of Noah's ark
- The two words used together - would read "cover with bitumen"
2. Why is a different word used, possibly because of a different process
 - a. leading some credence to the Lamination theory
 - b. less to the papyrus reed theory, since that would be the same process
3. This reading of Pitch on Noah's Ark, along with the words "Pitch and slime" at the "Tower of Babel" caused Rockefeller to believe that their would be petroleum in that area. He was correct, and became very rich from following up on what Moses wrote about the area.

2. The size of Noah's Ark Gen. 6:15

- a. The measurements are given in Cubits
 - 1) there doesn't seem to be any consistent understanding just how big the cubit that Noah used was, however every proclaimed scholar seems to think they know.
 - a) the Babylonians had a cubit that measured about 19.8 inches
 - b) the Egyptians had two (2) different size cubits
 - 1st - 20.65 inches 2nd - 17.6 inches
 - c) the Hebrews had a common cubit of 17.5 inches plus a long cubit (*cubit plus a hands width*) 20.4 inches
 - 2) cubit is measured at approx. 18 inches, based upon the length of a mans forearm or 6 breadths of his hand
 - a) with the variation of sizes among men and a variety of arm length
 - b) making an assumption that Noah didn't have a 25 cubit tape measure
 - c) he probably used his hand or forearm to measure the cubit, giving a few inches plus or minus of 18 inches
- b. Size provided from the scripture reference
 - 1) in cubits
 - a) length - 300 cubits,
 - b) breadth - 50 cubits,
 - c) height - 30 cubits
- indicating a box like shape - artist renderings **(overhead 48)**

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 - a) 450 feet long,
 - b) 75 feet wide,
 - c) 45 feet high

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- a) 450 feet long,
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- c) 45 feet high

3) Per scientist , sir Isaac Newton, using a different sized cubit, probably using a Babylonian cubit, calculates the size as

- a) 611.62 feet long
- b) 85.24 feet wide
- c) 51.56 high

book 9

4) appx. size of a more modern day ship, "the Titanic"

c. Given these measurements (18 inch)

book 8

1) capacity would equal **1,400,000 cubit feet**

a) or 522 standard live stock cars which can house 240 sheep per car

2) it's weight, empty, = **18,231.58 tons**

or **36,462,000 lb.**

book 9

d. the question is, is this size sufficient to house all the animals that would called to join him on the voyage. Answer, yes. We will discuss this further when we get to the animals that went.

e. When speaking about Noah's Ark, or thinking about it, often conjure up a picture in our minds, or have some art that illustrates this event **(poster)**

1) To help get an idea just how big this Ark was... and it's construction **brought a model** that replicates what is one of the common opinion of it's design. made of gopherwood.

- a) scale - 5 feet in length for dimensions built here
- b) Man 6' tall to scale
- c) tree represents a 50 tree
- d) 12 foot elephant

3. **Window** Genesis 6:16 *A window shalt thou make to the ark, and in a cubit shalt thou finish it above;...*

English word: WINDOW Strong's number: 6672
 Hebrew: **tsahar** Pronunciation: tso'-har from 6671;
 a light (i.e. window): dual double light, i.e. noon: --midday, noon(-day, -tide), window.

a. Location of the window

- 1) many believe that it's size was 1 cubit according to this reading
- 2) most shared opinion though is that the window was one cubit high but ran the length of the ark
- 3) to me this length of the ark, possibly even a cubit high is quite possible, wording "**thou shalt finish it: above**" sounds as if to mean place it at the top or even in the top cubit of the ark
 - a) as one would say, above the fire place, finish it with a mantel.

b. Its purpose

- 1) like most windows, to provide light and ventilation for the ark
- 2) one square cubit for light and ventilation would be quite inadequate, giving support to the length of the ark theory **(give demo of cardboard)**
- 3) there is a possibility that there was some type of shutter, even a board that could plug the windows during heavy seas and during the rain of the first 40 days

4. **Door** Gen. 6:16 ...*and the door of the ark shalt thou set in the side thereof;*

English word: DOOR Strong's number: 6607
 Hebrew: pethach Pronunciation: peh-thakh
 from 6605, an opening (literally), i.e. door (gate) or entrance way. --door, entering (in), entrance (-ry), gate, opening, place.

a. This doorway was place in the side of the ark

- b. needed to be large enough to accommodate passage for the largest of animals that would come in, *(some believe that to be dinosaurs, I lean towards elephants, giraffes and hippos)*
- 1) this would not be something that would be opening and closing on a regular bases
 - 2) rather it would remain open until God shut the door *Genesis 7:16*

c. maybe one of the most complicated but important about this door, it had to be waterproof

- 1) maybe why God took responsibility for shutting and sealing it

5. **Three stories** Gen. 6:16 with *lower, second, and third stories shalt thou make it.*

a. this of course would increase the capacity of the ark by dividing it into three floors

b. divided equally, each story would be fifteen (15) high

- 1) however quite possible that they were different heights, to accommodate the different sized animals,
- 2) placing a 20 foot tall mid-section and a 10 foot tall top floor

c. these stories also could provide for a dark and cold bottom floor

- 1) dark because all the light is coming from the top
- 2) cold because it was under water
- 3) benefits of this dark and cold - animals that would could hibernate

a) many animals have instinctive ability

- to suspend all bodily functions during this state of hibernation
- it enables them to pass the long dark and cold season in confined quarters without the need or little need for food and without bodily excretions (I do not have this ability)

- b) this of course would decrease the amount of food taken aboard, and the need to care for the animals

d. Noah and his family may have prepared their quarters o the top floor

- a. giving better ventilation
- b. more light

c. better heat - since heat rises

- 1) common in old days to make your living quarters above the animals, benefiting from their body heat as well as that produced from their waste
(The smell you ask? You can't have everything)

6. Rooms *Genesis 6:14 ... rooms shalt thou make in the ark...*

English word: ROOMS Strong's number: 7064
 Hebrew: qen Pronunciation: kane
 contracted from 7077: a nest (as fixed); sometimes including the nestlings; figuratively, a chamber or dwelling. --nest, room.

a. Noah constructed cages or dwellings appropriate for each of the animals
 1) containing them so they did not run about freely

b. designed properly (which it surely was) this would provide a tremendous amount of space and sections for the multitude and variety of animals that would come

Visual demonstration - my model - which is 1/3 the length

No Recipient, FW: If Noah had to build his

To:
From: tealer10@pacific.net.sg (R. J. Smith) (by way of Steve Tappan <avanti@avantiweb.com>)
Subject: FW: If Noah had to build his Ark today
Cc:
Bcc:
X-Attachments:

>
>>> And the Lord spoke to Noah and said: "In six months I'm going to make it
>>> rain until the whole earth is covered with water and all the evil people
>>> are destroyed. But I want to save a few good people, and two of every
>>> kind of living thing on the planet. I am ordering you to build Me an
>>> Ark." In a flash of lightning he delivered the specifications for an
>>> Ark. "OK," said Noah, trembling in fear and fumbling with the blueprints.
>>> "Six months, and it starts to rain," thundered the Lord. "You'd better
>>> have my Ark completed, or learn how to swim for a very long time." And
>>> six months passed. The skies began to cloud up and rain began to fall.
>>> The Lord saw that Noah was sitting in his front yard, weeping. And there
>>> was no Ark. "Noah," shouted the Lord, "where is my Ark?" A lightning
>>> bolt crashed into the ground next to Noah.
>>> "Lord, please forgive me!" begged Noah. "I did my best. But there were
>>> big problems. First I had to get a building permit for the Ark
>>> construction project, and your plans didn't meet code. So I had to hire
>>> an engineer to redraw the plans. Then I got into a big fight over
>>> whether or not the Ark needed a fire sprinkler system. My neighbors
>>> objected claiming I was violating zoning by building the Ark in my front
>>> yard, so I had to get a variance from the city planning commission. Then
>>> I had a big problem getting enough wood for the Ark because there was a
>>> ban on cutting trees to save the Spotted Owl. I had to convince

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1

U.S.

>>> Fish and Wildlife that I needed the wood to save the owls. But they

>>> wouldn't let me catch any owls. So no owls. Then the carpenters formed

>>> a union and went out on strike. I had to

>>> negotiate a settlement with the National Labor Relations Board before

>>> anyone would pick up a saw or a hammer. Now we have 16 carpenters

>>> going on the boat, and still no owls. Then I started gathering up

>>> animals, and got sued by an animal rights group. They objected to me

>>> taking only two of each kind. Just when I got the suit dismissed, EPA

>>> notified me that I couldn't complete the Ark without filing an environmental impact statement on your proposed flood. They didn't take

>>> kindly to the idea that they had no jurisdiction over the conduct of a

>>> Supreme Being. Then the Army Corps of Engineers wanted a map of the

>>> proposed new flood plain. I sent them a globe. Right now I'm still

>>> trying to resolve a complaint from the Equal Employment Opportunity

>>> Commission over how many Croatians I'm supposed to hire, the IRS has

>>> seized all my assets claiming I'm trying to avoid paying taxes by leaving

>>> the country, and I just got a notice from the state about owing some kind

>>> of use tax. I really don't think I can finish your Ark for at least

>>> another five years," Noah wailed. The sky began to clear. The sun began

>>> to shine. A rainbow arched across the sky. Noah looked up and smiled.

>>> "You mean you're not going to destroy the earth?" Noah asked, hopefully.

>>> "Wrong!" thundered the Lord. "But being Lord of the Universe has its

>>> advantages. I fully intend to smite the Earth, but with something far

>>> worse than a flood. Something Man invented himself."

>>> "What's that?" asked Noah.

>>> There was a long pause, and then the Lord spaketh his Last Word,

No Recipient, FW: If Noah had to build his

>>> "Government".

Gen 6:14-22

- Why are we told such information - 3 stories, rooms, size, where the door is?
- All scripture is for learning - the design represent something God wants us to know or teach us about something

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. (Romans 15:4)

- The Ark design - another "Foreshadowing" or "Type" that points to the Savior, or Christ, that would come to bring salvation to man.

B. Type - found in the Ark

1. Noah built an illustration of the coming Christ, using the days of his life to prepare for the impending judgment that would come and destroy man, even as we should spend our days preparing a foundation even like unto Christ.

And now my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation, that when the devil shall send forth his mighty winds; yea, his shafts in the whirlwind; Yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you, to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build, they can not fall. Helaman 2:74,75

- a. time was granted unto Noah to do the work, for he lived 600 yrs. before the flood came,
 - 1) although it was not an easy task that could be put off till the end, required steady, diligent work to be ready when the day came, he would be ready for the Lord's day of judgment, when there would be no more time to labor
 - 2) even as it is for us to prepare our lives to meet the Lord, in these days granted unto us before the day of judgment.

For behold, this life is the time for men to prepare to meet God: yea, behold, the day of this life is the day for men to perform their labors. And now as I said unto you before, as ye have had so many witnesses, therefore I beseech of you, that ye do not procrastinate the day of your repentance until the end; For after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed. Alma 16:228-230

2. The Types found in the Ark

#1 - It illustrates God's divine provisions for man God knows our needs even before we do.

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Mat 6:31-33

a. This is clear from the words in **Genesis 6:13-14**... *And God said unto Noah, The end of all flesh is come before me;... behold, I will destroy them with the earth. Make thee an ark...*

- 1) God knew what Noah's need was, to survive the judgment that would come ^{→ what?}
- 2) up to that time - man did not have a knowledge of rain or floods, so God's divine provisions, a suitable place of refuge, in the time of destruction

b. A suitable escape for the righteous was already being cared for and a divine plan was instituted long before and part of the judgment day took place.

- 1) Jesus Christ, the plan of God, to redeem man from the fall, was provided before the judgment day, before the fall, even before the creation, but was "God's provision" to man from the foundation of the world..

Revelation 13:8 *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

Alma 13:45 *And Aaron did expound unto him the scriptures, from the creation of Adam, laying the fall of man before him, and their carnal state, and also the plan of redemption, which was prepared from the foundation of the world, through Christ, for all whosoever would believe on his name.*

#2 - Salvation comes through God's plan not Noah's (mans)

- a. The ark was not invented, designed, or conjured up by Noah to elude the coming flood
 - 1) rather - the plan and design was revealed to him, by God to fulfill the purpose
 - 2) had Noah attempted to orchestrate a plan of his own instead of following God's plan - Noah would have perished with the others.

There is a way which seemeth right unto a man, but the end thereof are the ways of death. Proverbs 14:12.

- b. Noah found salvation from the flood of God's judgment -
 - 1) strictly by following God's plan of and Ark, as a means of escape.

Genesis 6:22 *Thus did Noah; according to all that God commanded him, so did he.*

- c. Jesus - God's plan to spare believers during the next judgment
 - 1) Jesus is the only plan that will save man

Alma 16:207, 208 *Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God has spoken it: For it is expedient that an atonement should be made; for according to the great plan of the eternal God, there must be an atonement made, or else all mankind must unavoidably perish;*

#3 - The ark would endure 40 days and nights; separated from the comforts of the world in an empty wilderness of water;

- a. enduring the tribulations and trials during that time
- b. but the ark would withstand the trial - because God had spoken it so

Genesis 7:17 *And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.*

c. **Jesus** - separated himself from the worlds comforts, fasting in the wilderness 40 days and nights

- 1) He endured trials of temptation for that time
- 2) was able to endure because of the word of God

Matthew 4:10 *Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

#4 Noah was instructed to make the vessel out of gopherwood

a. wood comes from a tree or plant

- 1) life would be spared by the sacrifice of another life
- 2) the tree must be cut down, and thus it would die a premature death that other could be saved

b. **Jesus** - had life- but was cut down in the prime of his life

- 1) as a sacrifice he died
- 2) that others might be saved

Romans 5:10 *... we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*

3 Nephi 5:14 *...I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.*

- 3) Jesus also had provided the ultimate sacrifice upon a tree

Gal 3:13 *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*

#5 - The ark was the only shelter in which God's creation could find refuge, rest, shelter and safety from the divine judgment, that would save them

a. those who enter into the safety of the ark were the only ones saved

b. **Jesus** - is our rest, and shelter from trials, only in Him can man be saved

Matthew 11:28 *Come unto me, all ye that labour and are heavy laden, and I will give you rest.*

Acts 4:12 *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

#6 - Man was invited to come into the ark. no one was forced, drug or pushed into it, he had to go willingly.

Gen7:1 *And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.*

- a. This is the first time that the word "come" is used in the bible.

- b. is there significance about the context in which the word come was the first time it appeared?
- 1) the Lord told Noah, "come thou" not "go" into the ark
 - a) "come" extends an invitation to him
 - b) "Go" which would be a command
 - 2) "Go" would be sending Noah some where away from where God was
 - a) "come" implies that God is in the ark, the realm of salvation, and he wants Noah to join him there
- c. Jesus - has invited us to "come" into his rest, his shelter, for in Him, with Him is salvation
- 1) the invitation is extended to all, that are willing to do it, for he will not drag, pull, or force
 - 2) Jesus is already there, saved, but he invites us to join him in salvation, He does not send us elsewhere

Alma 5:27,28 *Yea, come and go forth, and shew unto your God that ye are willing to repent of your sins, and enter into a covenant with him to keep his commandments, and witness it unto him this day, by going into the waters of baptism; And whosoever doeth this, and keepeth the commandments of God from thenceforth, the same will remember that I say unto him, yea, he will remember that I have said unto him, he shall have eternal life, according to the testimony of the Holy Spirit, which testifieth in me.*

Mosiah 11:125 *Yea, blessed is this people, who are willing to bear my name; for in my name shall they be called; and they are mine.*

3 Nephi 5:50 *Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven.*

Rev 3:20 *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*

#7 - The door, a single entrance into the ark of salvation

- a) it provided the only access to the means of salvation
- b) anyone that would be saved had to enter in though the door
 - 1) anyone that tried t enter the ark any other way, would not enter and thus perish
- c) Jesus - is the Door to salvation - there is no other way to enter in - if not through the door - ye must perish

John 10:9 *I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.*

John 14:6 *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

- d) the Hebrew word for door, as we found earlier, can also be interpreted gate
 - 1) this is exactly how Christ describes Himself

2 Nephi 15:10 *But behold, for none of these can I hope, except they shall be reconciled unto Christ, and enter into the narrow gate, and walk in the straight path, which leads to life, and continue in the path until the end of the day of probation.*

3 Nephi 6:25-26 *Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*

Jacob 4:16 *O then, my beloved brethren, repent ye, and enter in at the strait gate, and continue in the way which is narrow, until ye shall obtain eternal life.*

#8 - The Ark has 3 stories Genesis 6:16 ... with lower, second, and third stories shalt thou make it.

- a. Interesting, it wasn't made with one story, nor did it have 5 or 6, rather God instructed it to be made with three.
- b. When God promised that he would send a redeemer, from the seed of Eve, this meant that he would come in the flesh, human form, as a man
 - 1) within a man lives three entities, no more no less, Body, soul and spirit
 - 2) this is the form that Christ came to redeem man

John 1:14 *And the Word was made flesh, and dwell among us...*

- c. **Jesus** - very much apart of the trinity of God "Father, the Son and the Holy Ghost"

#9- The window Genesis 6:16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above...

- a. During a time when Noah found himself shut in, confined in the ark, set adrift on a endless sea, surrounded by storms and tribulation
 - 1) the window provided a source of light in this otherwise dark world
 - a) scientists had done experiments - show that man left in darkness, with no light, becomes depressed, discouraged, loses hope,
 - b) but add the quality of light and man becomes confident, has peace of mind, hope, a better understanding of what is about him, increased maneuverability
(black water diving,)
- b. **Jesus** - of course fills provision in our world, confined, surrounded by darkness of the adversary
 - 1) in Jesus we have light, gives us hope, comfort, peace, understanding

John 12:46 *I am come a light into the world, that whosoever believeth on me should not abide in darkness.*

John 8:12 *Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*

Mosiah 8:82 *He is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death.*

Alma 18:11,12, 3Ne. 4:44-48, 3Ne 8:49,55, Jn 1:4-9

- c. The window is also the avenue in which the testimony of salvation came
 - a) when Noah released the dove through the window, it brought the evidence of salvation, a olive leaf. *Gen. 8:10,11*

d. - Jesus - Through Jesus came the evidence that there was salvation possible for man

3 Nephi 5:8 *And it said unto them, Behold, my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him.*

3 Nephi 12:25 *Behold I have given unto you my gospel, and this is the gospel which I have given unto you, that I came into the world to do the will of my Father, because my Father sent me;*

#10 - The ark was divided into several room ; **Genesis 6:14** ...rooms shalt thou make in the ark,...

- a. "Rooms" in Hebrew, as we learned, can also be translated "nests"
- b. in the ark, provisions were made for every type, not just selected types

Genesis 6:19 *And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.*

c. - Jesus has come to provide salvation to all, not just Jew or Gentile

John 10:16 *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*

1 Corinthians 12:13 *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

Galatians 3:28 *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*

Galatians 3:29 *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*

d. Jesus told us; there is a nest prepared for you

John 14:2 *In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.*

#11 - The ark was covered with pitch **Gen. 6:14** ... and shalt pitch it within and without with pitch.

- a. the Hebrew word used here for pitch is , "kophar", which translates "to make an atonement", comes from , "to cover", as we discussed in the previous section on the ark construction.
- b. Jesus - Was the atonement made for us,
 - 1) not simply a covering for our sins,
 - 2) rather - washed with his blood - the our salvation was sealed- being free from sin by the atoning blood of Christ

Alma 16:20 *Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God has spoken it;*

Alma 13:46 *And since man had fallen, he could not merit anything of himself; but the sufferings and death of Christ atoneth for their sins, through faith and repentance, etc.*

Plus
Vrs. 208

#12 - The ark rested atop the mountain Genesis 8:4 *And the ark rested ... upon the mountains of Ararat.*

a. Jesus - is now seated in the highest place

Heb 10:12 *But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;*

b. we are told the day the ark rested Genesis 8:4 *And the ark rested in the seventh month, on the seventeenth day of the month ...*

1) This particular day in which the ark rested, points to the exact same day man found salvation, and Jesus rose from the grave

a) When the Lord instituted the feast of the Passover, He also commanded them to change the seventh month to the first month

Exodus 12:12 *And the Lord spake unto Moses and Aaron in the land of Egypt saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you.*

Exodus 12:18 *In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.*

* thus the 7th month in the days of Noah would be the 1st month in the days of Jesus

b) 3 days after the Passover (*which is the 14th day of the 1st month*), Jesus rose from the grave

Matthew 26:2 *Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.*

Matthew 17:23 *And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.*

* this would make t the 17th day of the 1st month (*Jesus calendar*) or the 17th day of the seventh month (*Noah calendar*)

* the day is the same - only the calendar is different

-
- Try to find this kind of typology in stories that are simply conjured up in men's minds, known to us as myths, as many would have you believe that the story of Noah and the ark is.
 - So many types are found in Noah and the Ark that point directly to the promised redeemer, which by benefit of hind-sight of history, we can see the type which the pointed to, fulfilled them perfectly.
 - This should be a testimony of the truthfulness and the validity of the scripture and the stories which they bring to us.

Appendix - Ark rested

Genesis 8:4 *And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.*

Many disagree that this event, mentioned as being on the 17th, day of the 7th. month, occurred on the same day that Jesus rose from the dead, since that was after the Passover, which is on the 14th, day of the 1st month.

Let us examine Israel's calendar;

		<i>5700 Year in 1996</i>
<u>Civil Year</u>		
1.	Tishri (or Ethanim)	= September-October
2.	Marchesvan (or Bul)	= October - November
3.	Chislev	= November - December
4.	Tebeth	= December - January
5.	Shebat	= January - February
6.	Adar	= February - March
7.	Nisan (or Abib)	= March - April
8.	Iyyar (or Ziv)	= April - May
9.	Sivan	= May - June
10.	Tammuz	= June - July
11.	Ab	= July - August
12.	Elul	= August - September

- A. According to what we read in *Genesis 8:4*, *Ark rested in the Seventh Month*, that month would have been "Nisan (or Abib).
1. Now the confusion about the Jesus being crucified during the first month, and not the seventh.
 2. At the time that Moses was to deliver Israel out of Egypt, and the Lord had poured out plagues upon the land, one such plague was the death of the first born.
Exodus 11:4-6
 3. Moses was given directions that would spare the Israelites, *Exodus 12:3-11*
 - a. This also establishes the day being the 14th day of the month.
 - b. This was the original Passover, which the Lord had directed them to Keep annually for this time forward *Exodus, 12: 24-28*
 4. God also directed them to make this month the first month.

Exodus 12:1,2 *And the Lord spake unto Moses and Aaron in the land of Egypt saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you.*

B. The month in which the Lord brought the Passover was Abib
Exodus 13:4 "This day came ye out in the month Abib."

1. thus the creation of an additional religious calendar

Religious Year

1. Nisan (or Abib)	=	March - April
2. Iyyar (or Ziv)	=	April - May
3. Sivan	=	May - June
4. Tammuz	=	June - July
5. Ab	=	July - August
6. Elul	=	August - September
7. Tishri (or Ethanim)	=	September - October
8. Marchesvan (or Bul)	=	October - November
9. Chislev	=	November - December
10. Tebeth	=	December - January
11. Shebat	=	January - February
12. Adar	=	February - March

1. The seven festivals of the Hebrews were included in the first seven months of the religious calendar.

- a. the first three were the feasts of the, *Passover, Unleavened bread, and First fruits*, which all took place in the first religious month of *Nisan (or Abib)*
- b. the last three, the *Trumpets, Day of Atonement, and Tabernacle*, which take place in the seventh month *Tishri*.

2. As far as the day, the previous verses established the 14th, as the day of the month

- a. Jesus establishes the time of his crucifixion as being the day of the Passover, of the 14th of the month.

Matthew 26:2 *Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.*

b. As we know and Jesus Prophesied, that after three day he would rise from the dead
Matthew 17:23 *And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.*

c. Bringing us to the 17th day of the 7th Month, Nisan, per the civil calendar.

IV - Occupants of the Ark to be saved *Gen. 6:17 - Gen. 7:3*

A. The size of the deluge

1. "a flood of waters"

- a. a unusual statement
- b. what else would it be, a flood of Jell-O?
- c. evidently this wording means something
 - 1) The Hebrew word for "flood of water" is "*mabbuwl mayin*"
 - 2) "*mabbuwl*" being translated flood
 - a) This relates to the Assyrian word that means "**destruction**"
 - b) Noah was very much aware that there would be a great destruction, that's why he preached repentance to the people
 - c) This is the first mention of what it would be - a flood
 - although he may have guessed since he was building a "ark" - "floating box"
 - 3) since we equate floods with water - a literal interpretation today "*destruction by water*"

B. This word, "*mabbuwl*" is used only one other time, **Psalms 29:10**

Psalms 29:10 *The Lord sitteth upon the flood; yea, the Lord sitteth king for ever.*

1. Psalms must be referring to this Flood that Noah survived
2. Although there have been other floods though-out history - this word is not used because this particular flood was different
 - could that difference be that it was a world wide flood?

C. A Belief in a Local flood

1. many theologians and bible scholars (*teaching this to be a local flood*), point out that the word "*earth*" comes from the Hebrew word "*erets*"
 - a. which can be translated as "*land*"
 - b. do this being early in history, only the land in that local area contained the human race as well as the animals, thus a local flood would have destroyed them.

D. Overwhelming evidence of a world wide flood.

1. 272 civilizations mention the account of Noah's Ark in their writings, from Chinese to Aztec. Many believe that each culture had their own Noah and their own local flood, however, I believe this Indicates that they all had the same root's in their beginning, coming from the flood survivors.
- The stories have some differences in details as well as different names ascribed to the characters, which comes from adaptations through there culture, however the stories are very close to this Gen. account. *books 3, 21*
 - a. The Bible tells us that Noah and his family survived the flood of waters, that rose up with great turbulence from within the earth, and terrific rain storms from above

Genesis 7:11 *...all the fountains of the great deep broken up, and the windows of heaven were opened.*

- b. **The Koran** used by Muslims, states "*the earth's surface seethed, the Ark moved ... amid the waves like mountains...*"
 - c. **Toltecs** - of Central America describe a box like chest that was used for survival in the time of a great flood.
 - d. **Navaho** - A flood came upon the land where the survivor and two sheep landed their boat on the San Francisco Peak, out side Flagstaff, when the water drained away into the Grand Canyon.
 - e. **Aztecs** - Men on large raft sent out birds - hummingbird came back with a leaf. They landed on a crooked mountain of Colhuancan
 - f. **Babylonian** - In the late 1800's, they had discovered clay tablets called "*Cuneiform tablets*" in the Assyrian city of Nievah. The flood story was told in 1st person by Utnapishtim
 - g. **China** - Jesuit missionaries to China found a middle east Flood story
- Flood stories are had among most tribes and civilizations world wide, each with a Noah with a different name: the Babylonians called their Noah - Utnapishtim, the Summerians - "*Ziusidra*", Greek's "*Deucalion*", Hindus "*Manu*", Chinese "*Fah-he*", Hawaiians "*Nu-u*" Mexican Indians "*Tezpi*", Algonquins with "*Manabozho*"
 - All these stories relate that a lone survivor (with wife and children and a possibly a friend or two) was saved from a universal flood and had the task of repopulating their world after the waters receded.
 - Why different names? Anthropologist found that when tribes forget a historical name or a name that was not mentioned in the story told to them - they used the name of the tribe

2. Archeological Evidence book 3

Begin

- a. Archaeologist Leonard Wooley, in the late 1920's, excavated the city of "Ur" in Mesopotamia, trying to show the high level of living attained by the early by early Sumerian civilization. *Book 11, Chap. 3*
 - 1) He dug a shaft straight down through the ruins of "Ur"
 - 2) Wishing to establish the first stratum or starting point for this Sumerian culture, by digging through the successive layers of cultures.
 - 3) digging down he found several layers of artifacts that represented different stages of the culture, built upon the other. These artifacts dated the civilization back to about 1000 BC
 - 4) Then his dig revealed nothing but mud - 10 feet thick -
 - 5) then another layer of artifacts that depicted a flourishing civilization that lived before the flood
 - this information shows that this was not a seasonal flood but a prolonged submerging before the waters receded exposing dry ground
 - Woolley concluded that the waters were 25 ft. deep (consistent with the description in Gen. of 15 cubits upward did the waters prevail.
- b. Additional finds are skeletons of whales that were found in the Himalayas (the highest mountains in the world), as well as fish bones and clam shells found on mount Ararat.

3. Law of Physics - (if you were to believe the flood story -then it had to be world wide flood)

- a. Water seeks its own level (demonstration)
- b. A tidal wave could raise up and sweep over the land, temporarily reaching great heights - but then would settle back to sea level.
- c. in the Genesis account, we read that this flood was for a years time, and covered the highest peak by 15 cubits (32.5 feet), covering Mt. Ararat 17,000 feet (VRS 7:20)
- d. The waters remained there for quite some time, not receding off Mt. Ararat for several more months
- e. If water seeks it own level, then the water level would have to exceed 17,000 world wide *Demonstration*
- f. with few exemptions (Mt. Everest 30,000 ft., Himalayas and a few in North America and Africa) that would flood the world -
- g. however - believing that it was a world wide flood - Everest would have been cover by 15 cubits,

4. Scriptural Evidence

- a. In *Gen. 6:13*, God told Noah that he would destroy man "with" the earth.
 - 1) those that advocate a localized flood and destruction must translate the word "with", Hebrew word "eth" to mean "from" - which is not a correct translation
- b. The bible teaches that this flood was different than other mentioned floods, for the bible used the word "mabbuwl"
 - 1) the Lord promised that this "mabbuwl" would never occur again

Genesis 9:11 *And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.*

- 2) we know that that floods do come and people do die in them, But those floods are different, they are localized, and mankind, animal kingdom, and all vegetation is not destroyed from the earth.
- 3) This "mabbuwl" was a world wide cataclysm, even as Peter indicates;

2 Peter 3:5,6 *For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished:*

- c. The book of Mormon speaks of a world wide flood- speaking of the waters upon the Americas;

Ether 6:2 *For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord;*

- d. Genesis speaks of the destruction of "all flesh"-

Genesis 6:17 *And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.*

- 1) "**all flesh**" indicates that animals like men, who must breath will perish in the flood
- 2) the term "**under heaven**" means those that lived and breathed in the air, thus the fact that marine life survived is not contradictory to the scripture
 - a) this statement is supported by the line, "**everything that is in the earth**" meaning "**land**" from "**ertes**"
 - b) **Wait Brian!** Did you not just tell us , not to interpret "**earth**"(erets), as "**land**" to justify it to mean a localized flood?
 - c) **Yes I did.** The reason the word "**erets**" can be translated "**land**" or **Earth**" because we are speaking of Dry Ground as opposed to the Sea - even as God calls it;

Genesis 1:10 *And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.*

- d) thus if we say - He destroyed everything that was upon the dry land, it would be a world wide flood not local

E. Exceptions to the destruction of "**all flesh**"

1. **Gen. 6:18** Noah (male), his wife (female) * *child in school was asked if anyone knew who Joan of Ara was, a child answered, Noah's wife** Noah's son's (male) and their wives (female)
 - a. a covenant was made with them and them only among the living in those days
 - b. this covenant (*or promise*) was that God would preserve them through the mass destruction that was to come upon all flesh.
 - 1) but the promise would only come by Noah's obedience and following God's "plan" for him to enter the ark of salvation.
 - 2) as is the way to salvation today, only one way to obtain, which is obedience to God's plan, enter into through Jesus Christ, otherwise perish
 - 3) again we can recall that God invited them to "Come into the ark" to obtain salvation
2. **Gen. 6:19-21** - lists further exception male and female of each kind would also come into the ark
 - a. The purpose was to "**keep them alive**" or to preserve a remnant of each so that they might repopulate the world with God's creations.
 - b. Is there a conflict in the story from Genesis which calls for two of each kind and **Genesis 7:2** which calls for seven of each clean kind?

Genesis 7:2 *Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.*

2) **Gen. 7** is not contradictory to the previous instruction, rather it is additional instruction to provide additional numbers of clean animals to be used as food and sacrifice

a) as soon as they disembarked they presented a sacrifice unto the Lord, Gen. 8:20 and we know from the story of Cain and Abel that the appropriate sacrifice would be a blood sacrifice

b) they were also given permission to receive clean animals as a source of food.

Genesis 9:3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

c) if they used one of the two for the purpose to keep them alive for this purpose, the kind would have disappeared from the face of the earth shortly after the landing

- additional instruction does not disagree prior instruction, it happens all the time, we tell our children to **1st** - "get dressed for church" **2nd** - "bring a coat", does not abate the fact that we want them to wear their other clothing also.

3) What constitutes a Clean Animal?

a. See *Leviticus 11*

- 1) Cloven-footed that chews cud - cows, sheep, deer,
- 2) live in water, have fins and scales
- 3) fowl of the air, except birds of prey (*meat eaters, scavengers*)
- 4) winged insects, go on all 4 legs which are above their feet for leaping (*flocus, beetles, grasshoppers*)

This indicates that man had a knowledge of clean/unclean before the Law of Moses, even as they had knowledge of an acceptable sacrifice.

3. Question often asked - Did Noah go out and collect to of everything, two fleas?

a. Noah was not responsible to bring them to the ark, only allow them onto the ark

1) If I asked you to put to flies in your house, would you go catch them, No, you would open the door and they would come in.

b. the Lord instructs Noah to put them on the ark

Genesis 6:19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

c. **Gen. 6:20** the Lord tells Noah that they will come to him at the proper time

Genesis 6:20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

- 1) this possibly was accomplished by God instilling a sense of migration with-in them
- 2) many animals today, have that sense of migration which leads them to a specific place even though they may have never been there
 - a) the Plover bird, hatched in the Aleutian Islands (off of Alaska),
 - b) the parents leave weeks before the chicks and fly to Hawaii.
 - c) the chicks follow weeks later and arrive in Hawaii, How? God!

STRET

d. Additionally Noah to be the food provider.

Genesis 6:21 *And take thou unto thee of all food that is eaten, and thou shalt gather it to thee: and it shall be for food for thee, and for them.*

4. How many animals is that? / And, will they all fit into the ark?

- a. It is estimated that there are less than 18,000 species of mammals, birds, reptiles, and amphibians living today.
- b. if we double that number to account for the extinction of animals that existed earlier in history (*mammoths, saber tooth tigers, etc.*)
- c. Then figure that there was two (2), of each kind that would bring us to 72,000 animals
 - 1) figuring in seven (7), of each clean animal, may bring the number up to as many as 75,000
- d. if we analyze what we know about animals, we find that the majority are small in size, such as birds, reptiles, mice, gophers, rabbits, etc. (I will get more specific in a moment)
 - 1) as we spoke of before when dealing with the ark's size, we learned that its capacity was equal to that of 522 standard rail road stock cars.
 - 2) each stock car can transport 240 sheep
 - 3) that brings the total capacity of being able to hold 125,280 sheep - or 50,280 more than the number of animals that would come aboard
 - 4) Most of the animals would have been smaller than sheep, and young animals could have been taken on the larger varieties.
 - 5) thus we see that the ark would have been less than 60% occupied by the animals
 - a) leaving more than 40% for the families and food storage
- f. But it is possible that there was even more room than that if we look closely at what the Bible says about the animals that came aboard

Genesis 6:20 *Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.*

- 1) the word "sort" is italicized, thus added and not in the original, where as what it does refer to is, "*After their kind*" which comes from one Hebrew word "*Miyn*"
- 2) "**Kind**" is a much broader word than species as we use it
 - a) it means a sort (*or main species*)
- 3) Kind could mean the canine family, not wolf, coyote, fox, dog (*terrier, shepherd, bull dog*)
- 4) but if you wish to believe tat the kinds were more specific, one could believe, that they did have, wolf, fox, coyote
 - a) but not silver fox, gray fox, kit fox, rather just a fox for horizontal evolution is possible through breeding, thus we have new kinds of dogs being developed all the time
- 5) There are approx. 2400 main species of animals
 - a) only 290 main species of land animals are larger than sheep
 - b) 757 species range from rat size to sheep size
 - c) 1358 species are smaller than rats
- 6) given the size of the ark, 2400 pairs or 4800 total, majority being small, would take very little room in a vessel that could carry 12,280.
 - a) considerable room for Noah, supplies, and food storage

V - The prevailing Flood upon the Earth *Gen. 7:1-10*

A. Come thou *Gen. 7:1*

1. the invitation

a. God had spoken unto Noah more than a 100 years earlier, *Genesis 6:3 And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.*

1) Noah had been obedient to the instructions of God

a) steadily, diligently working at that which he had been commanded / building an ark

b) he also performed that which he had been entrusted/ preaching the coming judgment.

2) in doing this he displayed his fear, and obedience to God - Summarized as "Faith"

Hebrews 11:7 *By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.*

a) by our diligent labor - we demonstrate our faith in God

b) For we too are instructed to diligently labor today, not ideally stand by until we see the Lord returning

Luke 19:13 *And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.*

c) How do we occupy? By diligently serving God, in the way which he has commanded us/ In Noah's case it was to build an ark, preach impending judgment to come.

d) we are told in the Book of Mormon - we too must diligently labor to receive salvation.

Book of Mormon 4:93 *Doubt not, but be believing, and begin as in times of old, and come unto the Lord with all your heart, and work out your own salvation with fear and trembling before him.*

Alma 16:237 *And now my beloved brethren, I desire that ye should remember these things, and that ye should work out your salvation with fear before God, and that ye should no more deny the coming of Christ; that ye contend no more against the Holy Ghost, but that ye receive it, and take upon you the name of Christ; that ye humble yourselves even to the dust, and worship God in whatsoever place ye may be in, in spirit and in truth;*

e) Does this mean that we are saved by our works? No it means, as James said, "I will show thee my faith by my works" - Certainly this is what Noah did as he built the ark.

Mosiah 2:10 *And also, the atonement which has been prepared from the foundation of the world, that thereby salvation might come to him that should put his trust in the Lord, and should be diligent in keeping his commandments, and continue in the faith even unto the end of his life; I mean the life of the mortal body; ?*

b. The 120 years have passed since the last time since the Lord has spoken, and it was the end of Methuselah life or had recently died

1) the Lord speaks again, "Come thou and all thy house into the ark."

- c. This is the first occurrence of the word “*come*” as the Lord graciously invites Noah and his Household into means of salvation
- 1) however, this is not the last invitation for man to come unto the means of salvation
 - 2) over and over again, we find in the Bible and Book of Mormon we are invited into the way of salvation, which is through Jesus Christ.

Matthew 11:28 *Come unto me, all ye that labour and are heavy laden, and I will give you rest.*

Matthew 16:24 *Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.*

2 Nephi 11:112-114 *And he doeth nothing save it be plain unto the children of men; And he inviteth them all to come unto him, and partake of his goodness; And he denieth none that come unto him, black and white, bond and free, male and female;*

- b. so as Noah stood outside the Ark, before the storms began to brew, or the rain began to fall, Noah heard the voice of God, calling him into the way of salvation (*according to Vrs. 10, would be 7 days until the rains came*) he believed God’s words, and took his family into the ark and all were saved

- 1) He obeyed, without question; he exercised his faith; and believed that God could spare him and his family
- 2) we can find the same promise extended towards us

Acts 16:31 *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

Mosiah 11:127-128 *Thou art my servant; and I covenant with thee, that thou shalt have eternal life; and thou shalt serve me, and go forth in my name, and shall gather together my sheep. And he that will hear my voice, shall be my sheep; and him shall ye receive into the church; and him will I also receive.*

2. Even as God had instructed Noah to enter into the ark, he also called the animals kingdom to also come.
- a. Noah did as he was instructed and placed the animals upon the ark
 - 1) Pair (*male and female*) of each unclean kind - *Gen.. 6:9*
 - 2) Pairs by seven, of clean kinds. *Gen. 7:2*

B. According to *Gen. 7:4* the flood was going to destroy all sin from the earth (God’ creation) by washing it clean from the face of the earth

1. according to Peter, this represents a type of baptism by water

1 Peter 3:19-21 *By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ*

2. the Lord repented of his creation *Gen. 6:6* and with the baptism, of the flood He washed away the sin from the world, and a new life began for Noah
- a. A new life comes to man, when he too repents and washes his sins away through the ordinance of baptism. *Mi 8:12,29; Alma 5:25; Rom 6:4*

C. Gen. 7:4,10 seven days after Noah entered before the waters would come upon the earth

1. There are several schools of thought on why there was a 7 day delay before the floods came and when Noah was told to enter the ark
 - a. Many believe it was simply a test of faith.
 - 1) as Noah sat in the ark, not seeing or hearing rain, only the jeers and derogatory comments coming from outside the ark from the sinners of the world who would not believe.
 - 2) finding it easy to loose faith and step out until they saw destruction coming first hand
 - b. But possibly a more reasonable idea, which would still have a bit of a test of faith because of the aforementioned reasons, would be to make ready for the trip.
 - 1) Noah was called into the ark first, to prepare his quarters and bring the freshest food and supplies in
 - 2) then God would call the animals to arrive at the ark, which he would have to bring in and place them into the respective quarters
 - 3) this would take at least a week, working very diligently and long hours
2. The Lord shut (sealed) them into the ark

Genesis 7:16 And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.

- a. this was a final assurance that the Lord was in charge and they where under the protective hand God
 - 1) the wrest of the ark was covered with pitch to seal it up however this door was the last to close up
 - 2) If there would be a leak, this would be the palace. 2 pieces coming together and movable
 - a) as with any two surfaces - it is impossible to make them water tight without a substance to fill in the smallest of holes and cracks
 - b) those outside that would not hear Noah's words would not have helped seal the door from the outside thus the job was cared for by God himself -
 - c) God finished the Faith and plan of salvation- not Noah even as it says "**Jesus it the author and finisher of our faith**"
- b. God also made the call to when it was too late for man to enter-into Noah
 - 1) certainly when the time of judgment was upon them - then they believed and desired to come
 - 2) God had provided a time for them to prepare- and they did not
 - 3) this is how we have been instructed **Alma 16:229-230**

D. The physical cause of the flood *Genesis 7:11,12* Book 8, 32, 3

Genesis 7:11-12 *In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights.*

1. We read, *"that fountains of the great deep were broken up, and the windows of heaven were opened"*
 - a. this all occurred on the same day being the 17th day of the 2 month
 - b. this would not doubt have an enormous effect upon the earth and it's inhabitants

2. the New Testament uses the term **"Kataklysmos"** instead of the usual words for flood when speaking about this event. see *Matt 24:39 Luke 17:27, 2Pt. 2:5 3:6*
 - a. Greek word **"Kataklysmos"** sounds very much like- and is were we get our word **"cataclysm"**

NAHAR - (Heb)
Potamos
Potamophoretos
(GREEK)
 - b. Cataclysm in nature is a period of time in which a number of devastating natural events occur singularly or in combination to one another; earthquakes tidal waves volcanoes avalanche meteor impacts.
 - 1) when the destructive forces subsides - the surface of the earth is changed
 - 2) a good description of such an event- of less magnitude found in *Book of Mormon* after the crucifixion of Christ *3Nephi 4:6-40*

3. The fountains of the great deep broken - causing a release of water
 - **"breaking up"** - literally means **"Cleaving open"**
 - a. there is much belief that the continents were all one land mass (**OVERHEAD**)
 - b. and the "continental drift, actually occurred at the time of the flood when the break up occurred and the fountains were released.

4. Another theory as that the earth was solid land mass without oceans
 - a. The great deep was the water below the earth surface - while the water visible to mankind in that day was in the form of "Seas" *Gen. 1:10* and rivers as referred to in *Gen. 2:10-14*
 - 1) these rivers were not a product of runoff of rain nor snow melt as are the rivers today for there was none *Gen. 2:5,6*
 - 2) rather they were boiling up from artesian wells and springs
 - b. Evidently there was an ample supply of water, deep below the surface of the earth's crust even as spoken of by Solomon in Proverbs

Proverbs 8:24 *When there were no depths, I was brought forth; when there were no fountains abounding with water.*

- c. Dr. Henry Morris puts it;

Book 8

"These subterranean reservoirs were apparently all interconnected with each other as well as with the surface seas into which the river drained so that an entire complex constituted on 'great deep'. The energy for repressurizing and recycling the waters must have come from the earth's own subterranean heat implanted there at creation. This system must have been a marvelous heating engine...."

- 1) Morris also stated that it was quite feasible for such a system to be present either Hydraulically or thermodynamically.
 - 2) This hydraulic upheaval theory could account for the break-up of the continent and formation of some mountains as the earth's plates buckled under the pressure
 - a) thus we can see strata layers in mountains around California that the strata layers are at 45 degree angles to the ground
 - b) just off the beaches at the base of the mountains are fracture zones and deep gorges below the surface of the water
- d. Evidence of such hydraulic upheavals
- 1) 2 miles high up in the Andes mountain range is a traceable salt line (water mark) that indicates sea level for extended period of time. - this indicates that it had been at low elevation at one time.
 - 2) According to A. Posnanski, Austrian archeologist
 - a) the finding of a large seaport on Lake Titicaca which is high in the Andes mountains
 - b) as evidence of this lake being at sea level prior to a world wide catastrophe that thrust up the "geological recent" Andes mountains
 - c) certainly if science thinks that these mountains are young - this breaking up and hydraulic upheaval described in Genesis which released the waters from below could account for there present day location book 9

5. Not only was the water released from below the "*Windows of heaven were opened and it rained for forty days and forty nights*" Gen.7: 11,12
- a. Until this time there had not been rain upon the earth only a mist but certainly there was water present to support life
 - b. This water is described as "*water above the firmament*"
 - c. The term "Heaven" would mean the sky or area above the earth in which the firmament was placed

Genesis 1:7-8 *And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.*

6. "*Windows of heaven*" have been translated by many as Floodgates or sluiceways
- a. however - the usual interpretation of "windows" is used to convey the message that the water was above the earth and was released or poured out.
 - b. according to Dr. C. Theodore Schwarze a "*fellow of the American Association for the advancement of Science*" which is one of the highest honors that can bestowed upon a scientist) and is listed in 5 different "who's who" books has devoted 32 yrs to intensive research into the scientific accuracy of the bible.
 - 1) in the book "*The marvel of earth's canopies*" Schwarze states book 92

The planet was one time completely ensphered in a ice canopy which led to the longevity of antediluvians and also accounts for the earth being watered by a mist not rain: explains a rainbow occurring after the flood and never before.

7. The waters above the firmament have been condensed and then precipitated as the waters below the crust must have burst through the crust till covering the earth's surface
 - a. all sorts of theories or catastrophes have been suggested as to having caused this event
 - 1) sudden tilt of the earth's axis due to a bombardment of the earth by asteroids or meteorites according to Immanuel Velikovsky in his book "*Worlds in Collision*"
 - 2) a sudden slipping of the earth's crust
 - 3) gravitational and electromagnetic forces due to a near miss of the earth by a passing comet
 - 4) nuclear explosions detonated by extraterrestrial space travelers
8. But the bottom line is God released the waters from above and from below. -Deluge began.

E. Noah enters the Ark before the flood *Gen. 7:13-17*

1. Did we not already read all this earlier
 - a. **Yes - *Gen. 7:4-9***
2. We find that these facts are mentioned twice -Why?
 - a. to emphasize a point -
 - 1) but is this point any more significant than the others that we have read
 - b. This could be an example that points towards - Two records of the event
 - 1) Moses having access to both find significant and different information in both included both in his writings.
 - 2) a comparison of the two shows they are a record of the same event

OVERHEAD # 52

F. Noah's days upon the flood waters *Gen. 7:17 - Gen. 8:14*

1. After 40 days of rain combined with the fountains having been broken up
 - a. the destructive waters of the judgment rose up and destroyed all that was upon the earth
 - b. KJV states in Vs. 20 the waters rose 15 cubits upward and the mountains were covered
 - 1) according to the Torah, the water level was 221/2 feet above the mountains
2. After a 150 days God remembered Noah
 - a. Did God forget about Noah bobbing out in the ark upon the waters?

English word: REMEMBERED Strong's number: 2142
 Hebrew: *zakar* Pronunciation: *zaw-kar'*
 a primitive root; properly, to mark (so as to be recognized); i.e. to remember; by implication, to mention; also (as denominative from 2145) to be male: -X burn [incense], X earnestly, be male, (make) mention (of), be mindful, recount, record(-er), remember, make to be remembered, bring (call, come, keep, put) to (in) remembrance, X still, think on, X well.

- c. which is different than what we would commonly use -

English word: REMEMBERED Strong's number: 2143
 Hebrew: *zeker* Pronunciation: *zay-ker*
 or *zeker* {zeh'-ker}; from 2142; a memento, abstr. recollection (rarely if ever); by implication, commemoration: -memorial, memory, remembrance, scent.

3. Removed the covering? Is that different from the window?
 - a. "Covering" comes from the Hebrew word that means "weather board"

Verse	Sequence of events	Total days
(7:12)	There were 40 days the rain fell upon the earth	40 days
(7:24)	The waters continued to rise until there was a total of 150 days	110 days
(8:5)	The waters continued upon the earth without decreasing until the 1st day of 10th month	74 days
(8:6,7)	Forty days passed before Noah sent out the raven	40 days
(8:8,10)	Seven days before Noah sent out the dove for the first time (these days are implied by the words "another seven days")	7 days
(8:10)	Seven days passed before sending out a dove the second time	7 days
(8:12)	Seven days passed before sending a dove out the third time	7 days
(8:13)	We are brought to the 1st day of the 1st month of the 601st year, since only 285 days are account for thus far, we can add 29 to come to that date	29 days
(8:14)	From the removal of the ark's covering to the end of this event was another 57 days	<u>57 days</u>
	Total	371 days

- Figures are based on 30 day months, as recorded the 150 days were accomplished between the 17th day of the second month and the 17th day of the seventh month (5 months divided by 150 days = 30 days per month)
- According to the Scofield Bible, the Jews count both the beginning and ending days of a sequence
- Scofield gives this sequence of events, but states that it was an exact solar year established by multiplying the 12 months from (7:11) and (8:14) by 29 1/2 days which is one lunar year, = 354 years. Add 11 days from the 17th to the 27 from (8:14) total 365 days, one solar year

- 1) my opinion this if the seal upon the door, which allowed him to open it up and exit when the mud dried
- b. traditional stories are that "awnings" were placed on the windows to keep them from seeing the people dying
 - 1) this was when they removed the covering, that would be like opening the window, the same questions would exist in that case.

G. Sequence of Events

1. The flood was upon the earth - *Vs. 7:11/ 600th year 2nd month 17th day* until - earth was dry - *Vs. 8:14/ 601st year 2nd month .27th day*
 - a. this equates to 1 year, 10 days --- but there is some differences of opinion of how long that is in days
 - b. it is determined by adding up the days, according to the events listed as taking place
2. Although there are a variety of opinions the most common is that of **Dr. C.I. Scofield**, provider of footnotes, *Scofield Study Bible*, and **Henry H. Halley**, author of *Halley's Bible Handbook*
 - a. The propose a 371 day event
 - b. Their time frame comes from adding the days of each event, described in *Genesis 7:12* through *Genesis 8:14*

Overhead 53

- Figures are based on 30 day months, as recorded a 150 days had passed between the 17th day of the 2 month and the 17th day of the 7 the month (150 divided 5 = 30 days per month)
 - According to the Scofield Bible, the Jews counted both the beginning and ending days of a sequence
 - Why a year and 11 days? Scofield gives this sequence of events, but states that it was really an exact solar year established by multiplying the 12 months from (7:11) and (8:14) by 29 1/2 days which is a one lunar year (354 day year). Add 11 days from the from the 17th to the 27th (8:14) total 365 days, one solar year.
- * 7:11 2/17 > 150 Days
* 8:3-4 7/17
3. Although this seems to be an attractive figure to attach the story; some difficult questions rise from this rendition

Question - Why did Noah wait so long to open the window?

- a. Put yourself inside the ark. For 40 days you hear the pounding of the rain upon the roof. you heard the cries of those outside, go silent. The ark rose up with the gushing of water from underneath. You have not seen the sun, sky or outside for over a month.
- b. The rain stopped, even the reading of this time is dramatic and almost overwhelming to comprehend

Gen. 8:2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

- c. The sudden silence is deafening - What do you do?
 - 1) Run to the window and look out?/ or Wait

- d. The most common theory of events, would have wait to open it

OVERHEAD 54

- 1) As we have discussed, 272 civilizations have the flood story, because it is an event that goes back to their roots.
- 2) the Babylonian story reads

book 36

The storm was over and the rain of destruction had ceased. I looked forth. I called aloud over the waters, but all mankind had perished and turned to clay. Then I opened wide the window of the ship, and the sunlight suffused by countenance. I was dazzled and sank down weeping, and the tears streamed down over my face. Everywhere I looked, I saw WATER!

Question - How did he see the tops of the mountains (*Gen. 8:5*), when he did not open the window for another 40 days? (*Gen. 8:6*)

Question - If the mountain tops were visible 40 days before he sent forth the doves, why didn't they find dry ground to land upon (*Gen. 8:9*)?

- e. Although we could conjure up an answer for such questions, they do hold some merit if one wants to adhere to a strict reading of the bible as being placed in exact chronological order.

- 1) any answer presented would probably be a product of supposition,
- 2) therefore, not a strict reading anymore.

4. I would like to suggest, *Gen. 7:11* through *Gen. 8:14*, is again a mixture or combination of texts recorded by different authors, or the same author at different times

- a. we saw an example of this earlier in *Gen. 7*, where the same story was told twice
- b. we must remember, that one of Noah's sons must have taken the responsibility as a scribe, for the record continues after Noah dies.

Genesis 9:29 *And all the days of Noah were nine hundred and fifty years: and he died.*

- c. If we were to assemble the verse that provided the same information, from these two chapters, we may be able to develop a chronological sequence of events,
- 1) with all the reported facts that Moses wanted us to have, and why he combined several texts

Overhead #55/ handout

5. This would decrease the time frame by 61 days

- a. 40 days before releasing the birds
- b. 21 days for the flight of the birds
- c. where can we recover those 60 days?
 - 1) subtract the 11th, and 12th month, which the text never suggests as existing
 - 2) possibility that it was a 10 month year, 30 days each, just told in the chronological order of events
 - 3) these 2 months allow us to regain 60 days

Evidence of The Ark

A. The location of Landing

1. Genesis gives approximate location as "Mountains of Ararat"
 - a. The name is derived from "Urartu"
 - b. A name for ancient Armenia
2. Many believe that this term "mountains of Ararat" includes the entire region of mountain in Turkey, and not necessarily restricted to mount Ararat itself (Give you an example shortly)

B. Sightings of the ark

book 3

1. Prior to the 1800's passing travelers over mount Ararat traveled Ararat itself by means of horse, mule and camel, from the area in inner Asia
 - a. Several reported to having seen a great ship near the top of the mountain
 - b. When they spoke with the local people about , they indicated that they had already visited the ship
 - 1) the natives had taken from the ship pieces of pitch from the covering of the ark
 - 2) made amulets for protection (sickness, disasters) and success in love
 - c. **Flavius Josephus** - 1 century historian speaking of Noah's ark, and the common belief in it's existence, wrote:
 - 1) **"a portion of the vessel still survives in Armenia ... Persons carry off pieces of the bitumen which they use as talisman (amulet, charm, ornament)"**
 - 2) he also said that they called this location, **"the place of decent"**
 - d. A tradition of late middle-ages recommended that pitch from the ark should be ground into a powder and devolved into a beverage then drank to protect the that person from poison.
2. Since the 1800's, teams of explorers fully equipped have tried to locate the ark, including a US astronaut.
 - a. No definite ships have been located and documented
 - 1) except ship like shadows under the glaciers.
 - 2) as well as beams of worked wood also under the ice
 - b. it is believed that the ark broke in half in the 1800,s and 1'2 slipped down the mountain into a crevice and covered by a glacier
3. Natives have reported as having visited the ark as children, even some adults, but each report has failed to bring out photos or evidence
 - a. usually report that there camera were taken by soldiers or camera ma was killed when falling
4. Some US pilots flying over Ararat have reported seeing a ship protruding from the side of the mountain, which they belied to be Noah's Ark

5. Other claim to have discovered, measured and photographed the ark
 - a. Found in the Mountains of Ararat, but not on Ararat
 - b. They claim that this is the location where the ark rested, by putting out anchors
 - 1) which have been located in the site area. **OVERHEAD #**
 - c. According to an ark explorer, named Fasold book 98
 - 1) he claims to have located the ark, in the lower mountains below Ararat
 - 2) its look is considerably different then the box form, as many believe the ark looked like
 - a) rather it has a more ship like design
 - b) it appears to be a hard rock formation **OVERHEAD**
 - 3) according to Fasold, this was "Gopherwood"
 - a) reed construction - **OVERHEAD 49**
 - b) covered with a concrete type substance **OVERHEAD 48**
 - 4) he claims to have examined the interior of this rock, finding a beam or support every 18 inches
 - a) this formation is longer than the believed 450 feet
 - b) but claims that it was not a typical 18 inch cubit , rather longer cubit than 18 inches
 - 5) his discovery of rock anchors in the area, help support his finding in his mind

VI - Life after the flood

A. Noah disembarks the ark *Genesis 8:15-19*

1. Just as God instructed in *Gen. 7:1* for Noah and his house to Come into the Ark
 - a. Indicating that he was the 1st one in
2. He now instructs them to "go out of the Ark" being the last one to leave
3. Thus Noah, his sons and their wives and all the creatures, making up of all that was living on the dry ground
 - a. Departed out to start a new life and replenish the repopulate the earth

B. The Sacrifice unto God *Genesis 8:20-22*

1. Noah had left the ark, about him he can see the desolation,
 - a. the barren earth the flood left behind
 - b. all that remains alive is his family
 - c. Not nothing at that point is the rains would come again - or the upheavals would spray forth
2. But Noah turns his thought unto the Lord.
 - a. He builds an alter used to sacrifice unto the Lord
 - 1) This is the first use of the word alter
 - 2) it was used to offer up a burnt offering of the clean animals

- a) again even as the proper sacrifice of Abel's, Those very early in history had instruction (*the law*), of how one is to approach the Lord
- b. As Noah sacrificed was offered up, to rose to the heaven as something pleasing to God
 - 1) a sweet savor
 - 2) in our days this sweet savor still rises up unto God
 - 1) comes in the form of our prayers

Rev 8:3-4 And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

- 2) This is a type of Christ- just as Moses with the rock,
 - a) in Noah's day smiting, and shedding blood was required , today speaking, asking witnessing is what is required

C. A change in climatic conditions

- 1. Noah was told, (*Vrs.22*) the earth would have seasons as long as it lasted
 - a. This may not just be a promise that they will always be there
 - b. But the announcement of this new condition
 - 1) had not been present while there was a canopy causing a year round greenhouse effect with constant temperatures.

Genesis 7:4-9

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

5 And Noah did according unto all that the Lord commanded him.

6 And Noah was six hundred years old when the flood of waters was upon the earth.

7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

Genesis 7:10-16

10 And it came to pass after seven days, that the waters of the flood were upon the earth.

12 And the rain was upon the earth forty days and forty nights.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.

When Was the Window Opened?

The most common theory of sequence of events, would have you believe the following:

<i>2/17 through 3/27</i> the rains came down	= 40 days
<i>3/28 through 7/17</i> waters prevailed upon the earth	= <u>110 days</u>
total days	= 150 days
~~~~~	
<i>7/17 through 7/30</i> Ark comes to rest, w/ additional days left in month	= 13 days
<i>8/1 through 8/30</i>	= 30 days
<i>9/1 through 9/30</i>	= 30 days
<i>10/1 through 10/30</i> tops of the mountains seen, window not opened	= 30 days
<i>11/1 through 11/11</i> window opened	= <u>11 days</u>
<b>total days from time of rest until window was opened</b>	<b>114 days</b>
<b>time with window unopened</b>	<b>= 264 days</b>

**7:11** In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

**12** And the rain was upon the earth forty days and forty nights.

**7:17** And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

**8:1** And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

**8:2** The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

**8:6** And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

*** Inset: added text**

**7:18** And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

**19** And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

**20** Fifteen cubits upward did the waters prevail; and the mountains were covered.

**21** And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping

thing that creepeth upon the earth, and every man:

**22** All in whose nostrils was the breath of life, of all that was in the dry land, died.

**23** And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

**7:24** And the waters prevailed upon the earth an hundred and fifty days.

**8:3** And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

**8:4** And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

**** Inset - added text**

**8:5** And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

not again unto him any more.

**8:13** And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

**8:14** And in the second month, on the seven and twentieth day of the month, was the earth dried.

*** 8:7** And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

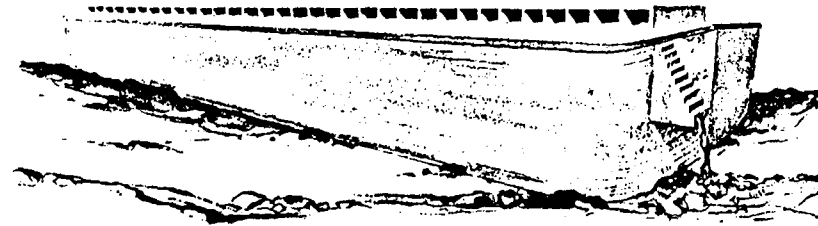
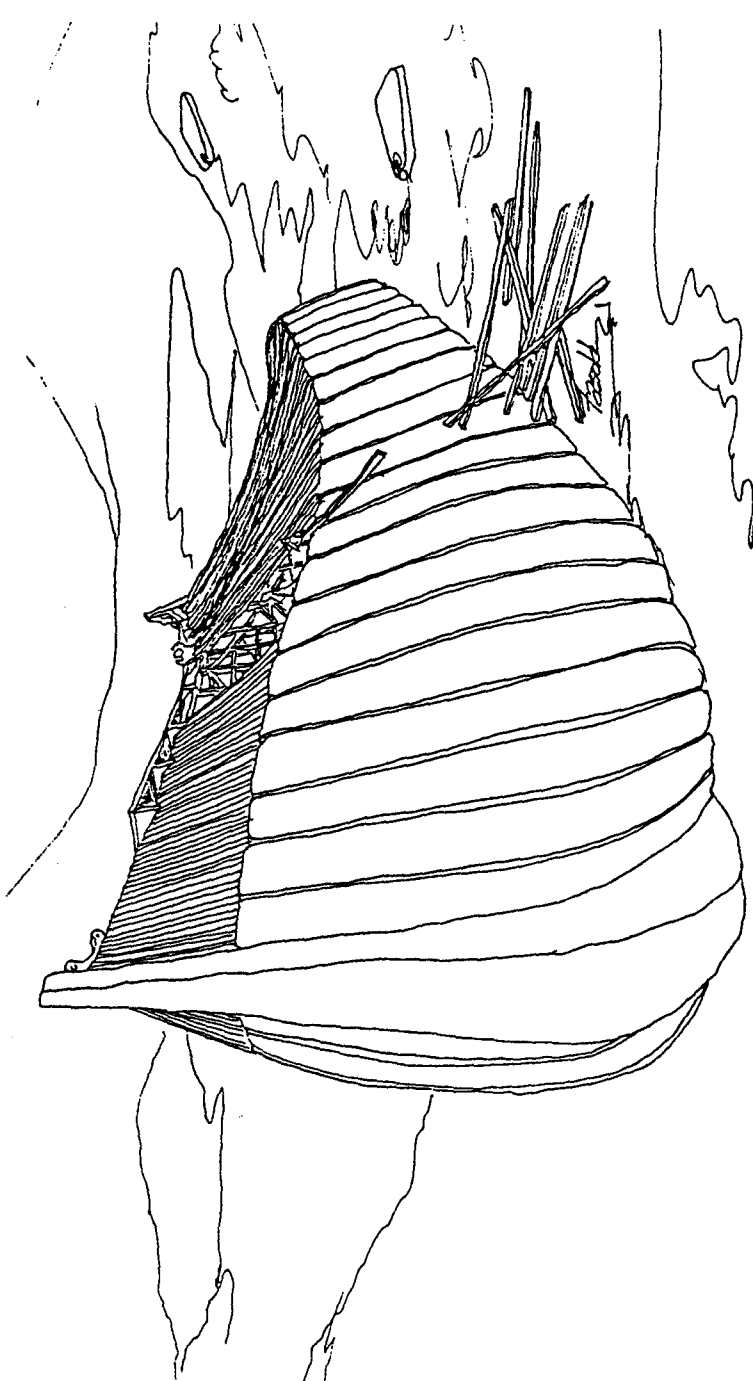
**8** Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

**9** But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

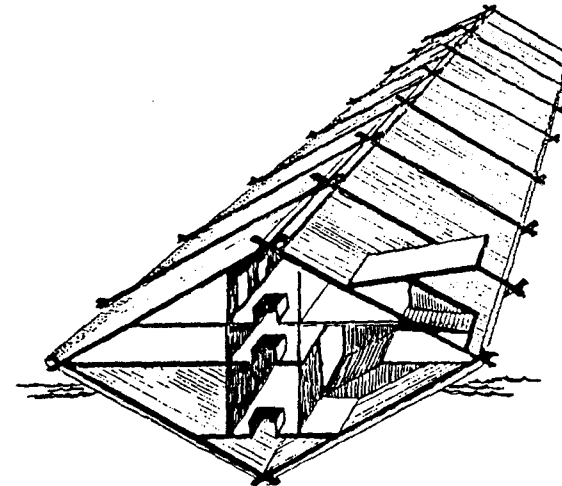
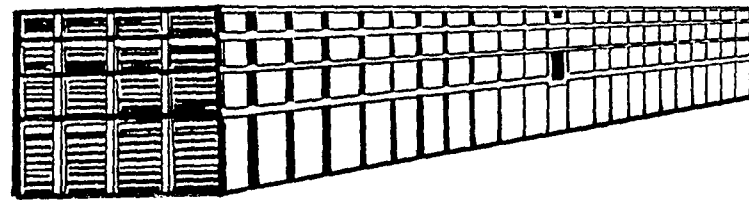
**10** And he stayed yet other seven days; and again he sent forth the dove out of the ark;

**11** And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

****8:12** And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.



Original sketch of the Ark by artist Elfred Lee.



To be acceptable to the biblical scholar, the Ark must be portrayed as a rectangle. However, a model on display in Solomon's Palace in Jerusalem is worth mentioning. The concept of architect Meir Ben Uri required little more than a number of equal-sized triangular templates fitted together in a "prismatic rhomboid."

volume as the rectangle described in Scripture. Just because my house contains so many square feet doesn't mean I live in a square house!" And as quoted in Genesis 6:15, I pointed out, "This is the fasion which thou shalt make it of" (KJV). . . ay . . . volume, or capacity, and using ect-



God's mission completed, the members of George Vandeman's expedition returned home, accompanied by Turkish soldiers.



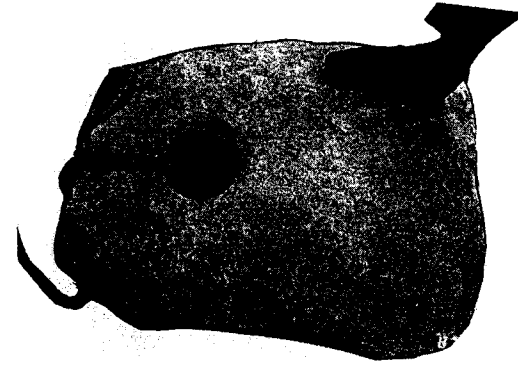
"It is not a stone formation. I know a ship when I see one." Words of a Turkish farmer named Reshit, 1948.



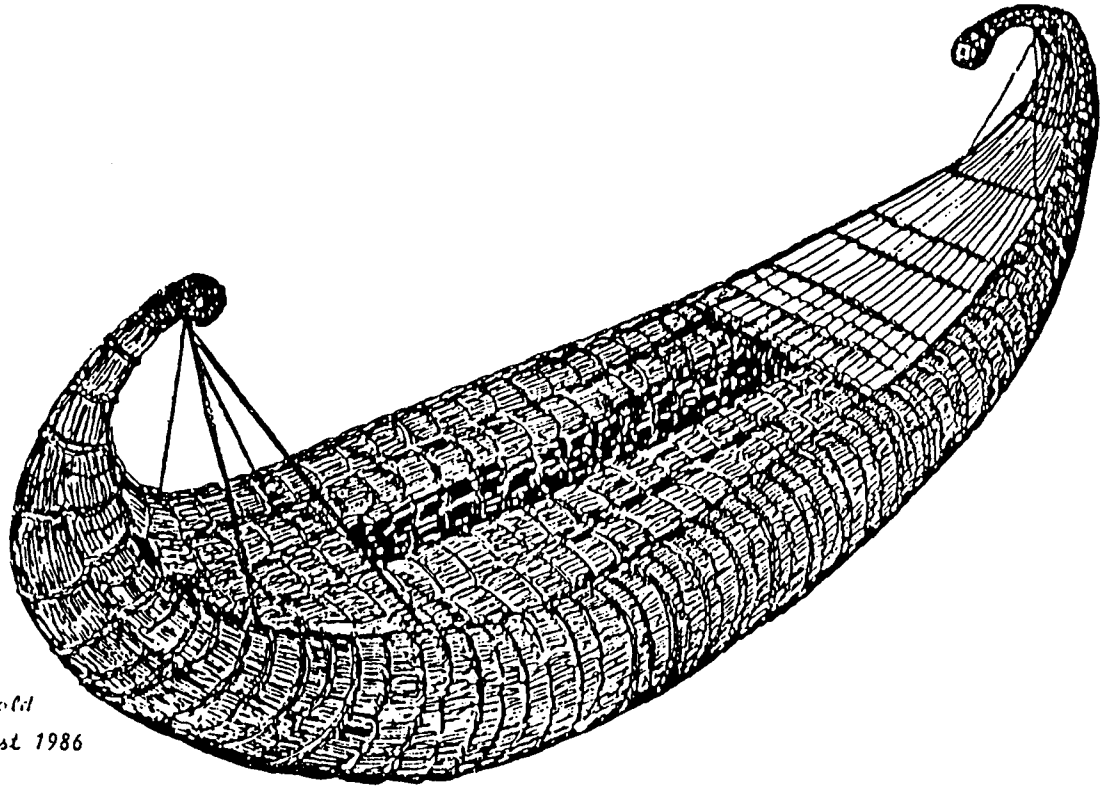
Rams and bulls appeared to be a favorite motif.



Mehmet Sali Gezen from Kazan and drogue stone

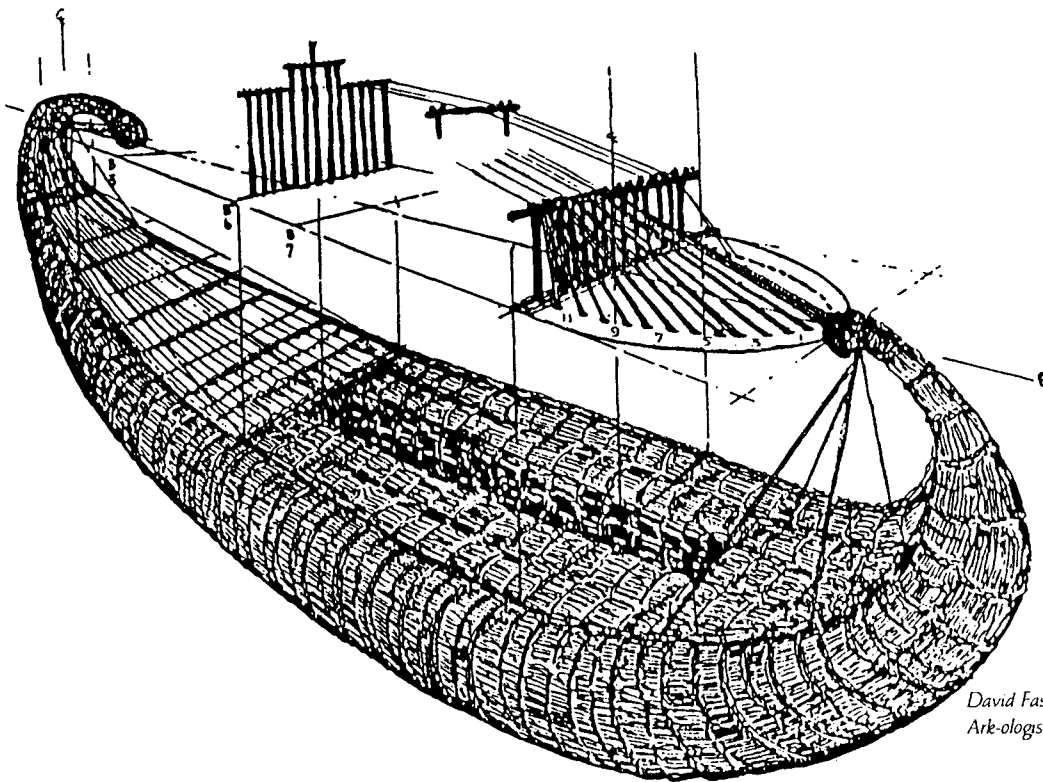


Examples of late-style anchor stones from the coast of Israel.



David Fasold  
Ark-ologist 1986

The Ark was a composite structure. The support raft.



David Fasold  
Ark-ologist 1986

The hogging-truss support poles.

**D. Replenish the earth Gen.. 9:1,2**

1. Instruction was given for Noah and his family to be fruitful - refill the earth
  - a. Different than Adams instruction to Fill the earth - Noah was instructed to replenish
  - b. For it had once been full - then destroyed
    - 1) thus a new beginning

**E. A New Diet for Noah and Family Genesis 9:3,4**

1. Animals were for the first time Authorized to be eaten
  - a. It is quite possible they had been a source of food before the flood - without authorization
  - b. God now give permission for man to eat the flesh of animals
2. God place a restriction upon this privilege
  - a. The flesh was given for food
  - b. But the "life" of the flesh or Blood was to be used for sacrifice
    - 1) pointing out that blood was the source of life
    - 2) spilling of blood took that life
    - 3) one day a blood sacrifice would be for them
3. This would prevent pagan rituals of drinking blood as a source of life & strength from the slain animal or enemy.

**F. Human Government established Gen.. 9:5,6**

1. Man's blood , also representing his life, was even more sacred than the blood of animals, which was shed for sacrifice, and to obtain the flesh for food
  - a. Animals ~~said the~~ ^{have same} quality of life giving blood to sustain their body and soul.
  - b. They did not share in having an eternal spirit, and being created in the image of God
  - c. Neither beast nor man would be allowed to shed human blood
  - d. Five reasons why murder was forbidden (*per Dake Bible*)
    - 1) It is a crime against God who created man in His own image (1:26-28)
    - 2) It manifests hatred of God's image
    - 3) A crime against society in which each man is an important part of
    - 4) it is a crime against the family unit (*which God established*)
    - 5) It is a crime against the individual whose life was taken away. It cuts him off from his duties to both God and man: and seals his doom regarding eternal life and heaven if he is unconverted.
2. I think we would all agree that murder is wrong, a sin, and a crime; but we may have mixed motions on the punishment for violators
  - based on a conscience or desire to do God's will and what is right.
  - Is capital punishment right?

Lively conversation -  
even we have opin. Rightness  
opin is understood

**Genesis 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.**

3. The word "**required**" is a judicial term



English word: REQUIRE Strong's number: 1875  
 Hebrew: darash Pronunciation: daw-rash'  
 a primitive root, properly, to tread or frequent, usually to follow (for pursuit or search), by implication, to seek or ask; specifically to worship: -ask, X at all, care for, X diligently, inquire, make inquisition, [necro-]mancer, question, require, search, seek [for, out], X surely

- a. God here is the Judge - exacting judgment upon those who take the life of another
  - 1) If a beast takes the life of a man, it must be put to death
  - 2) If a man willfully kills another man, then he too must be put to death
  
3. The instruction comes; the penalty is to be carried out "by every mans bother"
  - a) this is not intended to infer that family vengeance is to be exacted upon the offender
  - b) rather, to mean that it is the surviving populations responsibility to insure justice is executed and carried out according to God's decree
  - c) in the day that this was delivered, every man was literally Brothers:
    - 1) since we all come from the progeny of them, we are in a sense all brothers
  
4. Human government, exercised under God's direction is established in the day of Noah
  - a. therefore this is not a case of vengeance, rather the emphasis is on justice and recognition of the sacredness of man's life being in the image of God
  - b. God has delegated the authority to man, to carefully investigate, judge and care out his command
  
5. The liberals objection to Capital punishment
  - a. Are insufficient to ignoring God's decrees and dealing with such an offense
  - b. "*Thou shalt not Kill*", in the commandments of God
    - 1) refers to murder

English word: KILL Strong's number: 2026  
 Hebrew: harag Pronunciation: haw-rag'  
 a primitive root; to smite with deadly intent: - destroy, out of hand, kill, murder(-er), put to (death), make (slaughter), slay(-er), X surely.

- c considerably different then judicial execution *Alma 19: 98-104, 2Ne 6:69*
- 1) even in the days of Moses and the Law, Judicial execution was carried out, for breaking the commandments

Hebrews 10:28 *He that despised Moses' law died without mercy under two or three witnesses:*

## G. The ~~Noahic~~ Noahic Covenant Gen.. 9:11-17

1. There are seven covenants made by God we read about in the Bible

English word: COVENANT Strong's number: 1285  
 Hebrew: bryth Pronunciation: ber-eeth'  
 from 1262 (in the sense of cutting (like 1254)); **a compact (because made by passing between pieces of flesh)**: -confederacy, (con-)feder(-ate), covenant, league.

**Gen 15:8-11** *And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away.*

**Gen 15:17-18** *And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.*

- This was a ceremony to confirm a promise
    - a. God's gift of grace comes at a price - the curse can only be removed by sacrifice
    - b. Early in history the sacrifice pointed at the coming sacrifice which God himself would provide - then and only then - would Jesus be separated from God
    - c. Abram understood the manner in which to approach and sacrifice unto God
      - 1) one of each of the 5 acceptable animals used for sacrifice (*cow, sheep, goat, pigeon and dove*) were slain and laid out on the alter
      - 2) the animals were place in two rows, one bird in each and half of the animal in each
    - d. This was typical of the custom, were in the two parties making a promise to each other, would pass between the rows of sacrificed animals
      - 1) perhaps a sign, that they were bound by the terms of the contract
      - 2) if one should break the covenant the and animals death would be in vain as a substitutionary death for their sins
      - 3) their life may now be required
- 
- **The Seven covenants**
    1. **The Adamic covenant** (*Gen. 2:15-17*)
      - a. This is concerned with mans continued enjoyment in the garden of Eden
      - b. the condition was based upon his refraining from eating of the fruit of the tree of knowledge of good and evil
      - c. But Adam failed to keep his end of the agreement, therefore voided the covenant between him and God
      - d. Adam was expelled from the garden
    2. **The Noahic Covenant**
      - a. This covenant deals with the earth and it's seasons, and it will never again be destroyed by a world wide flood
    3. **The Abrahamic Covenant**
      - a. Dealt with Israel's occupancy of Palestine (*Genesis 15:18*)
    4. **The Mosaic Covenant**
      - a. Dealing with continued enjoyment of God's favors,
      - b. It was conditional, based upon their obedience to God's Law (*Ex. 24:7,8, 34:27*) (*19:5*)
    5. **The Levitic Covenant**
      - a. Dealing with the priesthood coming from the tribe of Levites (*Num 25:12,13; Mal 2:4,5*)
    6. **The Davidic Covenant**
      - a. Concerning the kingdom and Throne (*2 Sam 23:5; 2 Chron 13:5*) (*2 Sam 7:16*)
    7. **The Messianic (New Covenant)**

- a. Concerns God's Grace and receiving eternal life
- b. based upon the acceptance of the sacrifice made for them

**Jeremiah 31:31-34** *Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.*

**Isaiah 42:6** *I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;*

- **Focusing upon the 2nd covenant (Noahic) at this point in our study..**

- 1. When did this covenant come unto Noah

- a. Noah's first act upon leaving the ark
  - 1) to turn his attention unto God
  - 2) and built an altar to sacrifice and worship him
    - a) were many would have dwelt on the destruction about them
    - b) worry about what they needed to do to survive and attend to there creature comforts
- b. Therefore, God blessed Noah and his sons.
  - 1) this is the first time we read that God blessed someone, since he Blessed Adam before the fall in the Garden of Eden (*Gen. 1:28*)
- c. This blessing was based upon the burnt offering
  - 1) The design of this blessing, which was like the one which Adam received, to show God's favor on this new beginning
  - 2) and those progenitors which would be responsible to Be fruitful and fill the earth, even as he had instructed Adam and Eve

- 2. The conditions of the Noahic Covenant

- a. Many of the seven covenants had conditions attached to them, where-in man must keep his part for the covenant to be valid
- b. Here God made a covenant with Noah and future generations
  - 1) God himself, initiated the compact and is the solely responsible to be the giver and man the receiver
  - 2) thus it is an unconditional covenant

**Genesis 9:11** *And I will establish my covenant with you,*

**Genesis 9:12** *...the covenant which I make between me and you and every living creature that is with you, for perpetual generations:*

**Genesis 9:13** *... a covenant between me and the earth.*

**Genesis 9:15** *And I will remember my covenant, which is between me and you and every living creature of all flesh;...*

## H. God's Rainbow

- 1. God made this perpetual covenant with man, not based on man's unconditional

- a. As man goes out, sees the clouds overhead, or feels the raindrops coming down
- b. they can know the assurance of God's covenant and that that a world wide catastrophe by water "*mabbul*" is not in store
- c. because God has placed a Token of his promise in the sky
  - 1) "*Token*" means "*sign*"

2. This sign place there - for us to look upon and remember this covenant/ as well as God said He too would look upon it to remember the everlasting covenant (*vrs 16*)

3. The word "*Rainbow*" appears three more times in the bible

**Ezekiel 1:28** *As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake*

- a. The rainbow is seen around the throne of God as He prepares to pour out judgment on the House of Israel

**Revelation 4:3** *And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.*

- a. The rainbow is seen around God's throne before the great tribulation
- b. In both cases this is during a picture of imminent judgment and suffering that will be poured out on the people
  - 1) however, it is limited judgment
  - 2) God's grace and mercy will be extended unto the faithful followers

**Revelation 10:1** *And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:*

- a. Instead of a crown of thorns, he now has "*The Rainbow*"
  - 1) meaning the very one which he used for a sign of an everlasting covenant between God and all Flesh.

### I. Why a Rainbow?

1. God is Light, what he manifests is manifested in light
  - a. A pure ray of light appears colorless to our eye
  - b. But the truth is, it is all the colors of the spectrum harmoniously blended together
    - 1) the primary colors are trinity (blue, red and yellow)
    - 2) the actual color of any object - based on its ability to absorb the rest
      - a) if the blue and yellow is absorbed then it s red
  - c. In a rainbow, the whole array of colors manifest themselves, the solar rays are reflecting them selves in the storm
  - d. A rainbow is a joint product of Storm and sunshine
    - 1) Like God's grace, manifesting itself in the lives of the darkness of sin, which is in every sinful creature

## VII - Noah's Fall and Prophecy

### A. The setting

1. The world had been come corrupt, with the exception of a righteous man, Noah
  - a. He was mercifully delivered from the destruction
    - 1) spared through God's plan
  - b. Survived the world wide flood, which destroyed the world
2. Noah and his family emerged out from the ark
  - a. Into a new world
  - b. A fresh start for man , through Noah
  - c. Entrusted with responsibility to replenish the earth
3. God blessed Noah instituted a perpetual covenant with him
  - a. Affixed a sign in the heavens as token of God's remembrance to his promise to Noah
4. Established
  - a. A new diet with authority to consume Meat
  - b. Authority carrying out God's will in the form of Human Government
    - 1) responsibility of investigating, and meeting out discipline for offenders

**B. The next thing we read is a stark contrast    *Gen. 9:20-21***

1. Noah laid uncovered in his tent planted a vineyard: he drank the wine becoming intoxicated
  - a. Most scholars agree the word used for "*uncovered*" denotes a deliberate act, and not just an unconscious result of his drunkenness
2. Why is this important for us to have this information

**Romans 15:4** *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*

**C. Here we find the first mention of "Wine" in the scriptures**

1. It is associated with
  - a. Drunkenness, shame, and a curse
  - b. We should be able to learn from Noah's experience the danger of using wine, and what sins and evils attend intemperance
2. There is no reason t think that Noah invented "wine" rather most scholars believe that antediluvian man knew well the characteristics of wine
  - a. When the curse came upon man, and corruption and decay came upon the earth, the possess of fermentation was established
  - b. Surely these thousands of years later was not mans first experience with wine
3. Noah was fully cognizant of what he was doing when he planted the vineyard, made and drank the wine
  - a. When doing so, this blessed and righteous man, let down his guard against the advisory
  - b. Scripture explains why we can not let our guard down

**1 Peter 5:8** *Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.*

4. Drunkenness - often leads to other sins and evils, as it did in Noah's case

- a. Here Noah shamefully uncovers himself
- b. In doing so he gave occasion for his son to sin

### **Proverbs 23:19-35**

#### **D. The story testifies of the truthfulness scripture**

1. The heroes of the Bible are faithful and indiscriminately depicted for our review and consideration
  - a. It would be human nature, to overlook, leave out negative information regarding a hero, or some one we admire, this has been done through out history
  - b. But the bible gives us a true accounting of events, as a human admirer would not
2. We learn that a believer is not immune to failure, temptation and sin
  - a. Not to be discourages that a man like Noah had sinned
  - b. But be encouraged that a man like Noah also sinned
  - c. And God stilled loved him listed in the sermon given in Hebrews, listing the Heroes of faith

**Hebrews 11:7** *By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.*

#### **E. Ham's Sin Gen. 9:22,23**

1. Ham seeing the shameful and embarrassing condition that his father was in
  - a. Went out to bring further disgrace upon him rather
  - b. He told his Brothers,
    - 1) showing disrespect and failure to honor his father
2. Often we may find some-one in a fault
  - a. With such information comes great responsibility to handle it properly

**Proverbs 11:13** *A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.*  
**Proverbs 12:23** *A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.*  
**Gal 6:1,2** *Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.*

#### **F. Noah's Prophecy Gen. 9:24-29**

1. Ham sinned as a son and he would be punished in his son
  - a. The curse spoken by Noah did not fall on Ham rather it fell upon his youngest son Canaan
  - b. Possibly because Ham is , Noah's youngest son who shamed him
  - c. So he singled out Ham' youngest son
2. The curse, Canaan would be a "**servant**" to Shem and a "**servant**" to Japheth
  - a. Ham's descendants would be servants to the nation coming from his brothers
3. The word servant, is used often as one that is a steward, rather than a slave
  - a. If "**servant**" means "**steward**" then this would be a prophecy or prediction of Canaan's generations becoming stewards of material service to mankind.

4. Mankind has three fundamental types of duties to perform

(1) *Spiritual*- receiving, understanding, teaching the God's word

(2) *Intellectual*- understanding the world in which we live and all the scientific aspect which govern it

(3) *Physical* -providing the material needs of man survival and comfort.

a. Most people have some degree of each of these qualities

1). Usually one seems to excel in one of the areas.

b. Nations are this way they have a mixture of all these qualities

1) although the Nations seem to excel in certain areas

a) some nations are motivated by religious considerations

b) some philosophical or scientific thinking

c) other practical or materialist pursuits

c. The fathers of Nations from the line of Noah are also known for emphases of these same three characteristics

1) **Shem** - mainly motivated by spiritual matters

2) **Japheth** - intellectual pursuits

3) **Ham** - physical

- providing: food, clothing, shelter, weapons, machinery, transportation, technology, inventions, equipment, tools
- The Hamites - and descendants - including Egyptians Sumerians, Phoenicians, Hittites, and Canaanites - their accomplishments include
  - a) the original explorers and settlers of most of the parts of the world
  - b) They were the first cultivators of most of the basic food staples consumed by the world, such as - potatoes, corn, beans, cereals, domesticated livestock
  - c) they developed basic structures and tools to construct them
  - d) developed various types of cloths and devices to weave and sew them
  - f) developed medicines and surgical practices
  - g) invented surveying and navigational concepts as well as mathematical concepts (*Phoenicians from the Hamite line*)
  - h) developed money, banks, postal systems, commerce and trade
  - i) paper, ink, block printing, movable type were developed by there descendants
- While Shem was a spiritual servant - Japheth was a intellectual servant Ham's service of providing his brother's needs to carry out their line of service made Ham, "***a servant of servant***"
- If we trace back far enough, we would find that practically that every basic device or system needed for ,man's physical survival and convenience originated with the Hamite people, truly they have been the servants of mankind.

5. Did not the curse fall specifically on Canaan?

a. A point that is often debated

b. Many contend that this meant to include all the sons, Canaan mentioned to mean that it included all the sons even to the youngest

c. Other contend that the curse was on Ham, Canaan specifically mentioned because the day would come that they would have possession of the promised land

- 1) this would be an encouragement to the Israelites who would go up to occupy this land, knowing that a special curse was upon them, therefore with God on their side they surely could go in to the land

#### 6. Noah turns his attention to Shem

**Genesis 9:26** *And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.*

- a. As we discussed - he was the religious minded
- b. Noah blessed his God - For Shem worshipped a true and living God
- c. Through Shem's seed would come the redeemer of Mankind from the fall, the messiah, Jesus Christ

#### 7. Noah's attention turned to Japheth

**Genesis 9:27** *God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.*

- a. Noah prophesied that Japheth would be "**enlarged**"
  - 1) this is not the usual word that is translated "enlarged"
  - 2) here;

English word: ENLARGE Strong's number: 6601

Hebrew: pathah Pronunciation: paw-thaw'

a primitive root; to open; i.e. be (causatively, make) roomy; usually figuratively (in a mental or moral sense) to be (causatively, make) simple or (in a sinister way) delude; --allure, deceive, enlarge, entice, flatter, persuade, silly (one).

#### 3) other places;

English word: ENLARGE Strong's number: 7235 Hebrew: rabah Pronunciation: raw-baw'

a primitive root; to increase (in whatever respect); --[bring in] abundance (X -anty), + archer [by mistake for 7232], be in authority, bring up, X continue, enlarge, excel, exceeding(-ly), be full of, (be, make) great(-er, -ly, X -ness), grow up, heap, increase, be long, (be, give, have, make, use) many (a time), (any, be, give, give the, have) more (in number), (ask, be, be so, gather, over, take, yield) much (greater, more), (make to) multiply, nourish, plenty(-eous), X process [of time], sore, store, thoroughly, very.

English word: ENLARGE Strong's number: 7337 Hebrew: rachab Pronunciation: raw-khab'

a primitive root; to broaden (intransitive or transitive, literal or figurative); --be an en-(make) large(-ing), make room, make (open) wide.

- 4) It is apparent that the pronouncement that Japheth would be Enlarged, would not be a geographical enlargement
- 5) it is believed that the words, in the definition, "**persuade, entice**" were the key words to render the translation to Enlarge,
  - a) to mean mental enlargement
  - b) Japheth would have an open mind
  - c) willing to examine, to learn new concepts scientific principles which were contrary to common belief
- b. Japheth would also dwell in the tents of Shem.
  - 1) this is a common figure of speech to mean, have fellowship with
  - 2) such as found in Psalms

**Psalms 84:10** *For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness*

#### 8. Noah lived to be 950, being 350 years after the flood (vrs 28,29)

- a. If there are no gaps in Gen. 11 then Noah lived until Abraham was 58 years old
- b. There is a possibility of gaps, likely that Noah lived till the dispersion at the tower.



# PART 6

AUTHORIZED KING JAMES VERSION

CHAPTER II

AND the whole earth was of one language, and of one speech.

2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shi'nar; and they dwelt there.

3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

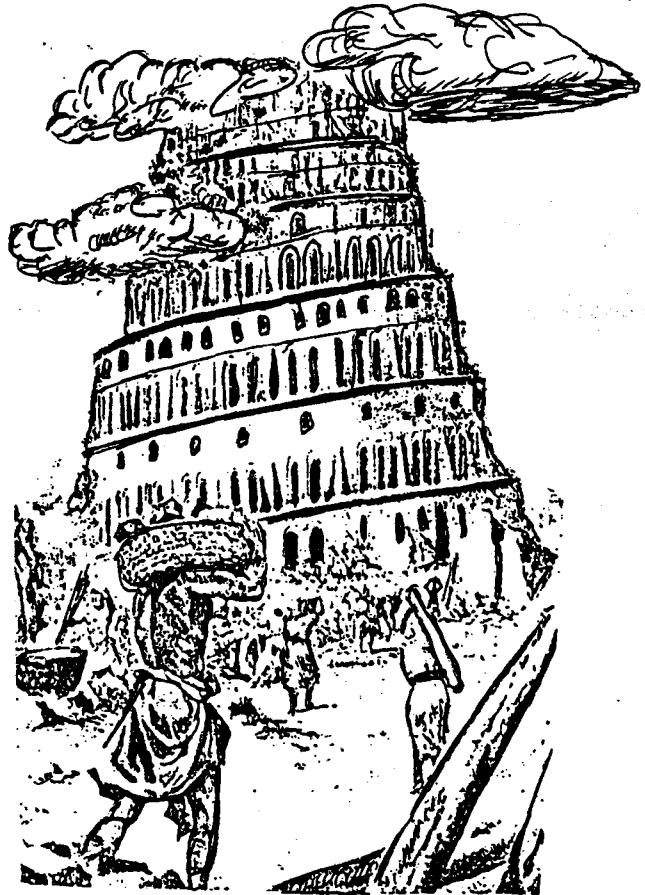
5 And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.



# THE TORAH

11 All the earth had the same language and the same words. 2 And as men migrated from the east, they came upon a valley in the land of Shinar and settled there. 3 They said to one another, "Come, let us make bricks and burn them hard."—Brick served them as stone, and bitumen served them as mortar.—4 And they said, "Come, let us build us a city, and a tower with its top in the sky, to make a name for ourselves; else we shall be scattered all over the world." 5 The LORD came down to look at the city and tower which man had built, 6 and the LORD said, "If, as one people with one language for all, this is how they have begun to act, then nothing that they may propose to do will be out of their reach. 7 Let us, then, go down and confound their speech there, so that they shall not understand one another's speech." 8 Thus the LORD scattered them from there over the face of the whole earth; and they stopped building the city. 9 That is why it was called Babel, 10 because there the LORD confounded 11 the speech of the whole earth; and from there the LORD scattered them over the face of the whole earth.

## Part 6 - Repopulating of the Earth

### Section A. Ancestors of Noah

#### I. Gen. 10:1-32

A. Apparently the genealogies and records of settlements listed here, actually came after the dispersion from the tower of Babel recorded in Chap. 11

1. The wording here, tells where people located, "after their tongue"
  - a. Where-in Chapter 11 it begins that the whole earth was of one tongue
2. Chapter 11:1-9 was interjected, telling the story of the cause of dispersion
  - a. to explain vrs 31 and 32 - Picks up again where left off (11:10) with Shem
  - b. Some scholars believe Shem, the spiritually minded son, kept this record
3. Thus we see that the Lord did cause the people to spread forth upon the earth

#### Overhead #56 - Table of Nations

*Peleg - Earth divided  
moving out from tower of  
Babel - this day accomplished*

### Section B. Dispersion at the Tower

#### I. Genesis 11:1-9

##### A. The Tower of Babel Story

1. We read the story, from the 1611 King James Version of the Bible
2. The Torah's account. Translated according to the traditional Hebrew text, reads very similar, maybe slightly clearer

#### Overhead #57 - Torah

3. Babel in the original Hebrew meant, "*the gate of God*", but after the events that took place as told here, it came to mean, "*confusion*"

##### B. Earth one language

1. Vrs. 1 "Earth" comes from Hebrew word, "*eretz*" the meaning of which can be either Earth or Land
  - a. Assuming, the flood left only one group alive
  - b. Everyone was settled in one area, or "land"
    - 1) Evidence that Chapt. 10 was after Chapt 11
2. Some belief is that each culture around the world had its individual flood occurring at the same time, therefore different survivors
  - 1) the term, "land" would still maintain the validity for this particular account

# Shinar

The earliest known inhabitants of Mesopotamia lived in the southern part of what now is called Iraq. These people are simply called "pro-Euphrateans," for lack of a better term. The first identifiable people of this group were known as Sumerians. The old West Semite form of the name appears to have been Shinar, so the Old Testament refers to them as the people from the plain of Shinar. The Sumerians civilization was founded by a people that were not Semitic, that is they did not speak a Semitic language, nor were they Indo-Europeans. The spoke a language unlike any other, either ancient or modern.

The Sumerians developed a township system of government, in which the temple of the local deity was the center of the economic, cultural, and religious life.

The town was ruled by a council led by a mayor or ensi. The ensi also acted as the high priest of the town, ministering at a temple that stood in the center of the community. The temple was the town's center for worship, education, and government.

The Sumerian, or the people from the plain of Shinar, is the oldest civilization yet known. They began building small town along the banks of the Tigris and Euphrates sometime after 7000 B.C. Evidence from before the beginning of written history as we know it points to a Sumerian influence in the development of the high culture of Egypt. They appear to be the first to have utilized writing in a form that can be deciphered. Their religion and myths, in modified form, continued to exert influence on Mesopotamia for almost 2000 years their last period of political importance.

This area was most attractive for settlement since it is contained entirely within the "Fertile Crescent"

#### SOURCE OF REFERENCE:

The Bible As History, by Werner Keller

The Bible Almanac, by Packer, Tenney and White

Today's Dictionary of the Bible, Bethany House Publisher

SPECIAL NOTES: Gen 2:15 God CREATED man - Provided Language to Converse WITH MAN. Gen 11:1 World Had These SAME words until Tower - Unknown since Tower.  
Zeph 3:9 Promise of a Pure Language to Be returned  
(Turn) = Hebrew "HAPAK" meaning - To Turn About, change, return  
Isa 9:32-34 Possibly The words Used by Jesus. People understood but Could not  
Luke 2:15-20 Repeat or write.

Local Deity - open up AVENUE for Pagan worship

Ensi - Following Directions of one leader, write or wrong

Temple - Point of Focus - Ruins of Ancient Ziggurats found in Area  
That was Shinar.

- 2) However, I personally choose to believe these were the sole survivors
  - a) so the entire “earth’s” population was contained in this one area of “land”
  - b) and they all spoke one language before the disbursement from the tower

C. Vrs. 2 From the East to Shinar Overhead # - Map

Gen. 8:4 *And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.*

1. “Mountains” is plural - key point to make sense of this reading
  - a. Mount Ararat sits north of Shinar,
  - b. However the Ararat Mountain range runs southward
  - c. Shinar, the city, lies southward, near the head of the Gulf
    - 1) the land or “*plain of Shinar*” reaches northward to Assyria between the Euphrates and Tigris rivers
2. The civilization of Shinar
  - a. Described to be a well developed, educated and cultured society
    - 1) *Bible as History*, by Werner Keller, *The Bible Almanac*, by Parker, Teney and White

Overhead # 58 _ Shinar

D. Vrs 3 Begin construction on the tower

1. “Go to” Hebrew word “*yahab*”
  - a. This is not a word for word translation
  - b. To a Hebrew speaking person this word, “*yahab*” is a pronouncement of decision
  - c. This it could be read, “we have decided” “*yahab*”
2. “Slime” (KJV) ‘Bitumen’ (Torah) *for mortar*”
  - a. Bitumen, per Webster’s dictionary,

“semisolid material obtained as asphaltic residue in the distillation of coal tar, wood tar, petroleum, ect. Or occurring as natural asphalt.”

- b. Shinar is located in the petroleum rich land known today as Iraq.
  - 1) The story goes, Rockefeller, when reading his bible, read about the use of “slime” or bitumen. He knew where there was tar there was petroleum. He went to the area, drilled and became one of the wealthiest men in the world. One billion dollars in the early 1900’s, being the owner of Standard Oil company

E. Vrs 4, May reach heaven

1. Again we read, “to go” “Yahab” a pronouncement of their decision

2. **“May reach”**
  - a. These words are italicized, therefore it was not in the original text
  - b. The Torah states, **“with it’s top in the sky”**
    - 1) indicating a very tall building
  
3. **The sin of building this tower?**  
See attachment

**VRS. 4**

**"GO TO" - "YAHAB"** Pronouncement of their decision

**"MAY REACH"** *Italicized; NOT in original Text*

TORAH STATES - "With its Top in the Sky"  
or A TALL Building.

**QUESTION;** What was the sin in building this tower?

**ANSWER;** Many schools of thought, several with probability others not likely, as listed.

#1) **ATTACK HEAVEN ITSELF** - Adolescent Concept would be more frustrating for them to have tried and failed. LIKE 1000  
MAN HAS REACHED THE MOON WITHOUT THREATENING GOD.  
ISA 14:4, 13, 14 - ISA. looking back at Babel, NOT trying to explain GENESIS BUT Proclaims the sin and the Judgement.  
See Hebrew MYTHS (Not Likely)

#2) **HARASSMENT** - of God for harassing Humanity with the Flood. Building a Tower which to say, "You can not drown us again."  
(Not Likely)

#3) **PROTECTION** - Remembering the Flood; instead of Believing the Promise of God, they use their own strength building a Tower, high enough to protect against another Flood.  
(Not Likely)

#4) **HUMAN PRIDE** - Tower to show Power from its sheer magnitude, thus Exalting the Builder "Let us make us a name"  
ISA 14:13, 14 Raise up to be like God, Exalting himself  
EVEN AS Lucifer had tried.  
(Portion of sin)

early defeat, Nimrod gathered together four hundred and sixty Sons of Ham and eighty chosen mercenaries from the Sons of Shem. With this army he routed the Sons of Japheth, and returned victorious. The Sons of Ham thereupon crowned him King, and he appointed governors and judges over his entire kingdom, choosing Terah the son of Nahor to command the army. Nimrod's Councillors advised him to build a capital in the Eastern plain. He did so, calling the city Shinear because, he said, 'God has *shattered* my enemies.' Presently he also overcame the Sons of Shem. They brought him tribute, paid homage, and came to live at Shinear, side by side with the Sons of Ham and Japheth, all continuing to speak the Hebrew tongue.

(e) In his pride, Nimrod did more evil than any man since the Deluge, raising idols of stone and wood, which the whole world must worship; his son Mardon proved to be yet worse—hence the proverb 'Evil parents, evil child.' Nimrod and his people raised the Tower of Babel in rebellion against God; for he said: 'I will be revenged on Him for the drowning of my ancestors. Should He send another flood, my tower will rise even above Ararat, and keep me safe.' They planned to assault Heaven by means of the Tower, destroy God, and set up idols in His stead.³

(f) Soon the Tower had risen seventy miles high, with seven stairways on its eastern side, by which hod-carriers climbed to the summit; and seven on the western, by which they descended. Abram, Terah's son, viewed this work and cursed the builders in God's name: for should a brick drop from a man's hand and break, all bewailed its loss; but should a man himself fall and die, his neighbours never so much as turned their heads. When Nimrod's men shot arrows into Heaven, God's angels caught every one and, to deceive them, threw it back dripping blood. The archers cried: 'Now we have killed all Heaven's inhabitants!'⁴

(g) God then spoke to the seventy angels nearest His throne, saying: 'Let us go down again and confuse their language, making seventy tongues of one!' And so He did, for immediately the builders became embroiled in misunderstandings. If a mason told a hod-carrier 'Give me mortar!', the carrier would hand him a brick instead, with which the mason would angrily kill the hod-carrier. Many were the murders done in the Tower; and on the ground also, because of this confusion; until at last work slowed to a standstill.

As for the Tower: Earth swallowed a third part; fire from Heaven destroyed another third; the remainder stands to this very day—still so tall that from its summit the distant groves of Jericho appear

like a swarm of locusts; and the thin air robs men of their wits. Yet the Tower seems less tall than it is, because of an exceedingly wide base.⁵

(h) Every family now spoke its own language, chose its own country, founded its own cities, became a nation, and acknowledged no universal ruler. God appointed seventy angels to guard these separate nations; but He said also: 'Over Abram's Children I will Myself watch, and they shall stay true to the Hebrew tongue.'⁶

(i) Nevertheless, Nimrod continued to rule from Shinear, and built more cities; namely Erech, Akkad and Calne, which he filled with inhabitants, reigning over them in majesty, and taking the title of 'Amraphel'.⁷

(j) At last Jacob's son Esau met Nimrod by chance while both were out hunting, killed him, and despoiled him of the holy garments. Esau was then likewise greatly strengthened, until Jacob stole them from his tent; saying: 'My brother does not deserve such a blessing!', he dug a hole and buried them.⁸

1. *Genesis* xi. 1-9; PRE, ch. 24.

2. *Mid. Hagadol Gen.* 188; Gaster, *Maasiyot* 2; Ginzberg, *LJ*, V. 201, n. 87.

3. *Sepher Hayashar* 22-31; *Tanhuma Noah* 18, 19.

4. See preceding footnote.

5. *Sepher Hayashar* 22-31; *B. Sanhedrin* 109a; PRE, ch. 24.

6. See preceding footnote.

7. PRE, ch. 24.

8. PRE, ch. 24.

*

1. This twelfth-century Jewish version of the ancient Tower of Babel myth closely resembles that given by the fifth-century Christian writer Orosius of Tarragona in his *Seven Books Against the Pagans*. Orosius, who seems to have drawn—though at second or third hand—from Jewish Tannaitic sources, describes the Tower as five and a half miles high, ten miles in circumference, with a hundred brazen gates and four hundred and eighty storeys. He reports that Nimrod's grandson Ninus built the city of Nineveh—an honour which *Genesis* x. 11 gives to Asshur.

2. Haupt identifies Nimrod son of Cush, also called Nebrod, or Nebron, with Nazimarattas, one of the non-Semitic (but also non-Indo-European) Cassite Kings of Babylon. Coming down from Cush (Kashshu) now Kurdistan, the mountainous region which separated Assyria from Media, they had overwhelmed the Amorite dynasty of Babylon, and ruled from the sixteenth century B.C. to the twelfth. Their national god was called Kashshu, and their kings could therefore be described as 'Sons of Cush'. Another Cassite god was Murudash, identified with Ninurta, a name from which



#5) **UNITY** - Per. Ps 133:1, Eph 4:3,13 - Unity is not generally considered a Sin, Rather a Good Condition.

THIS CASE - Unity = Willful Rebellion against Gods Directions.

GEN 9:1,7 Multiply And Fill THE EARTH"

Their Attitude EXPRESSED IN VPS 4 "LEST WE BE SCATTERED abroad UPON THE FACE OF THE WHOLE WORLD"

THE TOWER TO BE A CENTER PLACE TO HOME IN, ON IF THE PEOPLE SHOULD WANDER OFF:

An Attraction to bring and keep people in the city. A focus point OTHER THAN GOD.

#### #6) **ASTROLOGY & ANCIENT RELIGIOUS COSMOLOGIES**

##### **DEFINITION:**

**ASTROLOGY;** "The act of divining the fate of the future of a person from the juxta position of the sun, moon and the planets."

**JUDICIAL ASTROLOGY;** "Foretelling destinies of individuals and nations"

Pagan Belief That mans Destiny is Controlled by The Position of The STARS or SIGNS OF THE ZODIAC

**NATURAL ASTROLOGY;** "Predicts changes in the weather and the and effects of the stars and planets upon things."

USED EVERY DAY, Such as Referring to a Season.

USED to Predict - Tides when dealing with the OCEANS. THE PLANETS do naturally effect Conditions ON OUR PLANET

## WHAT IS GOD'S OPINION ON ASTROLOGY?

DEUT. 18:9-12 Abomination of the Nations  
DEUT. 17:2-5 Serving Gods of Sun, Moon or Hosts of Heaven, Punishable by Death  
DAN. 1:20 God answers when Astrology can not  
ISA. 44:24,25 God Created the heavens - diviners can not read them  
ISA. 47:13-15 Astrologers & Star-gazers shall be burned like stubble.

An Abomination before God, therefore forbidden.

## WHAT DO WE KNOW ABOUT THE BABYLON'S INVOLVEMENT IN ASTROLOGY?

ASTROLOGY; REVIVAL IN THE COSMIC GARDEN  
BY, Michael Van Buskirk

Quotes; Astronomer George O. Abell, regarding the presupposition underlying ancient astrology.

"The Babylonians and Greeks... believed that human affairs were governed by Capricious gods, whose embodiments were in the planets. Since each god, or planet, was the center of force, human lives must be programmed by the present motion of the planets. What, then, can determine one's individual lot? Only the moment that he happens to enter the world and fall into step with the eternal and predestined movements of heaven."

special notes; The Babylonian religion was the Source of Ancient and Modern

Systems of Astrology. In general, ancient religions saw the Sun as a supernatural source or sustainer of life. Many ancient religions attributed the creation of the earth and all of its life to the Sun, often referred to as the Supreme God. "It is a very necessary part of our existence, for it does sustain life by giving light, warmth and energy, but it is an inanimate object that was created by a living God. "The Tower "high in the heavens" "OBSERVATORY" provided an excellent platform to view the position of the stars and planets as they revolved around the Sun." Babylonians found to be covered with "Ziggurates" which were used for ancient astronomical purposes.

Even today we use 12 Jurors for trials, started by picking 1 Juror from each sign of Zodiac.

CONCLUSION; ^{Unity} willful disobedience coupled with ^{Astrology} Pagan worship. ^{Human Pride} Advanced technology and power would totally drive mankind away from God.

VRS. 5

**"THE LORD CAME DOWN TO SEE"**

Believe this means - HE Took A Personal interest in this project.

VRS. 6

KJV, "This they begin to do"  
TORAH, "This is how they begun to act"

People being united, able to Communicate. Caused  
Advanced Technology and progression: THEIR  
Focus was advancing away from God and Towards  
Pagan worship and their own strength.

Begin

VRS. 7

Gen 11:1-9

"GO TO" "YAHAB" Lords Pronouncement of his decision

"LET US" Plural - The Trinities united decision.

"GO DOWN" Direct intervention into mans way of life.

RESULTS: Confounded their language. Lack of communication  
Stifles their progression in technology and unity.

PS 33:10 The Lord bringeth the counsel of the heathen to  
nought: he maketh the devices of the people of none effect.

VRS. 8

**"THE LORD SCATTERED THEM"**  
**REFER TO MAP 2A**

VRS. 9

"THEREFORE CALLED BABEL" Because the Lord Confounded  
the language. our word Babble - "To utter inarticulate,  
or meaningless sounds" - To hearer

PER TORAH: "FROM THERE THE LORD SCATTERED"

The Area and time that man migrated from.

(Ether) VRS 8-16

PROVIDES INSIGHT TO THE TOWER ACCOUNT NOT TOLD IN BIBLE:

1st; PAGANISM & SIN Not everyone at Babel was rebelling  
against God or had turned to Pagan Worship.

Refer to VRS. 8 THE BROTHER OF JARED WAS HIGHLY  
FAVORED BY THE LORD

Why was he favored?

1Ne. 5:122 "HE THAT IS RIGHTEOUS, IS FAVORED"

1Pet. 3:12 LORD'S EYES AND EARS ARE OPEN TO THE RIGHTEOUS

Answer: BROTHER OF JARED WAS THEREFORE APPARENTLY RIGHTEOUS

2nd; TIME ELEMENT TO CONFOUND TOOK SOME TIME FOR  
THE CONFOUNDING OF LANGUAGES TO HAVE TAKEN PLACE.

Refer to VRS. 8 "JARED HIS BROTHER SAID UNTO HIM" SAME SPEECH  
"THAT HE WILL NOT CONFOUND US" HAD NOT YET OCCURRED TO THEM

VRS. 10 CRY UNTO LORD - CONFOUNDED NOT  
THE LANGUAGE OF THEIR FRIENDS.

3rd; TIME ELEMENT TO LEAVE THE TOWER SOMETIME HAD  
PASSED AFTER THE LORD BEGAN TO INTERVENE, POSSIBLY SEVERAL DAYS.

Refer to;

VRS. 9, 11, 15 JARED CRIED UNTO THE LORD  
THREE TIMES BEFORE LEAVING

4th; THE LORD STILL LOVED HIS PEOPLE LORD CARED ABOUT THE PEOPLE,  
THEIR FAMILIES, AND SOCIAL NEEDS LEAVING THEM TOGETHER.

Refer to VRS. 9 "LORD HAD COMPASSION UPON JARED"

VRS. 16 "LORD HAD COMPASSION UPON BROTHER OF JARED."

**5th; THE LORD CAUSED THEM TO MIGRATE OUT** Lord Did not  
Just Pluck them up and deposit them Elsewhere.

Refer to Vrs. 12 "Drive us out of the land"

Vrs. 16 Gathered Provisions for the Journey

**VRS 17 MIGRATION BEGINS** Lord Directs them down  
into the Valley Northward.

**VRS 18 INTERRUPTION OF MIGRATION ACCOUNT FOR ADDITIONAL INFO**

PROMISE: They will go into a land choice above all lands on the earth

1NE 1:54 APPARENTLY Same land that Lehi would also come to.

**VRS 19 -21 A PROMISE** Lord would Bless them and their  
SEED. There would be no greater  
nation upon the face of the earth.

**Question; Did the Lord forget his promise?**

IE; Eth 1:1 PER Moroni;

**"inhabitants that were destroyed by the hand of the Lord"**

**Answer;** No- The Promise was Conditional

refer to Eth 1:30-33 Land of Promise, Who ever should  
Possess it Should Serve God or be  
Swept off.

Alma 17: 52-57 People involved in Secret works-  
Lord said if They do not repent, he destroyed.

Other examples; Nephites Destroyed - Removed from land  
Alma 1: 116-120

**VRS 22 MIGRATION NORTHWARD/ VALLEY CALLED NIMROD**

**Question:** Why was it called Nimrod?

**Answer:** GEN 11:9 "The name of it was called Babel."

GEN 10:8-10 The beginning of his Kingdom was Babel, in the land of Shinar. Valley named after the ruler and is located in the Plain of Shinar.

**Question:** What do we know about Nimrod?

**Answer:** Son of Cush (GEN 10:8), Grandson of Ham (GEN 10:6) Great Grandson of Noah (GEN 10:1) - Cush as Ham's oldest son, apparently resented the curse put upon his younger brother Canaan by Noah (GEN 9:25). Resenting the curse more and more as the years rolled on, until his last son was born, who he named "Nimrod" meaning "Let us Rebel". Cush possibly trained Nimrod from childhood in a planned and organized rebellion against God.

**Question:** Why was he called Mighty before the Lord? (GEN 10:8,9)

**Answer:** PER STRONG'S HEBREW DICTIONARY - Look up Strong's Definition.  
Mighty (ghibbore) Warrior, TYRANT  
hunter (tsahyid) The Chase, That which he Took in  
before (pawneem) against

Nimrod became a "mighty Tyrant" in the face of Jehovah. He was a "hunter" in the sense that he was implacable in searching out and persuading men to obey his will. As the leader in the Plain of Shinar, it would have been his scheme to construct the Tower that caused God to confound the languages.

As mentioned earlier, this Tower was built for the purpose of raising up the Builder "Nimrod". Rebellion against Commandment to fill the Earth (lest we be scattered) and pagan worship.

**Per the Jerusalem Targum:** He was powerful in hunting and in wickedness before the Lord, for he was a hunter of the sons of men, and he said unto them "Depart from the judgement of the Lord, and adhere to the judgement of Nimrod!" Therefore it is said, "As Nimrod the strong one, strong in hunting and wickedness before the Lord."

**NOTE VRS 22 ON MIGRATION REFERENCE CHART INFORMATION ON MAP 2**

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Strong's Hebrew Dictionary Entry

English Word: hunter  
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(6718) [cayid] tsah'-yid; from a form of [cw.d] and mean. the same; the chase; also game (thus taken); (gen.) lunch (espec. for a journey): - * catcheth, food, * hunter, (that which he took in) hunting, venison, victual  
s  
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--  
Strong's Hebrew Dictionary Entry

English Word: mighty  
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--  
(1368) [g.ib.owr] ghib-bore'; or (short.) [g.ib.or] ghib-bore'; intens.  
s.  
from the same as [g.eber]; powerful; by impl. warrior, tyrant: - champion, chief, * excel, giant, man, mighty (man, one), strong (man), valiant man  
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-  
Strong's Hebrew Dictionary Entry

English Word: before  
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--  
(6440) [p.fniym] paw-neem'; plur. (but always as sing.) of an unused noun [p.fneh] paw-neh'; from [p.fnfh]; the face (as the part that turns); used  
d  
in a great variety of applications (lit. and fig.); also (with prep. pref.) as a prep. (before, etc.): - / accept, a- (be-) fore (- time), against, anger, * as (long as), at, / battle, / because (of), / beseech, countenance  
,  
edge, / employ, endure, / enquire, face, favour, fear of, for, forefront (-part), form (-er time, -ward), from, front, heaviness, * him (- self), / honourable, / impudent, / in, it, look -eth (-s), * me, / meet, * more than  
,  
mouth, of, off, (of) old (time), * on, open, / out of, over against, the partial, person, / please, presence, propect, was purposed, by reason, of,  
/  
regard, right forth, / serve, * shewbread, sight, state, straight, / street  
,  
* thee, * them (-selves), through (/ - out), till, time (- s) past, (un-) t  
-  
(-ward), / upon, upside (/ down), with (-in), / -stand), * ye, * you  
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# **PART 7**



## Part 7 - Ancestors/ descendants of Abraham

- Lineage from Noah's sons until the time of Abram

### Genesis 11:10-26

A. Picks up where it left off in Gen. 10:32 w/Shem

1. Take note of Peleg - significance mentioned in Chap. 10 -being the same person spoken of in Chap. 11

**Genesis 10:25** *And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.*

**Genesis 11:17** *And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.*

2. The longevity of man - divided in half
  - a. before Peleg, such as his father, Eber, 430 years
  - b. After Peleg, his son, Reu, 239 years (*see vrs. 20,21*)
  - c. Peleg himself lived, 239 years, 30 before having Reu, 230 after.
3. Biblical words - "Begot" and "son"
  - a. Lets keep in mind, "Begot", is not limited to "fathering", rather it means, to be an "ancestor"
  - b. Biblical word, "Son" does not mean ones immediate child, rather a "descendent"
    - 1) such as we find expressed about Jesus, *Matt. 1:1*

**Matthew 1:1** *The book of the generation of Jesus Christ, the son of David, the son of Abraham.*

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## I - Abram - Genesis 11:27-32

A. Genesis is called, the Book of Beginnings

1. This title holds true - for there are 3 distinct sections, each being a Beginning in itself
  - *1st* - beginning of the world, and its inhabitants including the human race
  - *2nd* - a second beginning in a post - diluvian world inhabited by Noah and his ancestors
  - *3rd* - there is a beginning of a Chosen Nation in Abraham

## 2. The time frame

- a. The first two periods of human history, documented in chapters 1 through 11, covers at least 2000 years
  - 1) this is to include the creation of the world
  - 2) the fall of man
  - 3) the judgment and destruction of the creation
  - 4) a new beginning
  - 5) the dispersion of nations and tongues
- b. The 3rd section of human history covers only 400 years
  - 1) documented in chapters 11 through 50  
(39 chapters compared to 11)
- c. Reason for this *book 33*
  - 1) the first 11 chapters are the foundation for the remainder of the Old Testament
  - 2) documents the authority, power and working of God
  - 3) establishes the need for man to depend on God/ and understand their fallen state before him
  - 4) proves this very early history was a summary of events, not a scientific explanation of events
    - a) one of the main purposes of the first 11 chapters, was to show the different steps wherein Israel became a separate and Chosen nation
  - 5) From the time of Abraham, there is a more comprehensive record for we are now dealing with Modern man

## B. Abram born to Tehah

1. Took to wife, Sarai
  - a. This is the same wife as Sarah, as the Lord had changed it

**Genesis 17:15** *And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.*

## C. The “call, appointment or sanctification” of Abram *Genesis. 12:1*

1. Before getting into the specific instructions - look at three notable aspects of this verse which Stephen gives added insight as he describes his understanding of the scriptures

**Acts 7:2,3** *And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran. And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.*

1st - This divine title, "the God of glory's is used in only one other place, Psalms 29

**Psalms 29:3** *The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters*

2nd - The appearance of the Lord unto Abram

- This is the first incident recorded where God appeared unto man, since Adam in the Garden

3rd - The Lords communication with Abram

- God communication was to give instruction to Abram
- would require faith and obedience
- although the Lord's instruction do not usually come with a lot of reasons, they often have a promise attached to them, in this case the promise comes in *Genesis 12:2*

**Genesis 12:2** *And I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing.*

#### D. The Command to Abram *Genesis 12:1-3*

1. The importance of the time which this command came through
  - a. This communication from God came while Abram was in Mesopotamia, (*Acts 7:3*) the city of Ur, near the Persian Gulf, Very close proximity to Babel
  - b. The time was shortly after the dispersion from the tower, at the time of God's judgment fell upon the people.
  - c. We should recall, the sin of "Idolatry", or worshipping false gods, was the reason for the judgment
  - d. The call to Abram was called to separate himself, even farther from this land of pagan worship, which Apparently was still being practiced eve by his family members, such as his father
    - 1) a reference to a historical event , which some believe is speaking of the time before the separation of Abram, thus it was one of the stage to the development of a disbelieving Gentile nations

Romans 1:21-28

- 2) Other references to this time, and there pagan worship

Joshua 24:1-3

2. Abram was instructed to separate himself from his family/ and go to a place where God would provide and inheritance
  - a. This is a "type" of man's need to separate himself from the natural man, and ties of this world, to receive their inheritance of eternal life in God's kingdom
  - b. We , like Abram, are called to walk by faith,
    - 1)Abram had not seen where he was going, the first step was to leave (obedience)
    - 2) did not know exactly how great a nation their would be,

- 3) he would not know how he was to have "seed" the first mention of Sarah acknowledged she was barren *Gen. 11:30*.

### 3. Blessing promised

*Genesis 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*

- a. Abram was blessed, however the blessing was eternal for his seed, All nations, and families, because of him
- 1) This is do to the coming Messiah through his seed, and bring about the redemption to all men, victims of the fall

*Matthew 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.*

*Ps. 72:17, Isa. 9:6-7*

- 2) Abraham's seed was to include all that believe, and they too are blessed according to the promise that God made

*Galatians 3:29 And if ye be Christs, then are ye Abraham's seed, and heirs according to the promise.*

- b. Today, the blessing comes to those who, in faith, accept the Messiah / there is also a promise of a curse upon those who curse Abram
- 1) typifies those who reject the Messiah

*Alma 1:118-120 Nevertheless they had come out in open rebellion against God; therefore it was expedient that the curse should fall upon them. Now I would that ye should see that they brought upon themselves the curse; And even so doth every man that is cursed, bring upon himself his own condemnation.*

#### E. Abram and Lot move out *Genesis 12:4-20*

1. Where they were to go, was where the Lord showed them
  - a. This was done in faith,
    - 1) the distance was some 400 miles
    - 2) area was unknown for its

*Hebrews 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.*

2. The Lord appeared unto Abram in Vrs 7, after he obeyed in faith and moved out of the land, to were the Lord instructed him to go.
  - a. this I appearance is to be believed to be Jesus Christ

*John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

*John 14:9 Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?*

### 3. Abram's lack of faith *Vrs. 10-20*

a. A famine was in the land, Abram must have believed he needed to take care of matters and leave the country in which the Lord had sent him to survive

- 1) although the Lord's promise had not changed
- 2) this could be a lesson in learning to trust in God

b. Arriving in Egypt, now he feared he would be killed by the Pharaoh, in order to take his wife from him

- 1). Abram was 75 years old, his wife 10 years younger
- 2) apparently still beautiful at age 65
- 3) and so he lied about her being his wife
  - a) the Lord still looked out for Abram
  - b) apparently was let known that she was another mans wife
- 4) the Abram, a chosen man of God, was chastised for his lack of faith, by a idol worshipping king

The 430 years  
is left as mental  
base of the  
Mose deluded  
- these words  
should be in the IF  
Explain

### F. Abram and Lot part company *Gen. 13*

1. After leaving Egypt, they traveled, non stop as written, until they reached Bethel

- a. This is the place where he had built an alter
- b. The last place where he had direct contact with the Lord
  - 1) going there he again called upon the name of the Lord, *Vrs. 4*
- c. Even as the Lord has promised, those who call upon his name and repent, will be forgiven

**1 John 1:9** *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*

- 1) certainly Abram needed to repent for what he did in Egypt
- 2) and we should believe that the Lord restored him, to full fellowship even as he had before

2. *Vrs. 5-11* Abram suggests separation from Lot's company, because of strife and conflict

a. Apparently he learned the lesson for now, The Lord would take care of his needs

- 1) Abram, being the oldest and the leader should have had priority choosing which land to take, but deferred to Lot.
- 2) by sight, one area appeared to be favorable property, because of water and foliage

in

b. Lot must had been affected by the luxury and wealth he saw in Egypt, and choose the area where the Jordan river flowed, and were prosperous and exciting cities were located

2Cor 12:17

### 3. Lot locates near Sodom *vrs. 12-13*

- a. He did not move into Sodom immediately
  - 1) most plausible to think that he knew the inhabitants were wicked and sinful people
- b. He chose to locate himself inside the city
  - 1) he lived in a tent outside
  - 2) was close enough to enter in take advantage without residing there
    - a) a mistake of many Christians today, go into sin for a visit, but reside in righteousness
    - b) the phrase, "*pitched his tent towards Sodom*", indicates his desires were there
    - c) and we will later learn, he moves in and becomes a major player in the affairs of the city

### 4. Abram's land given to him and his seed forever

- a. Abram actually never owned this real-estate during his lifetime
- b. His ancestors have owned it on and off again throughout history, but for most of history have not
- c. This would tend to make one think this promise is more important than a promise of real-estate
  - 1) rather a spiritual promise for believers to possess New Jerusalem during the millennium and during the time of a New Heaven and a New Earth, (Rev 21) for that will be "forever"
  - 2) and will include all the seed of Abraham, being the Believers

## II (b) Melchizedek

### *Genesis 14*

#### A. Lot taken captive *Gen. 14:1-17*

1. Lot taken captive by other kingdoms, Abram was told and went to rescue him
2. After the battle, the king of Sodom met Abram at the location called, "*the king's dale*" *vrs 17*
  - a. Later in history Absalom erected a monumental pillar to himself in this same location, *2 Sam 18:18*

*Gen 14: 18-24*

#### B. Melchizedek, king of Salem also arrives to bless Abram

1. Salem is ancient Jerusalem
  - a. 700 years before before Rome was founded, the Jebusites conquered Salem and began to call it "*Jebus*"
  - b. Later the two names were merged into one, becoming Jerusalem

2. Melchizedek was te King-priest of this ancient city
- He can not be associated with any ancestors here on earth
  - in this book of gealogies, there is no mention of his father, mother, children
  - There is no record of his birth or death
  - There is no beginning, nor ending point in his ministry
  - As a type he is a timeless priest-king

Heb. 7:1-3

**Alma 10:7** *Yea, humble yourselves even as the people in the days of Melchisedec, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood for ever.*

3. When he came to Abram, he brought with him bread and wine,
- pointing to the body and blood of Christ, even as Christ did
4. Abram offered tithes unto this priest King, from all he had, while Melchizdk blesses him in the name of the “*most high God*”
- Meaning the God that had athourity above all, in the heaven and the earth
  - Tithes paid at rate 10%

**Alma 10:8** *And it was this same Melchisedec to whom Abraham paid tithes: yea, even our father Abraham paid tithes of one tenth part of all that he possessed.*

- When the king of Sodom tried to offer something to Abram he declined
    - did not want this Pagan King to ever say, He was responsible for his blessings
5. Melchizedek is a priest-king which points to the authority of Christ
- Endless priesthood - Were the Aaronic priesthood which was appointed afterwards, was often interrupted by death
  - This priesthood, represents a King of righteousness, the name means, “*my king is righteous*”

**Psalms 110:1-4** *The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.*

**Hebrews 5:5-6** *So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.*

**Hebrews 6:20** *Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.*

**Hebrews 4:14-15** *Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high prlest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*

- c. The difference or contrast between the Melchizedek priesthood and the Aaronic priesthood was order and duration.
- 

## Genesis 15 - (*Abraham's vision and covenant*)

### A. Vrs. 1 - As we previously read

1. Five kings, with combined forces gave - battle to the armies of Chedorlaomer
  - a. However, they were overthrow,
  - b. Lot was captive
  - c. Sodom and Gomorrah robbed
  - d. Then Abram with a army of 318 armed servants, attacked and killed Chedorlaomer
  - e. Delivered Lot
  - f. Returned the Spoils of the cities back to the king of Sodom and Gomorrah
  
2. The armies strong enough to overthrow these great cities, and defeat the armies of 5 kings
  - a. Would not sit quietly by, knowing they lost the battle to the small band of Abraham's army
  - b. Melchizedek had departed, Lot returned to Sodom left to continue his backsliding ways
  - c. Abram left there to wonder if it was worth rescuing his backsliding nephew
  - d. Abram certainly had reason to be concerned
  
3. Alarmed to the threat of revenge, Abram receives reassuring words, directly from the Lord..

**Genesis 15:1** *After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.*

- Let us Break down this most remarkable verse

#### *After these things*

- a. Signifying the events that gave him apprehension, as we just spoke of

#### *The word of the Lord*

- a. This is the first mention of God's "*Word*" comes in a time of Abram's burden to give comfort and rest.
- b. The New Testament Give the same ability in the "*word of God*"



**Heb 4:10-12** *For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

**“In a vision”**

- a. This is the first mention of Vision in the bible

English word: VISION Strong's number: 2380  
 Hebrew: chazuwth Pronunciation: khaw-zooth'  
 from 2372; a look; hence (figuratively) striking appearance, revelation, or (by implication) compact: -agreement, notable (one), vision.

- b. This is the same type of event that John the revelator, had where in the book of Revelation was written... John writes

**Rev 9:17** *And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.*

- c. Unlike many denominations today/ - we, The Church of Christ, believe in continuing revelation of the Word of God coming to men
- 1) many denominations say - the Lord no longer speaks, he need not, his word in written in the Bible
  - 2) the Bible itself says;

**Prov 29:18** *Where there is no vision, the people perish: but he that keepeth the law, happy is he.*

**3 Nephi 13:59** *Yea, wo unto him that shall deny the revelations of the Lord, and that shall say, The Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost;*

- 3) in the case of Abram, the Lord came to him in a vision to deal with his specific needs, would he do any less for man today?
- 4) to believe he would not, discounts the belief a personable God still exists

**“Fear not”**

- a. This is not the first time, “Fear” is used in scripture
- b. However, this is the first time the term, “Fear Not” is used
- c. During the time when Abram may have had good reason to be concerned
- d. The Lord instructs him it is not necessary, for these are merely mortal men

**Matthew 10:26-28** *Fear them not therefore: for there is nothing covered, that shall not be revealed, and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*

**1 Nephi 7:37** *Wherefore, the righteous need not fear; for thus saith the prophet, They shall be saved, even if it so be as by fire.*

**Rom 8:31** *What shall we then say to these things? If God be for us, who can be against us?*

**"I am"**

- a. This is the first of the great I AM's
- b. Many of the claims of Christ started with "I am"
- c. *I am the truth, I am the light, I am the way, I am the door, I am the Alpha and Omega, the beginning and the end, I am the root of and offspring of David, and the bright and morning star.*
- d. When speaking to Moses, he identified, I am, as his name

**Exodus 3:14** *And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*

- e. When Jesus told his disciples, Abraham had seen his day, (speaking of this incident) they asked how Abraham could have possibly saw him, Jesus answered

**John 8:58** *Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.*

- 1) .to be understood, He was that "I am" or God

**Thy shield**

- a. Again this is the first mention of a shield,
- b. God describes his character as being a "shield" for Abram
- c. A shield , per Websters; a broad piece of protective armour carried in the hand or worn on the forearm to ward off blows or missiles (flying objects), any person or thing that guards, protects, or defends
- d. Here, God has placed Himself in that position of forward protection for Abraham
- e. After Christ, instruction still comes, to Use God in such a capacity

**Ephesians 6:16** *Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts (missiles) of the wicked.*

**Additional reference to God being our Shield**

**Psalms 28:7** *The Lord is my strength and my shield; my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him.*

**Psalms 18:35** *Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.*

**Proverbs 3:5** *Trust in the Lord with all thine heart; and lean not unto thine own understanding.*

*Begin*

### ***And thy exceeding great reward***

#### **a. This is the first mention of *Reward***

- 1) this reward comes as one that is exceedingly great (literally, “abundant”)
- 2) God has not promised that we would receive riches like unto that which the kings could give him, as King of Sodom offered, but because of his faith he would have even more

**Ephesians 3:20** *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.*

Abram remembered the promise of Abundance the Lord promised *Gen. 13:16* thus the following dialog

- contemplates on His lack of children

### ***Covenant made/ sign asked for Genesis 15:2-7***

#### **A. A Vision**

1. These verses speak of a vision Abram had while awake
  - a. Vrs. 12 indicates he goes to sleep during the vision and it continues on during his sleep
  - b. We will speak more of the significance of the awake and asleep aspect later

#### **B. Vision came from Abram expressing his concern that he still had no seed Vrs 2**

- a. He indicates in the event that that if he and his wife were to die , there was no seed to claim his inheritance
- b. Custom was, if the was no children that all the house and possessions would go to the steward of the house
  - 1) in this case it was Eliezer
  - 2) who was from Damascus and not even one of Abram’s own people

#### **C. Again the Lord states his promise**

1. A countless number be Abram’s seed
  - a. Before it was as the dust f the earth
  - b. Now it was as the stars in heaven (in those days out in the desert I imagine one could see the host of heaven quite well)

#### **D. Abram believed**

1. This is the first mention the word “Believed”
  - a. Believed is equivalent to “Faith”
  - b. Important part of this belief, is it was impossible for Abram’s and his wife were both at the age of being able to produce

**Hebrews 11:11-12** *Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of*

*one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.*

#### **E. Abram's belief is counted unto him for righteousness**

1. This is a great illustration of true salvation/ and the ability to achieve it
    - a. It comes in a perfect scenario to illustrate our lives
  2. Abram did not reason or contend with the fact- his body was "dead" or unable, making it a natural impossibility to have children
    - a. Rather he simply believed, and had faith that God could carry it out
    - b. This faith was then counted as righteousness- as a recipient of righteousness he was justified
  3. A full explanation of this can come from God word in the bible ***Romans 4***
  4. How does this relate to us?
    - a. It is a natural impossibility to live forever
    - b. As we stand without God, we are as good as dead, because of the fall
    - c. Our faith in God, the ability for the sacrifice of Christ, will restore our bodies to life
    - d. The only way to have eternal life is by righteousness
    - e. Since we can not achieve such righteousness, our faith (belief) in Christ, will be counted as righteousness, thus we are then justified
- Genesis 15:6 is quoted in three (3) epistles of the New Testament, each stress that Abraham is a type of all people who would ever be saved, the principle being salvation comes through faith unto righteousness ***Romans 4:3; Galatians 3:6; James 2:23***

#### **The confirmation of the Covenant Genesis 15:8-11**

##### **A. Abram asks for a sign, thus the confirmation of the covenant**

English word: COVENANT Strong's number: 1285

Hebrew: bryth Pronunciation: ber-eeth'

from 1262 (in the sense of cutting (like 1254)); **a compact (because made by passing between pieces of flesh):** -confederacy, (con-)feder(-ate), covenant, league.

1. This was a ceremony to confirm a promise
  - a. God's gift of grace comes at a price - the curse can only be removed by sacrifice
  - b. Early in history the sacrifice pointed at the coming sacrifice which God himself would provide - then and only then - would Jesus be separated from God
  - c. Abram understood the manner in which to approach and sacrifice unto God
    - 1) one of each of the 5 acceptable animals used for sacrifice (*cow, sheep, goat, pigeon and dove*) were slain and laid out on the alter
    - 2) the animals were place in two rows, one bird in each and half of the animal in each
  - d. This was typical of the custom, were in the two parties making a promise to each other, would pass between the rows of sacrificed animals
    - 1) perhaps a sign, that they were bound by the terms of the contract
    - 2) if one should break the covenant the and animals death would be in vain as a substitutionary death for their sins

## God's sign to Abram Genesis 15:12-21

### A. A deep sleep, and a horror of great darkness

1. This would symbolize death
2. The events that would take place during his natural lifetime
  - a. He would have to go to the grave before he would inherit the land through his seed
  - b. His seed would first be captive in an alien land Egypt for four (4) generations
    - 1) it says 400 years, which was actually 430 years
    - 2) this round number represents four generations, people lived to be a 100+ at that time

### B. His awakening from the deep sleep

1. Symbolizes the resurrection where he will participate with the countless number

### C. The Smoking Furnace taught the suffering that would take place

*Jeremiah 11:3-4 And say thou unto them, Thus saith the Lord God of Israel; Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:*

### D. The burning Lamp taught, God would be with them

*2 Samuel 22:29 For thou art my lamp, O Lord: and the Lord will lighten my darkness.*

*Psalms 119:105 Thy word is a lamp unto my feet, and a light unto my path.*

*Isaiah 62:1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.*

### E. Lastly, Take note God only passed through, not Abram

1. This denotes the unconditional promise of God
  2. In which comes completely from God not Abram fulfilling any part of the contract,
  3. It was given by grace, because of faith "Faith"
- brings us to next chap. Abram attempts to fulfill part of the covenant himself

## Abram and Hagar

### A. ~~Chap. 14~~ vs Chap. 16

1. In *Gen. 15* Abram is seen and depicted as a man of faith
  - a. His actions and belief expressed in that chap., recorded for all times as an example of faith in the New Testament
2. In Chap. 16, he seems to be depicted as a man of unbelief
  - a. "He hearkened unto the voice of Sarai", his wife
  - b. The last time that phrase was used - was with Adam
    - 1) and that got us all into trouble

**B. This may be one those stories that tend to bother a believers / Why would have Abram done such a thing, and why would his wife suggested it?**

1. 1st, the Bible reports the action of its characters as they happened, does not try to deceive us into believing those people were perfect -they were not
2. 2nd What Abram did was not right, and God never told him it was
  - a. But we may be able to understand why they did what they did
  - b. Why they thought it was right at the time,
3. Fathering a son was Abram's biggest concerns (he addressed to the Lord several times)
  - a. It is also a big concern for the wife to provide a son to her husband
  - b. Women had no status in life apart from their children
  - c. She could be a good wife, but that was meaningless if she could not provide a son
  - d. This is what gave their life meaning
4. Abram and Sarai had prospered and achieved very much in their lives,
  - a. Without a son it was all vain
  - b. Even as he said, the only heir would be the servant of his house, Eleizer, from Damascus
5. Sarai's hand made, an Egyptian, name Hagar, who probably came with out of Egypt was present
 

*book 14*

  - a. According to the stands of society in that day, in Egypt,
    - 1) a servant could become a mother in place of her mistress
    - 2) very much like surrogate mothers do today
  - b. Ancient contracts have been located in ancient Mesopotamia, city of Nuzi that tell some of the practices at the time
    - 1) one document was a pre- nuptial agreement
      - a) did not lay guide lines for disposal of property and assets if divorced
      - b) rather - it said the bride to be would receive a slave girl as a wedding gift.
      - c) If the bride to be could not bear children - he would have to give the slave girl to the husband to wife
6. This idea of using the slave girl, could developed ^{From} ~~from~~ his venturing into the world
  - a. A land that God did not send him
  - c. We see it was easier to take Abram out of Egypt then it was to take Egypt out of Abram

*LIkened unto today - Society  
condones many things...  
Abortion, fornication, divorce etc*

**B. Sarai change of heart**

1. Lived with the embarrassment, and jealousy of this Egyptian girl able to do what she had not been able
  - a. The evidence literally grew before her eyes
  - b. An Abram was surely attentive to his son

*Hagar - rebellious  
Lord... 30...  
and...  
and...  
and...*

**C. Ishmael born**

1. The name means "God hears"

*Belief*

- a. Indicating to Hagar, who was fleeing back to Egypt
- b. The God of Abram, hears her cries, knows her needs, and the God's of Egypt do not
- c. Instructs her to return and submit to Sarai

2. Lord told Hagar, Ishmael, meaning his descendants too , Would be a "wild man"  
(Gen. 16:12)

- a. From Ishmael, the Arab tribes have sprung up to fulfill this prophecy
- b. Arabs in every generation have been wild and war like
- c. They fight against Israel even today - keeping the world in turmoil
- d. Live in the lands of oil reserve and threaten world peace

3. Abram should have learned a lesson - we all need to know "Faith is required as is patience"

**Hebrews 6:12** *That ye be not slothful, but followers of them who through faith and patience inherit the promises.*  
**Hebrews 10:35-36** *Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise*

- Thirteen years will pass without any recorded information
- We know Ishmael grew older and Abram continued to prosper
- Then God would appear to Abram again - emphasizing the unconditional covenant that would come through God, and was not contingent on anything Abram would do
- In Chapter 17, the word covenant is mentioned 13 times, one time regarding the land promised, 9 times Lord says, "My covenant, 3 times, "an everlasting covenant"

## God's Covenant to Abram reemphasized

### Genesis 17

A. Vrs 1, God identifies himself as "*El Shaddai*", meaning "*Almighty God*"

- 1. This stressing is omnipotence

B. God admonishes Abram to be careful to walk in fellowship with him, in verse 1, the word translated "*perfect*" means "*whole*"

English word: PERFECT Strong's number: 3632; Hebrew: kalyi; Pronunciation: kaw-lee' from 3634; complete; as noun, the whole (specifically, a sacrifice entirely consumed); as adverb, fully: -all, every whit, flame, perfect(-ion), utterly, whole burnt offering (sacrifice), wholly.

- 1. This was not a condition of the covenant, since the covenant was unconditional
    - a. Rather it was a commandment
  - 2. Thus we find, like Abram, we receive our covenant of eternal life through grace, according to faith
    - a. However, we still need to live a life that is "Complete, wholly committed to God, according to command"
- C. **God promised to make Abram the father of many nations**
- 1. Thus he changed his name from Abram (exalted father) to Abraham (father of multitude)
- Vrs 5

2. God further stressed that this covenant was not only with Abraham but with his seed also

#### D. A visible sign established

1. The Visible sign is to be on Abraham and all the male seed
  - a. The males who would participate in this covenant
  - b. Must not only descended from Abraham
  - c. But also must be circumcised
  
2. The requirement did not apply only to the male children born into the family
  - a. But those coming into the house as servants
  - b. And any children born to them
  
3. This aspect of the covenant was also everlasting
  
4. The requirement for circumcision may seem strange
  - a. One can assume, done for sanitary and health reasons
  - b. Thus God's people would be healthy and strong and clean
  - c. Thus an outward show of blessing
  - d. But God does not state such an idea or imply this as a reason in these verses
    - 1) rather he say simply - It is a *sign* of the covenant
  
5. A sign - is this like putting a fish on your bumper?
  - a. This was not a sign to show to people in general (we have names for people like that)
  - b. may be a sign the wife would see
    - 1) assuring her, the spouse was a descendant of Abraham
    - 2) thus she would fully submit to the marriage relationship
  - c. Certainly be a sign to the man himself
    - 1) daily ( many times daily for some of us) he would be reminded of the covenant
  
6. What circumcision symbolizes
  - a. The "*cutting*" of the foreskin speaks of a surgical removal
    - 1) Remember the Hebrew definition of the word covenant? Means "*passing between pieces of flesh*"
  - b. This surgical removal is symbolic of a complete separation from the sins of the flesh the location of such surgery may be appropriate - since sexual related sins seem to be so
    - 1) prevalent, adultery, fornication, sodomy, rape, molestation
  
7. Those who refused circumcision, demonstrated the unwillingness to follow God,
  - a. and therefore must be cut off from their people
  - b. Exiled from Israel,
  - c. Removed from any place in the inheritance promised

1 Cor 10

Rom 2:24-29

#### E. Sarai's name change

1. Sarah means "*princes*"
  - a. And for the first time, God specifically said she would be the mother of seed
  - b. Twice God said he would bless her
  
2. Abraham laughed when told



- a. Not a laugh of disbelief, only joy
  - b. God did not rebuke him for his laughter
  - c. Although he did rebuke Sarah in *Gen. 18:13*
3. God's promise as stated and intended from the beginning
- a. Cut Ishmael completely out of the picture
    - 1) therefore , Abraham interceded in behalf of Ishmael
    - 2) asking God to bless him
  - b. God would bless him - but emphasized to Abraham, that is covenant was with Isaac alone (*vrs.21*)
  - c. Because of Abraham's great pleasure
    - 1) God told him to name his son, Isaac, meaning "*laughter*"

## Part 7d - Lot & Sodom

### I Appearance of Angels Genesis 18:1-16

#### A. Three men visit Abraham

1. Three men appeared- the leader was God himself,
  - a. It says the LORD appeared - VIS - I ANG THE LORD APPEARED
  - b. This would mean - it was Christ in His preincarnate state

**John 1:18** No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

2. The other two men - were angels,
  - a. Most likely the two angel that went to Sodom in chapt 19:1

**Genests 19:1** And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

3. It says three men however through the text we learn these are angels
  - a. According to Hebrew ,angels are spirits

**Hebrews 1:13-14** But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

- SPIRIT  
- HEB WORD =  
PNEUMA  
"Wind, breeze,  
Angel"

4. In order to communicate with man, many times in the scriptures they appear as men
  - a. This appearance is not ghostlike, rather in a complete likeness of a man
  - b. God allows them to appear as humans clothed in flesh when the occasion requires it
  - c. There is no way to explain this phenomenon other than supernatural
5. This is the duty of angel to converse with men

**Alma 9:48** Therefore he sent angels to converse with them, who caused men to behold of his glory.

6. Additionally they are to minister to man

**1 Ne. 5:49, 2Ne. 3:39, Jac. 5:7,30, Morm 7:21-24, 3Ne. 9:16**

#### B. A sudden Appearance

1. There is no indication of them approaching by walking, riding or flying
  - a. Rather Abraham was sitting in the door of hi tent - there they were
2. This is known as a "Theophanies"
  - a. This word mean "a manifestation or appearance of God to man"
  - b. This being a preincarnate appearances of Christ

### C. Abraham's example of hospitality

1. Certainly if the Lord came to our abode - we would too be most gracious
  - a. However - even though we are told in vrs. 1, that it was Christ, as implied by, "LORD"
2. But when Abraham addresses him he is unaware, and refers to him as "my Lord"
  - a. The Hebrew word is "*Adonia*"
  - b. Which is a title of respect for other men
  - c. Abraham addresses him as my Lord, because he was placing himself in servitude
  - d. And has not yet recognized this was the Lord God
3. Even though he was unaware he was in the presence of deity - he exhibited genuine hospitality
  - a. The writer of Hebrews uses as an illustration of this the familiar story of Abraham when visited by angel messengers.

**Heb. 13:12** *Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. -*

- b. Here the writer of Hebrews is directing us to show brotherly love, kindness, and respect to each person we encounter in this life.
- c. Similarly were the teachings of King Benjamin when he said;

**"And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due." - Mosiah 2:24**

- Begin*
4. In the days of Abraham, life styles were much different, free from all the modern conveniences we have come accustomed to.
    - a. Abraham and his family dwelt in the desert, a tent for a home.
    - b. He must harvest his grain as well as raise herds for meat.
    - c. Water must be located then drawn by hand.
    - d. Grain was ground by hand and cooked upon a hot rock over an open fire.
    - e. Life was anything but simple and carefree.
  5. Abraham unaware that these men were God's messengers. - *Co.*
    - a. Abraham took the opportunity to invite the strangers in.
    - b. He provided them a bath, bread and meat, some of a nomads most precious resources.
    - c. Such actions were necessary in Abraham's days with difficult travel and few inns available to provide shelter,
    - d. but the spirit of modern hospitality should remain the same.

6. Paul wrote in his epistle to the Galatians; “As we have therefore opportunity, let us do good unto all men,…”
  - a. Just as Abraham, the opportunity may rise for you to entertain angles unaware,
  - b. Jesus said, “ Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me..”.
  - c. Paul expounds upon the responsibility in *Galatians 6:10*, and wrote, “especially unto them who are of the household of faith.”
7. When Paul addressed the Romans, he told them that their lives must be a sacrifice and part of their Christian duty is, “distributing to the necessities of the saints; given to hospitality.” See Rom 12:9-16
8. As Paul wrote about the qualifications of those that would be Elders in the church, he said that those men must be a, “...lover of hospitality.” Titus 1:8
9. Peter wrote about Christian conduct in the light of the times in which we live.

**1 Pet 4:7-9** *But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging.*

#### D. Angels eating food

1. It seems strange that angels actually partake of food
  - a. And one would believe that it is not necessary, but obviously possible
  - b. But that is only an assumption that
2. The bible teaches in the resurrected state, we will be like angels

**Matthew 22:30** *For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.*

3. And we do know that Jesus did eat after His resurrection

**Luke 24:39-43** *Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them.*

#### E. Sarah's laugh *Genesis 18:9-15*

1. Who was speaking?
  - a. Vrs. 9 say, “they” asked about Sarah
  - b. Vrs. 10 say, “he” , meaning one of the three continued the conversation
    - 1) this was probably the Lord Himself

2. He, told Abraham again about the son that would be born, Sarah would be the mother  
 a. *"I will surely return unto thee when the season lives"*  
 b. She was past the "season" or time in which she was capable of bearing children  
 1) but the Lord said He would restore it
3. Sarah overheard these words and laughed - in disbelief (same word as Abraham's laugh)  
 a. Now Sarah was not in the room, rather behind a tent flap - thus they could not see her listening  
 b. They did not hear her either, for it says, *"she laughed within herself"*  
 c. This could have been the time they came to understand exactly who they had in the tent
4. Human nature - When asked **"Why"** - she immediately denies  
 a. The Lord insisted, she had, and certainly He was correct
5. A timeless question is posed by the Lord- regarding our faith  
*"Is anything too hard for the Lord?"*  
 a. He who created the world and all thing in it  
 b. He who has set forth the laws of nature - certainly can change them at will

2 King 4:16

She lied to The Lord  
 She disbelieved his words  
 - However he forgave -  
 - Blessings still came  
 + Psalm 130

**Matthew 19:26** *But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.*

6. The adjective **"hard"** in vrs 14 when asking if anything is too hard  
 a. Is the same word as "Wonderful" in describing the coming of the Messiah in  
**Isaiah 9:6**

**Isaiah 9:6** *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace.*

#### Genesis -

English word: **HARD** Strong's number: 6381  
 Hebrew: pala' Pronunciation: paw-law'  
 a primitive root; properly, perhaps to separate, i.e. distinguish (literally or figuratively); by implication, to be (causatively, make) great, difficult, wonderful: - accomplish, (arise... too, be too) hard, hidden, things too high, (be, do, do a, shew) marvelous(-ly, -als, things, work), miracles, perform, separate, make singular, (be, great, make) wonderful(-ers, -ly, things, works), wondrous (things, works, -ly).

#### Isaiah

English word: **WONDERFUL** Strong's number: 6382  
 Hebrew: pele' Pronunciation: peh'-leh  
 from 6381; a miracle: -marvellous thing, wonder(-ful, -fully).

- b. This was indeed going to be a **"wonderful"** miracle

After the message had been given, it seems apparent that the three had a Mission to perform, as we continue to read

### Genesis 18:16-22

VRS  
Gen 23-33

VRS 19 LORD - Jesus speaking

## A. Some call it intercession - some call it Negotiation

1. Abraham - asked the Lord to spare the city - 50 righteous - agreed
  - 45 righteous - agreed
  - 40 righteous - agreed
  - 30 " "
  - 20 " "
  - 10 " "
  
- a. Often hear term, "**Jewed down**" - to mean negotiating for a lower amount
- b. It is true that Jews today even do this - Abraham was the master - the founder
  - 1) it is a part of their culture -
  - 2) not happy if they do not negotiate - it's part of doing business - not an insult
  - 3) very possibly they look back to this story as a model
  
2. A noteworthy point -
  - a. Even a tiny minority can exert influence of God's decision
  - b. We know that we are few - but God seems to always have a remnant of righteous
    - 1) which often spares many
  
3. Abraham negotiated to the number 10 - why?
  - a. He probably thought he knew at least 10 righteous dwelling there- in Lots family
    - 1) Lot, Lot's wife, his two sons (*Genesis 19:12*)
    - 2) Two married daughters, and their husbands (*Genesis 19:14*)
    - 3) two unmarried daughters (*Genesis 19:8*), a total of 10
  - b. Abraham was unaware that Lot's family was so attached (conformed) to Sodom to want to leave
    - 1) this good example of the problem - exposing family to sin
    - 2) you may be able to withstand the temptations
    - 3) they may not - then you loose them as Lot did
  - c. We do not know if God would have spared the city for 4 people (*which was the correct number*)
    - 1) however we do see he spared the righteous from the judgment anyway

## B. Lot in Sodom

1. We read in *Genesis 13:12* - Lot first "**Pitched his tent towards Sodom**"
  - a. His heart/desires were there
  - b. He positioned himself to travel in and out at will
  
2. Then we read *Genesis 14:12*, "**He dwelt in Sodom**"
  - a. Placed himself right among them
  
3. Then *Genesis 19:1*,
  - a. we read "**he sat in the gate of Sodom**"
  - b. This would be the center place - the meeting place were things were happening - commercial and judicial counsel took place at the Gate of the city

- 1) the most common belief is the term would mean Lot was a leader in the community Prov. 31:23
- 2) but the possibility exists that it means he just like being in the city gate were he could join into the conversation and trade that was taking place there.
- c. Lot had been aware of the wickedness of the place before he went there
  - 1) The New Testament tells us

*2 Peter 2:8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)*

- 2) "Vexed" means Broken or worn down
- 3) This is what happened - broken down to point he now is joining with them
- d. If Lot sat in the city Gates, he was not an outcast
  - 1) rather he had the right connection
  - 2) he spoke their language
  - 3) he rose to a high seat in the community
  - 4) he would be in today's terms, "**Politically correct**"
    - a) accepting them and their lifestyle
    - b) as we read we will see he was very much aware of the treatment the city afforded new arrivals - as he quickly tried to shield the Angels

## Genesis 19:1 -11

### C. We are presented a scene of a extremely perverse people

1. The men of the city - old and young have come to commit the crime of sodomy against these men
  - a. Their lust for, in this case new victims, drove them to madness
  - b. As we said earlier - Lot was very much aware of there perversions -
  - c. And he apparently accepted them for what they had made themselves to be
  - d. No wonder God said;

*Genesis 18:20 And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;*

2. Sodomy is every increasing and being promoted in our present day
  - a. To sit in high places, government, business, entertainment -must express your acceptance
  - b. We have Gay liberation, Gays coming out of the closet, gay religious groups, among liberals, churches, and governments
  - c. This lifestyle no longer a criminal act - rather a constitutional right -
    - 1) with a name "*alternative lifestyle*"
  - d. The apostle Paul give a commentary regarding such lifestyle

### Romans 1:21-27

- 1) this lifestyle is a rejection of God and rebellion against the Creator
- 2) who created male and female for a purpose
- 3) who established the law of nature "*opposites attract*"
- d. Society tries to tell use - people are born that way - it's natural not sin

- 1) today -people that indulge in vile passions of sodomy are called "gay"
- 2) They demand their rights - and beyond -
  - a) not just to be left alone but to be accepted and sometimes preferred because they are a minority
  - b) they broadcast their shame on radio and television talk shows
  - c) they lobby to eliminate all legislation that interferes with the right to commit abominations
  - d) The mayor of a major city even proclaimed "Gay Pride Week", to honor them and give them recognition
  - e) I read, "if God does not punish America and the world, He will have to apologize to Sodom and Gomorrah"
    - it may come to that
    - however, the remnant of righteous prevents it - even as it would have for them

**Further reference depicting the scriptural view of Homosexuality:**

*1Corth. 6:9, Deut. 22:5, Lev. 18:22, 20:13, Jude1:5,7*

**D. Lot offers his two virgin daughters**

1. This shows how low he must have sunk
2. Seems quite repulsive to us to even think he would consider such a thing
  - a) it is possible he was looking out for his own neck
  - b) Knowing these men to be angels - figured they would destroy the whole place - him included if he didn't stop these men
3. Shows how wicked the men were - they rejected the offer and were offended by it

**F. The Angels intervene**

**Genesis 19:11** *And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door*

1. This is a particular type of blindness, mentioned in only one other place in the Bible

English word: BLINDNESS Strong's number: 5575 Hebrew: canver Pronunciation: san-vare'  
of uncertain derivation; (in plural) blindness: -blindness.

- Lets look to the other mention of this word - see the characteristics of this blindness

**2 Kings 18; 20** 6; 18, 20 (15-20)

2. This blindness did not leave them permanently blind
  - a. Rather it temporally blinded them, and confused them but their sight returned
  - b. In Sodom, these men could not find the door - the blindness was effective and it resolved the problem for the time
  - c. This may be very much like the spiritual blindness spoken of in scripture;

**2 Cor 3:14-17** *But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.*



## **Genesis 19:12-23**

### **A. God's loving grace and mercy**

1. He offered to spare Lot and his family, t even include the Sodomites who married his daughters
  - a. In spite of the fact there were not even 10 righteous people to be found
2. The influence and lavish / free/ unbridled passion surrounding trapped many of the family who would not leave
  - a. As the record reflects - he did not even go ask his sons to come
  - b. Quite possible they were so engrossed/ Lot knew it was hopeless
3. Amazing how those who know better can expose their families to areas of temptation which they may never escape/ thus be lost forever
4. According to **Vr. 16**, Lot himself was hesitant to leave
  - a. Not only did the angels insist they leave
  - b. They physically took his hand and drug him out

### **B. The warning - "leave and don't look back"**

1. The spiritual lesson is intended for all of us -
  - a. Sodom is a Type of the world / Lot is human with all the passions and lusts of the flesh, to include sexual, wealth/ luxury, position
  - b. The lesson goes - A believer must flee the world, not looking back with regret or longing for the things it has to offer, lest he be injured or destroyed with the world.
  - c. Jesus gave the same instruction for us

**Luke 9:62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.**

### **C. Lot's request**

1. Having been saved by the angels is not enough for Lot
  - a. He asks the angles to spare one of the 5 cities of the plains Zoar
  - b. That he may dwell there
  - c. He stress that it is such a small city (*Zoar means "small place"*) that t will not hurt to spare it
  - d. An a merciful, God spared Zoar for Lot's sake

### **D. Lot's wife**

1. We read - she disobeyed the instruction not to look back - and when she did she turned into a pillar of salt

## **Genesis 19:24-29**

### **A. Let us look at this area in which Sodom and Gomorrrah lays**

1. These cities were by the dead sea
  - a. Which is the lowest spot on the earth
  - b. The elevations is a remarkable 1,286 feet below sea level
2. The Jordon river empties into it - but has no outlet
  - a. Intense heat evaporates the water - leaving behind calcium and salinity

- b. But at the time in this story - the southern segment of this 40 mile long 10 mile wide sea was apart of the fertile plain which attracted Lot in the first place probably was this "*Vale of Siddim*" spoken of in *Gen. 14:3,8, and 10*
      - 1) the word "*Siddim*" means "*cultivated fields*"
      - 2) however the water level has risen in more recent history and covered the area
- 3. Archaeologist exploring the area over the past decade have located five cities in that area
  - a. One still exists today - it's name is Zoar
  - b. Four others are destroyed
    - 1) each city had been located along a fresh-water stream coming down from the eastern hills
- Per *Gen. 19:29, Deut 29:23* there were "*Cities of the Plain*"
  - 4. The five cities were prosperous and supported large populations
    - a. They have located tombs for the cities
    - b. The tombs held over a million deceased citizens of the area
  - 5. The prosperity of the region would seem to be what impressed Lot
    - a. Causing him to choose that area when separating from Abraham
      - 1) he did prosper - Lot had a house / Abraham a tent - Lot was a citizen/ Abraham a pilgrim
    - b. This prosperity may be the cause of their extreme wickedness
      - 1) with all their material needs taken care of
      - 2) and abundance of leisure time
      - 3) the people developed a moral laxity which soon grew into corruption
        - a, disregard, selfish behavior and abominations - until God would stop them
    - c. This may be a danger today
      - 1) with the conveniences we have today
        - a) more leisure time for serving ourselves with / entertainment's and pleasures and mischief's
        - b) these things can bring the residence to sin/ self willed/ and pursuit of their passions

#### **B. The key to Lot's wife/ may be found in the destruction itself**

**Genesis 19:24-26** *Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt.*

1. As we have read, the storms of fire and brimstone had started before Lot's wife looking back, becoming a pillar of salt.
2. **Rain of fire and Brimstone from Heaven**

English word: BRIMSTONE Strong's number: 1614  
 Hebrew: gophnyth Pronunciation: gof-reeth!  
 probably feminine of 1613; properly, cypress-resin, by analogy, sulphur (as equally inflammable) - brimstone

- a. Brimstone is usually associated with sulfur - or any inflammable substance, so once it ignites, you have the rain of substance (brimstone) and the fire - even as the text reads
- b. It is suggested this narrative to be describing a volcanic eruption
  - 1) there is evidence of volcanic activity in the area
- c. More common belief is a great earthquake (described by the word "*overthrew*" in vrs 25)
  - 1) this earthquake taking place during a great electrical storm- igniting the sulfur "**brimstone**" being released from beneath the earth's surface
  - 2) the word "*overthrow*" is the Greek word, "*katastrophe*" (sound familiar?)
    - a) in the verb form it is used to describe the actions of Jesus when he "*overthrew the tables of the money changers*" *Matt. 21:12* referring to a physical upheaval
- d. This was a regional destruction or upheaval, not world wide like the upheavals occurring during the flood
  - 1) Peter uses the word "*kataklysmos for flood*" when describing God's judgment and a world wide flood - while using "*Kataskrophe*" for this even at Sodom

2 Peter 2:5 *And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;*  
 6 *And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly.*

- e. Even modern day archeologists believe an earthquake was responsible for the destruction of the cities in this area **Refer to article**
3. As we have discussed - the rain of brimstone had started before this strange reference to Lot's wife looking back and turning into a pillar of salt
- a. As we saw - the angels had to take Lot by the hand and pull him out
    - 1) His wife was behind him
    - 2) This reference to look back - very well may mean "**looking back**" "**lingering**", "**tarrying**" in regret and sorrow - not wanting to leave behind the luxury of the world that she had enjoyed
    - 3) As she tarried - lingered she became trapped in the rain of asphalt and brimstone that was showering down
    - 4) trying to hang onto her life in Sodom she lost her life with the natural calamities that were falling about her -
      - a) literally encasing her in a mound of salt
      - b) and as Lot looked for her, that was all he saw - a pillar of salt
  - b. Today and for years there has been pillars of salt standing in the area
    - 1) from time to time they have been referred to as "**Lot's wife**" by the Arabs
    - 2) in the area east the southwest corner of the Dead Sea is a great mountain of rock salt, 700 feet high and 5 miles long
      - a) it is known as Jebel Usdam (meaning "**Mount of Sodom**" in Arabic)

The lesson to the story Given by Jesus himself

**Luke 17:28-33** Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded: But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

4. We need to remember Lot's wife - do not linger in the world

Peter said exposure to the world - places you in jeopardy

**2 Peter 2:6-9** And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.

## Quake destroyed Sodom and Gomorrah, studies suggest

Associated Press

LONDON — As every Bible student knows, the cities of Sodom and Gomorrah were destroyed by fire and brimstone in retribution for sin. Now two British geologists say their research suggests that it was an earthquake — and that Lot's wife wasn't really turned into a pillar of salt.

Graham Harris and Anthony Beardow say their studies give substance to the cities' existence, although not to the legend of their destruction.

The geologists said they believe the

legendary Vale of Siddim, where the cities flourished, was northeast of the Lisan Peninsula, which juts out and divides the Dead Sea into two basins.

Writing in December's *Quarterly Journal of Engineering Geology*, the geologists said they believe the area was destroyed after a quake liquefied the rocks and soil that the cities were built on, toppling all the buildings.

"Sodom and Gomorrah were lost beneath the waters of the North Basin as a consequence," they said.

Flood plains such as those near the Lisan Peninsula are notorious for

their potential to liquefy under the shock of a quake, Harris said.

The geologists believe Sodom and Gomorrah were near the southeastern corner of the North Basin, which was rich in salt from the Dead Sea and bitumen, or asphalt.

The two theorize that the bitumen ignited during the quake, with the fire helping to destroy the cities. The earthquake and liquefaction of the vast area under the cities also likely created a tidal wave in the Dead Sea.

According to Genesis, Lot was the only righteous man in Sodom and was

warned of the city's impending destruction. He fled with his family, but his wife disobeyed the only condition God set: not to look back as the family ran. She looked back, and was turned into a pillar of salt.

The geologists have their own theory about Lot's wife. They speculate that the tidal wave swept back across the Dead Sea, dumping a big block of salt on the newly formed beach. Lot's wife probably died fleeing, and when Lot got to a mountaintop and looked back, all he saw was a pillar of salt.

## I. Lot's continual backsliding

### Genesis 19:30-38

- A. Lot and his daughters apparently did not last long in Zoar
  - 1. Remember; per Lot's request as he fled Sodom, been spared
  - 2. It is possible the inhabitants of Zoar did not have a liking for Lot
    - a. as it says - he feared to live their
    - b. may have been even a more vial place than Sodom
    - c. may have felt - lot had brought the destruction on Sodom
    - d. *"everything was fine their until this believer moved in"*
- B. Verse 30 says He made ha cave, outside Zoar, his home
  - 1. this is of course the Dead Sea region
  - 2. In this region are nearby mountains
  - 3. those mountains are now famous for the Qumran Caves in the area
  - 4. where-in the Dead Sea scrolls were found

**Dead Sea Scrolls**, collection of about 600 Hebrew and Aramaic manuscripts discovered in a group of caves near Khirbat Qumrān in Jordan, at the northwestern end of the Dead Sea. The leather and papyrus scrolls, which survive in varying states of preservation, came to light in a series of archaeological finds that began in 1947. The manuscripts have been attributed to members of a previously unknown Jewish brotherhood. The scrolls include manuals of discipline, hymnbooks, biblical commentaries, and apocalyptic writings; two of the oldest known copies of the Book of Isaiah, almost wholly intact; and fragments of every book in the Old Testament except that of Esther. Among the latter is a fanciful paraphrase of the Book of Genesis. Also found were texts, in the original languages, of several books of the Apocrypha and Pseudepigrapha. These texts—none of which was included in the Hebrew canon of the Bible—are Tobit, Sirach, Jubilees, portions of Enoch, and the Testament of Levi, hitherto known only in early Greek, Syriac, Latin, and Ethiopic versions.

#### Discovery and Exploration

The initial discovery of the scrolls was followed by scientific exploration of the neighboring caves under the auspices of the Department of Antiquities of Jordan. These explorations, and further purchases from the Bedouins, yielded tens of thousands of additional fragments, as well as a record of buried temple treasures punched out in Hebrew characters on strips of copper.

The manuscripts appear to have belonged to the library of the community, which was located in what is now Khirbat Qumrān, near the place of the scrolls' discovery. Paleographic evidence indicates that most of the documents were written at various dates between about 200 BC and AD 68 (see Paleography). Archaeological evidence further supports the latter date, since excavations at the site establish that it was sacked in AD 68.

- C. Lot's escape included very few possessions - may have been the cause of his wife's demise
  - 1. but of all the possessions he left without
    - a. he managed to depart with a stock of wine.
    - b. or he made a visit to Zoar and obtained some before finding them unfriendly.

- c. this lead further to Lot's backsliding and sinful ways
  - d. for two nights in a row - his daughters encouraged him to drink himself into a drunken stupor
  - e. maybe feeding the emotions of loneliness, grief and self pity
  - f. then engaged themselves sexually with him
2. Any justification - No - sin is never justified only forgiven
    - a. there may have been some reasoning behind their doings
    - b. *Genesis 19:8* tells us they were "virgins" they had some morals about them (or very young)
    - c. they had kept themselves pure for a future husband
    - d. now they find themselves living in a cave with only their father
    - e. everyone they new had been destroyed - dad was afraid to move in with the living
    - f. As we have discussed before - the importance of bearing children women of that day had.
    - g. these girls very well could have thought - their opportunity was gone
    - h. as well as their fathers opportunity to have a son to carry on the family was gone.
    - i. They must have known their father would not have consented while in sound mind - thus they got him intoxicated.
    - j. may have thought their involving their father in such activity would not be as bad as the proposal he made with the Sodomites that concerned their chastity.
  2. Both girls conceived and Lot acted as a father to the sons born unto his daughters
  3. The boys grew to maturity and became the ancestors of two nations
    - a. the older daughter's son was named "Moab"
    - b. Means - "from the father"
    - c. he being the progenitor of the Moadites

**Moab**, ancient country on the hill plateau east of the Dead Sea, in what is now Jordan. The Moabites were closely related to the Hebrews and were subject to Israel during the reigns of David and Solomon (11th-10th century BC). They later regained their independence but were temporarily reconquered by Omri, king of Israel (reigned 876-869 BC). Moab, like neighboring Judah, became tributary to Assyria in the 8th century BC and was conquered by the Babylonians in the 6th century BC. After that the Moabites ceased to exist as a separate people. The Moabites are frequently mentioned in the Bible. King Solomon built an altar to their god Chemosh in Jerusalem. Ruth, the central figure of the Book of Ruth, was a Moabite and, according to that book, and to the Gospel according to Matthew, the great grandmother of King David.¹

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¹"Moab," *Microsoft® Encarta® 96 Encyclopedia*. © 1993-1995 Microsoft Corporation. All rights reserved. © Funk & Wagnalls Corporation. All rights reserved.

4. The younger daughter gave birth to Benammi
  - a. meaning "son of my people"
  - b. the ammonites are his descendants
5. the Moabites and Ammonites were frequently at war with the Israelites in later years
  - a. they harbored in this mountain region east of the Dead Sea
6. Generally speaking they were idolaters - but not all of them evil
  - a. Ruth was a Moabite woman and wife to Boaz -becoming one of the ancestors of Jesus
  - b. Naamah, was a ammonite woman
  - c. one of Solomon's wives
  - d. mother of King Rehoboam
  - e. also being an ancestor to Jesus
7. Both of these groups today have aligned themselves with the Edomite tribes (Arabs) and are in conflict with Israel
  - Edomites coming from Abraham's illegitimate son from Sarah's handmaid.

## II - Abraham's journey to Gerar

### *Genesis 20:1-18*

1. For an unspecified reason - Abraham journeyed to Gerar,
  - a. Gerar was the capital city of the Philistines - near the Egyptian border
  - b. Per archaeological excavation this was prosperous city
  - c. Abraham may have gone there to trade, buy supplies or do some business dealings
  - d. The Philistines were descendants of Ham, as per:

**Genesis 10:6-14** *And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah, Sheba, and Dedan. And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, And Resen between Nineveh and Calah: the same is a great city. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.*

2. Abraham would not have had occasion to know much about these people. But must have been able to recognize them to be pagan or idolaters as he entered the city.
  - a. The old fears he had earlier in Egypt about the king wanting Sarah again overtook Abraham
  - b. She must have been quite a woman - not only did Abraham think she was so pretty that she would be desired
  - c. but both times - she was and the king did take her, even though she was 90 years old



- d. again he presented her as his sister, fearing that she would be taken by force if he said she was his wife
  - e. Lesson - sometimes our same old fears do creep back in
  - f. even after we had seen the Workings of God and blessed before
3. We do not know why He forgot the rebuke he received the last time
    - a. but again the Lord protects Sarah from violation
    - b. reveals the truth of the matter to the King in a dream
    - c. and struck the king with a deadly infirmity or plague per Verse 3, possibly sterility according to *verse 17,18* - thus a dead nation
    - d. God explained the significance of what was happening to him (the King) and the cause of this deadly condition that fell upon him, and his nation (*thus a plague*)
      - 1) if he were to touch or harm Sarah
      - 2) who was Abraham's wife
  4. Abimelech (*common name for Philistine king - like Pharaoh for Egyptian king*)
    - a. may have not even known anything about Abraham's God
    - b. Until this night
    - c. But now he had the fear of the God of Abraham as did his servants according to *verse 8 "the men were sore afraid"*
  5. Again Abraham was chastised by a pagan King for his lack of faith
    - a. As well as Sarah was reproved for her part in this deception
  6. Abraham defends his position of not lying
    - a. technically it was truth (1/2 truth)
    - b. Verse 12 he expounds his statement in defense

**Genesis 20:12** *And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.*

7. After the rebuke Abraham prayed for the king and people - restoring them from the infirmity placed on them to protect Sarah - *Yes 7 - Lord said he was a prophet can do such a thing*

### III - Isaac is Born, *Genesis 21*

#### A. Abraham becomes a father *Genesis 21:1-8*

1. After 25 years in the land of Canaan
2. waiting for the fulfillment of the prophecy of having a son
3. Abraham does become a father
  - a. as it goes, the seed of this son Isaac will be countless
  - b. thus Abraham fulfills the promise in *Genesis 12:2*
  - c. *"as it is written, I have made a father of many nation."*

4. The Apostle Paul explains that this imputed righteousness was received before his circumcision **Romans 4:9-12**, And before the law of Moses was given **Galatians 3:18-18**
- a. the Paul give commentary about Abraham becoming a father, not only to Isaac but a **“father of many nations” Romans 4:17-22**
5. What is the significance of this title **“father of many nation”** to us? Certainly he is not a literal father by procreation, rather a figurative father by typification.
- a. According to **Phil. 2:16**, it speaks of God’s message as **“The word of life”**
  - b. If we believe Genesis is a part of God’s word then it too must have life, or be a living book
  - c. As a living book, no portion of it is out-of-date, or to be considered just a book of antiquity
    - 1) rather, every portion of the book holds a message for our lives, and is applicable in the day which we live
    - 2) Since God never changes - we can see in Abraham a fore-shadowing or example of how God will deal with people in every generation, including us today
  - d. According to scripture, Abraham found grace because of his faith
    - 1) thus is the way which we find grace - after the same model of Abraham (*a sample believer*)
    - 2) see - **Rom. 4:11, Rom. 4:16, Gal., 3:7,9 29**
  - e. He is the same fabric which all men since Adam have been cut (*typifies us*)
    - 1) Abraham in the beginning was a lost sinner, did not know God, living in the company of idolaters.
      - So are we - born lost , without God
    - 2) God revealed Himself unto Abraham (**Acts 7:2, Gen. 17:1**)
      - Same with us- as Paul said, **Gal. 1:12**
    - 3) God called Abraham to separate himself from the everything which pertained to his old life (**Gen. 12:1**)
      - We are called to become a new person, separated from the carnal nature of man, leaving behind the world. See **Rev 18:4, Corinth-8:1-2, ~~Corinth, 1:1-2~~, Mi 10:29, 3 Ne 14:1-3 Rom 12:1-2**
- 4) After Abraham left behind his world and separated himself, circumstance arose to try his faith **“a famine in the land” Gen. 12:10-20**
- After we believe, are baptized, still trials of faith come upon us,

**1 Pet 1:6-7** *Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.*

- 5) Abraham had to wait patiently upon God for the promise to be fulfilled
- We are told to wait patiently upon the Lord,
  - Generations waited for the Messiah, before he came
  - John the Baptist got impatient waiting for Jesus to reveal himself as the Messiah

**Luke 7:19-20** *And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?*

- Generations today, wait for his return - we know the promise seems like the right time - but it is not our time frame but God's

**Psa. 37:9** *For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.*  
**Isaiah 40:31** *But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint.*

- 6) Abraham instructed to take his son, his greatest treasure in life and sacrifice him on Mount Moriah.
- Like Abraham we are called to resign all to God, Give over our entire submission to the will of God even as Abraham did, and was willing to sacrifice his greatest treasure.

**Mat 19:21-22** *Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions*

**Mat 16:24-26** *Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?*

**Mat 6:19** *Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.*

## B. Isaac the Son

1. Now the appointed hour has been fulfilled, God has been faithful in His promise to Abraham, and a son born, Sarah is the mother. Even as stated in

**Gen. 21:12** *And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.*

2. The birth of Isaac is a foreshadowing or type of the birth of Christ.
  - a. Isaac was a promised seed or promised son Gen. 17:16

- Jesus too is a promised son according to prophecy

**Gen.3:15** *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

**Isa. 7:14** *Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*

- b. There was a long interval between the time God first made the promise of this coming son, (*Gen. 12:7*) and the time which Sarah actual conceived and bore him a son **Gen. 21:1-3** *And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.*
  - There was a lengthy interval between God's promise to send Christ, which He first promised Eve, and when He came to this world 2000 years later.
- c. When Isaac's birth was announced, His mother asked, "*Shall I of a surety bear a child, which am old?*" **Gen. 18:13**, To which the Lord answered her, "*Is any thing too hard for the Lord?*" **Gen. 18:14**
  - When the angel of the Lord, came to Mary, she too commented on the impossibility of such a thing occurring, "*Then said Mary unto the angel, How shall this be, seeing I know not a man?*" **Luke 1:34** / Again the Lord replies "*For with God nothing shall be impossible.*" **Luke 1:37**
- d. Isaac's name was specified by the Lord before his birth, "And thou shalt call his name Isaac" **Gen. 17:19**
  - Joseph was told by an angel before the birth of Jesus, "*And thou shalt call his name Jesus.*" **Matt. 1:21**
- e. Isaac's birth came about in the fashion of a miracle -**Rom 4:19** *And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:*
  - While Christ was born of a virgin, **1 Ne 3:53-58** *And I beheld the city of Nazareth: and in the city of Nazareth I beheld a virgin, and she was exceedingly fair and white. And it came to pass that I saw the heavens open; and an angel came down and stood before me; and he said unto me, Nephi, what beholdest thou? And I said unto him, A virgin, most beautiful and fair above all other virgins. And he said unto me, Knowest thou the condescension of God? And I said unto him, I know that he loveth his children; nevertheless I do not know the meaning of all things. And he said unto me, Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh.*

### C. The conflict between two seeds *Genesis 21:9-21*

1. A great party/ Feast was thrown in behalf of Isaac, when he was about 3 years old, (*customary age for weaning a child*)

- a. Comparing *Genesis 16:16* (86 years old - '4 score and 6') and *Genesis 21:5* ('100 years old'), we can determine Ishmael to have been about 16-17 years old (14 + 3) at the time of this feast for his younger ½ brother.
  - b. after being the center of attention for the majority of his life he very well may have been jealous about all the attention this new son was getting
  - c. The text says, this son of Hagar, began mocking Sarah
  - d. thus she insisted that they leave, expressing the fact, that Ishmael was to have no part in the inheritance with her son, Isaac.
2. Again the Lord speaks to Abraham
- a. Even though Sarah's attitude was wrong, She was insisting on a fact as God had previously dictated
  - b. It was not possible for two families to exist together
  - c. Even though it would go against Abraham's own desires, he would have to do as Sarah requested.
  - d. Sometimes it does seem harsh, and difficult to do that which is directed by God
    - 1) but if we want to be God's people, receive His blessings
    - 2) Sometimes we are called to separate ourselves from sources of friction
    - 3) separate ourselves from the Carnal, to receive the spiritual
    - 4) This son Ishmael, came from a carnal relationship, and was in contention with the spiritual promise
    - 5) the separation from the two different lives was critical
    - 6) as it is an example of a critical separation from the carnal life and relationships for us
      - Paul uses this situation to address conflicts between the carnal and the spiritual in our lives
      - see *Galatians 4:22-31*
  - e. God instructed Abraham to send Hagar and Ishmael away
3. He did assure Abraham, Ishmael would be well taken care of
- a. God did make Ishmael a great nation, according to *Genesis 25:13-15* he had twelve sons

- D. Pact between Abraham and Abimelech**      *GENESIS 21:22-34*
1. This is presumably the same King in which Abraham had prior contact with in Gerar
  2. Abimelech was very much aware of God's protection and blessings upon Abraham
  3. Thus Abimelech wanted to enter into a non-aggression pact with Abraham
    - a. he reminds Abraham how he has dealt kindly with him

- b. and allowed hi to dwell in his land
  - c. In return, he wanted Abraham to prom se not to injure his people
4. Abraham was willing to enter into such a pact
- a. but he seized this opportunity to address a prior problem that had occurred between him and the king's people
  - b. Abraham had dug a well in Beersheba
  - c. even though this well was not in Abimelech's land, some of his servants had raided it and took the well from Abraham's servants.
  - d. Abimelech quickly agreed to return the well
  - e. Abraham in return , gave the king livestock, which was returning some of the gift given to him back in chapter 20
  - f. This sealed the pact of non aggression and of Beersheba was return
    - Beersheba means - "*well of the oath*" and "*well of the seven*" which is the number of ewes Abraham gave Abimelech

#### E. The Sacrifice of Isaac *Genesis 22:1-19*

1. What about God's tempting Abraham, as mentioned in Gen. 22:1 *And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.*
- a. This was a sudden test of Faith which God had spent years preparing Abraham for. It was not just a passing thought, but a plan.
  - b. Sometimes we think it offensive, un-characteristic for God to "temp" people

English word: TEMPT Strong's number: 5254 Hebrew: naca Pronunciation: naw-saw a primitive root; to test; by implication, to attempt: --adventure, assay, **prove**, tempt, try.

2. Time has come for the test V&S 1
- a. It begins, "*it came to pass after these things*", what things?
  - b. The answer is, ALL the things which came before -
    - 1) Started with being directed to leave his home, His father³
    - 2) next he had to for-go the well water plains of Jordan
    - 3) He had turned down the gifts presented by the King of Sodom
    - 4) finally came to expulsion of his son, Ishmael
    - 5) Again and again Abraham was called upon to surrender his will to that of God's
- Begin* 3. This may tend to seem cruel, when reading it
- a. ask yourself if you could do it
  - b. tell yourself you could not do it
  - c. Which is the very point God want's you to understand
    - 1) *Isa, 53, Ps. 22, Ps 69* we read what the sacrifice and Calvary meant to the Son, Jesus
    - 2) Here in Genesis 22, we can see, and even get a feel what Calvary meant to the Father

## 4. About Isaac

- a. some times we picture Isaac to be a little boy, however he was a young man
- He went by the will of his father/ for-shadowing Jesus
- b. It say Abraham laid the wood upon him - not to mean stacked it on him to burn him as a sacrifice
- rather, he carried the wood up the hill, for-shadowing Jesus carrying the very cross up to Calvary on which he would be crucified

## 5. Abraham's faith through it all .

- a. Abraham has learned to trust God for His word.
- b. Over and over, God had declared, "*in Isaac shall thy seed be called*"
- c. Therefore, it was entirely inconceivable that Isaac could die before bearing children himself
  - 1) even if he did slay him, God must have a plan to raise him up again
  - 2) which was the plan set forth for His own son
  - 3) Abraham was know disciplined to do as the Lord commanded - thus Isaac was as good as dead
  - 4) But God stayed the hand of Abraham as it began to fall upon Isaac, thus did return life to him, And he was as if back from the dead
  - 5) God did provide the sacrifice, prophecy of Jesus Christ, not to be confused with the temporary sacrifice of the ram caught in the thicket Called- Jehovah- Jireh - "God will provide"
- d. Because of obedience, The covenant is once again confirmed (*verse 15-19*)

## 6. Apparently Abraham maintained contact with the land which he left

- a. *Genesis 22:24*, speaks of his family  
*22:20-24*

F. **Death and Burial of Sarah** *Genesis 23*

1. For 60 years Abraham wandered about the promised land, accompanied by his wife Sarah, His son Isaac is know 37years old
2. Now at the age of 127 years old. Sarah dies
  - a. Sarah died in Hebron, which is in Canaan,
  - b. apparently they had moved back from Beersheba some time
3. Sarah was the first to die in the chosen land
  - a. but it is apparent that Abraham himself did not own any of it yet, for he had to purchase a spot to bury his wife
  - b. He did desire that she be buried in Canaan rather then taking her back to their home land
    - 1) this was an act of faith in itself

- 2) testifies to the fact that He did believe the Lord gave them the land to be their home from then on
  - c. Abraham would not have a rented or borrowed grave
    - 1) the sons of Heron refers to Hittites (Gen. 35:27)
    - 2) they offered him one of their sepulchers
    - 3) he insisted on having one of his own
    - 4) Abraham knew what spot he wanted
      - a) it belonged to a Hittite named Ephron
      - b) it was a field that had a cave and trees around it
      - c) and per verse 17 , it was within sight of their home in Mamre
      - d) as was custom he negotiated a price through a mediator with Ephron
- 

### G. A Bride for Isaac *Genesis 24*

- Chapter 24 - Typical of the relationship of God, Jesus, The Holy Spirit, and the Church
  1. **Abraham - Type of the Father**
    - a. Seeks out the desired bride for his son, from within the appropriate people, Vrs 3 -4
    - b. Strict instructions are give on where the bride will come from
    - c. She must not be from among the Canaanites
    - d. The trip back to Mesopotamia was over 500 miles away, but she must be from Abraham's people

**Mat 22:2** *The kingdom of heaven is like unto a certain king, which made a marriage for his son,*

**John 3:27-29** *John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.*

**Rev 21:9** *And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.*

**Rev 19:7** *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.*

### 2. **The Servant - Type of the Holy Spirit**

- a. Probably Eleizer from *Genesis 15:2* if he was still alive - this is 50 years later
- b. This servant was called along to his side to help Abraham in his desires

**Mat 1:18** *Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.*

**Acts 2:4** *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*



- c. The servant spoke only of the qualities of the master and bridegroom not of himself Vrs 34-36
- The Spirit entice the bride with the qualities of the Groom not itself

**1 Cor 12:7-11** But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

**Gal 5:22-24** But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.

The servant  
offered the  
potential Bride  
Gifts - she  
had to receive  
them -  
Bride - bringing,  
Came to travel  
upon to  
be worthy

- d. When the Father sent the Holy Spirit to obtain a bride for His son, it says: WE must receive the Gifts of H. S.

**John 14:26** But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

**John 16:13-14** Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

- e. The Servant brought the Bride to the bride groom - even as the Holy Spirit Brings Christ's bride to Him

**Rom 8:11** But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

**1 Th 4:14-17** For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

### 3. Rebekah - a Type of the Church

- The servant knew some of the qualities that this Girl would have to possess to be a suitable bride for the Master son
- * must be from Abraham's people
- * must be Godly
- * fair to look upon (what if he brought an ugly girl - appearance does matter)
- several would fit that qualification - how was he to know which was right
- * she should be strong and healthy - able to withstand a long journey
- * able to bear and raise children
- * able to take charge of a large household and servants
- * should be industrious and hard working **Luke 19:13** And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. **Mt 9:6**
- * should be gracious - considerate - compassionate

Eph 5, 23, 26-27  
Robes of  
Righteousness **Rev 19:7-8**  
cleaned through  
BAPTISM **Mt 8:11**

**Thus the test of watering the Camels**

- ◇ a thirsty camel can drink more than 30 gal. of water
- ◇ you can just imagine there were at least 10 camels in the caravan VRS 10
- ◇ 300 gal. of water dived by 5 gallon picture of water
- ◇ 60 times down the steps into the well, lugging heavy jar back out up the steps to water the beasts of this strange man - Say provided until finished drinking

* Virtuous - **Gen. 24: 16**

* She must be Willing to Come **Gen.24:5-8**

- a. the Church - **a Virtuous bride** (2 Corth 11:2, Eph 5:25-32, Rev 19:7-8)  
Christ's bride - **Willing to Come** - (Mos 9:39, Alma 5:27,  
2 Ne 11:112-114 *key Inviteth to come not forced ),  
**Matt 11:28** -must come to Him,  
**Mark 8:34** Rebekah's cross was the water for the camels,  
**John 6:65** even as Abraham instructed the servant to seek out the appropriate  
bride)

4. **Isaac the Bridegroom - type of Christ**

- a. the bride believes, loves and anticipates the bridegroom through the testimony of the servant - **1Peter 1:7-8** VRS 60  
Told prophecy Gen 22:17
- b. the bridegroom goes out to meet the coming bride **Gen. 24:63** - as is with Christ **1 Thes 4:14-17, Matt 25:10-13**

5. The Marriage **Gen. 24:31-33**

- Rebekah - worked hard watered all the camels, left behind her world which was common to her, left her family and friends, rode 500 dusty, long miles on the back of a smelly camel, to meet a bridegroom who she had never seen, only believing, through the testimony of the servant - but it was all worth the great reward of the bridegroom

(NOT EASY  
Trip - comfortable  
Trials - as  
is our life)

- a. The marriage of the Church and the great reward

**Rev 19:9** And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

**Rev 21:1-5** And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

H. A new wife for Abraham **Genesis 25: 1-4**

1. Abraham's new wife was called Keturah meaning "covered with incense"
  - a. there is no information given about Keturah, we do not know about her home or background
    - 1) we are told that she gave Abraham 6 more sons
    - 2) most of which can not be accounted for
    - 3) except - Midian - whose descendants are mentioned in the Old Testament as Midianites
2. **Genesis 25:5-6**
  - a. Abraham endows the sons of his concubines - including Hagar and Keturah with gifts
  - b. Hagar and Keturah are called concubines to distinguish them from his primary and most loved wife, Sarah
3. Abraham dies **Genesis 25:7-11**
  - a. he lived to an advanced age even in that day of 175 years
  - b. Abraham was buried with his wife in the cave he purchased called Machpelah
  - c. Isaac was now the only living link to the coming Messiah

◇ side note- Ishmael was now 90 years old
4. The generations of Ishmael **Genesis 25:12-18**
  - a. Knowing Ishmael's age - one could only believe - these generations were a recorded injection into the story,
  - b. possibly a record given to Isaac at his father's funeral
  - c. possibly a record recovered by Moses and placed in the text

## **PART 7e Esau and Jacob Gen. 25:19-27:46**

- ◇ This next section of Genesis begins in the middle of Verse 19 after a brief remark:

**Gen. 25:19 And these are the generations of Isaac,**

**Question - TEST** - What do we know about this passage from what just read?

**Question** - What is it called?

**Answer** - 'Toldeth' - the closing signature of the author who kept the record

- ◇ the new text, which digresses into the story back to the birth of Isaac
- ◇ and we can determine was kept by Jacob using the same tool "the Toldeth" found in Gen. 37:2
- ◇ Vrs 19 continued "*Abraham's son: Abraham begat Isaac:*"

### **I. The Birth of two / competing from the beginning Genesis 25:19-26**

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### I. The Birth of two / competing from the beginning *Genesis 25:19-26*

#### A. The competition and battle began in the womb *Vrs. 22*

1. He we have the first recorded birth of twins
2. they were not identical - even though they were at the same time, same place from the same parents, having the same opportunities and advantages of life place before them
  - a. however they were different in every way
  - b. Physical difference - Esau was red and covered with hair
    - ◇ Esau means "Hairy"
  - c. while Jacob was not

#### B. The prophecy of God's will for Jacob to inherit the covenant made with Abraham was given to the parents before their birth- *Vrs. 23*

**Rom 9:10-13** *And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.*

1. thus it is possible the battle within was jockeying for a front row seat first out the door
2. thus Jacob still pulling Esau by the foot at his birth
  - a. thus his name - Jacob meaning "*heel catcher*" some interpret "*supplanter*"
    - ◇ *supplanter* - to take the place of , displaced, to take the place of by scheming
      - Hosea interprets the unusual name as not a thief, rather having power of God, struggling to accomplish God's will

**Hosea 12:3** *He took his brother by the heel in the womb, and by his strength he had power with God:*

## II. The birthright Genesis 25:27- 34

### A. The boys grew - the conflict grew

1. Esau choose the life - like that of Cain, rugged and wild, wandering the land
  - a. it describes him as a cunning hunter
  - b. the only other hunter was Nimrod, a mighty hunter before, (literally - against) the Lord”
2. Jacob was just the opposite, stated at home tending the flocks and farm
  - a. he was a man like unto Abel
  - b. it said he dwelt in tents - like his father Isaac, and grandfather Abraham, he was sojourned in the land of promise
  - c. it describes him as a **“plain man”** -
    - 1) comes from the word **“tam”** - which means **“perfect man or a quiet man”**
    - 2) same word used to describing Job when he was called **“perfect”** and upright man **Job 1:8**

### B. the Birthright / Stolen or Sold?

1. Was Jacob a schemer? Was he wrong? Did he steal what was not his? Many consider him a culprit in this transaction.
  - a. We read, Esau suddenly appeared from a hunting trip, encountering Jacob who had a pot of red pottage soup
  - b. he began complaining of hunger to the point of fainting - wanting some soup
  - c. We often picture a starving Esau, dragging himself before Jacob, at deaths door, begging for food before he perished - while Jacob extorts him to give up a great treasure in this time of weakness
  - d. **let us look at a slightly different angle**
  - e. Esau comes in from the field, overtaken by the aroma of Red Lentil soup.
  - f. thus he speaks the first documented cliché “I’m starving to death”
  - g. Esau is only a few minutes away from his own food supply
  - h. Jacob - already disgusted with Esau’s carnal nature - says- Is a bowl of soup worth your birthright?
  - i. low and behold it was willing to sacrifice the spiritual for the carnal pleasure of the flesh -
  - j. Type of man today willing to sell the great spiritual inheritance - for a few moments of carnal pleasure

**2 Nephi 12:9** *Yea, and there shall be many which shall say, Eat, drink, and be merry, for to-morrow we die: and it shall be well with us.*

**2 Nephi 7:40-41** *Therefore cheer up your hearts, and remember that ye are free to act for yourselves; to choose the way of everlasting death, or the way of eternal life. Wherefore, my beloved brethren, reconcile yourselves to the will of God, and not to the will of the devil and the flesh;*

- a. was Esau robbed, extorted, schemed - or was he a man who only desired to satisfy the lusts of the flesh

**Heb 12:16-17** *Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.*

1. Couple with Vrs. 34,

**Gen. 25:34** *Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.*

*begin*

### C. The Trial in Isaac's Day

#### 1. The famine **Genesis 26:1-5**

- a. a famine developed in the land where Isaac was living
- 1) it was probably destroying his crops and flocks
  - 2) Must not have been as bad nearer the coastal area
- b. The Lord appeared to Isaac
- 1) probably the first time in about fifty years (*according to this record*), last time when he was on mount Moriah with his father during the sacrifice
  - 2) This time the Lord provided instruction
    - a) **Do NOT** go down into Egypt
    - b) rather go where I lead you and then you will receive the blessing told to Abraham earlier

#### 2. Isaac's meeting Abimelech **Genesis 26:6-11**

- a. the text states "Isaac stayed in Gerar"
- 1) Gerar was part of Canaan which was controlled by a group of Philistines
  - 2) Were as the main group of Philistines lived on the island of Crete
- b. Isaac encountered the Philistine king "**Abimelech**"
- 1) this is the same name given for the Philistine king which Abraham Encountered many years earlier
    - a) Very doubtful that it is the same man almost 100 years earlier
    - b) If you remember - "**Abimelech**" is a title like Pharaoh is a title for an Egyptian King
- c. We find the Old cliché to come true, "**Father like son**"
- 1) Did Isaac hear his father speaking of his experience, then acted like wise?
  - 2) or did Isaac too, lack faith - to believe God would protect them since He sent them?

- 3) Abimelech must have heard the story about how their nation almost perished when the king took Abraham's wife to his harem
- 4) Abimelech must have feared the God of Abraham

#### D. Digging wells Genesis 26:12-33

1. we are told in *Vrs. 12-14* about Isaac's wealth
  - a. in everything he did he prospered
  - b. his return of his investment was a 100 fold or 10000 percent when planting grain
  - c. his cattle multiplied
2. The next thing we see - he is resented by the Philistines

**Gen. 26:14** *For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.*

- a. is not this typical human (carnal) nature of man / which the Philistine nation was, carnal
- b. envy - jealousy - strife's when others prosper more than we do.
- c. thus it is put down by God

- Moving ahead in the story/ we read

**Acts 7:8-9** *And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,*

- Thus we too are commanded not to allow this into our hearts

**3 NE 14:1-2** *Hearken, O, ye Gentiles, and hear the words of Jesus Christ, the Son of the living God, which he hath commanded me that I should speak concerning you, for, behold he commandeth me that I should write, saying, Turn all ye Gentiles, from your wicked ways, and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations,*

- d. thus when we read *Vrs. 14 & 15* . *For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.*
- e. we understand - because of envy, and as Abimelech told them to leave, since they were mightier than they were, *v 25. 16*
- f. and out of spite they had "**stopped the wells**", meaning filled them up with dirt and rock
- g. there is also a possibility of selfishness -
  - 1) the Philistine settlers, not numerous enough to need all the wells for survival blocked them to detour others from settling in the area.

### 3. Isaac's Restoration Project *Genesis 26:15-22*

- a. Having adequate water is necessary to live in that land
  - 1) thus Isaac took on the project of re-digging the wells that his father Abraham had previously dug
  - 2) to emphasize the fact that these were the wells of His people, he maintained the very names which Abraham had originally called them
- b. In addition to Opening the previous wells, He had his servants dig additional well lower in the valley, turning out to be an spring which ran living water
  - 1) Philistine herdsman in the area, claimed the water should belong to them
  - 2) thus instead of arguing the point, Isaac named the well "***Esek***", text says, "because the strove with him"
  - 3) "***Esek***" has been interpreted to means, "**the quarrel well**" or "**contention**"
- c. Isaac dug a second well
  - 1) the men of Gerar followed him demanding that well also
  - 2) Isaac thus named the second well, "***Sitnah***"
  - 3) "***Sitnah***" has been interpreted, "**Hatred**", coming from the word to mean, "**to lie in wait as an adversary**"
- d. Thus Isaac moves far away, well beyond the area were the Philistines could lay claim to his labor
  - 1) waiting to see if they were going to come chase him off again,
  - 2) when they did not , he named the well, "***Rehoboth***"
  - 3) "***Rehoboth***" has been interpreted as, "**the Well of Ample Room**"
- e. Isaac relocated to Beersheba *Genesis 26:23-33*
  - 1) Isaac felt the need to worship God after the manifold trials he encountered, thus he returned to the place were he probably felt the closest to the lord
  - 2) Beersheba means, "***well of the covenant***"
  - 3) Abraham had built an alter in this location years before, as well as made a covenant with the Philistines, that they would leave him alone if he left him alone
  - 4) this is the area where Isaac lived after coming down from Mount Moriah after the sacrifice
- f. Isaac, worshipped
  - 1) he built an alter - re-opened the covenant well - called upon the name of the Lord
  - 2) God Came to him immediately



**Gen 26:24** *And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.*

- g. Lets examine this appearance of the Lord
- 1) **"I am the God of Abraham thy father"** - a personal unchanging God
  - 2) **"Fear not"** - God protection and desire to help, have you noticed each time the Lord or an angel appears to men, the first word are "Fear not" - kind of like when the ministry show up at your house, "fear - what did I do? -fear not only there to help"
  - 3) **"I am with thee"** - the Lord presence
  - 4) **"and will bless thee, and multiply thy seed"** The Lord promise
    - a) what more could a man want?

h) After the Lord's appearance - Abimelech - a Philistine King appears at Beersheba

- 1) this time it was not to case him off
- 2) rather to a mission of peace
- 3) and we see that Isaac attitude of non resistance and peaceful resolution - turning to the Lord for strength has paid off

#### **E . Esau's Wives Genesis 26:34-35**

1. At forty years old -Eau decides to get married - to the grief of his parents
  - a) It was not that they were loosing a son
  - b) rather it was the choice of wives he took
  - c) this shows how far Esua had fallen away from God's plan
  - d) these wives were Pagan women from Canaan -
  - e) demonstrates his carnality an pursuit to satisfy his flesh not the spirit
  - f) Remember Abraham's instruction to his servant - do not bring a wife for Isaac for Canaan (*Gen. 24:3*)

#### **F. The Blessing Genesis 27: 1-40**

1. Isaac thought he was old and about to die - he was in fact 137 years old - but he was not about to die for he lived another 43 years to be 180 years old (*35:28*)
2. The greatest thing that Isaac had to give was the Patriarchal blessing
  - a) included not only the land or property settlement
  - b) but also - right of progenitorship
  - c) and the to stand in direct lineage of the coming Messiah

3. Either he forgotten or choose to forget - the blessing was for Jacob not Esau , for the Lord had said so even before their birth

**Gen 25:23** *And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.*

- a. Special note- The right of primogeniture may have been a custom in Isaac's day but it had not yet become a Biblical law
- b. And even if it had been - the father had the right to transfer the privilege from the eldest son to a more suitable or deserving son

**1 Chr 5:1,2** *Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)*

- c. Given Esau's choice of wives - the transfer should have occurred
- d. I would have been known by this time - Esau had sold his birth right to Jacob
  - 1) because Esau was Isaac's favorite - he was determined to give him the blessing
  - 2) Esau's words in Vrs. 29 are in direct opposition to what God had told them, if indeed it was Esau not Jacob being blessed
  - 3) Thus the blessing that was to go to Jacob - was bestowed upon him by his father unwittingly

#### G. Esau's Blessing *Genesis 27:34-40*

1. Esau learns of Jacob receiving the blessing he was to receive
2. Cries aloud in attempt to recover the blessing to no avail

**Heb 12:16-17** *Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.*

3. Requests a blessing of his own - which is given but quite different (*Vrs 39 -40*)
  - a. it is suggested the words "**away from**" should be inserted before "*the fatness of the earth*" in Vrs 39, which would be consistent where the Edomites did dwell, in the rocky dry terrain.

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#### H. Esau's Hatred *Genesis 27:41-46 - 28:9*

1. Rebekah pays for her part in deceiving her husband
  - a. when she heard Esau was out to kill Jacob she sent him, her favorite son, away for a few days. Until Esau's rage was over
  - b. These few days turned into weeks, then to months, then to years
  - c. for twenty years she waited for her son to return -

- d. however she died before ever seeing him again - not
- e. she did not ever hold or know her grandsons
2. *Vrs. 46* Rebekah tries to convince Isaac to send Jacob away to obtain a proper wife from their own people
  - a. she expresses the friction she is having with the Hittite wives of Esau *vrs 46*
  - b. And pronounces - life would not be worth living if Jacob too had such a ungodly wife as those of Esau
3. *Vrs 1* - Isaac is quickly convinced to do what is right
  - a. Specifically invokes the promise of Abraham on Isaac
  - b. instructs him to obtain a proper wife from the daughters of his mother's brother,
    - 1) makes them 1st cousins - if I lost you
4. *Vrs 6-9* Esau had been spiritually blind, stubborn, or indifferent about the issue of having a proper wife
  - a. but now he sees Isaac being blessed by his father and instructed to obtain a proper wife
  - b. Although it is too late - Esau tries to regain favor and the blessing - by taking another wife from the family - being the descendants of Ishmael
    - 1) But he is obviously unaware - Ishmael has already been rejected by God as far as the promise was concerned

### III. Jacob's Journey

#### *Genesis 28:10-11*

##### A. Jacob at Bethel

- Name supplied in *Vrs. 19* and *Chapter 35:1*

**Gen 28:19** *And he called the name of that place Bethel: but the name of that city was called Luz at the first.*  
**Gen 35:1** *And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.*

1. Jacob gathered a few provisions and set forth as instructed
  - a. most likely he had a donkey or camel to ride - but no mention of a caravan
  - b. Mother probably packed him some food and supplies
  - c. but he had no tent or pillow
  - d. he was taking the term "*Roughing it*" to a new high
2. He set forth to Haran
  - a. Haran was 500 miles away - would take several weeks too reach
  - b. the region around Haran was called Padan-aram
    - 1) meaning "the field of Aram"
    - 2) Aram having come to mean land of Syria

- c. Jacob would have been journeying for two or three day to reach this point
- d. It is near Bethel that Abraham had built an alter *Genesis 12:8, 13:3,4*

**Gen 12:7-8** *And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. } And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.*

**Gen 13:3-4** *And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.*

- f. Bethel means - "*the house of God*"
  - g. It was at this place God chose to make Himself personally known to Jacob
  - h. as he did to Abraham and Isaac before
3. God appears to Jacob in the form of a dream *Genesis 28:12-15*
- a. this was the 1st of eight appearances God would make to Jacob during his life time.
  - b. the most significant part of this dream -
    - 1) was a ladder reaching from the earth into heaven
    - 2) with angels moving up and down the ladder from heaven to earth
  - c. Jacob by know means doubt that there was a God that cared for him
  - d. and angels actively attended to the needs of man working towards their redemption
  - e. this dream symbolized - a bridge between man and heaven
    - 1) which to mans eyes and physical understanding was separated by vast empty space
  - f. almost 2000 years latter Jesus himself claimed to be Jacob's ladder when speaking to Nathanael

**John 1:51** *And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.*

- g. Jacob could not have understood the complete New Testament significance of the Ladder
  - h. but understood there was **a way - a door - a gate** a bridge to Heaven
    - 1) we are told and understand that to be Jesus Christ
4. **Jacob Vows a vow** *Genesis 28:16-22*
- a. Vows to pay tithes of 10 percent unto God
  - b. and like Abraham - he establishes a Place of worship - by building an alter
    - 1) name Bethel meaning the *house of God*
    - 2) demonstrates the appropriateness of have a place of worship
    - 3) he poured out the oil upon the pillar - rehearsed the promises God poured out upon him

## IV - Jacob and Laban *Genesis 29-31*

### A. the Stone over the well *Gen. 29:1-12*

1. apparently there was a regulation on watering the flocks from this well
  - a. it was covered with a stone until a certain time of day
  - b. the way it reads - there was a line forming for a first come first serve at the watering hole
  - c. thus Jacob found sheep and herdsmen buy the well
2. He ascertained if they knew Uncle Laban - happy to find they did - he was in the right place
  - a. they pointed out Laban's daughter Rachel, coming with the flocks
  - b. he was pleased to see her (kissed her)
  - c. she may be the very one he was looking for
  - d. in fact he did take an immediate liking to her
  - e. Vrs 17 says she was beautiful -
  - f. Vrs 18 he claims his love for her - after several months of being there

### B. Contract for a wife *Gen. 13- 19*

1. agreed to serve Laban 7 years his wages would be a wife
  - a. two to choose from - Leah the oldest and Rachel
  - b. he describes Rachel as Beautiful - Leah as *tender eyed*
    - 1) many believe she had weak eyes or poor vision
    - 2) while others believe this only to mean - her eyes were not as dark, lustrous and beautiful as those of Rachel

English word: TENDER Strong's number: 7390  
 Hebrew: rak Pronunciation: rak  
 from 7401; tender (literally or figuratively); by implication, weak: --faint[(-hearted)], soft, tender ([-hearted], one), weak.

- 3) while Rachel's Beauty is Hebrew word

English word: BEAUTIFUL Strong's number: 3303  
 Hebrew: yafneh Pronunciation: yaw-feh'  
 from 3302; beautiful (literally or figuratively): -> beautiful, beauty, comely, fair(-est, one), + goodly, pleasant, well.

### 2. The deal is struck *vrs. 18*

*Gen 29:18-19 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.*

### C. Jacob deceived - works long - gets twice as much *Gen 29:20-30*

1. Uncle Laban switched brides - Gave Jacob Leah
  - a. which he did not discover till morning
  - b. and as the text reads - had consummated the marriage
  - c. and was rightfully attached

2. May believe this was part of the Lord's punishment for Jacob's own deception
  - a. and it certainly does resemble him coming in the darkness of his father's eyes
  - b. presenting himself for something his father thought he was giving to another

**Matthew 7:2** For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3. While others believe - plan to extort more time out of Jacob
  - a. Laban surely would want the older daughter married first (*The right of the first born*)
  - b. He probably did not want Jacob to leave
  - c. was undoubtedly a great benefit to the family
  - d. He was happy - the time went quickly - probably working hard
4. Thus another seven years to have Rachel also for a wife
  - a. When Jacob found out what happened he immediately confronted Laban
  - b. Laban agreed to give him Rachel also
  - c. a stipulation was attached
    - 1) must "*fulfill her week*" *Vrs. 27-28*
    - 2) this was the marriage week
    - 3) in fulfilling the customs of the week
    - 4) he would be legally attached - and married to Leah
    - 5) that had to be before he could have Rachel (after another 7 years of service )

#### D. Jacob's sons *Gen. 29:31- Gen. 30:24*

1. Rachel is found to be barren
  - a. according to the text - it was according to the Lord's plan *Vrs 31*
  - b. to cause Jacob to love her - she provide that which Rachel could not

<b>Leah</b>		<b>Rachel</b>	
Handmaid ↗	<b>Zilpah</b>	Handmaid ↗	<b>Bilhah</b>
Ruben	Gad	Joseph	Dan
Simcon	Asher		Naphtali
Levi			
Judah			
Issachar			
Zebulun			
<b>Daughter</b>			
Dinah			

#### E. The issue of the Mandrakes in *Chapt.30:14-16*

1. Why a dispute over as flower, found by a child growing in the field

- a. The mandrake is a small orange colored berry-like fruit
  - b. It has been called the *"love apple"* in olden times
  - c. more recently called *"may-apple"*
  - d. In ancient times it was considered a aphrodisiac and fertility inducer
2. When Rachel saw Rueben had brought his mother these mandrakes
    - a. she wanted them for herself
    - b. possibly believing they would fix her infertility and barrenness
  3. Leah felt she was loosing the love of Jacob, which she had gained by giving him sons
    - a. but now she was barren
    - b. spending nights with he maidens and Rachel which he always loved
    - c. thus she informs him - *"Man I got some mandrakes - you know what that means"*

F. Jacob's wages *Gen. 30:25-43*

1. Vrs 27, Laban said he learned by experience, He was blessed by God for Jacob's sake
  - a. *"learned by experience"* is the Hebrew word *nachash*
  - b. means *"learned by enchantment"*
    - 1) other words - he was perplexed
    - 2) when Jacob cared for his flocks
    - 3) his own wealth greatly increased
2. Thus as Jacob was ready to leave - he offered to pay Jacob what he thought he deserved
  - a. Jacob's agreement was not anything of Laban's
  - b. rather it was from the flocks that had not yet been born
  - c. and it would be the less favorable flocks because of their color
  - d. Thus it would be God's decision on the wages and the increase for Jacob
3. The rods in the water. What is that all about?
  - a. it is possible Jacob believed in an out dated "Old Wives' tale"
    - 1) *"of prenatal influence"*
    - 2) Science has determined - DNA can not be changed by what your parents see prior to the birth
    - 3) thus he tried to influence the out come - but the outcome was from God's continue blessing Jacob
  - b. Another possibility arises looking at the word *"conceive"* in vrs 38
  - c. This is the Hebrew word "yacham"
    - 1) translates "to be hot" meaning to come into in heat, ready to conceive
    - 2) the rods were put in the drinking water
    - 3) some animal raises have confirmed "white streak rods" in front of the animals stimulates reproductive activity
    - 4) some even suggest a chemical found in these plants - like the mandrake stimulate reproduction

### G. Jacob's Dream *Genesis 31:1-13*

1. *Vrs 1-3* - Jacob explains the situation about the wage agreement to Rachel and Leah
  - a. how it is the speckled, spotted and grizzled animals were to be his from their fathers flocks
  - b. he explains how their father had been taking advantage of him and was not receiving him the same *Vrs 4-9*
2. *Vrs. 10-13* Angel from god reveals a dream unto him
  - a. reason for the dream
    - 1) God acknowledges His awareness as to how Laban had been treating him
    - 2) reminding Jacob of His visit to him at Bethel - and the promise made there
    - 3) Remind Jacob of the vow he made at Bethel - when he erected and anointed the alter there
    - 4) explain the increase and miracle of the birth of these birth of speckled, spotted and grizzled animals from the solid colors
    - 5) Instruct Jacob to return to the home land of his father

### H. Jacob heads home *Genesis 31:14-24*

1. *Vrs. 14-16* Leah and Rachel express their resentment towards their father for having sold them to Jacob, extracting free labor from him
  - a. this made them feel like strangers (*cheap, not family*) in their own home
  - b. instead of setting up a dowry for them - he "devoured" the increase himself, increasing his holdings
  - c. at the same time - the 14 years of labor for their hands in marriage this caused them to love Jacob even more
  - d. this made them feel justified in God's dealing with Laban
    - 1) justified in taking what they felt was theirs
    - 2) justified in sneaking away when Laban was unaware
    - 3) thus they were ready to go
2. the case of the stolen gods *vrs. 25-35*
  - a. In *vrs 19*, we read Rachel, unknown to Jacob had gone into Laban's tent and stole his "*images*"
  - b. literal interpretation is "teraphim"
    - 1) a small idol figurine used in divination
    - 2) and is a house hold deity used to bring good luck to the owner
  - c. Obviously Laban had forgotten or was falling away from the true God and was an idolater
  - d. His influence was enough that Rachel did not want to leave with out them



- 1) in 1930, tablets were excavated called Nuzu tablets, which implies the teraphim were associated with the inheritance and property rights of the owner (Genesis Record pg. 483)
  - 2) It is possible Rachel felt these teraphim would help validate their ownership of the flocks Jacob was taking with them
- e. **vrs 27-28** Laban uses the excuse - you did not even let me say good bye - kiss my daughters and grandchildren
- 1) but the search tells the story - he wanted his property and his gods
  - 2) sad question **Vrs 30**, "*hast though stolen my gods?*"
  - 3) gods that can be stolen are false gods - the true god can not be taken away

**Mat 6:19-21** *Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.*

- f. **Vrs 32** Laban threatens to kill who ever stole his gods
- 1) Archeologist found an ancient manuscript written on a tablet called the "*Homeruby stone*"
  - 2) when they translated it - they discovered a law which states capital punishment will be carried out to those who steal some ones gods.
- g. **Vrs 35** language?, Rachel lied, said she could not get up, *it was that time of the month*, in order to conceal the stolen gods.

## I. The Covenant between Jacob and Laban **Genesis 31:36-55**

1. **vrs. 36-42** Jacob is venting his anger, still unaware that Rachel had stolen Laban's gods
- a. Expresses the idea - he had been there laboring and serving him for 20 years -and he himself had not taken advantage of Laban by consuming his flock for food
  - b. **vrs 39**, expresses he did not do as was custom for the herdsman to bring the carcass a animal devoured by a wild beast to the owner - to prove what had happened / rather / he replaced the animal from his own flock
  - c. exclaims he has served him during days of intense heat and bitter cold
    - 1) area very mush like this area - we know extreme heat - likewise - at night we can experience extreme cold
2. a covenant was established **Vrs 43-47** and a pillar was erected to seal it
- a. Laban called it *Jegarsahadutha* - meaning "*the Heap of testimony*"
  - b. Jacob called it *Galeed* - meaning "*The Heap of witness*"
    - 1) why don't the words sound similar if both mean heap?

- 2) Laban's word comes from his the Aramaic or Chaldaic, while, Jacob's word comes from the Hebrew language which had been used by Abraham and Isaac
3. It would seem Laban came to understand his was wrong in behavior but was not willing to make a public acknowledgment of being wrong - thus he was the one to suggest the **Agreement or Covenant**
  - a. then he attached conditions upon as a tactic to make it seem to be Jacob that was the one at fault *Vrs 48-55*
  - b. implying that Jacob could not be trusted and restrictions were placed on his activities
  - c. Laban then called the stones Mizpah - meaning "*watching tower*"
  - d. Implies God "*Jehovah*" will be watching him even when he is not close enough to himself
4. Laban then leaves back for his own home land
  - a. no further mention is made of Laban in the scriptures
5. "*Mahanaim*" *Genesis 32:1-2*
  - a. surely Laban had a much bigger army of men at his disposal
    - 1) then the few servants that were in Jacob's caravan
    - 2) Jacob confronted - Laban and could have been conquered
    - 3) thus he was forced to trust God completely
  - b. When the angels of God appeared He Identified them - as "*God's host*"
  - c. naming the place "*Mahanaim*"
    - 1) which means - "*Two hosts*"

! Double Camp!  
Power of Angels

2 Kings 19:35

As Paul said: "*If God be for us, Who can be against us?*" **Romans 8:31**

#### J. Jacob's meeting with brother Esau *Genesis 32:3- 33:16*

1. . Jacob's concern about Esau *Vrs 3-8*
  - a. Felt it would be wisdom to send a delegation ahead of him to determine Esua's demeanor prior his arrival
    - 1) He had learned Esau lived in the region by the Dead sea, in the "*land of Seir*"
    - 2) also known as the field of Edom (*Genesis 25:30*) which was Esua's nickname
  - b. Jacob gives specific instructions on how to approach and what to say
    - 1) they were to address Esau as "*lord Esau - thy servant Jacob saith*" *vrs 4*
    - 2) instructed to provided information - Jacob had ample provisions, was not coming to lay claim on any of Esau's possessions
  - c. Esau concerned about Jacob
    - 1) apparently he had lost his anger and bitterness over the past
    - 2) but did have concern about Jacob's approach

- a) for all he knew, Jacob was coming with a large army to claim his land
- b) thus he assembled his own army of 400 and went out to meet Jacob
- d. Jacob leans of Esua's approach
  - 1) Jacob may have jumped the gun and presumed Esau was still out to kill him as threatened 20 years before
    - a) Following the strategy used by caravans under attack
    - b) he divided the caravan into 2 divisions
    - c) Idea is - while ½ are fighting ½ can escape not all are lost
- e. . **Action and Faith** combined makes for victory
  - 1) Jacob had understood - he had the protection of God from the experience at Mahanaim
  - 2) He understood he would require God's protection - and he needed to call upon God for it
    - a) Thus he took the natural precautions open to him (*not tempting God*)
    - b) Then he would pray - knowing he had done all that he could and now the outcome depended upon the Lord

## 2. Jacob's Prayer *Vrs. 32:9-12*

- a. **Gen 32:9** "*And Jacob said, O God of my father Abraham, and God of my father Isaac,*"
  - 1) word "**God**" is Elohim
  - 2) meaning God of power who had blessed his fathers Isaac and Abraham
- b. **Gen 32:9** "*the Lord which saidst unto me,*"
  - 1) word "**Lord**" is Jehovah
  - 2) redeeming one, lord that is faithful to his promises and covenants
- c. "*Return unto thy country, and to thy kindred, and I will deal well with thee:*"
  - 1) Jacob is confidant and rehearses his belief that he is being obedient on returning home
  - 2) he is aware how God had attended to his needs before and caused him to prosper
- d. Once again he finds himself dependent upon the Lord for the protection
 

*"I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children."*
- e. Jacob does as many do today - reminds God of the promise he made,
 

*"And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude."*

  - 1) exercise of faith? Or a lack of faith ?
  - 2) Jacob is basing his prayer on God's word - but doesn't fail to still call upon God , and acknowledge his dependency and belief that it is God who will carry these thing out.

3. Jacob's gifts to Esau *Gen. 32:13-23*
- a. after rising from prayer - he decided or was inspired to send gifts of peace and friendship to Esau
  - b. the gifts totaled 580 animals, giving us an example of how much God had blessed Jacob himself
  - c. he divided it into 5 groups and instructed the servants to maintain a degree of distance between each other, thus Esau would perceive he was receiving 5 different gifts at different times
  - d. this would be a good example that he was not coming to capture, steal or plunder that which Esau has established himself in the land
4. Jacob becomes Israel *Genesis 32:24-32*
- a. The previous verses, we read Jacob was camping near a stream which flows west into the Jordan, entering about halfway between the Dead Sea and the Sea of Galilee.
    - 1) they were north of the river, then Jacob thought it well to get the task of moving the animals across the river, which was shallow enough to wade, before Esau actually arrived
  - b. It is interesting to know this river was named "Jabbok" - meaning "Wrestler"
    - 1) evidently, the name was given after the events of the night when Jacob wrestled with an angel.
  - c. the wrestler is an Angel in the form of a man
    - 1) this should not be surprising at this point
    - 2) we have seen them come and eat with Abraham
    - 3) we have seen them being sexual pursued by the men in Sodom
    - 4) as suspected - this angel may have been Jesus incarnated - Jacob even states that he had "*seen God face to face*"
  - d. Jacob prevails over the angel *Gen. 32:25* *And when he saw that he prevailed not against him,*
    - 1) Hosea identifies this being as an angel and makes mention of Jacob prevailing

**Hosea 12:3-5** *He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us; Even the Lord God of hosts; the Lord is his memorial.*

- a) this of course does not mean that God was weaker than Jacob
  - b) rather that he allowed Jacob to prevail, because he did not concede or give up
  - c) we are instructed to continue the fight / as the flesh wrestles with the spirit such words are used as *Faint not, strive (fight) to enter, continue, endure*
- 2) God Gave him a disability to remember this encounter

Begin

- a) some suggest this means dislocated the ball and socket joint in the thigh
- according to *vrs 25* "**Hollow of his thigh was out of joint**"
  - maybe the compensating for the injury caused a more permanent disability - as in *Vrs 32*
- b) look at what the text says, it is speaking about the "**Sinew**"

English word: SINEW Strong's number: 1517  
 Hebrew: giyd Pronunciation: gheed  
 probably from 1464; a thong (as compressing); by analogy, a tendon: -sinew.

- c) What happened to that tendon? It "**shrank**"

English word: SHRANK Strong's number: 5384  
 Hebrew: nasheh Pronunciation: naw-sheh'  
 from 5382, in the sense of failure, rheumatic or crippled (from the incident to Jacob): --which shrank.

- d) where was this injury? "**The Hollow**"

English word: HOLLOW Strong's number: 3709  
 Hebrew: kaph Pronunciation: kaf  
 from 3721; the hollow hand or palm (so of the paw of an animal, of the sole, and even of the bowl of a dish or sling, the handle of a bolt, the leaves of a palm-tree); figuratively, power: -branch, + foot, hand([-ful], -dle, [-led]), hollow, middle, palm, paw, power, sole, spoon.

- e) what was the disability? "**Halted**"

English word: HALTED Strong's number: 6761  
 Hebrew: tsela' Pronunciation: tseh'-lah  
 from 6760; a limping or full (figuratively): -- adversity, halt(-ing).

- d. Jacob renamed
- 1) angle asks him his name first - reminding him of his humanity
    - Jacob answers **Jacob** or "**Supplanter**" (**to take the place of, displaced, to take the place of by scheming**)
  - 2) Angel says, your no longer **Supplanter** but **Prevailer**
    - **Israel – A prince with God, the prince that prevails with God, Victorious with God, He who strives with God, God strives, God rules**
- e. after such an encounter , and meeting God face to face, Israel was ready to meet his brother Esua.

5. Jacob meets Esau **Genesis 33:1-16**

- a. *Vrs 1-7* bowed 7 times before Esau
- 1) it was customary in those days when approaches a king, the would bow 7 times

- 2) it is documented in the Tell el Amarna tablets
- b. with this sow of respect coming from Jacob and his family
  - 1) Esau rejoiced at the reunion
  - 2) ran and kissed Jacob
- c. *vrs 8-11* discussion about the flocks Jacob sent to Esau
  - 1) Esau states he has plenty
  - 2) While Jacob bids him to share in the Blessing which he received from God
- excellent lesson
  - a) the blessings which we receive from God showed be published and shared
  - b) not horded or proclaimed they are of our own doing
- vrs 9 and 11 seem to state the same thing, both are saying they have enough
- while in vrs 9, Esau says "I have much (*rab*)"
- where in vrs 11, Jacob says , "I have everything (*kol*)"

**2 Ne 12:32** *Yea, wo be unto him that saith, We have received, and we need no more.*

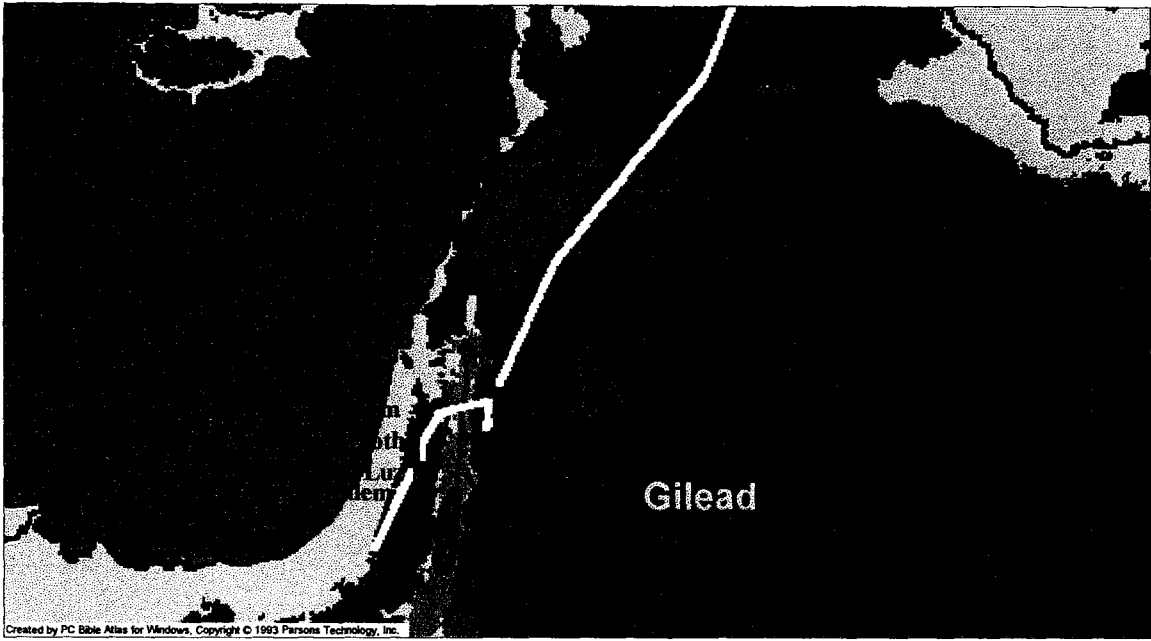
**2 Ne 12:35-37** *Wo be unto him that shall say, We have received the word of God, and we need no more of the word of God, for we have enough. For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little: And blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom;*

- c) Jacob had everything because he had what God had to offer - **past, present and future**
- d. *Vrs 12-16* they spent much time talking about what had happened to them since they were last together
  - 1) then Esau left peacefully to his land Seir
6. Jacob makes a Home *Genesis 33:17-20*
  - a. Succoth means "booths"
  - b. the city of Shechem was controlled by Hivites, who are a Canaanite tribe, whose chief was a man named Hamor
    - 1) Hamor probably named the city after his son, Shechem
    - 2) who Jacob purchased the land from
  - c. Erected an Alter naming it *El-Elohe-Israel*
    - 1) meaning "**God was the God of Israel**"

#### K. Dinah and the Canaanites *Genesis 34,*

1. Defiled by the Shechem *vrs 1-4*
  - a. The events described in Chap. 34, we can figure Dinah to be in her teens, or a young lady before the age of marriage
  - b. Young people need companionship with others their own age, this would have been true for Jacob's family as well

*begin*



- c. apparently Dinah had gone to the Shechemite city to find friends and met Shechem himself, who may have molested, raped or just taken advantage of her - *The TORAH Says - "Took her and lay with her by force"*
- 1) unattached women were considered fair game in the Canaanite society during that time
  - 2) promiscuity was common place, accepted and part of the religious system
  - 3) as we read father in the text, we find Shechem's father was not offended by what his son did
- d. In those days, even in a pagan system, marriage had to arrange through the parents
- 1) thus Shechem asked his father to arrange a marriage between Dinah and himself
  - 2) we See that Hamor did not think anything was wrong, at least we do not read about him rebuking Shechem or apologizing to Jacob for what had happened to Dinah
2. The marriage proposition *Vrs. 5-17*
- a. Hamor appeared at Jacob's door steps , suggesting a proposition of marriage
  - b. According to *vrs 7*, they were aware of God's plan to raise up a holy nation from among Jacob's descendants
    - 1) they then needed to keep national integrity and purity to assure they were within God's guide lines
    - 2) thus they said, Shechem's actions, "*wrought folly in Israel*"
    - 3) disrupting the purity
    - 4) using the name Israel, given by God, indicates they had a substantial comprehension of God's plan
  - c. Hamor then suggested they intermarriage between the all the males and females of the two groups
    - 1) Hamor's scheme was revealed in *Vrs 23*
    - 2) intermarriage would soon assimilate the family of Jacob into their tribe, since they were more numerous
    - 3) thus they would gain all the riches and possessions of Jacob
3. Proposition of circumcision *Vrs 18-24*
- a. Shechem agreed because he did desire to have Dinah as a wife, according to *vrs 19*  
*"And the young man deferred not to do the thing, because he had delight in Jacob's daughter: "*
  - b. The Shechemites quickly agreed to such a proposition when put in the context of Gaining the women and Jacob's wealth



- c. as well as respecting Shechem's lead , who was esteemed highly among the men also according to *vrs 19* "***and he was more honourable than all the house of his father.***"
  - d. During all this, Jacob's sons Simeon and Levi were plotting a plan for revenge, to atone for the crime committed against their little sister, or against the family which was going to prosper because of God's plan (self motivation)
4. The attack on Shechem
- a. While the entire city of men was incapacitated due to the surgical procedure of circumcision
  - b. and knowing the pain would be greatest on the 3rd day
  - c. the two brothers( and their servants) entered the city - going house to house killing Shechem and all the men of the town
5. Jacob's stench *Vrs 30-31*
- a. this taking matters into their own hands troubled Jacob, said it made him repulsive to those who would now encounter them
  - b. this idea of self righteous zeal to right as wrong by means of murder , robbery and crime was blasphemy and detracted from God's plan
  - c. he explains how he tried to live peacefully with the Shechemites, and hoping his alter, testimony and witnessing would bring them to the true God
  - d. His rebuke was silenced with the question, from his sons, ***What had you done?***
    - 1) they had tried to purchase Dinah as though she was nothing more than a harlot
    - 2) mixing their tribes would have destroyed them and their calling
  - e. Jacob did not have a suitable answer - he failed to call on God when the need arose he was as guilty as taking his own wisdom as his sons were in taking the matter into their own hands
  - f. thus he would return to Bethel were he 1st met God - seeking instruction and direction
    - 1) he apparently had spent too much time at Shechem and their influence had entered his camp rather than visa-versa

#### L. Jacob's return to Bethel *Genesis 35:1-8*

- 1. God instructed Jacob to leave Shechem and return to Bethel
  - a. Bethel was only about 15 miles south of Shechem
  - b. but was 1,000 feet higher
- 2. God's call was to Go to Bethel in this time of trial, discouragement, fear
  - a. remember "***Bethel***" mean "***House of God***"
  - b. Bethel held powerful memories for Jacob This is where he first personally encountered God - God had shown him a ladder reaching to heaven, while Jacob was fleeing his brother Esau

- c. **example** - Good scripture teaching us to Go to *"the house of God"*, the place of worship, were you have experienced God before, in the difficult times
- d. contrary to human nature to do the opposite, they avoid it, they flee from it, they believe they are not welcome there - but there is were you will find your way back to the higher plain

*Benin*

- 3. About Deborah -Rebekah's nurse
  - a. how did she get into this story - this is Jacob's mother's nurse
    - 1) most opinions with some degree of variation - suggest
    - 2) Deborah was no longer needed by Rebekah - possibly because she had already died
    - 3) thus she lived or was given to Jacob since he had so many children she would be very useful
    - 4) Jacob had known her all his life - and had a high regard for her - thus when she died - it mentions her burial
    - 5) *"Allonbacuth"*- means *"the oak of weeping"*

#### M. God's appears once again to Jacob *Genesis 35:9-15*

- 1. God renewed the promise he made to Jacob 30 years earlier
- 2. Confirms the calling of Israel upon him *Israel means -"Prevailer"*
- 3. God identifies himself as with the name he used w/ Abram *Gen. 17:1* and Isaac *Gen. 28:3* and now to Jacob as **"God Almighty"**
- 4. Hebrew *"El Shaddai"*
  - a. this *"Shaddai"* is related to the Hebrew word "Shad" meaning breast - figuratively meaning one who provides

#### N. The birth of Benjamin - and death of Rachel *Genesis 35:16-20*

- 1. Jacob would know be 105 years old - thus Rachel must have been along in years herself, when giving birth to Jacob's 12th and last son
- 2. Before she died - she declared his name to be *"Benoni"* meaning *"the son of my sorrow"*
- 3. while no doubt Jacob grieved the loss of his wife - he called the baby - *"Benjamin"* meaning *"son of the right hand"* signifying an honored position in the family

**Heb 1:13** *But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?*

**Mark 10:37** *They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.*

**Isa 41:12-14** *Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.*

*Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel.*

4. Rachel - the mother of Israel - was buried in Bethlehem where the Mother of Christ Gave birth to the redeemer. See 48:7

**O. Reuben and Bilhah *Genesis 21-26***

1. Bilhah was the handmaid of Rachel and mother of Rueben's younger brothers Dan and Naphtali
2. punitive measures were carried out by Jacob
  - a. Reuben lost his birth right - which was his having been the first born son
  - b. see *1 Chronicles 5:1*

**P. Isaac's death *Genesis 27-29***

1. at the age of 180 years - Isaac died
  - a. using this age to calculate - the phonological order of his death would fall at the end of Chap. 40
  - b. and after the time when Joseph was sold into Egypt

**O. Generations of Esau *Genesis 36***

1. the first thing that should jump out at us is the words "the generations of"
    - a. this is a ? Toldeth
    - b. meaning signature of the author
    - c. general speaking it is the closing signature - this is a special case - I'll give you my opinion
      - 1) this Toldeth is at the beginning and in *vrs 9 of Chapter 36* - (as well as these are the sons, these are the kings, these are the children etc.)
      - 2) I believe that is significant indicating a insertion
      - 3) do to the content of the story - reasonable to believe Jacob wrote the text we have been reading since the last Toldeth beginning in *Chap. 25 vrs. 19* and finishes in *Chap. 37 vrs. 2*
      - 4) last thing we read was Jacob and Esau together at their father's funeral
      - 5) possibly Esau provided Jacob a update of his family tree and is interjected here
- 

***J. Joseph and his brothers (last section/ group in our study)***

## ***Joseph and his brothers (last section/ group in our study)***

### **A. Joseph a favorite son of Israel *Genesis 37:1- 4***

1. Joseph is the favorite of his father - but not of his brothers
  - a. possibly because he was the son born unto his favorite wife Rachel
  - b. and as it states, the son of his old age
  
2. We find he was with his older brothers - who were grown men by this time, although he himself was only seventeen
  - a. however they were away from their father's view -
  - b. and were apparently given to the temptations that were before them
  - c. Joseph was quick to report this undetermined "*Evil*" report
  
3. Because of his preference to Joseph - Jacob made him "*a coat of many colors*"
  - a. what exactly is this Coat- Could be as simple as a colorful coat
  - b. most commentaries like to add considerable more meaning to this coat
  - c. Suggestions
    - 1) Long sleeved
    - 2) special wardrobe with the intent to show authority and a favored position over the others
    - 3) one commentary (*Barns Notes pg. 442*) said - "this was a coat reaching to the hands and feet, worn by persons not much occupied with manual labor, according to the general opinion. It was, we conceive, Variegated either by the loom or the needle, and is therefore well rendered, a motley coat."
  
  - d. we can tell from *vrs 4*, the brothers were very much aware of the preference Joseph had with his father ,
    - 1) and mentioning of it right after the coat would lead us to believe this was something coveted and special

### **B. Joseph's 1st Dream *Genesis 37:5-8***

1. Sheaf's
  - a. The sheaf's are Wheat or corn bound together
  - b. as they lay in the field - The sheaf he bound stood up and their sheaf's bowed to his
  
2. This 1st dream represents the humble submission of all of his brothers to him
  - a. which was correctly interpreted by his brothers *vrs 8+*

### **C. . Joseph' s 2nd dream *Genesis 37:9-11***

1. the eleven star are not connected to the brothers as were the sheaf's who were bound by the brothers

*THIS STORY - These men accept all the evils of this world  
which culminate to Conspiracy to Commit Murder -  
- Hatred, Envy, Jealousy, Anger, Deception,  
Greed, Bitterness*

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2. but with the number 11 re-occurring, they new exactly this too was referring to them
3. while the sun and the moon would be applied to the father and mother
  - a. now Rachel had already died
  - b. so this may have meant the surviving wife of Jacob, Leah
4. telling this dream to his brothers outraged them
5. it also brought rebuke from his father Jacob
  - a. ether because of the idea - a son would suggest his father to be in servitude to him
  - b. or simply because he told the dream, which he should have known would have provoked his brothers
6. we will find this to be a revelation which will be fulfilled

#### **D. Joseph Sold into Egypt *Genesis 37:12 -36***

1. Jacob and his family were now living in Hebron after leaving Shechem
  - a. which is about 15 miles south of Shechem
2. Joseph is sent to check on his brothers attending to the herds in Shechem
  - a. Shechem belong to Jacob - part of it from when he purchased it when he first arrived there
  - b. the other from conquering it when they killed the men in the city
  - c. this story lets us know - Jacob's expressed fears about the other Canaanites coming after them because of what they did in Shechem must have been unwarranted
    - 1) Shechem is about 15 miles south of Hebron
    - 2) Joseph travels 15 miles north to Shechem learns they left there and went to Dothan
    - 3) Dothan is another 12 miles north from Shechem
3. They plotted to kill him (murder investigation) *vrs 20*
  - a. motive is given in vrs 19 and 20
  - b. jealousy and concern about his dream
    - 1) I say concern because I don't believe older brothers would pit murder just because little brother talked big
    - 2) They say , If he is dead we will se what comes from his dreams - as if This would keep them from being fulfilled
  - c. we find the example how people feed off each other - could not drop it
    - 1) they just inflamed each other more and more till escalating to conspiracy to commit murder
  - d. Rueben intercedes - prevents outright murder - compromise Joseph is through into a pit
4. Joseph is sold to a passing caravan
  - a. Criticism of the bible a caravan 1st called Ishmaelites *vrs 25* then Midianites *vrs 28*

- 1) this is not a contradiction
- 2) Ishmael and Midian were both sons of Abraham
- 3)

**Gen 16:15** *And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.*

**Gen 25:1-2** *Then again Abraham took a wife, and her name was Keturah. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.*

- b. Their descendants were often found to be together
- c. often the names were used interchangeably

**Judges 8:24-26** *And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.) And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his prey. And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks.*

- special note - when Jacob left Shechem he asked for their earrings and buried them - it was part of the Ishmaelites (pagan) culture

5. thus Joseph was sold for 20 pieces (shekels) of silver
  - a. this is the price Moses estimated a boy from 5 to 25 was

**Lev 27:5** *And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.*

- b were as a adult man servant was worth 30 pieces of silver

**[Exo 21:32]** *If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.*

- the price Jesus was sold for

**[Mat 27:3]** *Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,*

- Special lesson I hope we get out of this story of Joseph
  - a. Even though the plan of God is beginning to unfold
  - b. This experience Joseph was going through had to be a terrible bitter one
  - c. it would be 22 years after being sold before Jacob comes to Egypt
  - d. Joseph is for many years of heartache, struggles, loneliness, suffering, fears and unfair treatment
  - e. Joseph could not see his final chapter - he endured 22 years of hardship we have the benefit to see God's plan everything works together for good

**Rom 8:28** *And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*

- f. we can not see our final chap. But we should remember this lesson

Vrs. 34 ALMA 21:54-57 - MAKES REFERENCE TO THIS STORY  
GIVES COVENANT OR PROPHECY NOT CONTAINED  
OR REMOVED FROM THE BIBLE

E. The Story of Judah *Chap. 38*1. His Marriage *Vrs 1-5*a. the phrase "*At that time*" vrs 1

- 1) Some would have you believe , these words suggest this story is a sequel to the previous story
- 2) Judah - displeased by what his brothers had just done to Joseph, that it caused him to leave them and search out a family of his own
- 3) the proper phrase for a sequel - or event stemming from an earlier event is, "*after these things*" which we have read before

*Gen. 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.*

*Gen. 22:1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.*

*Gen. 22:20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;*

*Gen. 39:7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.*

*Gen. 40:1 And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.*

*Gen. 48:1 And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.*

*Josh 24:29 And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.*

*1 Ki 17:17 And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.*

*1 Ki 21:1 And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.*

*2 Chr 32:1 After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.*

*Ezra 7:1 Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,*

- 4) this phrase, "*At that time*" is used to loosely date the event
  - a) we find the story took considerable amount of time
  - b) he found a wife, she conceived, carried and bore at least three children
  - c) all the boys grew old enough to marry
- 5) some suggest this story was running concurrent with the last story
  - a) beginning shortly after Jacob moved to Shechem and even before Dinah was defiled in Shechem
  - b) evidence that Judah did not just abandon his family - is he is with them when they go to Egypt to find food
  - c) the city, Adullam is a small Canaanite settlement just about half way between Shechem were they had been living and Hebron where they moved to

b. "he turned in to a certain Adullamite"

- a) not to suggest he changed into something different
- b) our phrase, which literally is just as confusing is, **“he ran into”**
- c) thus he befriends this man named Hirah and dwells close by him
- c. He also befriends a young Canaanite girl Shua
- d. **“and he took her” Vrs 2** means he took her as a wife - the story will bear witness to that in context and **vrs 12** calls her his wife
- e. three sons born ER (*watcher*), Onan (*Strong*), and Shelah (maybe *-request or rest*)
- f.
- 2. A wife for Judah’s son **vrs 6-10**
  - a. Judah does not allow his son the same privilege that he took
    - 1) it doesn’t say Judah’s father found him a wife or even agreed to his choice of wife
  - b. But Judah chooses a girl which he believes would be appropriate to carry on the lineage of Judah
    - 1) her name was Tamar and she was to wed Er
  - c. The scriptures tell us that **“Er was wicked in the sight of the Lord”** and this, possibly because he was first born, caused the Lord to let him die
  - d. Judah desired Tamar to bear a son to one of his sons to carry on the line
    - 1) thus the custom of passing the wife that has not yet bore a son to her husband down to the next son, to produce and raise a son to his older brother was enacted
    - 2) this custom was later incorporated in the Mosaic law

**Deu 25:5-10** *If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of My husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed.*

**Mat 22:24-28** *Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her.*

- e. Onan, the next brother **“went in unto his brother’s wife”**
  - a) rather than bring forth and raising a son to his brother **“he spilled his seed on the ground”**
  - b) and for this he too was destroyed by the Lord
  - c) Onan’s sin was not **“spilling his seed upon the ground”**, rather, failing to fulfill his duty **Deut 25,7**
- I have nothing further to say about that - if any choose to bring up more your on your own



### 3. Judah's Hypocrisy *Vrs 11-30*

- a. Find the lesson of human nature - exhibited here by Judah
- b. ready to have this Harlot destroyed for her sin
- c. stoning was the method for execution - burning was used only in aggravated situations - Judah felt this conduct deserved the most severe
- d. then when finding his own guilt and shame in the event - he found confession was satisfactory
- e. Tamar gives birth twins - Pharez meaning "*breaking through*" would be an ancestor of Jesus Zerah - meaning rising, and had the scarlet thread tied on his wrist, ancestor of large families in the family of Judah
- f. only a few women are mentioned in the bible, and in the lineage of Jesus
  - 1) Tamar, who posed as a prostitute to bear a child to Judah is one of them mentioned

**Mat 1:3** *And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;*

### F. Joseph and Potifer's wife *Genesis 39*

1. Joseph was sold to a prominent man in Egypt
  - a. Potifar, who is the Captain of the guard and a Officer of Pharaoh
  - b. this would make him a wealthy and politically important position in Egypt
    - 1) However, the word "*officer*", is the Hebrew word "*Saris*"
    - 2) Meaning "*Eunuch*"
    - 3) it was custom in ancient and pagan civilizations, that the officers, of servants closely associated with the king's court
    - 4) would submit to the operation of Castration - usually to give complete peace of mind and trust when they were around his women
  - c. Potifar is a married man
    - 1) so either he consented to this condition in order to gain the high status of an officer
    - 2) or, his wife married him for wealth and political reasons rather than for having a normal relationship
2. Joseph took quickly and seriously the job that was placed before him
  - a. Potifar quickly saw that the things placed in Joseph care would proper (familiar to the story we read about his father Jacob)
  - b. Hard work and diligence caused him to be favored
  - c. thus providing opportunity and a forum to witness about his God
    - 1) which he must have been doing

- 2) it says, ***“His master saw the Lord was with him, and that the Lord made all that he did to prosper in his hand”***
  - 3) quite a testimony for a pagan and multiple-deity culture
3. Potifar’s wife took a liking to Joseph and attempted to Seduce him
- a. when subtle seduction proved not to be working - she boldly invited him to her bedroom
  - b. Joseph rejected her invitation
    - 1) even though he was away from home - betrayed by his bothers - who would know - who would care
    - 2) Joseph points out - It would be a sin against God - God would Know

**Prov 15:3** *The eyes of the Lord are in every place, beholding the evil and the good.*

- c. Instead of thinking he is strong enough to face temptation head on, or linger in its presence he does as Paul admonished Timothy about temptations and lusts

**2 Tim 2:22** *Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.*

4. Potifar’s wife - feeling rejected - lashes back with false accusations that Joseph was attempting to Rape her
- a. *Vrs 17* She even suggests it is Potifar’s fault for bringing the Hebrew into the house to begin with
  - b. suggesting he had no respect for them ***“to mock us”***
  - c. Potifar’s ***“wrath was kindled”***
    - 1) it doesn’t specifically say it was kindled against Joseph
    - 2) possibly it was kindled against his wife - knowing it not to be true - but he would have to believe her over a servant
    - 3) thus he would have to punish the servant and loose his service which caused him to prosper even more
    - 4) No mention that Joseph made any effort to defend himself - again knowing Potifar knew the truth - or the truth would make no difference when dealing with servant and master
5. Joseph was put in prison ( another great trial in his life)
- a. the standard would have been to execute the offender - but not Joseph
  - b. interestingly enough - he was put in the prison in which Potifar was in charge of according to (***Gen. 40:3***)

**Gen. 40:3** *And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.*

- 1) if it was for opportunity to avenge - he would have put him to death
- c. this prison was for political prisoners and not criminal
  - 1) this did not make it a country club setting

**Psa 105:17-18** *He sent a man before them, even Joseph, who was sold for a servant: Whose feet they hurt with fetters: he was laid in iron:*

6. While in Prison - **Gen. 39:21-23**

- a. Again Joseph proves himself worthy of trust and responsibility accepting what ever lot which fell upon him
- b. this is the instruction Paul gave as an example for Christian conduct

**Phil 4:11-12** *Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.*

7. Joseph was 17 years when sold into Egypt - and 30 years old when contacted by his brothers in Egypt

- a. A Intelligent boy, who was part of God's plan and was very much aware of it
  - 1) Wasted 13 years, in servitude to a pagan master and in prison
  - 2) but was it wasted or was it time was it a time for preparation and spiritual and maturity growth
- b. At age 17 Joseph thought he was ready to be in charge as we read how he pointed it out to his brothers
  - 1) but God was patient and provided a waiting time
- c. Valuable lesson about patents
  - 1) seems knew Christians / or even old Christians who take up a real zeal or interest for the Gospel
  - 2) tend to have a lack of patients
  - 3) as they begin to acquire a basic level of knowledge through the scriptures and sermons
  - 4) they become impatient with the level of the church, the activities, the ministry, their peers,
  - 5) they have new methods, theories, ideas, and answers redy to move on to a all new high - convert the world
  - 6) not unlike Ammon on one of his first attempts to share the gospel

**Alma 15:52-53** *O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people; Yea, I would declare unto every soul, as with the voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might be no more sorrow upon all the face of the earth.*

- d. But Joseph would have to wait and learn and prepare - which is consistent with God's way
- 1) Israel's Greatest king David was anointed to be king with a very young man (*1 Sam 16:11-13*) however he became King at about 30 years old (*2 Sam 5:4*)
  - 2) The young men who trained for service as Levitical priesthood, were trained from their youth but allowed to enter the priesthood when they were 30 years old, (*Numbers 4:46-47*)
  - 3) Paul was well educated, and received a tremendous witness and calling, but was sent to the desert to prepare and study for three years before he began to minister (*Gal 1:15-18*)
  - 4) Jesus hand picked and called his disciples, but they spent night and day being taught by Jesus himself for three years before they were prepared to go out on their own.
  - 5) Jesus himself was about 30 years old before He began his public ministry *Luke 3:23* and it says during this time, Jesus prepared for his ministry [

**Luke 2:46-53** *And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.*

- e. So it was with Joseph, he grew in wisdom, stature, and maturity

#### G. The Butler and Baker *Genesis 40*

1. They were cast into prison *Gen. 40:1-5*
  - a. What we will learn from his dream, we can determine the Butler was in charge of the Pharaoh's wine cellar, and probably his personal cup bearer
    - 1) Responsible for making sure that which Pharaoh drinks is of the best quality and safe
  - b. The baker would have like responsibility, overseeing the kitchen and making sure the food is safe for Pharaoh's consumption
  - c. It says both of these men were "*officers*", in their perspective areas.
    - 1) the word Officer is the same word used for Potifar, interpreting as Eunuch.
    - 2) it would seem that all of the Pharaoh's close and high ranking servants in his palace were Eunuch's
  - d. It states both of these men were through into prison because of some offense they committed against the Pharaoh
    - 1) it doesn't tell us what the offense was, but from the story we can see it carried the weight of capital punishment

- 2) most likely it had something to do with Pharaoh's table
- 3) possibly some poison meant for Pharaoh got by them and found its way to the table
- 4) both men thrown into the same prison as Joseph had been cast into
- 5) Joseph must have still been held in high esteem because he was placed in charge of these two high ranking officials, who were waiting the determination of their fate

## 2. The Dreams of the butler and the baker *Gen. 40:5-8*

- a. each man dreamed a different dream, pertaining to selves, and based on the events surrounding their lives
- b. Modern day psychologists have spent considerable time studying dreams
  - 1) generally believe as a reflective of the individual's subconscious desires and frustrations
  - 2) quite often triggered by a recent event which they experienced
- c. But in this case we find these Two men, of a pagan culture had more than just a dream
  - 1) on the same night they both had a revelation in their dream
  - 2) this would have to come from God -
  - 3) Why would God reveal to these men -
  - 4) God's plan to Pre-dispose Joseph as being able to accurately interpret dreams
  - 5) which he does - and gives God the credit

## 3. Their dreams *Gen. 40. 9-19*

- a. Joseph interprets the dream's and asks to be remembered when the chief ~~baker~~ ^{butler} is out and again before the Pharaoh

- *Vrs 13, and 19* Joseph says Pharaoh "will lift up thy head", in the baker's case, from off of these was added - the phrase - comes from a Hebrew word meaning **Liberate**

*Jer 52:31 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evilmerodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison.*

## 4. Joseph forgotten in Prison *Gen. 40:20-23*

- a. a good opportunity for discouragement to creep in
- b. amazing how fast people forget what people do for them
- c. contrast how long they remember the bad

## H. Pharaoh's Prophetic Dream *Genesis 41:1-32*

- i. It is noteworthy to see Joseph's experience with dreams came in pairs
  - a. first he had two different dream's pointing to the same prophetic event

- b. then the butler and baker each had a dream - pointing to a specific time and then what would occur
- c. now the Pharaoh has a double dream - although different dream - pointed to the same event
  - 1) possibly the plurality of dreams is a lesson about having witness to the dream *VRS 32*

**Deu 17:6** *At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.*

**Deu 19:15** *One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.*

**Mat 18:16** *But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.*

**2 Cor 13:1** *This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.*

**Eth 2:3** *And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work, in the which shall be shewn forth the power of God, and also his word, of which the Father, and the Son, and the Holy Ghost beareth record; and all this shall stand as a testimony against the world, at the last day.*

- 2) each case the dream was interpreted correctly by another
- 2. Pharaoh was troubled - he called for his diviners and occultists to tell him what his dreams meant
  - a. they of course were unable
  - b. as would have Joseph been - except he had understanding as he put it each time , **"God shall give the interpretation"**
  - c. If the dream was prophetic - then it came from God - thus God would be the authority in its meaning
- 3. it was two full years after Joseph had interpreted the dreams for the baker and butcher in prison
  - a. now the butler remembers - **"Oh Yea - that reminds me, there is this Hebrew in prison that can do this"**
  - b. probably a political remembrance - remembering now may cause the Pharaoh to appreciate him more
- 4. Joseph correctly interprets the dream
  - a. there would be seven good years - followed by seven lean years that would consume the bounty of Cattle and grain which Egypt was known for
- 5. Excellent lesson in economics for each of us **Gen. 41:33 -44**

- Their case "Supplies"
- a. there will be good times - money will be in surplus - but hard times will come - unless some is banked away it will be devoured and cause hardships
    - 1) Pharaoh being in charge would be responsible for the welfare of his people, not unlike the head of a family, leaders in government or business
      - a) they need to use wisdom to be able to provide during the lean times - by careful preparation in the abundant
  - b. thus Joseph is exalted in Egypt and placed in charge of this project of making ready for the drought
    - 1) "**not able to move hand or foot**" indicates the authority he had, nothing could be done without Joseph's approval

### I. Joseph's wife *Genesis 41: 45-46*

1. Joseph, who was not Egyptian was given an Egyptian name
  - a. possibly to make him more acceptable to the people since he would have such great control - as appointed by the Pharaoh
  - b. the name - "**Zaphnath-paaneah**" has not been determined exactly what it is to mean
  - c. however there are some suggestions;
    - 1) "Abundance of life"
    - 2) "Savior of the world"
    - 3) "Revealer of Secrets"
    - 4) "God's word speaking life"
    - 5) "Furnisher of Sustenance"
    - 6) may not have an exact interpretation, but, any case it would have something to do with his unique contribution he made to Egypt
2. The Pharaoh choose a suitable wife for Joseph
  - a. **Asenath**
  - b. since Joseph spoke much about God - she was chosen from the Family of a priest in the city "**On**"
  - c. It doesn't say but we can almost presume that Joseph converted her over to the true God before he would consent to settle down with her
  - d. From what we read this was the only wife Joseph had, and the mother of all his children
3. Joseph was 30 years old,
  - a. thus he had been away from home for 13 years

**Gen. 37:2** *These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.*

## J. Joseph implements his plan *Genesis 41:47-49*

1. From this text, we see here was better than average
  - a. gave opportunity to build a storehouse and prepare for the lean
  - b. Joseph used the wisdom which God gave him to make ready
  - c.

## K. Joseph's sons *Genesis 41:50-52*

1. during these first 7 good years - Joseph had two sons
  - a. *Menasseh "Forgetting"* - *Prophetic - His descendant in Book of M. FORGET THEIR GOD.*
    - 1) possible signifying how this blessing of having his own son, caused him to forget the long years of loneliness and suffering away from home.
    - 2) special interest for believers of the Book of Mormon:

**Alma 8:1-3** Now these are the words which Amulek preached unto the people who were in the land of Ammonihah, saying: I am Amulek; I am the son of Giddonah, who was the son of Ishmael, who was a descendant of Aminadi: And it was the same Aminadi who interpreted the writing which was upon the wall of the temple, which was written by the finger of God. And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren.

- b. *Ephriam "Doubly fruitful"* - *Prophetic*
  - 1) not one but 2 blessings in his life

## L. The Drought - *Genesis 41: 53-57*

1. Exactly as the revelation was given, seven good years passed now a dearth was upon the land

English word: DEARTH Strong's number: 1226  
 Hebrew: batstsoresh Pronunciation: bats-tso'-reth  
 feminine intensive from 1219; restraint (of rain), i.e. drought: -dearth, drought.

- a. With seven years of having plenty even excess - no doubt the all people in the area had become accustom to a higher standard of living
- b. this drought would take them by surprise - maybe not giving up the idea they can have all the want - until they find they have nothing left
- c. it is suggested that Egypt lived on 1/5th of the bounty while the remainder was placed in storage - by taxation
- d. some credence to this - fact there was enough not only to care for Egypt but the other nations which came
- e. when the people came to the Pharaoh crying for assistance
  - 1) they were directed to Joseph - who had been commissioned to prepare for this drought
  - 2) obviously to us - this was God's plan to drive Joseph's brothers to bow before Joseph as revealed years before.



## L. Joseph's again, meets his brothers *Genesis 42-45*

1. The brothers had not seen not heard about Joseph for 20 years
  - a. Benjamin would now be 23 years old
  - b. but the famine or drought which attached it itself to Egypt also affected Canaan
  - c. Thus the Joseph's family too comes to Egypt looking for substance to sustain their lives
  
2. *Chapter 42:1-24*
  - a. Jacob asked "why do ye look upon one another"
    - 1) quite possible they feared going to Egypt - guilt remaining from what they had done to Joseph
    - 2) possibility they would run into him
  - b. They did go- there they fulfilled the dream which Joseph had 20 years earlier that offended them so much they wanted to kill him
  - c. I can't help but love the way the way Joseph responds-
    - 1) playing a game with them
    - 2) but more than a game - securing the fact he can see his father and brother Benjamin again
    - 3) obviously not trusting them completely - And why should he?
  
3. Homeward bound they went *Chapter 42:25-38*
  - a. they returned home telling their father what had happened
  - b. upset by finding the money - believing they would be accused of stealing it if they returned
  - c. Reuben promises to bring Simeon and Benjamin home - but Jacob accuses Reuben of being responsible for the loss of Simeon and Joseph
    - 1) Jacob was more correct than he even knew
    - 2) Reuben may have not wanted to kill Joseph - but he was to afraid to tell his father or rescue Joseph from Egypt
  
4. Time was against them - eventual they ran out of food - A return to Egypt was necessary to survive *Genesis 43:1-14*
  - a. Jacob instructs them to return to Egypt
  - b. but Judah recalls the instructions given about returning - tells his father
  - c. Jacob 's question - why did you tell him you had a brother anyway?
    - 1) answer - He asked us. - they can lie to their father/ but not a stranger
  - d. Jacob agrees - not other choice - Judah will be held personally responsible
  - e. Jacob suggests gifts be taken as well as enough money to cover the food from the previous trip and this one

## 5. Brothers returned *Genesis 43: 15-34*

- a. Joseph invites them to dine with him - they can't help but wonder what kind of trick is he up to now
- b. they were treated like honored guests - feet washed, animals fed
- c. But Joseph is touched by being with his family - especially Benjamin once again
- d. He favors Benjamin with 5 times the Food. (Know how you look when your wife gets the bigger steak)
  - 1) why did Joseph do this - just because he liked Benjamin more
  - 2) or was it a test to see if they would show resentment when a younger brother was preferred like they had with him?
  - 3) apparently this did not bother the brothers or they did not show it
- e. *vrs 32* speaks of the custom - Egyptians abhorred eating with Hebrews
  - 1) thus a separate table was set for Joseph
  - 2) One table for the Egyptian Guests
  - 3) One for the Hebrew Brothers
- f. the brothers noted when they were seated -
  - 1) they were seated in order of Age and birth right - oldest to the youngest
  - 2) if you multiply all the numbers together 1 through 11 you can find there are 39,917,000 different orders they could have been seated
  - 3) could it be a coincidence? Or a Hint?

## 6. Time for them to leave again - Joseph's next strategic move to recover his family *Genesis 44:1-34*

- a. a plan to make it look like Benjamin had stolen a very precious cup (used in Egypt for divination) *See vrs 5*
- b. thus Benjamin would be arrested - not allowed to leave *enslaving him who had the cup -*
- c. This brought Judah to the depth of despair - and before Joseph *that would be Benjamin* confessed his whole story and earnest plea *vrs 32 - HE WAS SURETY*

## 7. This Broke Joseph - could not hold it any longer *Genesis 45:1-8*

- a. he identifies himself
- b. and gives enough history to prove himself credible for such a claim
- c. *vrs 5, 8* Joseph gives complete credit to God for everything that happened - "All things work together for Good."

## 8. Arrangement made for Jacob to come *Genesis 45:9-28*

- a. Joseph said he wanted the entire family to move to Egypt
- b. to help persuade them he told how there would be five more years of Famine
- c. The Pharaoh heard the story - must have known Joseph's story and sorrow through the years - he too was pleased and invited the family to come
- d. Jacob overjoyed - ready to go before he died
- e. No mention of the brothers telling him how Joseph ever got to Egypt

*in the first place - but they did tell Joseph's words to him - Joseph did say it was God's plan for them to sell him into Egypt - so he could save them*

*NAME Jacob and Israel both used in this reading. Consistent with this entire story, when Jacob thinks w/ his own carnal wisdom he is referred to as Jacob, when he follows God's plan and directions he is referred to as Israel.*

*Jacob did not believe Joseph was alive, Israel said LETS GO SEE HIM.*

Begin 9. Jacob goes to Egypt **Genesis 46:1-27**

- a. He must have concern about going, for he had been directed to Canaan
- b. but he surely wanted to see his son Joseph once again
- 1) he presented his concerns before the Lord in Beersheba
  - 2) there the Lord told him not to fear - was right in the sight of the Lord - and he still would be a great nation
  - 3) Beersheba was where he had dwelt with his father Isaac **Gen. 28:10**
  - 4) It was located near the southern boundary of the land - a last get off point
- c. and the Lord promised to bring him back out of Egypt some future day
- 1) this was fulfilled after his death **Genesis 50:5-7**
  - 2) But was also fulfilled in the lives of his descendants - the people called Israel found in the book of Exodus
- d. **Genesis 46:27** claims 3 score (60) and 10 total 70 people went to Egypt on this trip
- 1) While Stephen in the New Testament states there were 75

**Acts 7:14** Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

- 2) if you add the numbers in *vrs. 15, 18, 22, and 25* the number totals 70
- 3) solution to the problem, Stephen's facts came from the **Septuagint translation** which he had available to him
  - a) this translation included 5 grandsons, descendants of Joseph through his two sons, Manasseh and Ephraim

10. Joseph reunited with his father Jacob **Genesis 46:28-34**

- a. *Vrs. 30*, Jacob said, "**Now let me die**" not to mean he wanted to or did,
- 1) rather, now he could peacefully because his life was complete and satisfied having seen his son once again
- b. Since Egyptian despised Shepherds and herdsman - Joseph instructed his family to make clear to Pharaoh, that was what they did
- 1) thus Pharaoh himself would provide an area for segregation
  - 2) this suggests the trust and relationship Joseph with the Pharaoh complete honesty would care for the matter
  - 3) Goshen was provided to Israel

11. Joseph's Family Meets the Pharaoh **Genesis 47:1-10**

- a. Joseph had moved temporarily to the land of Goshen
- 1) being second in command - he did seek permission for his family to reside there
- b. Joseph presented five of his brothers - and as Joseph predicted they were asked their occupation - probably to see how they were going to fit in Egypt

*vrs. 4  
"Joseph shall put  
his hands upon my  
eyes"  
Custom to pull eye lids  
down after death -  
Joseph will do that  
show.*

*Did not  
actually die  
for 17 more  
years.*

- 1) They announced that they are shepherds as was their father and his father before them
- 2) further more - they declared they had come to Egypt to “sojourn” in the land

English word: SOJOURN Strong's number: 4033  
 Hebrew: maguwr Pronunciation: maw-goor  
 in the sense of lodging; a temporary abode; by extension, a permanent residence: -dwelling, pilgrimage, where sojourn, be a stranger.

- 3) making it clear- they had no intention of coming in and laying any claim to the land in Egypt - they were there only temporarily
  - 4) since Goshen had good pasture they requested permission to move in there
    - Goshen is located by Egypt's north east corner, and by the Nile river, thus it did have enough water flowing to produce food for their flocks.
    - this area was also spatially populated by Egyptians therefore there would be few problems, since Egyptians hated shepherds
    - although we see the Pharaoh did have flocks of his own and wanted to employ Joseph's family to tend to them
- c. Jacob himself was brought to meet the Pharaoh
- 1) one item of discussion was Jacob's age ( probably not the only topic but the one recorded)
  - 2) Jacob states he is 130 years old, but in comparison to his father Issac (*lived to be 180 years*), and grandfather Abraham (*lived to be 175 years*) his days have been short
  - 3) Not only were his days few, but he reports them to have been “Evil”
    - a) this is not to mean he was a bad guy
    - b) rather - to mean difficult

English word: EVIL Strong's number: 7451  
 Hebrew: ra` Pronunciation: rah  
 adversity, affliction, bad, calamity, + displeasure(-ure), distress, evil([- favouredness], man, thing), + exceedingly, X great, grief(-vous), harm, heavy, hurt(-ful), ill (favoured), + mark, mischief(-vous), misery, naught(-ty), noisome, + not please, sad(-ly), sore, sorrow, trouble, vex, wicked(-ly, -ness, one), worse(-st), wretchedness, wrong.

- d. Joseph sees to it his family has enough food
- 1) food is dispersed according to the number of children they had, as per *vrs 12*

## 12. Land sold for food in Egypt *Genesis 47:13-26*

- a. as time went on and the famine continued, eventually people ran out of money which they could use to purchase food from the Government

- b. Joseph worked out a system were they could trade their live stock in exchange for food
  - 1) this was not a bad deal, since their livestock would have perished from lack of grain anyhow
- c. that arrangement sustained them for a years time, then they ran out again
  - 1) with no cattle to sell, the people suggested they take their personally owned land and the labor of their own hand in exchange for food and seed to sow the land in the future years
  - 2) it was agreed upon and most of the people were moved to the cities were the store houses were kept
- d. under this arrangement - the people did not just loose everything to the government and become slave labor
  - 1) in fact they worked their own lands, keeping 4/5th for themselves, and giving 1/5th to the government
  - 2) this equates to an permanent annual taxation of 20 percent
  - 3) comparable to federal government taxes today
- e. one exception was the land of the priests
  - 1) Egypt had an official religion
  - 2) and the priests would have been government employees
  - 3) thus they received ample food for their needs in return for their service
  - 4) and they did not need to sell their land in order to survive

### 13. Jacob's last days *Genesis 47: 27-31*

- a. Apparently the famine was over, it had been prophesied to last 7 years,
  - 1) Jacob arrived in Egypt after it began, and to this point he has been there for 17 years
- b. they multiplied - *Genesis 46:27* mentions 70 people coming to Egypt
  - 1) when they leave Egypt , *Numbers 1:26* the count was 600,000 men over the age of 25 years.
  - 2) that took 215 years - being a 5 percent growth rate
  - 3) that would represent about 2 million including women and children
- c. Jacob calls Joseph in makes him promise to bury him back in Canaan, with his fathers
  - 1) Joseph vows to do this
  - 2) with the same gesture of putting his hand under his thigh
  - 3) which is what the servant did to Abraham when he went to get a bride for Isaac

### 14. Jacob and Joseph's sons *Genesis 48:1-*

## M. Jacob and Joseph's sons *Genesis 48:1-22*

### 1. Jacob recalls things of the past *vrs. 1-7*

- a. God Almighty appeared to him in Luz (renamed Bethel)
  - 1) this actually happened twice - he may be referring to both instances
  - 2) *Genesis 28:10-19, Genesis 35:6-13*
  - 3) it was the second time their specific promises which he will recite were told to him

### b. Jacob would recognize Joseph above his brothers

- 1) because Joseph was the first born to the wife he intended to marry
- 2) the other wife was only there and bearing children because of the deceit by his father-in-law Laban
- 3) furthermore Jacob had the right to change the birthright - due to Ruben's affair with his Bilhah - as previously discussed regarding Esau and Jacob

**1 Chr 5:1-2** *Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)*

### c. Jacob decided the best was to Give a double portion to Joseph was by giving it to his two sons, Ephraim and Manasseh

- 1) in *Vrs 5*, he claims, or adopts them as his own sons, the same right and privilege as Reuben and Simeon
- 2) *Vrs 6*, he identifies the fact, more children may be born to Joseph
- 3) in which case they too will share in the inheritance given to these two

### 2. Jacob encounters his grandsons *Genesis 48: 8-12*

- a. *Who are these?* Why did he not recognize them?
- b. very likely he was old and unable to see well, since they did not have glasses in those days *Vrs 10*
- c. they were probable dressed and appeared as Egyptians since Joseph was in Pharaoh's court and moved about the city with the Egyptians, not segregated to Goshen

### 3. The Blessing of Ephraim and Manasseh *Genesis 48:13-20*

- a. Since Manasseh was the oldest, Joseph positioned him before Jacob's right hand, for the forth coming blessing
  - 1) Jacob crossed his hands, deliberately placing the right hand on Ephraim

- b. Jacob then began a general blessing for Joseph and his sons
    - 1) *"the God which fed me all my life long unto this day"*
      - a) *"fed me"* is Hebrew word *raah* which also interprets *"Shepherd me"*
      - b) speaking of the work of the holy spirit daily leading and guiding him, as well as providing for his needs
    - 2) *"The Angel which redeemed me"*
      - a) the first mention of redeem in the Bible
      - b) must refer to the redeeming work of Jesus Christ
  - c. Jacob interrupts His father's prayer after seeing the hand position
    - 1) but Jacob said he knew exactly what he was doing
    - 2) He assured Joseph, Ephraim become the greater
    - 3) and he did eventually become the dominant tribe in the northern kingdom after the division in the days of Jeroboam
  - d. Interesting to note once again, God bypassed the eldest son in favor of the younger
    - 1) as he did in the case of -
    - 2) Isaac and Ishmael,
    - 3) Jacob and Esau,
    - 4) Joseph and Reuben
    - 5) Now - Ephraim instead of Manasseh
- God's choice is based upon spiritual qualities not because some study about 1st born-2nd born

#### N. Prophecies / blessing f the 12 sons of Israel Genesis 49

1. *Vrs 22-26* - focuses on Joseph his favorite son's
  - a. Not only does he say he will be mighty , and triumph over the enmity of his brothers
  - b. but he give a very meaningful prophecy - supporting the restoration " fruitful bough whose branches run over the wall"
  - c. most commentaries simply say, this means growth and strength like a plant with abundant water supply
  - d. But there is significant meaning - find it by referring to other prophetic uses of the word "wall"

**Nahum 3:8** *Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea?*

*Ps. 80:11*

e. fulfilled

**Alma 8:3** *And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren.*

2. Benjamin,

- a. It is prophesied that he would become ravening wolf
- b. or strong and successful in warfare - maybe even becoming cruel
- c. The 1st king of Israel was Saul, who was a Benjamite

O. Joseph Buries his father **Genesis 50:1-21**

1. The family promised not to bury Jacob in Egypt , rather return him to Canaan
2. 40 days were used to Embalm Jacob
  - a. however he was there for 70 days, as it say the mourned for 3 score and 10 days
3. then Joseph proceeded to fulfill the promise and return his father to Canaan for burial
  - a. again we see he seeks permission from Pharaoh to go - not presumptive because he is the number two man in Egypt
  - b. Pharaoh not only allows him to go, sends a large party of support with him
4. they buried hi in the place which Abraham purchase for a burial site many years ago,

**Gen 23:2-13** *And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him, Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you. And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. And Abraham bowed down himself before the people of the land. And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there.*



*Gen. 50: 22-26*

5. After living 110 Years, Joseph too dies
  - a. His final request is not to leave him in Egypt
  - b. he surely new the promise of the Isarelite returning to the land which was given them by God
  
6. He was embalmed, placed in a coffin in Egypt
  - a. but his requests was remembered by his kindred

**Exo 13:18-19** *But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.*

**Josh 24:32** *And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.*

- b. this was a exercise in faith, and so noted in the New Testament

**Heb 11:22** *By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.*

# Final Exam

1. Genesis is the Book of _____.

Answer - Beginnings or Origins

2. What was the first instruction given to Adam and Eve?

Answer - ***Gen 1:22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.***

- notice this instruction came as a blessing,

3. What was the 1st commandment given to man?

Answer - Obedience

***Gen 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.***

4. Who was the 1st to receive the promise of a Messiah coming through a virgin birth?

Answer - Satan, in the presence of Adam and Eve

***Gen 3:14-15 And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.***

5. Who was Joan of Arc?

Answer - Noah's wife.

6. How did Noah collect all the animals to get them into the ark?

Answer - God delivered them, we call it the act of migration today

**Gen 6:20** *Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive..*

7. How many of each animal; was Noah to take with him?

Answer - Two of the unclean, Seven of the clean

**Gen 7:2-3** *Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.*

6. Who closed the door on the ark before the rain fell?

Answer - God did

**Gen 7:16** *And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.*

8. Eleven times we read, "*These are the generations of...*"

What is this phrase called?

Answer - Toldeth

What does it represent?

Answer - Closing signature of the writer.

9. "*Nimrod was a mighty hunter before the Lord*",

- Was he a good guy or bad guy?

Answer - Bad, before can be interpreted "*against*"

- What project was he responsible for?

Answer - The tower of Babel.

**Gen 10:9-10 He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, ...**

- What was the Tower of Babel?

Answer - Where Solomon kept his wives.

7. Esau means _____?

Answer - Hairy

8. Who was renamed Israel?

Answer - Jacob

**Gen 32:28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.**

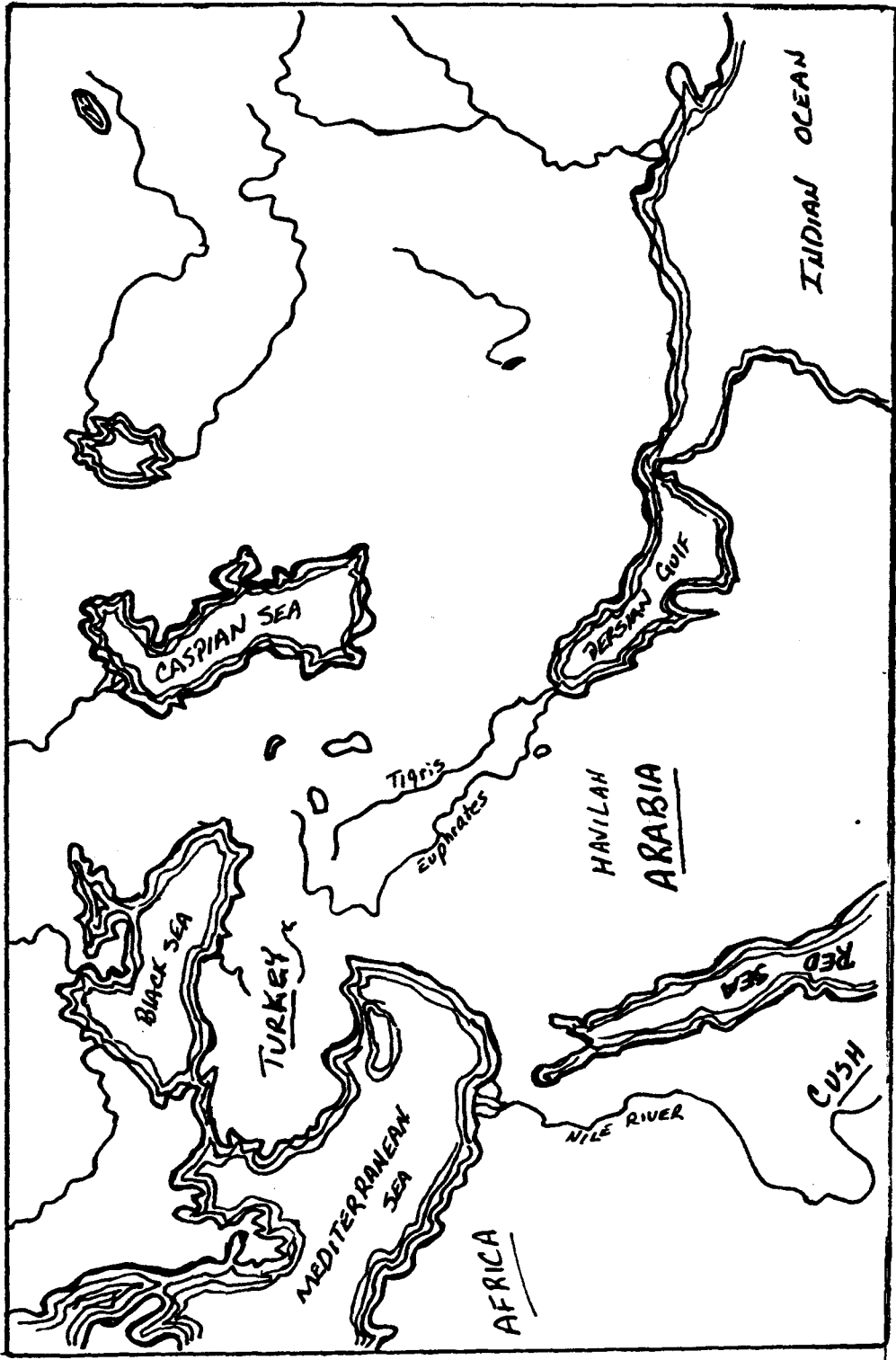
1. Joseph was sold into Egypt, spent 20 years in away from his family, sometimes as a servant, in prison. What lesson can we learn?

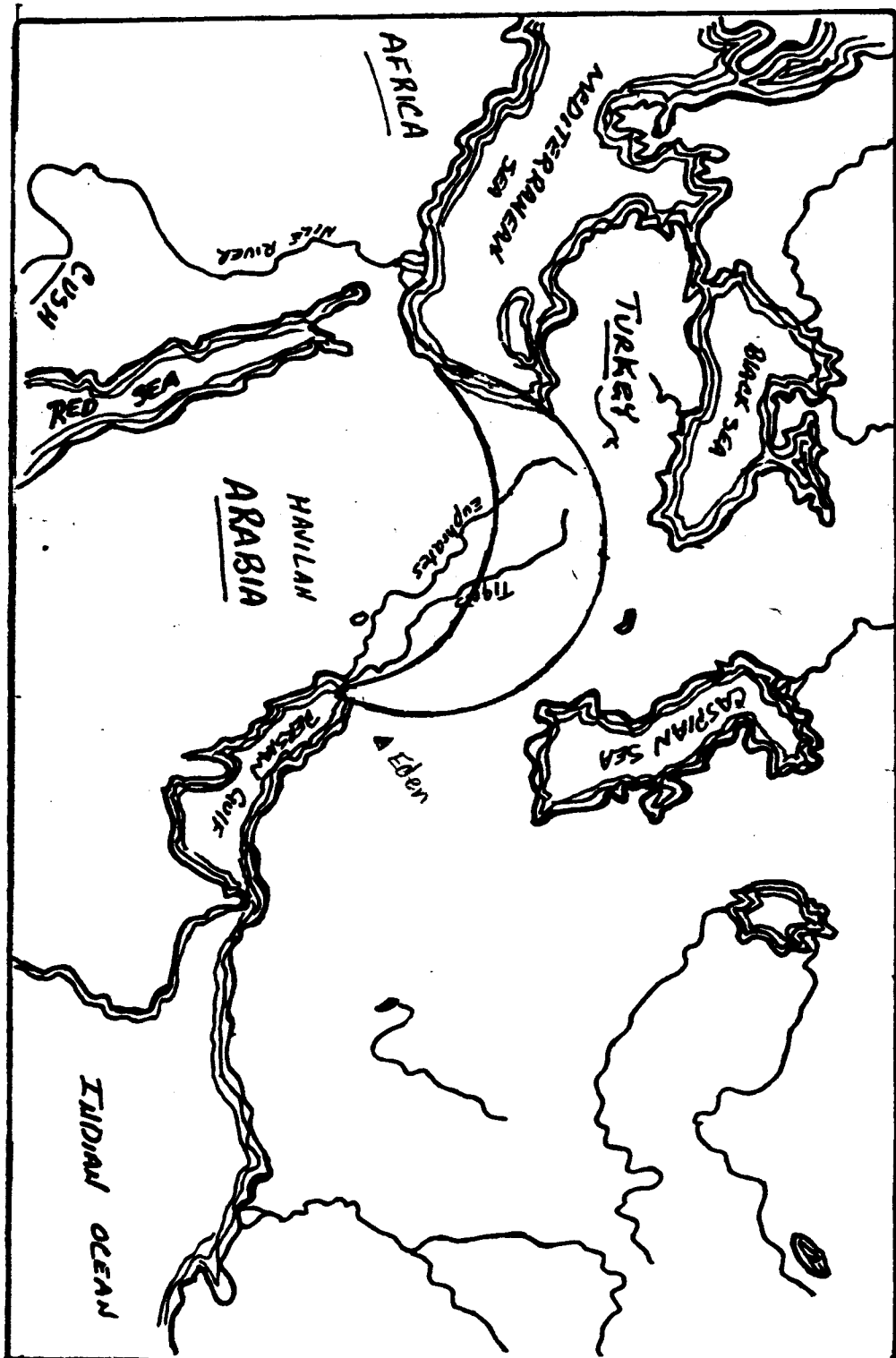
Answer - We do not always completely understand God's plan until the final chapter.

**Jacob 3:9-11 Behold, great and marvelous are the works of the Lord. How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways, save it be revealed unto him; wherefore, brethren, despise not the revelations of God.**

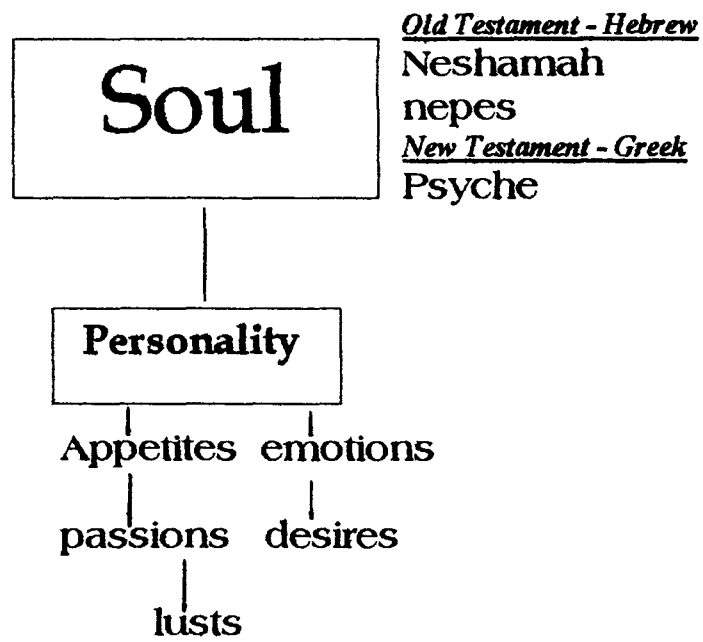
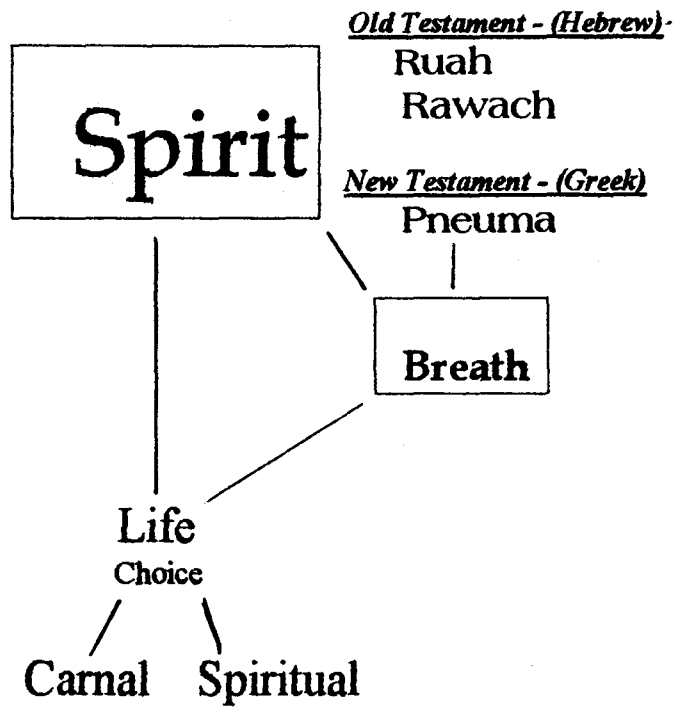
10. Why didn't Brian cover the story of Jacob's ladder?

# **PART 8**



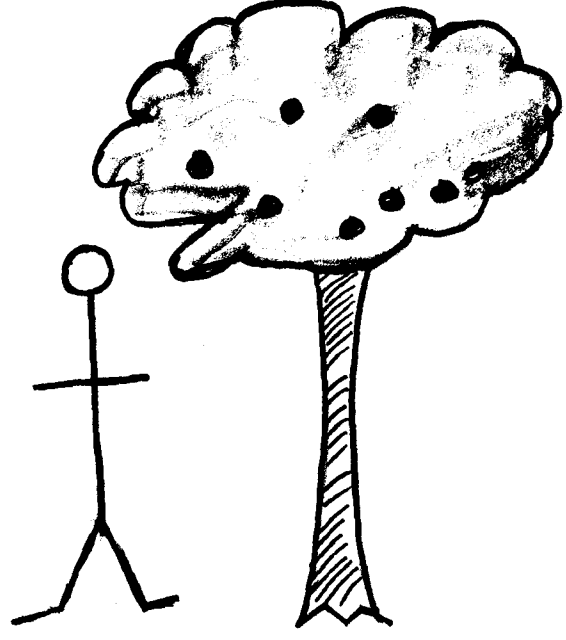
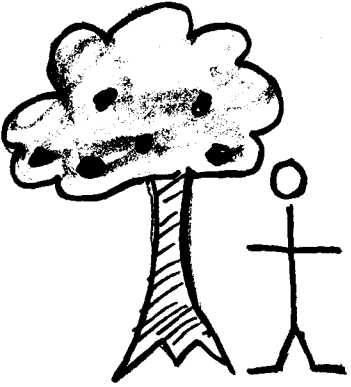


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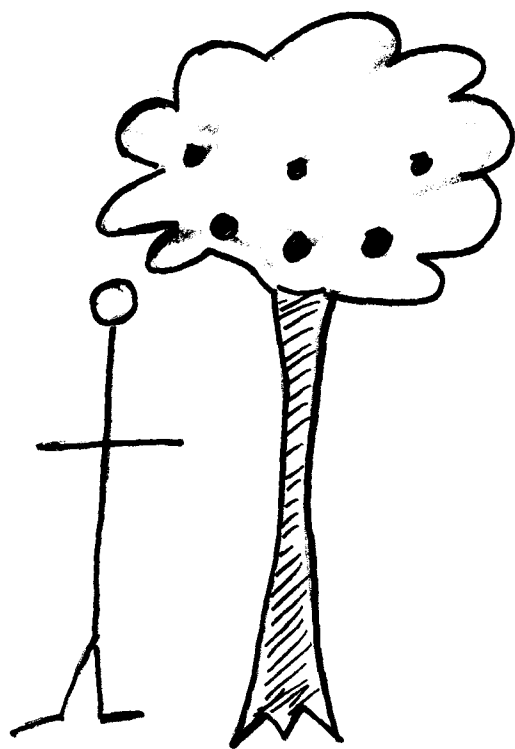
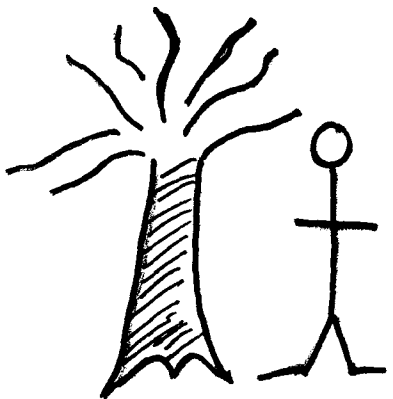
Food Source  
2 Fruit Trees  
1 Tall - 1 Short



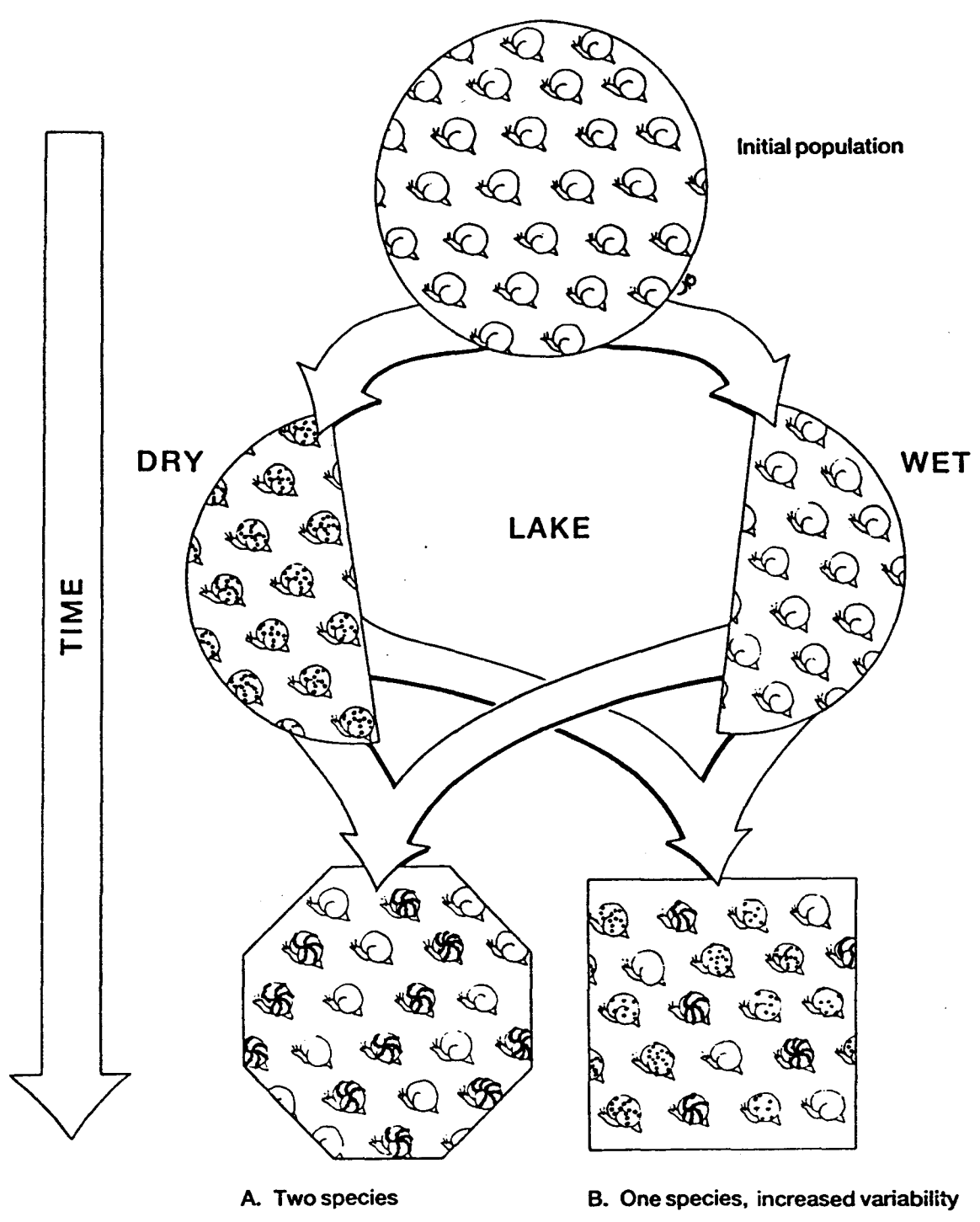
THIS CREATURE: Anti-Social, Will NOT help provide for Those NOT TALL enough. This Creature can NOT Climb, NOT able to use Tools.

ENVIRONMENTAL CHANGE  
Short Tree dies

Given ENVIRONMENT, Requires being TALL to survive. Only The TALL ARE able to Reach The Food, Therefore The TALL ARE best Suited for Survival.  
The surviving TALL, breed WITH other TALL survivors. Both having TALL Genes, have TALL offspring. Society Now becomes TALL.



BIAS in a Crowded ENVIRONMENT - Brings out The Competition of Survival of The Fittest in All species.  
(SEE ARTICAL)



**Figure 2.** A simplified model of the process of speciation. The model requires two things: genetic variation and geographic isolation. In this example, an initial population of snails is divided by an emerging lake. Genetic variation accumulates in the now isolated populations, which are subject to different environmental conditions (dry and wet) and begin to diverge in character. After many generations, the lake dries up and the two groups gradually resume contact. If enough genetic differences have accumulated, the two forms will be incapable of interbreeding (A), and what had been one species will have become two. If interbreeding does take place (B), only one species can be said to be present, but it has increased its genetic variability beyond that of the initial population.

ENGLISH

HEBREW EQUIVLENT

<b>Primary</b>	God	El, Elah, or Elohim,	Gen 1:1
	Lord	YHWH ( <i>Jehovah</i> )	Gen 2:4
	Lord	Adon, or Adonai, ( <i>master</i> )	Gen 15:2
<b>Compound with El = God</b>	Almighty God	El Shaddai	Gen 17:1
	Most High God	El Elyon	Gen 14:18
	Everlasting God	El Olam	Gen 21:33
	Mighty God	El Gibbor	Isa. 9:6,7
<b>Compound with YHWH = Lord (<i>Jehovah</i>)</b>	LORD God	YHWH Elohim	Gen 2:4
	Lord God	Adonai YHWH	Gen 15:2
	Lord of Hosts	YHWH Sabaoth	1Sam 1:3

ways Bacteria & ^{virus} ~~viruses~~  
are different

8th Grade  
1995

definition of Bact. Virus

Did you ~~think~~ ^{think} ~~that~~ viruses are  
living & why

Name Holly McIndoo

### Evolution/ Natural Selection

Jean Baptiste Lamarck- looked at anatomy for evidence of evolution.

Said organisms with homologous structures are closely related.  
theory: events in an organism's life could produce changes in that  
organism, and that those changes could be passed on to  
offspring. **Inheritance of acquired characteristics.**  
An organism acquired characteristics through the use or disuse of  
body parts. **ex: Giraffe's neck**

(This theory has been discarded)

Charles Darwin- studied animals in the Galapagos Islands. Noticed that all organisms  
produce more offspring than can survive. (**Overproduction**) Decided  
that environmental factors (limited food supply, and available breeding  
sites, etc.) keep the population growth in check. He noticed that there  
was competition to survive. He found that **those organisms that  
were best suited to their environments- better adapted- would  
survive. This became known as survival of the fittest, or Natural  
Selection.**

**Variations** occur that can make one member of a species better suited  
to its environment. These can be minor or , as in the case of some  
**mutations**, major changes. If the variation or mutation is helpful to the  
organism, that organism has a better chance to survive and pass on the  
"helpful" trait.

### A case of evolution observed

British Peppered Moth (**Biston Moths**)-

In 1850 most of the Peppered Moths near Manchester, England, were gray in color. There  
were only a few **black moths**- due to variations that occurred naturally. The gray moths were  
about the same color as the trees in the forest on the edge of town, therefore, they were  
almost invisible to the birds that hunted them. The black moths were easily spotted and  
eaten by the birds. As more factories were built in the town, soot from the smokestacks  
darkened the trunks of the trees in the forest. The gray moths now were easily seen and  
eaten by the birds- leaving the dark moths to reproduce and pass on their dark genes.  
Within 50 years, the majority of the Biston Moths in England were black.

Now with the environment being such a great concern, laws have been created to regulate  
the amount of smoke that can leave the smokestacks. The trees in the forest soon will no  
longer be covered in soot. What do you think we'll see happen to the Biston Moths of  
England?

The Chemical Basis of Life  
An Introduction to Molecular and Cell Biology  
(Readings compiled from Scientific American)

1

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THE ORIGIN OF LIFE

GEORGE WALD

August 1954

*How did living matter first arise on the earth? As natural scientists learn more about nature they are returning to a hypothesis their predecessors gave up almost a century ago: spontaneous generation*

About a century ago the question, How did life begin?, which has interested men throughout their history, reached an impasse. Up to that time two answers had been offered: one that life had been created supernaturally, the other that it arises continually from the nonliving. The first explanation lay outside science; the second was now shown to be untenable. For a time scientists felt some discomfort in having no answer at all. Then they stopped asking the question.

Recently ways have been found again to consider the origin of life as a scientific problem—as an event within the order of nature. In part this is the result of new information. But a theory never rises of itself, however rich and secure the facts. It is an act of creation. Our present ideas in this realm were first brought together in a clear and defensible argument by the Russian biochemist A. I. Oparin in a book called *The Origin of Life*, published in 1936. Much can be added now to Oparin's discussion, yet it provides the foundation upon which all of us who are interested in this subject have built.

The attempt to understand how life originated raises a wide variety of scientific questions, which lead in many and diverse directions and should end by casting light into many obscure corners. At the center of the enterprise lies the hope not only of explaining a great past event—important as that should be—but of showing that the explanation is workable. If we can indeed come to understand how a living organism arises from the nonliving, we should be able to construct one—only of the simplest description, to be sure, but still recognizably alive. This is so remote a possibility now

that one scarcely dares to acknowledge it; but it is there nevertheless.

One answer to the problem of how life originated is that it was created. This is an understandable confusion of nature with technology. Men are used to making things; it is a ready thought that those things not made by men were made by a superhuman being. Most of the cultures we know contain mythical accounts of a supernatural creation of life. Our own tradition provides such an account in the opening chapters of *Genesis*. There we are told that beginning on the third day of the Creation, God brought forth living creatures—first plants, then fishes and birds, then land animals and finally man.

#### Spontaneous Generation

The more rational elements of society, however, tended to take a more naturalistic view of the matter. One had only to accept the evidence of one's senses to know that life arises regularly from the nonliving: worms from mud, maggots from decaying meat, mice from refuse of various kinds. This is the view that came to be called spontaneous generation. Few scientists doubted it. Aristotle, Newton, William Harvey, Descartes, van Helmont, all accepted spontaneous generation without serious question. Indeed, even the theologians—witness the English Jesuit John Turberville Needham—could subscribe to this view, for *Genesis* tells us, not that God created plants and most animals directly, but that He bade the earth and waters to bring them forth; since this directive was never rescinded, there is nothing heretical in believing that the process has continued.

But step by step, in a great controversy that spread over two centuries, this belief was whittled away until nothing remained of it. First the Italian Francesco Redi showed in the 17th century that meat placed under a screen, so that flies cannot lay their eggs on it, never develops maggots. Then in the following century the Italian abbé Lazzaro Spallanzani showed that a nutritive broth, sealed off from the air while boiling, never develops microorganisms, and hence never rots. Needham objected that by too much boiling Spallanzani had rendered the broth, and still more the air above it, incompatible with life. Spallanzani could defend his broth; when he broke the seal of his flasks, allowing new air to rush in, the broth promptly began to rot. He could find no way, however, to show that the air in the sealed flask had not been vitiated. This problem finally was solved by Louis Pasteur in 1860, with a simple modification of Spallanzani's experiment. Pasteur too used a flask containing boiling broth, but instead of sealing off the neck he drew it out in a long, S-shaped curve with its end open to the air. While molecules of air could pass back and forth freely, the heavier particles of dust, bacteria and molds in the atmosphere were trapped on the walls of the curved neck and only rarely reached the broth. In such a flask the broth seldom was contaminated; usually it remained clear and sterile indefinitely.

This was only one of Pasteur's experiments. It is no easy matter to deal with so deeply ingrained and common-sense a belief as that in spontaneous generation. One can ask for nothing better in such a pass than a noisy and stubborn opponent, and this Pasteur had in the

naturalist Félix Pouchet, whose arguments before the French Academy of Sciences drove Pasteur to more and more rigorous experiments. When he had finished, nothing remained of the belief in spontaneous generation.

We tell this story to beginning students of biology as though it represents a triumph of reason over mysticism. In fact it is very nearly the opposite. The reasonable view was to believe in spontaneous generation; the only alternative, to believe in a single, primary act of supernatural creation. There is no third position. For this reason many scientists a century ago chose to regard the belief in spontaneous generation as a "philosophical necessity." It is a symptom of the philosophical poverty of our time that this necessity is no longer appreciated. Most modern biologists, having reviewed with satisfaction the downfall of the spontaneous generation hypothesis, yet unwilling to accept the alternative belief in special creation, are left with nothing.

I think a scientist has no choice but to approach the origin of life through a hypothesis of spontaneous generation. What the controversy reviewed above showed to be untenable is only the belief that living organisms arise spontaneously under present conditions. We have now to face a somewhat different problem: how organisms may have arisen spontaneously under different conditions in some former period, granted that they do so no longer.

#### The Task

To make an organism demands the right substances in the right proportions and in the right arrangement. We do not think that anything more is needed—but that is problem enough.

The substances are water, certain salts—as it happens, those found in the ocean—and carbon compounds. The latter are called *organic* compounds because they scarcely occur except as products of living organisms.

Organic compounds consist for the most part of four types of atoms: carbon, oxygen, nitrogen and hydrogen. These four atoms together constitute about 99 per cent of living material, for hydrogen and oxygen also form water. The organic compounds found in organisms fall mainly into four great classes: carbohydrates, fats, proteins and nucleic acids. The illustrations on this and the next three pages give some notion of their composition and degrees of complexity. The fats are simplest, each consisting of three fatty acids joined to glycerol. The starches and glycogens are made of sugar units strung together to form long straight and branched chains. In general only one type of sugar appears in a single starch or glycogen; these molecules are large, but still relatively simple. The principal function of carbohydrates and fats in the organism is to serve as fuel—as a source of energy.

The nucleic acids introduce a further level of complexity. They are very large structures, composed of aggregates of at least four types of unit—the nucleotides—brought together in a great variety of proportions and sequences. An almost endless variety of different nucleic acids is possible, and specific differences among them are believed to be of the highest importance. Indeed, these structures are thought by many to be the main constituents of the genes, the bearers of hereditary constitution.

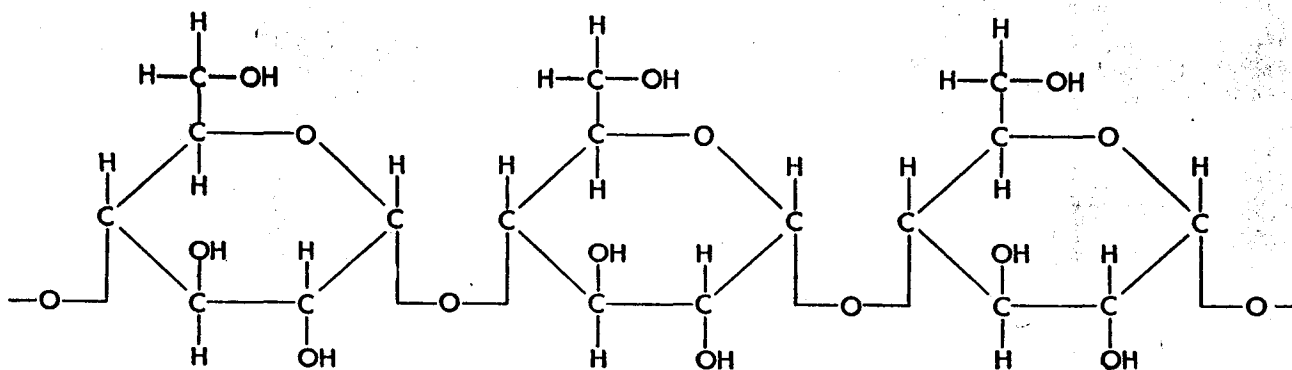
— Variety and specificity, however, are most characteristic of the proteins, which include the largest and most complex molecules known. The units of

which their structure is built are about 25 different amino acids. These are strung together in chains hundreds to thousands of units long, in different proportions, in all types of sequence, and with the greatest variety of branching and folding. A virtually infinite number of different proteins is possible. Organisms seem to exploit this potentiality, for no two species of living organism, animal or plant, possess the same proteins.

Organic molecules therefore form a large and formidable array, endless in variety and of the most bewildering complexity. One cannot think of having organisms without them. This is precisely the trouble, for to understand how organisms originated we must first of all explain how such complicated molecules could come into being. And that is only the beginning. To make an organism requires not only a tremendous variety of these substances, in adequate amounts and proper proportions, but also just the right arrangement of them. Structure here is as important as composition—and what a complication of structure! The most complex machine man has devised—say an electronic brain—is child's play compared with the simplest of living organisms. The especially trying thing is that complexity here involves such small dimensions. It is on the molecular level; it consists of a detailed fitting of molecule to molecule such as no chemist can attempt.

#### The Possible and Impossible

One has only to contemplate the magnitude of this task to concede that the spontaneous generation of a living organism is impossible. Yet here we are—as a result, I believe, of spontaneous generation. It will help to digress for a mo-



CARBOHYDRATES comprise one of the four principal kinds of carbon compound found in living matter. This structural formula

represents part of a characteristic carbohydrate. It is a polysaccharide consisting of six-carbon sugar units, three of which are shown.

*Concedes to the mathematical impossibility*

ment to ask what one means by "impossible."

With every event one can associate a probability—the chance that it will occur. This is always a fraction, the proportion of times the event occurs in a large number of trials. Sometimes the probability is apparent even without trial. A coin has two faces; the probability of tossing a head is therefore 1/2. A die has six faces; the probability of throwing a deuce is 1/6. When one has no means of estimating the probability beforehand, it must be determined by counting the fraction of successes in a large number of trials.

Our everyday concept of what is impossible, possible or certain derives from our experience: the number of trials that may be encompassed within the space of a human lifetime, or at most within recorded human history. In this colloquial, practical sense I concede the spontaneous origin of life to be "impossible." It is impossible as we judge events in the scale of human experience.

We shall see that this is not a very meaningful concession. For one thing, the time with which our problem is concerned is geological time, and the whole extent of human history is trivial in the balance. We shall have more to say of this later.

But even within the bounds of our own time there is a serious flaw in our judgment of what is possible. It sounds impressive to say that an event has never been observed in the whole of human history. We should tend to regard such an event as at least "practically" impossible, whatever probability is assigned to it on abstract grounds. When we look a little further into such a statement, however, it proves to be almost meaningless. For men are apt to reject reports of very improbable occurrences. Persons of good

judgment think it safer to distrust the alleged observer of such an event than to believe him. The result is that events which are merely very extraordinary acquire the reputation of never having occurred at all. Thus the highly improbable is made to appear impossible.

To give an example: Every physicist knows that there is a very small probability, which is easily computed, that the table upon which I am writing will suddenly and spontaneously rise into the air. The event requires no more than that the molecules of which the table is composed, ordinarily in random motion in all directions, should happen by chance to move in the same direction. Every physicist concedes this possibility; but try telling one that you have seen it happen. Recently I asked a friend, a Nobel laureate in physics, what he would say if I told him that. He laughed and said that he would regard it as more probable that I was mistaken than that the event had actually occurred.

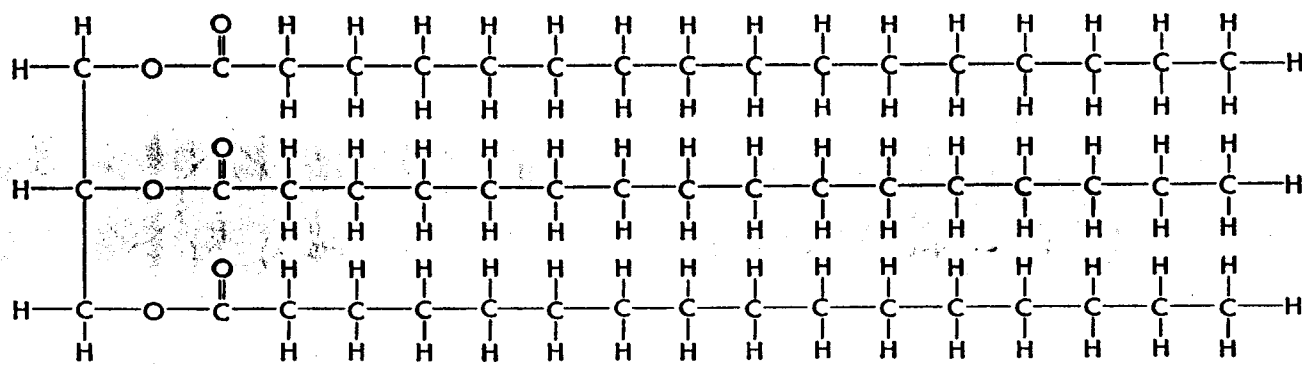
We see therefore that it does not mean much to say that a very improbable event has never been observed. There is a conspiracy to suppress such observations, not among scientists alone, but among all judicious persons, who have learned to be skeptical even of what they see, let alone of what they are told. If one group is more skeptical than others, it is perhaps lawyers, who have the harshest experience of the unreliability of human evidence. Least skeptical of all are the scientists, who, cautious as they are, know very well what strange things are possible.

A final aspect of our problem is very important. When we consider the spontaneous origin of a living organism, this is not an event that need happen again and again. It is perhaps enough for it to happen once. The probability with

which we are concerned is of a special kind; it is the probability that an event occur *at least once*. To this type of probability a fundamentally important thing happens as one increases the number of trials. However improbable the event in a single trial, it becomes increasingly probable as the trials are multiplied. Eventually the event becomes virtually inevitable. For instance, the chance that a coin will not fall head up in a single toss is 1/2. The chance that no head will appear in a series of tosses is  $1/2 \times 1/2 \times 1/2 \dots$  as many times over as the number of tosses. In 10 tosses the chance that no head will appear is therefore 1/2 multiplied by itself 10 times, or 1/1,000. Consequently the chance that a head will appear at least once in 10 tosses is 999/1,000. Ten trials have converted what started as a modest probability to a near certainty.

— The same effect can be achieved with any probability, however small, by multiplying sufficiently the number of trials. Consider a reasonably improbable event, the chance of which is 1/1,000. The chance that this will not occur in one trial is 999/1,000. The chance that it won't occur in 1,000 trials is 999/1,000 multiplied together 1,000 times. This fraction comes out to be 37/100. The chance that it will happen at least once in 1,000 trials is therefore one minus this number—63/100—a little better than three chances out of five. One thousand trials have transformed this from a highly improbable to a highly probable event. In 10,000 trials the chance that this event will occur at least once comes out to be 19,999/20,000. It is now almost inevitable.

It makes no important change in the argument if we assess the probability that an event occur at least two, three, four or some other small number of



FATS are a second kind of carbon compound found in living matter. This formula represents the whole molecule of palmitin, one of the commonest fats. The molecule consists of glycerol (11 atoms at the far left) and fatty acids (hydrocarbon chains at the right).

times rather than at least once. It simply means that more trials are needed to achieve any degree of certainty we wish. Otherwise everything is the same.

In such a problem as the spontaneous origin of life we have no way of assessing probabilities beforehand, or even of deciding what we mean by a trial. The origin of a living organism is undoubtedly a stepwise phenomenon, each step with its own probability and its own conditions of trial. Of one thing we can be sure, however: whatever constitutes a trial, more such trials occur the longer the interval of time.

The important point is that since the origin of life belongs in the category of at-least-once phenomena, time is on its side. However improbable we regard this event, or any of the steps which it involves, given enough time it will almost certainly happen at least once. And for life as we know it, with its capacity for growth and reproduction, once may be enough.

Time is in fact the hero of the plot. The time with which we have to deal is of the order of two billion years. What we regard as impossible on the basis of human experience is meaningless here. Given so much time, the "impossible" becomes possible, the possible probable, and the probable virtually certain. One has only to wait: time itself performs the miracles.

### Organic Molecules

This brings the argument back to its first stage: the origin of organic compounds. Until a century and a quarter ago the only known source of these substances was the stuff of living organisms. Students of chemistry are usually told that when, in 1828, Friedrich Wöhler synthesized the first organic compound, urea, he proved that organic compounds do not require living organisms to make

them. Of course it showed nothing of the kind. Organic chemists are alive; Wöhler merely showed that they can make organic compounds externally as well as internally. It is still true that with almost negligible exceptions all the organic matter we know is the product of living organisms.

The almost negligible exceptions, however, are very important for our argument. It is now recognized that a constant, slow production of organic molecules occurs without the agency of living things. Certain geological phenomena yield simple organic compounds. So, for example, volcanic eruptions bring metal carbides to the surface of the earth, where they react with water vapor to yield simple compounds of carbon and hydrogen. The familiar type of such a reaction is the process used in old-style bicycle lamps in which acetylene is made by mixing iron carbide with water.

Recently Harold Urey, Nobel laureate in chemistry, has become interested in the degree to which electrical discharges in the upper atmosphere may promote the formation of organic compounds. One of his students, S. L. Miller, performed the simple experiment of circulating a mixture of water vapor, methane ( $\text{CH}_4$ ), ammonia ( $\text{NH}_3$ ) and hydrogen—all gases believed to have been present in the early atmosphere of the earth—continuously for a week over an electric spark. The circulation was maintained by boiling the water in one limb of the apparatus and condensing it in the other. At the end of the week the water was analyzed by the delicate method of paper chromatography. It was found to have acquired a mixture of amino acids! Glycine and alanine, the simplest amino acids and the most prevalent in proteins, were definitely identified in the solution, and there were indications it contained aspartic acid and two others. The yield was surprisingly

high. This amazing result changes at a stroke our ideas of the probability of the spontaneous formation of amino acids.

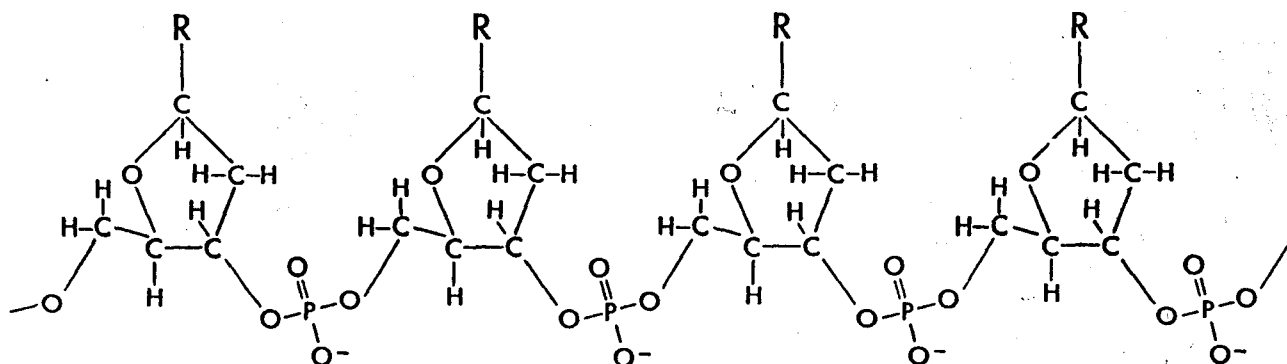
A final consideration, however, seems to me more important than all the special processes to which one might appeal for organic syntheses in inanimate nature.

It has already been said that to have organic molecules one ordinarily needs organisms. The synthesis of organic substances, like almost everything else that happens in organisms, is governed by the special class of proteins called enzymes—the organic catalysts which greatly accelerate chemical reactions in the body. Since an enzyme is not used up but is returned at the end of the process, a small amount of enzyme can promote an enormous transformation of material.

Enzymes play such a dominant role in the chemistry of life that it is exceedingly difficult to imagine the synthesis of living material without their help. This poses a dilemma, for enzymes themselves are proteins, and hence among the most complex organic components of the cell. One is asking, in effect, for an apparatus which is the unique property of cells in order to form the first cell.

This is not, however, an insuperable difficulty. An enzyme, after all, is only a catalyst; it can do no more than change the *rate* of a chemical reaction. It cannot make anything happen that would not have happened, though more slowly, in its absence. Every process that is catalyzed by an enzyme, and every product of such a process, would occur without the enzyme. The only difference is one of rate.

Once again the essence of the argument is time. What takes only a few moments in the presence of an enzyme or other catalyst may take days, months or years in its absence; but given time, the end result is the same.



NUCLEIC ACIDS are a third kind of carbon compound. This is part of desoxyribonucleic acid, the backbone of which is five-

carbon sugars alternating with phosphoric acid. The letter R is any one of four nitrogenous bases, two purines and two pyrimidines.



Indeed, this great difficulty in conceiving of the spontaneous generation of organic compounds has its positive side. In a sense, organisms demonstrate to us what organic reactions and products are possible. We can be certain that, given time, all these things must occur. Every substance that has ever been found in an organism displays thereby the finite probability of its occurrence. Hence, given time, it should arise spontaneously. One has only to wait.

It will be objected at once that this is just what one cannot do. Everyone knows that these substances are highly perishable. Granted that, within long spaces of time, now a sugar molecule, now a fat, now even a protein might form spontaneously, each of these molecules should have only a transitory existence. How are they ever to accumulate; and, unless they do so, how form an organism?

We must turn the question around. What, in our experience, is known to destroy organic compounds? Primarily two agencies: decay and the attack of oxygen. But decay is the work of living organisms, and we are talking of a time before life existed. As for oxygen, this introduces a further and fundamental section of our argument.

It is generally conceded at present that the early atmosphere of our planet contained virtually no free oxygen. Almost all the earth's oxygen was bound in the form of water and metal oxides. If this were not so, it would be very difficult to imagine how organic matter could accumulate over the long stretches of time that alone might make possible the spontaneous origin of life. This is a crucial point, therefore, and the statement that the early atmosphere of the planet was virtually oxygen-free comes forward so opportunely as to raise a suspicion of special pleading. I have for this reason taken care to consult a number of

geologists and astronomers on this point, and am relieved to find that it is well defended. I gather that there is a widespread though not universal consensus that this condition did exist. Apparently something similar was true also for another common component of our atmosphere—carbon dioxide. It is believed that most of the carbon on the earth during its early geological history existed as the element or in metal carbides and hydrocarbons; very little was combined with oxygen.

This situation is not without its irony. We tend usually to think that the environment plays the tune to which the organism must dance. The environment is given; the organism's problem is to adapt to it or die. It has become apparent lately, however, that some of the most important features of the physical environment are themselves the work of living organisms. Two such features have just been named. The atmosphere of our planet seems to have contained no oxygen until organisms placed it there by the process of plant photosynthesis. It is estimated that at present all the oxygen of our atmosphere is renewed by photosynthesis once in every 2,000 years, and that all the carbon dioxide passes through the process of photosynthesis once in every 300 years. In the scale of geological time, these intervals are very small indeed. We are left with the realization that all the oxygen and carbon dioxide of our planet are the products of living organisms, and have passed through living organisms over and over again.

#### Forces of Dissolution

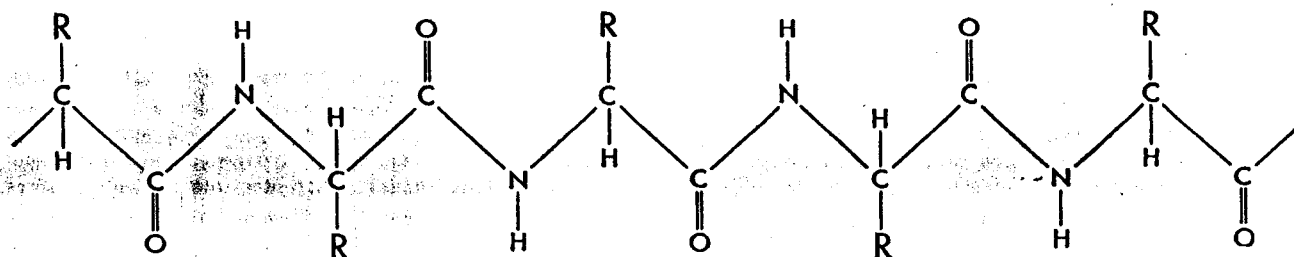
In the early history of our planet, when there were no organisms or any free oxygen, organic compounds should have been stable over very long periods. This is the crucial difference between

the period before life existed and our own. If one were to specify a single reason why the spontaneous generation of living organisms was possible once and is so no longer, this is the reason.

We must still reckon, however, with another destructive force which is disposed of less easily. This can be called spontaneous dissolution—the counterpart of spontaneous generation. We have noted that any process catalyzed by an enzyme can occur in time without the enzyme. The trouble is that the processes which synthesize an organic substance are reversible; any chemical reaction which an enzyme may catalyze will go backward as well as forward. We have spoken as though one has only to wait to achieve syntheses of all kinds; it is truer to say that what one achieves by waiting is equilibria of all kinds—equilibria in which the synthesis and dissolution of substances come into balance.

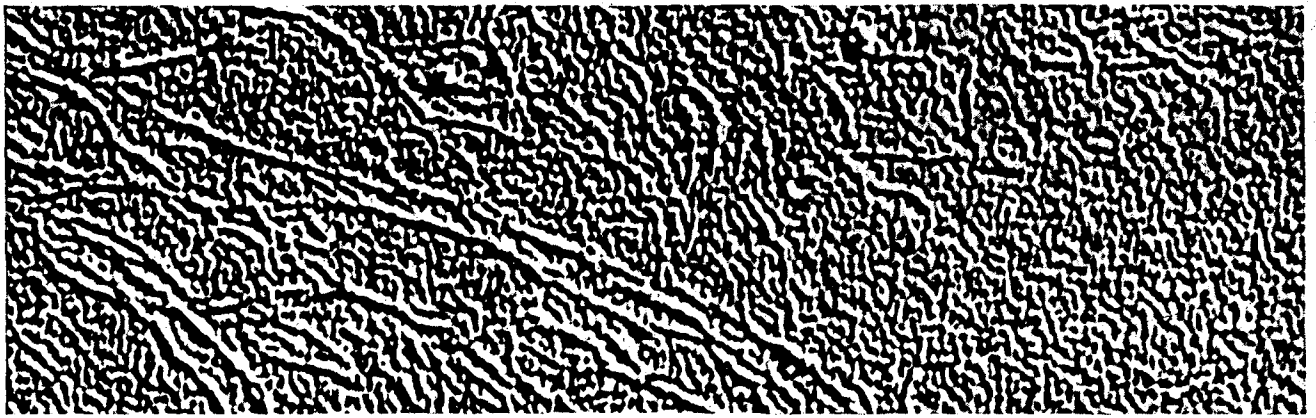
In the vast majority of the processes in which we are interested the point of equilibrium lies far over toward the side of dissolution. That is to say, spontaneous dissolution is much more probable, and hence proceeds much more rapidly, than spontaneous synthesis. For example, the spontaneous union, step by step, of amino acid units to form a protein has a certain small probability, and hence might occur over a long stretch of time. But the dissolution of the protein or of an intermediate product into its component amino acids is much more probable, and hence will go ever so much more rapidly. The situation we must face is that of patient Penelope waiting for Odysseus, yet much worse: each night she undid the weaving of the preceding day, but here a night could readily undo the work of a year or a century.

How do present-day organisms manage to synthesize organic compounds against the forces of dissolution? They do so by a continuous expenditure of



PROTEINS are a fourth kind of carbon compound found in living matter. This formula represents part of a polypeptide chain, the

backbone of a protein molecule. The chain is made up of amino acids. Here the letter R represents the side chains of these acids.



FILAMENTS OF COLLAGEN, a protein which is usually found in long fibrils, were dispersed by placing them in dilute acetic

acid. This electron micrograph, which enlarges the filaments 75,000 times, was made by Jerome Gross of the Harvard Medical School.

energy. Indeed, living organisms commonly do better than oppose the forces of dissolution; they grow in spite of them. They do so, however, only at enormous expense to their surroundings. They need a constant supply of material and energy merely to maintain themselves, and much more of both to grow and reproduce. A living organism is an intricate machine for performing exactly this function. When, for want of fuel or through some internal failure in its mechanism, an organism stops actively synthesizing itself in opposition to the processes which continuously decompose it, it dies and rapidly disintegrates.

What we ask here is to synthesize organic molecules without such a machine. I believe this to be the most stubborn problem that confronts us—the weakest link at present in our argument. I do not think it by any means disastrous, but it calls for phenomena and forces some of which are as yet only partly understood and some probably still to be discovered.

#### Forces of Integration

At present we can make only a beginning with this problem. We know that it is possible on occasion to protect molecules from dissolution by precipitation or by attachment to other molecules. A wide variety of such precipitation and "trapping" reactions is used in modern chemistry and biochemistry to promote syntheses. Some molecules appear to acquire a degree of resistance to disintegration simply through their size. So, for example, the larger molecules composed of amino acids—polypeptides and proteins—seem to display much less tendency to disintegrate into their units than do smaller compounds of two or three amino acids.

Again, many organic molecules dis-

play still another type of integrating force—a spontaneous impulse toward structure formation. Certain types of fatty molecules—lecithins and cephalins—spin themselves out in water to form highly oriented and well-shaped structures—the so-called myelin figures. Proteins sometimes orient even in solution, and also may aggregate in the solid state in highly organized formations. Such spontaneous architectonic tendencies are still largely unexplored, particularly as they may occur in complex mixtures of substances, and they involve forces the strength of which has not yet been estimated.

What we are saying is that possibilities exist for opposing *intramolecular* dissolution by *intermolecular* aggregations of various kinds. The equilibrium between union and disunion of the amino acids that make up a protein is all to the advantage of disunion, but the aggregation of the protein with itself or other molecules might swing the equilibrium in the opposite direction: perhaps by removing the protein from access to the water which would be required to disintegrate it or by providing some particularly stable type of molecular association.

In such a scheme the protein appears only as a transient intermediate, an unstable way-station, which can either fall back to a mixture of its constituent amino acids or enter into the formation of a complex structural aggregate: amino acids  $\rightleftharpoons$  protein  $\rightarrow$  aggregate.

Such molecular aggregates, of various degrees of material and architectural complexity, are indispensable intermediates between molecules and organisms. We have no need to try to imagine the spontaneous formation of an organism by one grand collision of its component molecules. The whole process must

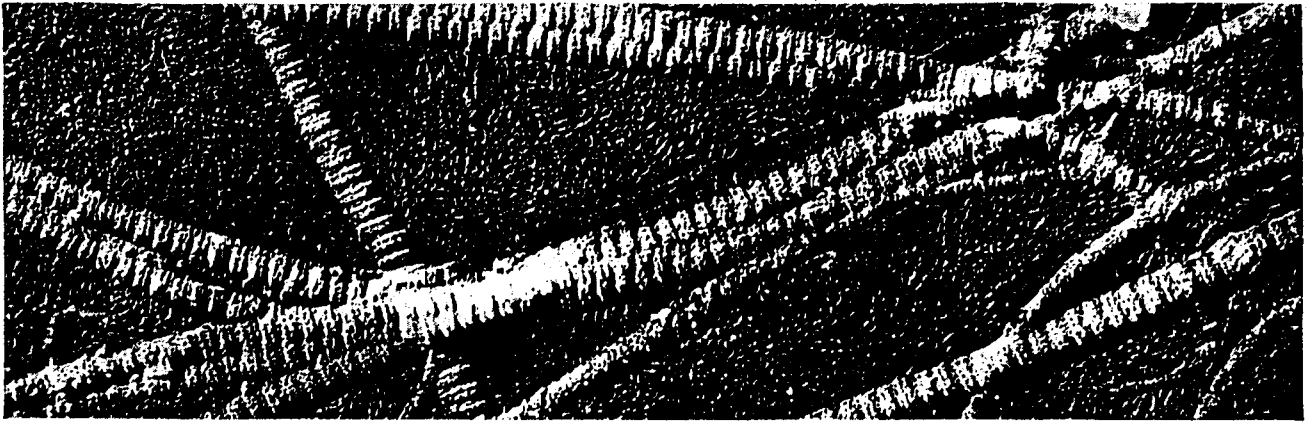
be gradual. The molecules form aggregates, small and large. The aggregates add further molecules, thus growing in size and complexity. Aggregates of various kinds interact with one another to form still larger and more complex structures. In this way we imagine the ascent, not by jumps or master strokes, but gradually, piecemeal, to the first living organisms.

#### First Organisms

Where may this have happened? It is easiest to suppose that life first arose in the sea. Here were the necessary salts and the water. The latter is not only the principal component of organisms, but prior to their formation provided a medium which could dissolve molecules of the widest variety and ceaselessly mix and circulate them. It is this constant mixture and collision of organic molecules of every sort that constituted in large part the "trials" of our earlier discussion of probabilities.

The sea in fact gradually turned into a dilute broth, sterile and oxygen-free. In this broth molecules came together in increasing number and variety, sometimes merely to collide and separate, sometimes to react with one another to produce new combinations, sometimes to aggregate into multimolecular formations of increasing size and complexity.

What brought order into such complexes? For order is as essential here as composition. To form an organism, molecules must enter into intricate designs and connections; they must eventually form a self-repairing, self-constructing dynamic machine. For a time this problem of molecular arrangement seemed to present an almost insuperable obstacle in the way of imagining a spontaneous origin of life, or indeed the laboratory



FIBRILS OF COLLAGEN formed spontaneously out of filaments such as those shown on the opposite page when 1 per cent of sodium

chloride was added to the dilute acetic acid. These long fibrils are identical in appearance with those of collagen before dispersion.

synthesis of a living organism. It is still a large and mysterious problem, but it no longer seems insuperable. The change in view has come about because we now realize that it is not altogether necessary to *bring* order into this situation; a great deal of order is implicit in the molecules themselves.

The epitome of molecular order is a crystal. In a perfect crystal the molecules display complete regularity of position and orientation in all planes of space. At the other extreme are fluids—liquids or gases—in which the molecules are in ceaseless motion and in wholly random orientations and positions.

Lately it has become clear that very little of a living cell is truly fluid. Most of it consists of molecules which have taken up various degrees of orientation with regard to one another. That is, most of the cell represents various degrees of approach to crystallinity—often, however, with very important differences from the crystals most familiar to us. Much of the cell's crystallinity involves molecules which are still in solution—so-called liquid crystals—and much of the dynamic, plastic quality of cellular structure, the capacity for constant change of shape and interchange of material, derives from this condition. Our familiar crystals, furthermore, involve only one or a very few types of molecule, while in the cell a great variety of different molecules come together in some degree of regular spacing and orientation—*i.e.*, some degree of crystallinity. We are dealing in the cell with highly mixed crystals and near-crystals, solid and liquid. The laboratory study of this type of formation has scarcely begun. Its further exploration is of the highest importance for our problem.

In a fluid such as water the molecules are in very rapid motion. Any molecules

dissolved in such a medium are under a constant barrage of collisions with water molecules. This keeps small and moderately sized molecules in a constant turmoil; they are knocked about at random, colliding again and again, never holding any position or orientation for more than an instant. The larger a molecule is relative to water, the less it is disturbed by such collisions. Many protein and nucleic acid molecules are so large that even in solution their motions are very sluggish, and since they carry large numbers of electric charges distributed about their surfaces, they tend even in solution to align with respect to one another. It is so that they tend to form liquid crystals.

We have spoken above of architectonic tendencies even among some of the relatively small molecules: the lecithins and cephalins. Such molecules are insoluble in water yet possess special groups which have a high affinity for water. As a result they tend to form surface layers, in which their water-seeking groups project into the water phase, while their water-repelling portions project into the air, or into an oil phase, or unite to form an oil phase. The result is that quite spontaneously such molecules, when exposed to water, take up highly oriented positions to form surface membranes, myelin figures and other quasi-crystalline structures.

Recently several particularly striking examples have been reported of the spontaneous production of familiar types of biological structure by protein molecules. Cartilage and muscle offer some of the most intricate and regular patterns of structure to be found in organisms. A fiber from either type of tissue presents under the electron microscope a beautiful pattern of cross striations of various widths and densities, very regularly spaced. The proteins that form these

structures can be coaxed into free solution and stirred into completely random orientation. Yet on precipitating, under proper conditions, the molecules realign with regard to one another to regenerate with extraordinary fidelity the original patterns of the tissues [*see illustration above*].

We have therefore a genuine basis for the view that the molecules of our oceanic broth will not only come together spontaneously to form aggregates but in doing so will spontaneously achieve various types and degrees of order. This greatly simplifies our problem. What it means is that, given the right molecules, one does not have to do everything for them; they do a great deal for themselves.

Oparin has made the ingenious suggestion that natural selection, which Darwin proposed to be the driving force of organic evolution, begins to operate at this level. He suggests that as the molecules come together to form colloidal aggregates, the latter begin to compete with one another for material. Some aggregates, by virtue of especially favorable composition or internal arrangement, acquire new molecules more rapidly than others. They eventually emerge as the dominant types. Oparin suggests further that considerations of optimal size enter at this level. A growing colloidal particle may reach a point at which it becomes unstable and breaks down into smaller particles, each of which grows and redivides. All these phenomena lie within the bounds of known processes in nonliving systems.

#### The Sources of Energy

We suppose that all these forces and factors, and others perhaps yet to be revealed; together give us eventually the

first living organism. That achieved, how does the organism continue to live?

We have already noted that a living organism is a dynamic structure. It is the site of a continuous influx and outflow of matter and energy. This is the very sign of life, its cessation the best evidence of death. What is the primal organism to use as food, and how derive the energy it needs to maintain itself and grow?

For the primal organism, generated under the conditions we have described, only one answer is possible. Having arisen in an oceanic broth of organic molecules, its only recourse is to live upon them. There is only one way of doing that in the absence of oxygen. It is called fermentation: the process by

which organisms derive energy by breaking organic molecules and rearranging their parts. The most familiar example of such a process is the fermentation of sugar by yeast, which yields alcohol as one of the products. Animal cells also ferment sugar, not to alcohol but to lactic acid. These are two examples from a host of known fermentations.

The yeast fermentation has the following over-all equation:  $C_6H_{12}O_6 \rightarrow 2 CO_2 + 2 C_2H_5OH + \text{energy}$ . The result of fragmenting 180 grams of sugar into 88 grams of carbon dioxide and 92 grams of alcohol is to make available about 20,000 calories of energy for the use of the cell. The energy is all that the cell

derives by this transaction; the carbon dioxide and alcohol are waste products which must be got rid of somehow if the cell is to survive.

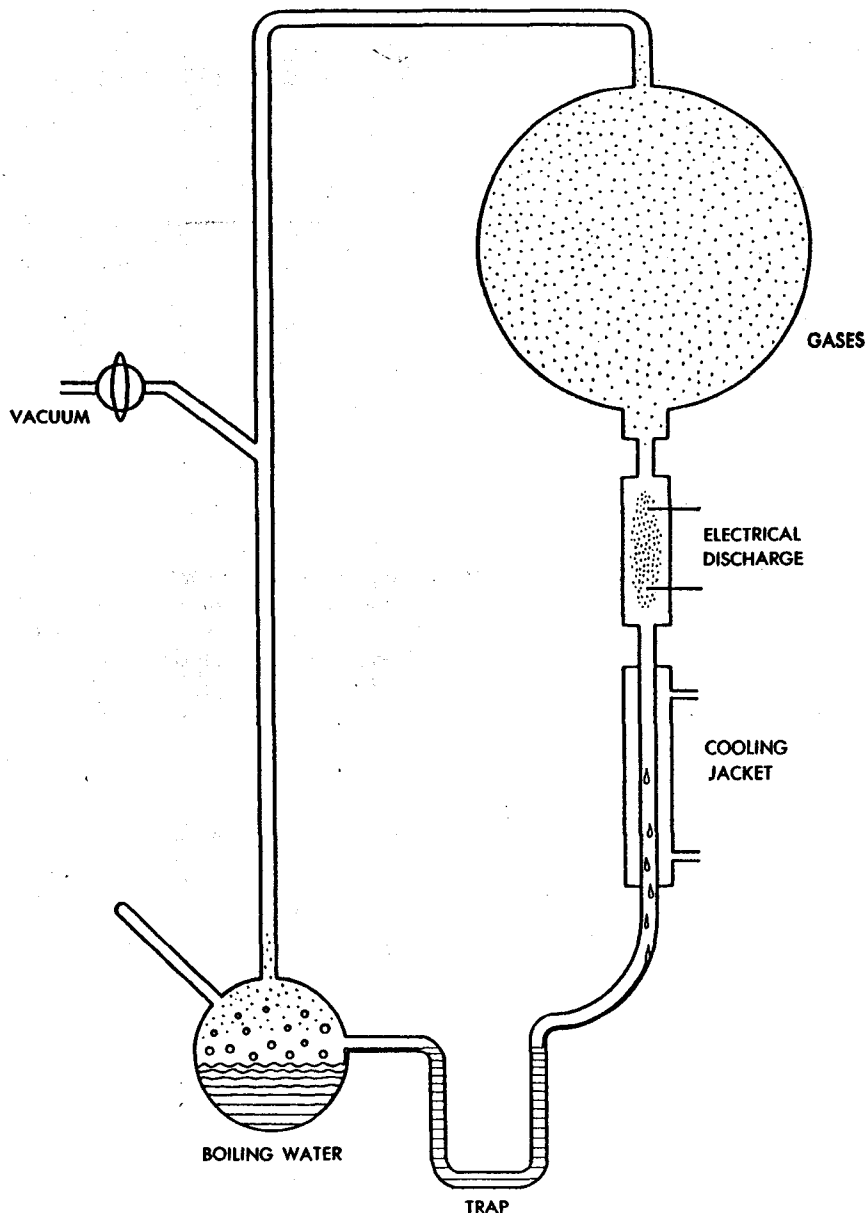
The cell, having arisen in a broth of organic compounds accumulated over the ages, must consume these molecules by fermentation in order to acquire the energy it needs to live, grow and reproduce. In doing so, it and its descendants are living on borrowed time. They are consuming their heritage, just as we in our time have nearly consumed our heritage of coal and oil. Eventually such a process must come to an end, and with that life also should have ended. It would have been necessary to start the entire development again.

Fortunately, however, the waste product carbon dioxide saved this situation. This gas entered the ocean and the atmosphere in ever-increasing quantity. Some time before the cell exhausted the supply of organic molecules, it succeeded in inventing the process of photosynthesis. This enabled it, with the energy of sunlight, to make its own organic molecules: first sugar from carbon dioxide and water, then, with ammonia and nitrates as sources of nitrogen, the entire array of organic compounds which it requires. The sugar synthesis equation is:  $6 CO_2 + 6 H_2O + \text{sunlight} \rightarrow C_6H_{12}O_6 + 6 O_2$ . Here 264 grams of carbon dioxide plus 108 grams of water plus about 700,000 calories of sunlight yield 180 grams of sugar and 192 grams of oxygen.

This is an enormous step forward. Living organisms no longer needed to depend upon the accumulation of organic matter from past ages; they could make their own. With the energy of sunlight they could accomplish the fundamental organic syntheses that provide their substance, and by fermentation they could produce what energy they needed.

Fermentation, however, is an extraordinarily inefficient source of energy. It leaves most of the energy potential of organic compounds unexploited; consequently huge amounts of organic material must be fermented to provide a modicum of energy. It produces also various poisonous waste products—alcohol, lactic acid, acetic acid, formic acid and so on. In the sea such products are readily washed away, but if organisms were ever to penetrate to the air and land, these products must prove a serious embarrassment.

One of the by-products of photosynthesis, however, is oxygen. Once this was available, organisms could invent a new way to acquire energy, many times as efficient as fermentation. This is the



EXPERIMENT of S. L. Miller made amino acids by circulating methane ( $CH_4$ ), ammonia ( $NH_3$ ), water vapor ( $H_2O$ ) and hydrogen ( $H_2$ ) past an electrical discharge. The amino acids collected at the bottom of apparatus and were detected by paper chromatography.

process of cold combustion called respiration:  $C_6H_{12}O_6 + 6 O_2 \rightarrow 6 CO_2 + 6 H_2O + \text{energy}$ . The burning of 180 grams of sugar in cellular respiration yields about 700,000 calories, as compared with the approximately 20,000 calories produced by fermentation of the same quantity of sugar. This process of combustion extracts all the energy that can possibly be derived from the molecules which it consumes. With this process at its disposal, the cell can meet its energy requirements with a minimum expenditure of substance. It is a further advantage that the products of respiration—water and carbon dioxide—are innocuous and easily disposed of in any environment.

### Life's Capital

It is difficult to overestimate the degree to which the invention of cellular respiration released the forces of living organisms. No organism that relies wholly upon fermentation has ever amounted to much. Even after the advent of photosynthesis, organisms could have led only a marginal existence. They could indeed produce their own organic materials, but only in quantities sufficient to survive. Fermentation is so profligate a way of life that photosynthesis could do little more than keep up with it. Respiration used the material of organisms with such enormously greater efficiency as for the first time to leave something over. Coupled with fermentation, photosynthesis made organisms self-sustaining; coupled with respiration, it provided a surplus. To use an economic analogy, photosynthesis brought organisms to the subsistence level; respiration provided them with capital. It is

mainly this capital that they invested in the great enterprise of organic evolution.

The entry of oxygen into the atmosphere also liberated organisms in another sense. The sun's radiation contains ultraviolet components which no living cell can tolerate. We are sometimes told that if this radiation were to reach the earth's surface, life must cease. That is not quite true. Water absorbs ultraviolet radiation very effectively, and one must conclude that as long as these rays penetrated in quantity to the surface of the earth, life had to remain under water. With the appearance of oxygen, however, a layer of ozone formed high in the atmosphere and absorbed this radiation. Now organisms could for the first time emerge from the water and begin to populate the earth and air. Oxygen provided not only the means of obtaining adequate energy for evolution but the protective blanket of ozone which alone made possible terrestrial life.

This is really the end of our story. Yet not quite the end. Our entire concern in this argument has been to bring the origin of life within the compass of natural phenomena. It is of the essence of such phenomena to be repetitive, and hence, given time, to be inevitable.

This is by far our most significant conclusion—that life, as an orderly natural event on such a planet as ours, was inevitable. The same can be said of the whole of organic evolution. All of it lies within the order of nature, and apart from details all of it was inevitable.

Astronomers have reason to believe that a planet such as ours—of about the earth's size and temperature, and about as well-lighted—is a rare event in the universe. Indeed, filled as our story is with improbable phenomena, one of the

least probable is to have had such a body as the earth to begin with. Yet though this probability is small, the universe is so large that it is conservatively estimated at least 100,000 planets like the earth exist in our galaxy alone. Some 100 million galaxies lie within the range of our most powerful telescopes, so that throughout observable space we can count apparently on the existence of at least 10 million million planets like our own.

What it means to bring the origin of life within the realm of natural phenomena is to imply that in all these places life probably exists—life as we know it. Indeed, I am convinced that there can be no way of composing and constructing living organisms which is fundamentally different from the one we know—though this is another argument, and must await another occasion. Wherever life is possible, given time, it should arise. It should then ramify into a wide array of forms, differing in detail from those we now observe (as did earlier organisms on the earth) yet including many which should look familiar to us—perhaps even men.

We are not alone in the universe, and do not bear alone the whole burden of life and what comes of it. Life is a cosmic event—so far as we know the most complex state of organization that matter has achieved in our cosmos. It has come many times, in many places—places closed off from us by impenetrable distances, probably never to be crossed even with a signal. As men we can attempt to understand it, and even somewhat to control and guide its local manifestations. On this planet that is our home, we have every reason to wish it well. Yet should we fail, all is not lost. Our kind will try again elsewhere.

THE SONS OF GOD AND THE DAUGHTERS OF MEN

(a) By the tenth generation, Adam's race had hugely increased. Lacking female company, the angels known as 'Sons of God' found wives among the lovely Daughters of Men. The children of these unions would have inherited eternal life from their fathers, but that God had decreed: 'Let not My spirit abide in flesh for ever! Henceforth the years of man are limited to one hundred and twenty.'

(b) These new creatures were giants, known as 'the Fallen Ones', whose evil ways decided God to wipe from the face of the earth all men and women, with their gigantic corruptors.¹

(c) The Sons of God were sent down to teach mankind truth and justice; and for three hundred years did indeed teach Cain's son Enoch all the secrets of Heaven and Earth. Later, however, they lusted after mortal women and defiled themselves by sexual intercourse. Enoch has recorded not only their divine instructions, but also their subsequent fall from grace; before the end they were indiscriminately enjoying virgins, matrons, men and beasts.²

(d) Some say that Shemhazai and Azael, two angels in God's confidence, asked: 'Lord of the Universe, did we not warn You on the Day of Creation that man would prove unworthy of Your world?' God replied: 'But if I destroy man, what will become of My world?' They answered: 'We shall inhabit it.' God asked: 'Yet upon descending to earth, will you not sin even worse than man?' They pleaded: 'Let us dwell there awhile, and we will sanctify Your name!'

God allowed them to descend, but they were at once overcome by lust for Eve's daughters, Shemhazai begetting on them two monstrous sons named Hiwa and Hiya, each of whom daily ate a thousand camels, a thousand horses and a thousand oxen. Azael also invented the ornaments and cosmetics employed by women to lead men astray. God therefore warned them that He would set loose the Upper Waters, and thus destroy all men and beasts. Shemhazai wept bitterly, fearing for his sons who, though tall enough to escape drowning, would starve to death.³

(e) That night, Hiwa dreamed of a huge rock above the earth,

like a table-top, and having a legend inscribed on it which an angel scraped off with a knife, leaving only four letters. Hiya also dreamed: of a fruitful orchard, and of other angels felling it until only a single three-branched tree remained. They told their dreams to Shemhazai, who replied: 'Your dream, Hiya, signifies that God's Deluge will destroy all mankind, except Noah and his three sons. Nevertheless, be comforted, for Hiwa's dream signifies that your fame, at least, can never die: whenever Noah's descendants hew stones, quarry rocks or haul boats, they will shout "Hiwa, Hiya!" in your honour.'⁴

(f) Afterwards Shemhazai repented, and set himself in the southern sky, between Heaven and Earth—head down, feet up, and hangs there to this day: the constellation named Orion by the Greeks.

(g) Azael, however, far from repenting, still offers women ornaments and many-coloured robes with which to lead men astray. For this reason, on the Day of Atonement, Israel's sins are heaped on the annual scapegoat; it is then thrown over a cliff to Azazel—as some call Azael.⁵

(h) Others say that certain angels asked God's permission to collect sure proof of man's iniquity, and thus assure his punishment. When God agreed, they turned themselves into precious stones, pearls, purple dye, gold and other treasures, which were at once stolen by covetous men. They then took human shape, hoping to teach mankind righteousness. But this assumption of flesh made them subject to human lusts: being seduced by the Daughters of Men, they found themselves chained to Earth, unable to resume their spiritual shapes.⁶

(i) The Fallen Ones had such huge appetites that God rained manna upon them, of many different flavours, lest they might be tempted to eat flesh, a forbidden diet, and excuse the fault by pleading scarcity of corn and pot herbs. Nevertheless, the Fallen Ones rejected God's manna, slaughtered animals for food, and even dined on human flesh, thus fouling the air with sickly vapours. It was then that God decided to cleanse Earth.⁷

(j) Others say that Shemhazai and Azael were seduced by the demonesses Naamah, Agrat daughter of Mahlat, and Lilith who had once been Adam's spouse.⁸

(k) In those days only one virgin, Istahar by name, remained chaste. When the Sons of God made lecherous demands upon her, she cried: 'First lend me your wings!' They assented and she, flying up to Heaven, took sanctuary at the Throne of God, who transformed her into the constellation Virgo—or, some say, the Pleiades. The

fallen angels having lost their wings, were stranded on earth until, many generations later, they mounted Jacob's ladder and thus went home again.⁹

(l) The wise and virtuous Enoch also ascended to Heaven, where he became God's chief counsellor, henceforth known as 'Metatron'. God set His own crown upon Enoch's head, and gave him seventy-two wings as well as multitudinous eyes. His flesh was transformed into flame, his sinews into fire, his bones into embers, his eyes into torches, his hair into rays of light, and he was surrounded by storm, whirlwind, thunder and lightning.¹⁰

(m) Some say that the Sons of God won that name because the divine light out of which God had created their ancestor Samael, Cain's father, shone from their faces. The Daughters of Men, they say, were children of Seth, whose father was Adam, not an angel; and their faces therefore resembled our own.¹¹

(n) Others, however, make the Sons of God pious descendants of Seth, and the Daughters of Men sinful descendants of Cain—explaining that when Abel died childless, mankind soon divided into two tribes: namely the Cainites who, apart from Enoch, were wholly evil, and the Sethites who were wholly righteous. These Sethites inhabited a sacred mountain in the far north, near the Cave of Treasure—some take it for Mount Hermon. The Cainites lived apart in a valley to the westward. Adam, on his deathbed, ordered Seth to separate his tribe from the Cainites; and each Sethite patriarch publicly repeated this order, generation after generation. The Sethites were extraordinarily tall, like their ancestor; and, by living so close to the Gate of Paradise, won the name 'Children of God'.¹²

(o) Many Sethites took celibate vows, following Enoch's example, and led the lives of anchorites. By way of contrast, the Cainites practised unbridled debauchery, each keeping at least two wives: the first to bear children, the second to gratify his lust. The child-bearer lived in poverty and neglect, as though a widow; the other was forced to drink a potion that made her barren—after which, decked out like a harlot, she entertained her husband luxuriously.¹³

(p) It was the Cainites' punishment to have a hundred daughters borne them for each son; and this led to such husband-hunger that their women began to raid houses and carry off men. One day it pleased them to seduce the Sethites, after daubing their faces with rouge and powder, their eyes with antimony, and the soles of their feet with scarlet, dyeing their hair, putting on golden ear-rings, golden anklets, jewelled necklaces, bracelets and many-coloured garments.

In their ascent of the holy mountain, they twanged harps, blew trumpets, beat drums, sang, danced, clapped hands; then, having addressed the five hundred and twenty anchorites in cheerful voices, each caught hold of her victim and seduced him. These Sethites, after once succumbing to the Cainite women's blandishments, became more unclean than dogs, and utterly forgot God's laws.¹⁴

(q) Even the 'Sons of Judges' now corrupted the daughters of the poor. Whenever a bride was beautified for the bridegroom, one such would enter the nuptial chamber and enjoy her first.¹⁵

(r) Genun the Canaanite, son of Lamech the Blind, living in the Land of the Slime Pits, was ruled by Azael from his earliest youth, and invented all sorts of musical instruments. When he played these, Azael entered into them too, so that they gave forth seductive tunes entrancing the hearts of all listeners. Genun would assemble companies of musicians, who inflamed one another with music until their lust burned bright like fire, and they lay together promiscuously. He also brewed beer, gathered great crowds in taverns, gave them to drink, and taught them how to forge iron swords and spear-points, with which to do murder at random when they were drunk.¹⁶

(s) Michael, Gabriel, Raphael and Uriel told God that such wickedness had never before flourished on earth. God then sent Raphael to bind Azael hand and foot, heaping jagged rocks over him in the dark Cave of Dudael, where he now abides until the Last Days. Gabriel destroyed the Fallen Ones by inciting them to civil war. Michael chained Shcmhazai and his fellows in other dark caves for seventy generations. Uriel became the messenger of salvation who visited Noah.¹⁷

1. *Genesis* vi. 1-7.

2. *Jubilees* iv. 15, 22; v. 1; *Tanhuma Buber Gen.* 24.

3. *Yalqut Gen.* 44; *Bereshit Rabbati*, 29-30.

4. Sources as in preceding footnote.

5. Sources as in preceding footnote.

6. The *Clementine Homilies* viii. 11-17 (pp. 142-45). The *Homilies* are an early 3rd cent. A.D. Christian tract, written probably in Syria. Cf. also *Enoch* 6-8; 69; 106, 13 f.

7. Sources as in preceding footnote.

8. *Zohar Genesis* 37a, 55a.

9. *Liqqute Midrashim*, 156; a somewhat different version in *Yalqut Gen.* 44.

10. *Sepher Hekhalot*, 170-76.

11. *Zohar Genesis* 37a.

12. PRE, ch. 21 (where *mishēm* should be amended to read *mishēth*) and 22; cf. also *Gen. Rab.* 222; *Adamschriften*, 75, 81-86; *Adamschriften*, 37; *Schatzhöhle*, 10.

13. *Adamschriften*, 38; cf. *Gen. Rab.* 222-23.

14. Sources as in preceding footnote, and PRE, ch. 22.

15. *Targ. and Targ. Yer. ad Gen.* vi. 2-4; *Gen. Rab.* 247-48.

16. *Adambuch*, 92-93.

17. *Enoch ix-x*; cf. also chapters xi-xv and lxix; 2 *Baruch lvi.* 11-16; 2 *Enoch xviii.* 1-6.

*

1. The explanation of this myth, which has been a stumbling block to theologians, may be the arrival in Palestine of tall, barbarous Hebrew herdsmen early in the second millennium B.C., and their exposure, by marriage, to Asianic civilization. 'Sons of El' in this sense would mean the 'cattle-owning worshippers of the Semite Bull-god El'; 'Daughters of Adam' would mean 'women of the soil' (*adama*), namely the Goddess-worshipping Canaanite agriculturists, notorious for their orgies and premarital prostitution. If so, this historical event has been tangled with the Ugaritic myth of how El seduced two mortal women and fathered divine sons on them, namely *Shahar* ('Dawn') and *Shalem* ('Perfect'). *Shahar* appears as a winged deity in *Psalms cxxxix.* 9; and his son, according to *Isaiah xiv.* 12, was the fallen angel Helel. Unions between gods and mortals, that is to say between kings or queens and commoners, occur frequently in Mediterranean and Middle Eastern myth. Since later Judaism rejected all deities but its own transcendental God, and since He never married or consorted with any female whatsoever, Rabbi Shimon ben Yohai in *Genesis Rabba* felt obliged to curse all who read 'Sons of God' in the Ugaritic sense. Clearly, such an interpretation was still current in the second century A.D., and lapsed only when the *Bene Elohim* were re-interpreted as 'sons of judges'. *Elohim* meant both 'God' and 'judge', the theory being that when a duly appointed magistrate tried a case, the Spirit of El possessed him: 'I have said, ye are gods.' (*Psalms lxxxii.* 6).

2. This myth is constantly quoted in the Apocrypha, the New Testament, the Church Fathers, and midrashim. Josephus interpreted it as follows:

*Many angels of God now consorted with women, and begot sons on them who were overbearing and disdainful of every virtue; such confidence had they in their strength. In fact, the deeds that our tradition ascribes to them recall the audacious exploits told by the Greeks of the giants. But Noah . . . urged them to adopt a better frame of mind and amend their ways.*

These Greek giants were twenty-four violent and lecherous sons of Mother Earth, born at Phlegra in Thrace, and the two Aloeids, all of whom rebelled against Almighty Zeus.

3. Josephus's view, that the Sons of God were angels, survived for several centuries despite Shimon ben Yohai's curse. As late as the eighth century A.D., Rabbi Eliezer records in a midrash: 'The angels who fell from Heaven saw the daughters of Cain perambulating and displaying their secret parts, their eyes painted with antimony in the manner of harlots;

and, being seduced, took wives from among them.' Rabbi Joshua ben Qorha, a literalist, was worried by a technical detail: 'Is it possible that angels, who are flaming fire, could have performed the sexual act without scorching their brides internally?' He decided that 'when these angels fell from Heaven, their strength and stature were reduced to those of mortals, and their fire changed into flesh.'

4. *Hiwa* and *Hiya*, the names given to giants begotten by Shemhazai and Azael on mortal women, were merely the cries of work-teams engaged in tasks demanding concerted effort. In one Talmudic passage, Babylonian sailors are made to shout as they haul cargo vessels ashore: '*Hilni, hiya, hola, w'hilok holya!*' The giants' voracious flesh-eating was, however, a habit of El's Hebrew herdsmen, not of the agricultural Daughters of Adamah; and this anecdote suggests that the myth originated in an Essene community whose diet was severely restricted, like that of Daniel and his three holy companions, to pulses. (*Daniel i.* 12).

5. The names of several fallen angels survive only in careless Greek transcriptions of Hebrew or Aramaic originals, which make their meaning doubtful. But 'Azael' does seem to represent 'Azazel' ('God strengthens'). 'Dudael' is sometimes translated 'God's cauldron', but it is more likely to be a fantastic modification of *Beth Hadudo* (*M. Yoma vi.* 8)—now Haradan, three miles to the south-east of Jerusalem, the Judaean desert cliff from which 'the scapegoat for Azazel' yearly fell to its death on the Day of Atonement (*Leviticus xvi.* 8-10). This goat was believed to take away Israel's sins and transfer them to their instigator, the fallen angel Azazel, who lay imprisoned under a pile of rocks at the cliff-foot. The sacrifice did not therefore rank as one offered to demons, like those which *Leviticus xvii.* 7 prohibits.

6. The Mount of God, where certain pious Sethites lived near the 'Cave of Treasure', at the Gate of Paradise, will have been El's holy Mount Saphon, not Hermon.

7. Istahar's story is borrowed partly from the Greek writer Aratus (early third century B.C.). He tells how Justice, a daughter of Dawn, ruled mankind virtuously in the Golden Age; but when the Silver and Bronze Ages brought greed and slaughter among them, exclaimed: 'Alas, for this evil race!' and mounted into Heaven, where she became the constellation Virgo. The rest of this story is borrowed from Apollodorus's account of Orion's attempt on the seven virgin Pleiades, daughters of Atlas and Pleione, who escaped from his embraces transformed to stars. 'Istahar', however, is the Babylonian Goddess Ishtar, sometimes identified with Virgo. Popular Egyptian belief identified Orion, the constellation which became Shemhazai, with the soul of Osiris.

8. The right claimed by certain 'sons of judges' to take the maidenheads of poor men's brides is, apparently, the ancient and well-known *jus primae*



*noctis* which, as the *droit de cuissage*, was still reputedly exercised by feudal lords in Europe during the Middle Ages (see 36. 4). Yet at a time when the Sons of God were regarded as divine beings, this story may have referred to a custom prevalent in the Eastern Mediterranean: a girl's maidenhead was ritually broken by 'equitation' of a priapic statue. A similar practice obtained among Byzantine hippodrome-performers as late as Justinian's reign, and is hinted at in records of the medieval English witch cult.

9. Many details in the Genun story, taken from the fifth-century A.D. Ethiopian *Book of Adam*, are paralleled in midrashic writings. Although Genun's name suggests 'Kenan', who appears in *Genesis* v. 9 as the son of Enoch, he is a composite Kenite character: the invention of musical instruments being attributed in *Genesis* to Jubal, and of edged brass and iron blades to his brother Tubal Cain. Genun was said to occupy 'the Land of the Slime Pits', namely the southern shores of the Dead Sea (*Genesis* xiv. 10), doubtless because the evil city of Sodom stood there (see 32. 6).

10. Enoch ('Instructor') won his immense reputation from the apocalyptic and once canonical *Book of Enoch*, compiled in the first century B.C. It is an ecstatic elaboration of *Genesis* v. 22: 'And Enoch walked with God three hundred years after he begat Methuselah.' Later Hebrew myth makes him God's recording angel and counsellor, also patron of all children who study the Torah. *Metatron* is a Hebrew corruption either of the Greek *metadromos*, 'he who pursues with vengeance', or of *meta ton thronon*, 'nearest to the Divine Throne'.

11. The Anakim may have been Mycenaean Greek colonists, belonging to the 'Sea Peoples' confederation which caused Egypt such trouble in the fourteenth century B.C. Greek mythographers told of a Giant Anax ('king'), son of Heaven and Mother Earth, who ruled Anactoria (Miletus) in Asia Minor. According to Apollodorus, the disinterred skeleton of Asterius ('starry'), Anax's successor, measured ten cubits. *Anakes*, the plural of *Anax*, was an epithet of the Greek gods in general. Talmudic commentators characteristically make the Anakim three thousand cubits tall.

12. Megalithic monuments, found by the Hebrews on their arrival in Canaan, will have encouraged legends about giants; as in Greece, where the monstrous man-eating Cyclopes were said by story-tellers ignorant of ramps, levers and other Mycenaean engineering devices, to have lifted single-handed the huge blocks of stone that form the walls of Tiryns, Mycenae and other ancient cities.

13. The *Nefilim* ('Fallen Ones') bore many other tribal names, such as *Emim* ('Terrors'), *Rephaim* ('Weakners'), *Gibborim* ('Giant Heroes'), *Zamzummim* ('Achievers'), *Anakim* ('Long-necked' or 'Wearers of Necklaces'), *Awwim* ('Devastators' or 'Serpents'). One of the *Nefilim* named Arba is said to have built the city of Hebron, called 'Kiriath-Arba'

after him, and become the father of Anak whose three sons, Sheshai, Ahiman and Talmai, were later expelled by Joshua's comrade Caleb. Since, however, *arba* means 'four' in Hebrew, Kiriath-Arba may originally have meant 'City of Four', a reference to its four quarters mythically connected with the Anakite clans: Anak himself and his 'sons' Sheshai, Ahiman and Talmai.

THE BIRTH OF NOAH

(a) Cain died several generations later at the hands of his great-grandson Lamech. This Lamech was a mighty hunter and, like all others of Cain's stock, married two wives. Though grown old and blind, he continued to hunt, guided by his son Tubal Cain. Whenever Tubal Cain sighted a beast, he would direct Lamech's aim. One day he told Lamech: 'I spy a head peeping above yonder ridge.' Lamech drew his bow; Tubal Cain pointed an arrow which transfixed the head. But, on going to retrieve the quarry, he cried: 'Father, you have shot a man with a horn growing from his brow!' Lamech answered: 'Alas, he must be my ancestor Cain!', and struck his hands together in grief, thereby inadvertently killing Tubal Cain also.

Lamech mourned all day beside the corpses, being prevented by blindness from finding his way home. In the evening, Adah and Zillah, his wives, found him. Lamech cried: 'Hearken to me: I have slain a man to my wounding, and a young man to my hurt! If Cain shall be avenged sevenfold, truly Lamech shall be avenged seventy-and-sevenfold!' At that, Earth opened and swallowed all Cain's nearest kinsmen, except Enoch: namely Irad, Mehujael, Methuselah and their families.

(b) Lamech told his wives: 'Enter my bed, and there await me!' Zillah answered: 'You have killed our ancestor Cain and my son Tubal Cain; therefore neither of us shall lie with you.' Lamech replied: 'This is God's will. Seven generations, the span allotted to Cain, have now elapsed. Obey me!' But they said: 'No, for any children born of this union would be doomed.' Lamech, Adah and Zillah then sought out Adam, who was still alive, and asked him to judge between them. Zillah spoke first: 'Lamech has killed your son Cain, and also my son Tubal Cain.' Lamech declared: 'Both deaths were caused by inadvertence, since I am blind.' Adam told Adah and Zillah: 'You must obey your husband!'

(c) Zillah then bore Lamech a son already circumcised: a sign of God's especial grace. Lamech named him Noah, finding great consolation in him.¹ Noah's cheeks were whiter than snow and redder

THE BIRTH OF NOAH

than a rose; his eyes like rays of the morning sun; his hair long and curly; his face aglow with light. Lamech therefore suspected him to be a bastard fathered on Zillah by one of the Watchers, or Fallen Ones; but Zillah swore that she had been faithful. They consulted their ancestor Enoch, who had lately been caught up to Heaven. His prophecy, 'In Noah's lifetime God will do a new thing on earth!', gave Lamech his needed reassurance.

(d) At Noah's birth, which coincided with Adam's death, the world greatly improved. Hitherto, when wheat had been sown, half of the harvest was thorns and thistles. God now lifted this curse. And whereas hitherto all work had been done with bare hands, Noah taught men to make ploughs, sickles, axes and other tools.² But some award the invention of smithcraft to Tubal Cain, his dead brother.³

1. Tanhuma Noah 11; cf. Gen. Rab. 224-25; Sepher Hayashar, 7-8.

2. Enoch cvi, ed. Charles, ii. 278; Genesis Apocryphon 40; Jubilees iv. 28.

3. Sources as in footnote 1, and Genesis iv. 22.

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1. This story recalls two Greek myths—Perseus's accidental killing of his grandfather Acrisius, and Athamas's mistaking of Learchus for a white stag—and is told to explain Lamech's cry in Genesis iv. 23: 'I have slain a man to my wounding, and a young man to my hurt!', the original context of which has vanished. Although tautology—the pairing of two phrases, differently worded but of the same sense—is a common ornament in Hebrew poetry, Lamech has here been absurdly credited with killing not one warrior, but an old man and a youth; very much as when Jesus is said to have fulfilled Zechariah's prophecy (Zechariah ix. 9) by 'riding on an ass and on a colt, the foal of an ass,' (Matthew xxi. 1-3), rather than on a single young ass. The law which required the next of kin to avenge murder, or even manslaughter, accounts for the Cities of Refuge instituted by Moses (Numbers xxxv. 13; Joshua xx. 1-9), where a man was safe until his case came before a judge. Thus Adam acts as judge and allows Lamech's plea of manslaughter, when he points out that if vengeance were taken on him, his nearest kinsman would take even more merciless vengeance on the avengers. But Earth has already supported Lamech's plea by swallowing up all Cain's kin. Although the etymology of 'Lamech' is uncertain, the midrash on this double homicide evidently connects it with three related Arabic roots *lamah*, *lamakh*, and *lamaq*, which mean 'to strike with a flat hand' and 'to look stealthily or sideways'.

2. Tubal Cain, in Genesis iv, is a smith whose brothers are Jabal, a herdsman, and Jubal, a musician. These names evidently record the occu-

LAMECH KILLS CAIN

pations of certain Kenite families. 'Tubal' stands for *Tabali* (in Greek: *Tibareni*), Anatolian tribesmen described by Herodotus as neighbours of the iron-working Chalybes. In *Ezekiel xxvii. 13*, 'Tubal' supplies Tyre with brazen vessels and slaves; 'Tubal Cain' thus probably means 'the metal-working Kenite'. Jubal was a Canaanite god of music.

3. The two Biblical accounts of Lamech's family are inconsistent. According to *Genesis iv. 19-22*, he had Jabal and Jubal by his wife Adah; by his wife Zillah, Tubal Cain and a daughter Naamah. According to *Genesis v. 28-31*, Noah was Lamech's first-born; other sons and daughters are mentioned but not named.

## 20

## THE DELUGE

(a) Noah was so loth to lose his innocence that, though often urged to marry, he waited until God found him Naamah, Enoch's daughter—the only woman since Istahar to have remained chaste in that corrupt generation. Their sons were Shem, Ham and Japheth; and when they grew up, Noah married them to the daughters of Eliakim, son of Methuselah.¹

(b) Warned by God of the coming Deluge, Noah spread the news among mankind, preaching repentance wherever he went. Though his words burned like torches, the people mocked him with: 'What is this deluge? If it be a deluge of flame, we have *alitha* (asbestos?), which is proof against fire; and if a deluge of water, we have sheets of iron to restrain any flood that may break from the earth. Against water from the sky, we can use an *aqeb* (awning?).' Noah warned them: 'Yet God will send the waters bubbling up beneath your heels!' They boasted: 'However great this deluge, we are so tall that it cannot reach our necks; and should He open the sluices of Tehom, we will block them with the soles of our feet.'²

(c) God then ordered Noah to build, and caulk with pitch, an ark of gopher-wood large enough for himself, his family and chosen examples of all other creatures living on earth. He must take seven beasts and birds of every clean kind, two of every unclean kind and two creeping things of every kind. He must also provide them with food. Noah spent fifty-two years on this shipwright's task; he worked slowly in the hope of delaying God's vengeance.³

(d) God Himself designed the ark; which had three decks and measured three hundred cubits from stem to stern, fifty from gunwale to gunwale, and thirty from hatches to keel. Each deck was divided into hundreds of cabins, the lowest made to house all beasts both wild and tame; the middle deck, all birds; the upper deck, all creeping things, and Noah's family besides.⁴

(e) Certain wandering spirits also entered the ark, and were saved. A couple of monsters too large for any cabin, nevertheless survived: the Reem, which swam behind, resting its nose on the poop; and the

**symbiosis.** The living together of two unlike organisms in close association, with or without benefit or injury to either. *See* parasitism, mutualism, commensalism.

**systematics.** The study of the evolutionary relationships of organisms, practiced by systematists; often considered synonymous with taxonomy.

**taxonomy.** The classification of organisms into hierarchical groups—species into genera, genera into families, etc.—as practiced by taxonomists; often considered synonymous with systematics.

**terrestrial.** Living or moving about on land. *Compare* arboreal.

**theory.** A general principle describing processes or conditions in nature that is supported by a substantial body of evidence and has been repeatedly tested via the scientific method and found applicable in a wide variety of circumstances. *Compare* hypothesis, scientific method.

**transitional fossil.** A fossil that shares features with two different taxonomic groups, reflecting the probable evolution of one group from the other; a so-called missing link.

**translocation.** The exchange of segments between chromosomes.

**unstable.** The characteristic condition of radioactive substances that decompose into new forms spontaneously, predictably, and continuously; radioactive.

**vestige.** The degenerate remains, in a species, of an anatomical structure that was once more substantial, more functional, and of greater importance in an ancestral species.

**vestigial.** Degenerate or undeveloped; reduced in size and function by natural selection as no longer required, such as the hind-limb girdle of pythons and boa constrictors that shows that snakes evolved from lizards with legs. *Compare* derived, primitive.

**virus.** A noncellular infectious particle of nucleic acid, surrounded by a protein coat, that can reproduce only inside a host cell.

**zygote.** A fertilized egg.

Giant Og. This was Hiya's son by the woman who had since married Ham and who begged Noah to keep Og's head above water by letting him cling to a rope-ladder. In gratitude, Og swore that he would be Noah's slave; but though Noah compassionately fed him through a port-hole, he afterwards resumed his evil ways.⁵

(f) When Noah set about gathering the creatures together, he was appalled by his task, and cried: 'Lord of the Universe, how am I to accomplish this great thing?' Thereupon the guardian angel of each kind descended from Heaven and, carrying basketsful of fodder, led them into the ark; so that each seemed to have come by its own native intelligence. They arrived on the very day that Methuselah died, at the age of nine hundred and sixty-nine years, a full week before the Deluge began; and God appointed this time of mourning as a time of grace, during which mankind might still repent. He then commanded Noah to sit beside the door of the ark and observe each creature as it came towards him. Such as crouched down in his presence were to gain admittance; such as remained standing must be excluded. Some authorities say that according to God's orders, if the male lorded it over the female of his own kind, both were admitted, but not otherwise. And that He gave these orders because it was no longer men alone that committed bestiality. The beasts themselves rejected their own mates: the stallion mounted the she-ass; the jack-ass, the mare; the dog, the she-wolf; the serpent, the tortoise; and so forth—moreover, females frequently lorded it over males. God had decided to destroy all creatures whatsoever, except those that obeyed His will.⁶

(g) Earth shook, her foundations trembled, the sun darkened, lightning flashed, thunder pealed, and a deafening voice the like of which was never heard before, rolled across mountain and plain. Thus God sought to terrify evil-doers into repentance; but without avail. He chose water rather than fire as a fit punishment for their unspeakable vices, and opened Heaven's sluices by the removal of two Pleiades; thus allowing the Upper and Lower Waters—the male and female elements of Tehom, which He had separated in the days of Creation—to re-unite and destroy the world in a cosmic embrace.

The Deluge began on the seventeenth day of the second month, when Noah was six hundred years old. He and his family duly entered the ark, and God Himself made fast the door behind them. But even Noah could not yet believe that God would wipe out so magnificent a handiwork, and therefore had held back until waves lapped at his ankles.⁷

(h) The floods spread swiftly over the entire earth. Seven hundred thousand evil-doers gathered around the ark, crying: 'Open the door, Noah, and let us enter!' Noah shouted from within: 'Did I not urge you to repent these hundred and twenty years, and you would not listen?' 'Now we repent,' they answered. 'It is too late,' he said. They tried to break down the door, and would have overturned the ark, but that a pack of rejected wolves, lions and bears which were also trying to enter, tore hundreds of them in pieces, and dispersed the rest. When Tehom's Lower Waters rose, the evil-doers first threw children into the springs, hoping to choke their flow, then climbed trees or hills. Rain cascaded down, and soon a rising flood bore up the ark, until at last it floated fifteen cubits above the highest peaks—yet so buffeted by waves that all inside were hurled to and fro like beans in a boiling pot. Some say that God heated the Deluge in the Pit's flames, and punished fiery lusts with scalding water; or rained fire on the evil-doers; or let carrion birds tear out their eyes as they swam.⁸

(i) A pearl hanging from the ark's roof shone calmly on Noah and his family. When its light paled, he knew that the hours of daylight had come; when it brightened, he knew that night was at hand, and thus never lost count of the Sabbaths. Some say, however, that this light came from a sacred book which the Archangel Raphael gave to Noah, bound in sapphires, and containing all knowledge of the stars, the art of healing and the mastery of demons. Noah bequeathed this to Shem, from whom it passed by way of Abraham to Jacob, Levi, Moses, Joshua and Solomon.⁹

(j) Throughout the next twelve months neither Noah nor his sons slept, being continually busied with their charges. Some creatures were accustomed to eat at the first hour of the day or night; others at the second, third or fourth hour, or even later; and each expected its own fodder—the camel needed straw; the ass, rye; the elephant, vine shoots; the ostrich, broken glass. Yet, according to one account, all beasts, birds, creeping things and man himself, subsisted on a single food: namely fig-bread.¹⁰

(k) Noah prayed: 'Lord of the Universe, release me from this prison! My soul is wearied by the stench of lions, bears and panthers.' As for the chameleon, no one knew how to feed it; but one day Noah opened a pomegranate, and a worm fell out which the starving creature devoured. Thereupon he kneaded shoots of camel-thorn into a cake, and fed the chameleon with the worms that it bred. A fever kept both lions sick all this time; they did not prey on other beasts,

but ate grass like oxen. Seeing the phoenix huddled in a corner, Noah asked: 'Why have you not demanded food?' 'Sir,' it replied, 'your household are busy enough; I do not wish to cause them trouble.' He then blessed the phoenix, saying: 'Be it God's will that you never die!'¹¹

(l) Noah had parted his sons from their wives, and forbidden them marital rites: while the world was being destroyed they must take no thought for its replenishment. He laid the same prohibition upon all beasts, birds and creeping things. Only Ham, the dog, and the cock-raven disobeyed. Ham sinned in order to save his wife from disgrace: had he not lain with her himself, Shem and Japheth would have known that she was already bearing a child to the fallen angel Shemhazai. Nevertheless, God punished Ham by turning his skin black. He also punished the dog, by attaching it shamefully to the bitch after copulation; and the raven, by making it inseminate the hen-bird through its beak.¹²

(m) When one hundred and fifty—though some say, forty—days had passed, God shut the sluices of Heaven with two stars borrowed from the Great Bear. This still pursues the Pleiades nightly, growling: 'Give back my stars!' He then sent a wind that drove Tehom's waters toppling over Earth's brink, until the Deluge slowly subsided. By the seventh day of the seventh month, Noah's ark had come to rest upon Mount Ararat. On the first day of the tenth month, summits of other mountains rose in sight. Having waited a further forty days, Noah opened a skylight and told the raven to fly off and fetch back news of the outside world. It replied insolently: 'God, your master, hates me; and so do you! Were not His orders: "Take seven of all clean creatures, and two of all unclean"? Why choose me for this dangerous mission, when my mate and I are only two? Why spare the doves, which number seven? If I should die of heat or cold, the world would be bereft of ravens. Or do you lust after my mate?' Noah cried: 'Alas, Evil One! Even my wife is forbidden me while we are afloat. How much more your mate, a creature not of my kind?' The raven thereupon hid itself. Noah searched the ark with care and, presently finding the truant hidden under the she-eagle's wing, said: 'Evil One! Did I not order you to see whether the floods have abated? Be off at once!' The raven answered impudently: 'It is as I thought: you lust after my mate!' Noah, enraged, cried: 'May God curse the beak that uttered this calumny!' And all the creatures, listening, said 'Amen!' Noah opened the skylight, and the raven—which had meanwhile impregnated the she-eagle, and other carrion-birds besides, thus deprav- their natures—flew out but soon came back. Again sent

out, again it came back. The third time it stayed away, gorging on corpses.¹³

(n) Noah now gave similar orders to a dove, which also soon returned, finding no tree to roost upon. Seven days later, he freed the dove a second time, and it returned towards nightfall, carrying a freshly plucked olive leaf in its bill. He tried once more, after another seven days had passed, and this time it did not return. On the first day of the first month, Noah climbed through the skylight and looked around. He saw only a vast sea of mud stretching to the distant mountains. Even Adam's tomb had vanished from sight. Not until the twenty-seventh day of the second month did wind and sun dry this morass sufficiently to let Noah disembark.¹⁴

(o) As soon as his foot touched land, he took stones and raised an altar. God sniffed the sweet odour of burnt offerings, and said: 'Despite man's evil disposition, I will never again use water to destroy him. Henceforth, so long as Earth lasts, let seed-time follow harvest; and harvest, seed-time—as summer follows winter; and day, night.' God blessed Noah and his family with: 'Be fruitful, multiply, rule all beasts, birds and creeping things!' He also permitted them to eat flesh, on condition that they first bled the carcass, explaining: 'A beast's soul lies in its blood'; and instituted the death penalty for any man or beast that should do murder. Then He set the Rainbow in the sky, saying: 'Whenever I bring rain clouds over the earth, this shining bow will recall My promise!'¹⁵

1. *Adamschriften* 39; *Sepher Hayashar* 16-17.
2. B. Sanhedrin 108b; PRE, ch. 22-end.
3. *Genesis* vi. 13-22; vii. 1-3; PRE, ch. 23.
4. *Genesis* vi. 15-16; PRE, ch. 23.
5. Gen. Rab. 253, 287; PRE, ch. 23; B. Nidda 61a; B. Zebahim 113b; Hadar 59a; Da'at Huqqat 18a.
6. PRE, ch. 23; Gen. Rab. 287, 293; *Tanhuma Noah* 12; *Tanhuma Buber Gen.* 36, 45; B. Sanhedrin 108a-b; *Sepher Hayashar* 17.
7. *Genesis* vii. 11-16; Gen. Rab. 293; B. Berakhot 59a; B. Rosh Hashana 11b-12a; PRE, ch. 23; *Sepher Hayashar* 18.
8. *Genesis* vii. 20; B. Sanh. 108b; B. Rosh Hashana 12a; B. Zebahim 112a; Lev. Rab. 7.6; *Tanhuma Noah* 7; *Tanhuma Buber Gen.* 35-36; *Sepher Hayashar* 18-19.
9. Gen. Rab. 283; B. Sanhedrin 108b; PRE, ch. 23; *Sepher Noah*, BHM, iii, 158.
10. *Tanhuma Buber Gen.* 29-30; 37-38; Gen. Rab. 287; *Tanhuma Noah* 2, 9; B. Sanhedrin 108b.
11. PRE, ch. 23; B. Sanhedrin 108b.
12. Gen. Rab. 286, 341; *Tanhuma Buber Gen.* 43; *Tanhuma Noah* 12; Yer. Taanit 64d; B. Sanhedrin 108b; PRE, ch. 23; Yalqut Reubeni *ad Gen.* vii. 7, p. 130.
13. *Genesis* vii. 4, 17, 24; viii. 1-7; B. Berakhot 59a; B. Rosh Hashana 11b-12a; B. Sanhedrin 108b; Alpha Beta diBen Sira, *Otzar Midrashim* 49a, 50b.
14. *Genesis* viii. 8-19.
15. *Genesis* viii. 20; ix. 17.

1. Two ancient myths parallel the *Genesis Deluge*: one Greek, one Akkadian. The Akkadian, found in the *Gilgamesh Epic*, was current also among the Sumerians, the Hurrians and the Hittites. In it the hero Utnapishtim is warned by Ea, god of Wisdom, that the other gods led by Enlil, the Creator, have planned a universal deluge, and that he must build an ark. Enlil's reason for wiping out mankind seems to have been their omission of his New Year sacrifices. Utnapishtim builds a six-decked ark in the shape of an exact cube, with sides of one hundred and twenty cubits, and uses bitumen to caulk it. The ark is completed in seven days, Utnapishtim having meanwhile given his workmen 'wine to drink, like rain, so that they might feast in the style of New Year's day.' When a blighting rain begins to fall, he, his family, craftsmen and attendants bearing his treasures, besides numerous beasts and birds, enter the ark. Utnapishtim's boatman then battens down the hatches.

2. For a whole day the South Wind rages, submerging mountains and sweeping away mankind. The gods themselves fly up in terror to Heaven, where they cower like dogs. The deluge continues for six days, but ceases on the seventh. Thereupon Utnapishtim opens a hatch and looks about him. He sees a flood, level as a flat roof, bounded by fourteen distant mountain tops. All mankind has been drowned and returned to clay. The ark drifts to Mount Nisir, where Utnapishtim waits seven more days. He then sends out a dove which, finding no resting place, returns. After another seven days, he sends a swallow, which also returns. Then a raven which, finding carrion to eat, does not return, because the floods have now diminished.

3. Utnapishtim releases all his people and animals, pours a sevenfold libation of wine on the mountain top, and burns aromatic woods—cane, cedar and myrtle. The gods smell this sweet odour and crowd about the sacrifice. Ishtar praises Utnapishtim, and reviles Enlil for causing a senseless disaster. Enlil cries angrily: 'No man should have survived my deluge! Are these yet alive?' Ea confesses that Utnapishtim was warned of the deluge in a dream. Enlil, mollified, boards the ark and, blessing Utnapishtim and his wife, makes them 'like unto gods', and places them in Paradise where, later, they are greeted by Gilgamesh.

4. In a fragmentary Sumerian version, the Deluge hero is the pious King Ziusudra (named Xisuthros in Berossus's third-century B.C. *Babylonian History*). Xisuthros digs up certain sacred books which he has previously buried in the city of Sippar.

5. The *Genesis* myth is composed, it seems, of at least three distinct elements. First, historical memory of a cloudburst in the Armenian mountains which, according to Woolley's *Ur of the Chaldees*, flooded the Tigris and Euphrates about 3200 B.C.—covering Sumerian villages over an area of 40,000 square miles with eight feet of clay and rubble. Only a few cities

perched high on their mounds, and protected by brick walls, escaped destruction.

A second element is the autumnal New Year vintage feast of Babylonia, Syria and Palestine, where the ark was a crescent-shaped moon-ship containing sacrificial animals. This feast was celebrated at the New Moon nearest the autumnal equinox with libations of new wine to encourage the winter rains.

Remains of the ark on Ararat—'Mount Judi near Lake Van'—are mentioned by Josephus who quotes Berossus and other historians; Berossus had written that the local Kurds still chipped pieces of bitumen from it for use as amulets. A recent American expedition claims to have found half-fossilized timbers there dating from about 1500 B.C. An Armenian historian, Moses of Chorene, calls this sacred site Nachidsheuan ('the first place of descent'). 'Ararat' appears in an inscription of Shalmanassar I of Assyria (1272–1243 B.C.) as *Uruatri* or *Uratri*. Later it becomes *Urtu*, and refers to an independent kingdom surrounding Lake Van, known to the Hebrews of Biblical times as the Land of Ararat (2 Kings xx. 37; Isaiah xxxvii. 38).

6. The Greek myth runs as follows: 'Disgusted by the cannibalism of the impious Pelasgians, Almighty Zeus let loose a great flood on earth, meaning to wipe out the whole race of man; but Deucalion, King of Phthia, warned by his father Prometheus the Titan whom he had visited in the Caucasus, built an ark, victualled it, and went aboard with his wife Pyrrha, a daughter of Epimetheus. Then the South Wind blew, rain fell and rivers roared down to the sea which, rising with astonishing speed, washed away every city of coast and plain; until the entire world was flooded, but for a few mountain tops, and all mortal creatures seemed to have been lost, except Deucalion and Pyrrha. The ark floated about for nine days until, at last, the waters subsided, and it came to rest on Mount Parnassus or, some tell, on Mount Aetna; or Mount Athos; or Mount Orthrys in Thessaly. It is said that Deucalion was reassured by a dove which he had sent on an exploratory flight.

7. 'Disembarking in safety, they offered a sacrifice to Father Zeus, the preserver of fugitives, and went down to pray at the Goddess Themis's shrine beside the River Cephissus: its roof now draped with seaweed, and its altar cold. They pleaded humbly that mankind should be renewed, and Zeus hearing their voices from afar, sent Hermes to assure them that whatever request they might make would be granted forthwith. Themis appeared in person, saying: "Shroud your heads, and throw the bones of your mother behind you!" Since Deucalion and Pyrrha had different mothers, both now dead, they decided that the goddess meant Mother Earth, whose bones were rocks lying on the riverbank. Therefore, stooping with shrouded heads, they picked up rocks and threw them over their shoulders; these became either men or women, according as Deucalion or Pyrrha had handled them. Thus mankind was renewed, and ever since "a people" (*laos*) and

"a stone" (*laas*) have been much the same word in many languages. Yet the flood proved of little avail; for some Pelasgians who had taken refuge on Mount Parnassus revived the cannibalistic abominations which had prompted Zeus's vengeance.'

8. In this version, apparently imported to Greece from Palestine, the Goddess Themis ('Order') renews man; and so probably did Ishtar the Creatrix in an earlier version of the *Gilgamesh Epic*. Deucalion's son Hellen was the supposed ancestor of all Greeks, and 'Deucalion' means 'new wine sailor' (*deuco-halieu*); which makes a connexion with Noah, inventor of wine (see 21. a). Hellen was brother to Ariadne of Crete, who married Dionysus the Wine-god. Dionysus also voyaged in a new-moon boat full of animals, including a lion and a serpent. Deucalion's wife was Pyrrha whose name means 'bright red', like wine.

9. The Ark's Biblical dimensions contravene the principles of ship-building: a wholly wooden three-decker 450 feet long would have broken up in even a slight swell. The timber used by Noah was not necessarily cedar, as most scholars hold, 'gopher-wood' being elsewhere unknown. It may have been acacia, the timber of Osiris's funeral boat.

10. Although absent from Greek or Mesopotamian Deluge myths, the rainbow as an assurance against floods occurs in European and Asiatic folklore. Stars are here imagined as bright studs plugged into the firmament, above which lie the Upper Waters.

11. Sexual aggression is considered a male prerogative in the Middle East; complete passivity being expected of women. Midrashic fancy transfers this view from men to animals. Noah's unwearying care for his charges reflects *Proverbs* xii. 10: 'A righteous man regardeth the life of his beast.' The belief that broken glass is an ostrich's sole food, rather than used like the grit swallowed by poultry as a means of dealing with the contents of its crop, occurs two or three times in midrashic literature.

12. Ravens were both venerated and shunned by the Hebrews. In *Job* xxxviii. 41 and *Psalms* cxlvii. 9, God takes especial care of them. In *Deuteronomy* xiv. 14, they are classed with unclean birds; and in *Proverbs* xxx. 17, they pluck out and eat the eyes of the ungodly. Yet in *1 Kings* xvii. 4-6, despite their accursed beaks, they feed Elijah; and in *Canticles* v. 11, Solomon's locks are praised for being black as a raven's wing. It is possible that in an earlier version the raven, not Ham, was turned black by way of punishment; for Ham's descendants were the non-Negroid Canaanites, and in Greek myth the raven was turned from white to black either by Athene (Anath-Ishtar) for bringing bad news about the death of her priestesses, or by Apollo (Ea), for not picking out the eyes of his rival Ischys.

13. The 'pearl' is a Gnostic symbol for the Soul of Man: as in the apocryphal 'Hymn of the Pearl' (*Acts of St. Thomas*); and in the Manichaean *Kephalaia*. A Mandaeen text runs: 'Who has carried away the pearl which illumined our perishable house?' According to Jonas, it sometimes also

stands for 'God's Word', which seems to be the meaning here. The Book of Wisdom given to Noah by Raphael has been omitted from *Genesis*, though the sacred book of Sippar mentioned by Berossus shows it to have formed part of the early Babylonian Deluge myth. This strengthens the view that Enoch who, like Utnapishtim, was rewarded for his virtues by residence in Paradise, and whom the angels helped to write a book of wisdom, is really Noah. 'Raphael' seems an error for 'Raziel' (see 6. b. 12).

14. The Pleiades were associated with rain because their rising and setting marked the limits of the Mediterranean sailing season. One of them (not two) appears from Greek myth to have become extinct in the late second millennium B.C.



## NOAH'S DRUNKENNESS

(a) Noah, the first man to plant a vineyard, made wine from its grapes, grew drunk, and uncovered his secret parts. . . Ham, Canaan's father, entered the tent where Noah lay, observed his nakedness, and presently told Shem and Japheth what he had seen. They laid a garment over their shoulders, walked backwards into the tent and covered their father's nakedness, without looking at him. When Noah awoke from his drunken sleep, he saw what his little son [*sic*] had done to him, and cried: 'God's curse upon Canaan! May his brothers make him a slave of slaves! But blessed be the God of Shem, whom Canaan shall serve. May He also enlarge Japheth, to dwell in the tents of Shem; and Canaan shall serve them both.'

Noah lived another three hundred and fifty years.¹

(b) Some embroider upon this story, saying that Noah brought grape-seed in the ark—or a vinestock from Eden—which he planted on Mount Lubar, one of the peaks of Ararat. His vines bore fruit that same day and, before nightfall, he harvested grapes, pressed them, made wine and drank freely of it.²

(c) Now Samael, the fallen angel, had come to Noah that morning and asked: 'What are you doing?' He answered: 'I am planting vines.'

'And what are they?'

'The fruit is sweet, whether eaten fresh or dry, and yields wine to gladden man's heart.'

Samael cried: 'Come, let us share this vineyard; but do not trespass on my half, lest I harm you.'

When Noah agreed, Samael killed a lamb and buried it under a vine; then did the same to a lion, a pig and an ape, so that his vines drank the blood of all four beasts. Hence, though a man be less courageous than a lamb before he tastes wine, yet after drinking a little he will boast himself strong as a lion; and, drinking to excess, will become like a pig and soil his garments; and, drinking yet more, will become like an ape, lurch about foolishly, lose his wits and blaspheme God. So it was with Noah.³

## NOAH'S DRUNKENNESS

(d) Some say that at the height of his drunkenness he uncovered himself, whereupon Canaan, Ham's little son, entered the tent, mischievously looped a stout cord about his grandfather's genitals, drew it tight, and unmanned him. Ham then also entered. When he saw what had happened, he told Shem and Japheth, smiling as if it were a jest for idlers in the marketplace; but earned their curses.⁴

(e) Others say that Ham himself unmanned Noah who, awakening from his drunken sleep and understanding what had been done to him, cried: 'Now I cannot beget the fourth son whose children I would have ordered to serve you and your brothers! Therefore it must be Canaan, your first-born, whom they enslave. And since you have disabled me from doing ugly things in the blackness of night, Canaan's children shall be born ugly and black! Moreover, because you twisted your head around to see my nakedness, your grandchildren's hair shall be twisted into kinks, and their eyes red; again, because your lips jested at my misfortune, theirs shall swell; and because you neglected my nakedness, they shall go naked, and their male members shall be shamefully elongated.' Men of this race are called Negroes; their forefather Canaan commanded them to love theft and fornication, to be banded together in hatred of their masters and never to tell the truth.⁵

(f) Others however acquit Ham of any such crime. They say that when Noah was disembarking on Ararat, the sick lion showed base ingratitude by dealing his genitals a blow with its paw, so that he could never again perform the marital act. For this reason Shem offered the sacrifice in Noah's stead: men who have been thus injured being forbidden to serve at God's altar.⁶

1. *Genesis* ix. 20-28.

2. *Tanhuma Buber Gen.* 48; *Tanhuma Noah* 13; *Gen. Rab.* 338; *PRE*, ch. 24; *Jub.* v 28; *vii.* 1.

3. *Tanhuma Noah* 13; *Gen. Rab.* 338.

4. *Tanhuma Buber Gen.* 48-49; *Gen. Rab.* 338-40; *PRE*, ch. 23.

5. *B. Sanhedrin* 72a-b, 108b; *B. Pesahim* 113b; *Tanhuma Buber Gen.* 49-50; *Tanhuma Noah* 13, 15; *Gen. Rab.* 341.

6. *Gen. Rab.* 272, 338-39; *Tanhuma Buber Gen.* 38; *Tanhuma Noah* 9; *Lev. Rab.* 20. 1; *Bate Midrashot* II. 237.

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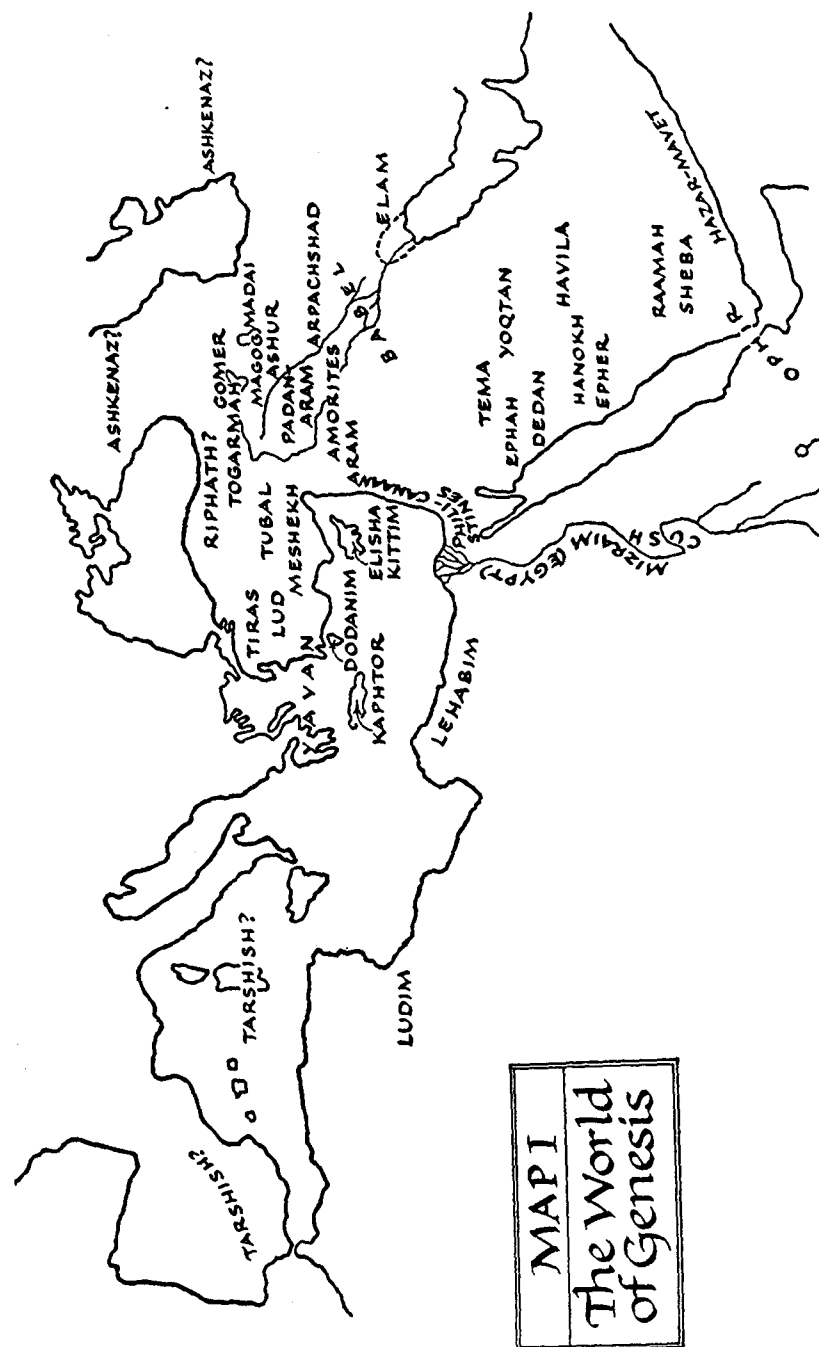
1. The *Genesis* version of this myth has been carelessly edited. Ham could not be blamed, in justice, for noticing his father's nakedness; and Noah could never have laid such a grave curse upon Ham's innocent son Canaan, even if this involuntary act had been Ham's only fault. The text: 'And Noah awoke from his wine, and knew what his little son had done

unto him,' points to a gap in the narrative, plausibly filled by the midrashic account of his castration. Noah's curse shows that the sinner was little Canaan, not Ham. 'Ham, father of' is clearly an editorial insertion.

2. The myth is told to justify Hebrew enslavement of Canaanites—Canaan was *Chnas* for the Phoenicians, and *Agenor* for the Greeks. In one midrashic passage, sodomy has been added to Ham's crimes. A long list of Canaanite sexual offences is contained in *Leviticus xviii*; and King Rehoboam's subjects are reproached in *1 Kings xiv. 24* for practising 'all the abominations of the nations whom the Lord drove out before the Children of Israel.' The sexual modesty of Shem's Hebrews is emphasized in this midrash, and God's blessing extended to all sons of Japheth who have now joined them.

3. 'Japheth' represents the Greek Iapetus, father by Asia of Prometheus and thus ancestor of the pre-diluvian human race. Iapetus was worshipped in Cilicia, former home of the Peoples of the Sea (see 30. 3), who invaded Canaan, adopted the Hebrew language and, as we learn from the story of Samson and Delilah, were intermarrying with Hebrews. Shem and Japheth's descendants made common cause against the Canaanites—the sons of Ham—whom they enslaved: a historical situation to which Noah's curse gives mythical validity. Ham, identified by a play on words in *Psalms cv. 23* and *cvii. 22* with *Kemi*, 'black', a name given to Egypt, was according to *Genesis x. 6*, the father not only of Mizraim (Egypt) but of Put (Punt), the Negroes of the Somali Coast; and of Cush, the Negroes of Ethiopia, imported to Palestine as slaves. That Negroes are doomed to serve men of lighter colour was a view gratefully borrowed by Christians in the Middle Ages: a severe shortage of cheap manual labour, caused by plague, made the re-institution of slavery attractive.

4. The myth of Shem, Ham and Japheth is related to the Greek myth of how five brothers, Coeus, Crius, Hyperion, Iapetus and Cronus successfully conspired against their father Uranus. Not only did Cronus castrate and supplant Uranus but, according to the Byzantine mythographer Tzetzes, Zeus followed his example in both particulars, with the help of Poseidon and Hades. In the Hittite myth, based on a Hurrian original, the Supreme God Anu's genitals were bitten off by his rebel son and cup-bearer Kumarbi, who afterwards rejoiced and laughed (as Ham is said to have done) until Anu cursed him. The God El himself, according to Philo of Byblus's quotation from Sanchuniathon, castrated his father Uranus. The notion that any son could behave in this unfilial manner so horrified the editors of *Genesis* that they suppressed Ham's castration of Noah altogether as the Greeks suppressed the myth of Cronus's castration until Christian times; Plato in his *Republic* and *Euthyphro* repudiated even Uranus's castration. Nevertheless, the myth of Noah's castration and consequent supersession as God's priest because of his injury, was preserved by the Jews. Canaan's use of a cord for the operation does not ring true; a



pruning-knife from Noah's vineyard is likely to have been the original instrument.

5. Although eunuchs were forbidden membership in God's congregation (*Deuteronomy* xxiii. 1), it was an early Israelite battle custom to castrate uncircumcised enemies, as it was in the Egyptian wars of the fourteenth to the thirteenth centuries B.C. against the Sea Peoples. According to 1 *Samuel* xviii. 25-27, David pays King Saul two hundred Philistine foreskins as a bride-price for the Princess Michal. The same custom, originally perhaps a magical means of warding off a dead man's ghostly vengeance, survives today among the Arabs.

6. Japheth's sons are listed in *Genesis* x. 2 as Gomer, Magog, Madai, Javan, Meshech and Tiras. Gomer is now generally identified with the Cimmerians of Anatolia; Magog, with the Armenian kingdom of Gog (*Ezekiel* xxxviii. 1 ff) mentioned in the fourteenth-century B.C. Tell Amarna letters; Madai, with Media; Javan, with Ionia—his sons, recorded in *Genesis* x. 5, are Elisha, the Alashya of Cyprus; Kittim, another Cypriot people; Tarshish, the Tartessians of Southern Spain; and Dodanim, an error for Rodanim, the Rhodians. Tubal represents the Tibareni of Anatolia (see 19. 2); Meshech, their neighbours, the Moschians; Tiras, a people mentioned in an Egyptian document of the thirteenth century B.C., as Tursha, members of a sea-confederacy—perhaps the piratical Tyrsenians, some of whom held the Aegean islands Lemnos and Imbros as late as the sixth century B.C., while others emigrated to Italy and became the Etruscans.

## THE TOWER OF BABEL

(a) Noah's descendants journeyed together from country to country, slowly moving eastward. They came upon a plain in Shinar, and said: 'Come, let us bake bricks; we will build ourselves a city, and a tower reaching to Heaven, and become one nation, lest we be scattered over the earth.' At once they began work, using bitumen for mortar to seal the courses of brick. God watched them, and thought: 'While they continue as one people, speaking one tongue, whatever they have in mind will be accomplished . . . Let us now confuse their language, and provoke misunderstandings between them.' This He did, and presently work on the tower ceased, and the builders dispersed in all directions. Its ruins were called Babel, because God *confused* the tongues of mankind, and divided a single nation into seventy.¹

(b) Others say that Nimrod, a famous hunter in God's service, raised the Tower of Babel; but that it was not his first foundation. Having won dominion over all Noah's descendants, he had already built a fortress upon a round rock, setting a great throne of cedar-wood upon it to support a second great throne, made of iron; this, in turn, supported a great copper throne, with a silver throne above the copper, and a golden throne above the silver. At the summit of this pyramid, Nimrod placed a gigantic gem from which, sitting in divine state, he exacted universal homage.²

(c) Nimrod's father was Cush, Ham's son by the wife of his old age. Ham doted on Cush, and secretly gave him the garments of skin which God had made for Adam and Eve, and which Shem should have inherited from Noah, but that Ham stole them. Cush kept the garments well hidden, and bequeathed them to Nimrod. When, at the age of twenty, Nimrod first wore these holy relics, he became exceedingly strong; and God granted him courage and skill in the chase. After killing his quarry, he never failed to raise an altar and offer God sacrifices.

(d) Twenty years passed, and a war broke out between the Sons of Ham and the Sons of Japheth, their chief enemies. Despite an

early defeat, Nimrod gathered together four hundred and sixty Sons of Ham and eighty chosen mercenaries from the Sons of Shem. With this army he routed the Sons of Japheth, and returned victorious. The Sons of Ham thereupon crowned him King, and he appointed governors and judges over his entire kingdom, choosing Terah the son of Nahor to command the army. Nimrod's Councillors advised him to build a capital in the Eastern plain. He did so, calling the city Shinear because, he said, 'God has *shattered* my enemies.' Presently he also overcame the Sons of Shem. They brought him tribute, paid homage, and came to live at Shinear, side by side with the Sons of Ham and Japheth, all continuing to speak the Hebrew tongue.

(e) In his pride, Nimrod did more evil than any man since the Deluge, raising idols of stone and wood, which the whole world must worship; his son Mardon proved to be yet worse—hence the proverb 'Evil parents, evil child.' Nimrod and his people raised the Tower of Babel in rebellion against God; for he said: 'I will be revenged on Him for the drowning of my ancestors. Should He send another flood, my tower will rise even above Ararat, and keep me safe.' They planned to assault Heaven by means of the Tower, destroy God, and set up idols in His stead.³

(f) Soon the Tower had risen seventy miles high, with seven stairways on its eastern side, by which hod-carriers climbed to the summit; and seven on the western, by which they descended. Abram, Terah's son, viewed this work and cursed the builders in God's name: for should a brick drop from a man's hand and break, all bewailed its loss; but should a man himself fall and die, his neighbours never so much as turned their heads. When Nimrod's men shot arrows into Heaven, God's angels caught every one and, to deceive them, threw it back dripping blood. The archers cried: 'Now we have killed all Heaven's inhabitants!'⁴

(g) God then spoke to the seventy angels nearest His throne, saying: 'Let us go down again and confuse their language, making seventy tongues of one!' And so He did, for immediately the builders became embroiled in misunderstandings. If a mason told a hod-carrier 'Give me mortar!', the carrier would hand him a brick instead, with which the mason would angrily kill the hod-carrier. Many were the murders done in the Tower; and on the ground also, because of this confusion; until at last work slowed to a standstill.

As for the Tower: Earth swallowed a third part; fire from Heaven destroyed another third; the remainder stands to this very day—still so tall that from its summit the distant groves of Jericho appear

like a swarm of locusts; and the thin air robs men of their wits. Yet the Tower seems less tall than it is, because of an exceedingly wide base.⁵

(h) Every family now spoke its own language, chose its own country, founded its own cities, became a nation, and acknowledged no universal ruler. God appointed seventy angels to guard these separate nations; but He said also: 'Over Abram's Children I will Myself watch, and they shall stay true to the Hebrew tongue.'⁶

(i) Nevertheless, Nimrod continued to rule from Shinear, and built more cities; namely Erech, Akkad and Calne, which he filled with inhabitants, reigning over them in majesty, and taking the title of 'Amraphel'.⁷

(j) At last Jacob's son Esau met Nimrod by chance while both were out hunting, killed him, and despoiled him of the holy garments. Esau was then likewise greatly strengthened, until Jacob stole them from his tent; saying: 'My brother does not deserve such a blessing!', he dug a hole and buried them.⁸

1. *Genesis* xi. 1-9; PRE, ch. 24.

2. *Mid. Hagadol Gen.* 188; Gaster, *Maasiyot* 2; Ginzberg, *LJ*, V. 201, n. 87.

3. *Sepher Hayashar* 22-31; *Tanhuma Noah* 18, 19.

4. See preceding footnote.

5. *Sepher Hayashar* 22-31; *B. Sanhedrin* 109a; PRE, ch. 24.

6. See preceding footnote.

7. PRE, ch. 24.

8. PRE, ch. 24.

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1. This twelfth-century Jewish version of the ancient Tower of Babel myth closely resembles that given by the fifth-century Christian writer Orosius of Tarragona in his *Seven Books Against the Pagans*. Orosius, who seems to have drawn—though at second or third hand—from Jewish Tannaitic sources, describes the Tower as five and a half miles high, ten miles in circumference, with a hundred brazen gates and four hundred and eighty storeys. He reports that Nimrod's grandson Ninus built the city of Nineveh—an honour which *Genesis* x. 11 gives to Asshur.

2. Haupt identifies Nimrod son of Cush, also called Nebrod, or Nebron, with Nazimarattas, one of the non-Semitic (but also non-Indo-European) Cassite Kings of Babylon. Coming down from Cush (Kashshu) now Kurdistan, the mountainous region which separated Assyria from Media, they had overwhelmed the Amorite dynasty of Babylon, and ruled from the sixteenth century B.C. to the twelfth. Their national god was called Kashshu, and their kings could therefore be described as 'Sons of Cush'. Another Cassite god was Murudash, identified with Ninurta, a name from which

Nimrod may have been evolved. Like all his predecessors and successors, Nimrod will have been 'a mighty hunter' in so far as he was depicted on monuments killing lions, bulls and serpents—a symbolic act suggesting a coronation ritual. This myth may preserve the tradition of Nazimarattas's early glory—before he was humbled by Adadnirari I, a fourteenth-century king of Assyria. It is, however, confused by the existence of a second Cush—namely the Ethiopian kingdom centred on Meroe, and referred to in *Isaiah* xviii. 1, which had ethnic connexions with Southern Arabia. The Cush mentioned in *Genesis* x. 8, which makes Nimrod a 'son of Cush', is Cassite; the one mentioned in the preceding verse fathered several South Arabian peoples and must therefore be the second Cush.

3. Nimrod's Hebraicized name (from the verb *marod*, 'to rebel') confirms his evil reputation. According to the seventh-century A.D. *Chronicon Paschale*, Persians called the constellation Orion 'Nimrod'; thus linking him with the rebel angel Shemhazai (see 18. f), and with the Greek hero Orion, also 'a mighty hunter' who offended his god.

4. The Nimrod tradition has, however, become attached to the myth of Samael's rebellion against El (see 13. b. c.), and the Hittite myth of Kumarbi's towering stone giant Ullikummi from whose head he intended to launch an attack on the seventy gods of Heaven (see 8. 3). A Greek myth, evidently drawn from the same source, tells how the gigantic Aloeids piled Mount Pelion upon Mount Ossa as a means of attacking Zeus's Olympian Heaven.

5. In *Genesis* xiv. 19 Amraphel is called the King of Shinar; in the Targum, King of Babylon; and in Josephus's *Antiquities*, 'Amara Psides, King of Shinar'. He has been confidently identified with Hammurabi, King of Babylon (1728–1686 B.C.), the code-maker and city-builder, though Shinar is now thought to be the Akkadian Shankhar, a country lying to the north-west of Babylon.

6. These early Hebrew traditions were reinforced and enlarged when King Nebuchadrezzar II (604–562 B.C.), another great administrator who forcibly populated the cities he built, carried off large numbers of Judaeans to exile in Babylon. King Sargon II of Assyria (721–705 B.C.) had already deported all but a few of the Northern Israelites; and Nebuchadrezzar needed the Judaeans to help him repair the shameful damage done at Babylon by Sennacherib in 689 B.C., when he plundered and burned the enormous terrace-temples known as *ziggurats*.

7. For a long time the lofty tower of *Birs Nimrud* was believed to be the Tower of Babel. With the decipherment of cuneiform inscriptions, it has, however, been established that *Birs Nimrud* was the tower of the city of Borsippa; and agreed that the Tower of Babel must have been located within the city of Babel (or Babylon) herself. This huge tower, called in Sumerian *Etemenenanki* ('House of the Foundation of Heaven and

Earth') stood in the central temple-complex called *Esagila* or 'House that Lifts Up the Head'.

The location of Babylon had been known before the German Oriental Society excavated it in 1899–1918, because the mound which marked its site near modern Hillah was called *Bābil* by the Arabs. This name preserved the old Akkadian form of the city's name, *Bab-ili* or 'Gate of God'. The Biblical interpretation of Babel, as deriving from the Hebrew *balal*, 'to confuse', is an early and classic example of popular etymology.

8. Literal belief in the 'confusion of tongues' myth has been encouraged by the discovery at Borsippa of another Nebuchadrezzar II inscription. It records that the local ziggurat, long fallen into disrepair, had never been completed by its original architect; the God Marduk, therefore, persuaded his servant the King to perfect it. 'Mardon', the name of Nimrod's son, also means 'rebel', but may well be a cacophemism for 'Marduk'.

Though the Judaeans transported to Babylon by Nebuchadrezzar will have been astonished at the number of different dialects spoken by their fellow-deportees, God's confusion of tongues seems to be a far more ancient tradition—Moses of Chorene records it in his *Armenian History*, when discussing Xisuthros and the ark (see 20. 5).

9. St Jerome, like Orosius, identifies the Tower of Babel with Babylon itself—the outer walls of which, according to Herodotus, measured over fifty-five miles. The circumference of the Royal City enclosed by it was, however, about seven miles (not much less than the Tower's), and its inner walls stood over a hundred yards high.

10. Nebuchadrezzar's corvées, cruelly enforced, may account for the graphic description of how workmen went up and down the Tower stairs, and of what happened when a brick was dropped. His royal palaces, also, were 'adorned with gold, silver and precious stones, after being reared as high as the hills'—which may explain Nimrod's extravagant throne-pyramid. Forty years later, King Darius the Persian (522–485 B.C.) began the work of destruction so often prophesied by Isaiah and Jeremiah; his son Xerxes continued it. According to Arrian, Alexander the Great (366–323 B.C.) thought seriously of restoring Babylon's glory, but reckoned that it would take ten thousand men more than two months even to cart away the rubble. Meanwhile, the population had emigrated to Seleucia on the Tigris and, by Josephus's time (end of first century A.D.), all the ziggurats had fallen into complete neglect.

11. The Biblical tradition (*Genesis* x. 10) ranking Babylon with the primeval cities of Erech, Akkad and Calne, has not yet been disproved.

# Glossary

Most technical terms used in this book, especially those given in text in **boldface type**, are defined in this Glossary. Most technical terms employed within the definitions in this Glossary are also defined here. Terms are liberally cross-referenced to related terms.

- absolute age.** The precise geologic age of a fossil or rock, usually determined by radiometric dating. *Compare* relative age.
- adaptation.** An anatomical structure, physiological process, or behavioral trait that enhances an individual's survival and reproductive success in a given environment; the process of evolutionary modification of an organism to better suit its environment, which results in improved survival and reproductive success. *See* natural selection, artificial selection.
- adaptive radiation.** The evolutionary divergence of members of a single phylogenetic lineage into a variety of ecological roles, usually over a relatively short period of time and resulting in the appearance of several or many new species.
- aerobic respiration.** The exchange of gases between an organism and its environment whereby oxygen is taken in and carbon dioxide is given off. *See* mitochondrion.
- albinism.** The absence of pigmentation in skin, hair, or eyes, owing to a recessive gene. *Compare* melanism.
- allele.** One of two or more different forms of a gene coding for the same trait and located at the same locus or position on homologous chromosomes, as for example blue eyes and brown eyes.

- allopolyploidy.** The phenomenon of hybridization based on a doubling of the chromosomes of an organism, such that it contains chromosome sets from two or more unlike sources (different species or even genera). *Compare* polyploidy.
- amber.** A yellow or reddish-brown, translucent to transparent fossil resin exuded by ancient trees, often containing well-preserved insects or other organisms.
- amino acid.** One of the 20 naturally occurring building blocks of protein, each an organic compound with an amino group ( $-\text{NH}_2$ ) and an acid group ( $-\text{COOH}$ ).
- amniotic egg.** The shelled egg of reptiles, birds, and mammals, in which a membrane forms a fluid-filled sac around the embryo, thus enabling the animal's life cycle to be completed on land.
- anatomy.** The scientific study of the structure of organisms. *Compare* morphology, physiology.
- anthropology.** The scientific study of human evolution, physical variability, culture, and behavior, past and present. *Compare* archaeology, primatology, paleoanthropology.
- antibody.** A protein produced as a defense mechanism by a lymphocyte, usually circulating in the blood, that is able to attack (combine with and neutralize) the antigen that stimulated its production. *See* immune response, antigen.
- antigen.** Any foreign substance, most often a protein, capable of stimulating antibody formation (the immune response) in an organism, for example a virus or plant pollen. *See* antibody.
- arboreal.** Adapted for living in trees, as a monkey or squirrel. *Compare* terrestrial.
- archaeology.** The scientific study of prehistoric human culture by means of the remains left by ancient peoples. *Compare* anthropology, primatology, paleoanthropology, paleontology.
- artificial selection.** Human control of the gene pool of a population, as in the selective breeding of domestic animals or horticultural plants. *Compare* natural selection; *see* adaptation.
- asexual reproduction.** Production of new individuals that are genetically identical to the parent, by means that do not involve fusion of sperm and egg, such as by budding or division into two or more parts. *Compare* sexual reproduction, clone.
- atomic nucleus.** *See* nucleus.
- balanced polymorphism.** Maintenance of equilibrium in the relative proportions of several forms in a population, resulting when heterozygotes are favored by selection over both homozygous types.

- behavioral isolation.** Reproductive isolation owing to inappropriate courtship behavior and, in consequence, to the inhibition of mating.
- Big Bang.** The cosmological theory that all the matter and energy in the Universe originated in a superdense agglomeration that exploded at a finite instant in the past. *See* cosmology.
- bilateral symmetry.** The arrangement of body parts wherein an animal has a left and a right side, a front and a rear, and back and belly sides. *Compare* radial symmetry.
- biochemistry.** The study of the chemistry of living organisms. *Compare* organic chemistry, metabolism.
- biogeography.** The study of the geographical distribution of plants and animals, past or present.
- biological control.** The control of pests by biological rather than chemical means, as for example by introducing ladybird beetles into an infestation of aphids.
- biology.** The scientific study of living (or once living) organisms and vital processes.
- bipedality.** Walking erect on the hind limbs.
- brow ridge.** The prominent ridge of skull bone arching over each eye and often connected above the bridge of the nose.
- budding.** A form of asexual reproduction in which a new individual is produced as an outgrowth of the parent, as found in yeast, *Hydra*, and sponges. *See* asexual reproduction.
- catalyst.** A substance that increases the rate of a particular chemical reaction without itself undergoing any permanent chemical change.
- cell.** The structural and functional unit of all living organisms.
- cell organelle.** *See* organelle.
- chemistry.** The study of the elements of matter and of the molecules and compounds they form. *See* biochemistry, prebiotic chemistry.
- chlorophyll.** The green, light-absorbing pigments of plants necessary for photosynthesis.
- chloroplast.** A cell organelle that houses chlorophyll and is the site of photosynthesis.
- chromosome.** A threadlike body in the nucleus of an animal or plant cell that contains the genes, composed of DNA and protein, by which hereditary information is transmitted from one generation to the next.
- chromosome segment.** A portion of a chromosome with some of its genes.
- cline.** More or less continuous variation in a character of the individu-

- als of a species, for example in shell color, along an environmental gradient such as altitude or latitude, produced by changing proportions in the gene pool in response to selection.
- clone.** A group of cells or organisms derived asexually from a single individual and therefore genetically identical; one of two or more such identical cells or organisms, as for example plantations of identical trees all derived from the tissue of a single plant. *See* asexual reproduction.
- coacervate.** An aggregation of lipid molecules in water, held in suspension by electrostatic forces; mayonnaise is a coacervate. *Compare* prebiotic chemistry.
- coagulate.** To clot; to change from a fluid to a congealed mass.
- codon.** The basic coding unit of a DNA molecule, consisting of three nucleotides that determine the synthesis of a specific amino acid. *See* Table A1 in the Appendix.
- colony.** *See* population.
- commensalism.** The living together of unlike organisms such that one (the commensal) benefits from the association while the other, the host, neither benefits nor suffers from it. *Compare* symbiosis, mutualism, parasitism.
- compound.** A substance formed by the chemical combination of two or more elements. *See* molecule.
- convergence.** *See* evolutionary convergence.
- coprolite.** Fossilized feces.
- cosmology.** The scientific study of the origin, structure, and future of the Universe. *See* Big Bang.
- cytochrome.** One of several iron-containing pigments that serve as electron carriers in aerobic respiration in cells and organisms.
- decay.** *See* radioactive decay.
- deduction.** The process of deriving a conclusion by reasoning from particular cases to general principles.
- deletion.** A mutation in which a central section of a chromosome, with its attendant genes, is lost during mitosis or meiosis.
- deoxyribonucleic acid (DNA).** The genetic material of organisms, a major component of chromosomes in the cell nucleus, organized into a linear series of genes that determine hereditary characteristics by controlling protein synthesis. DNA is a double-stranded, helical molecule composed of long chains of sugar and phosphate groups with four nucleotide bases (adenine, thiamine, cytosine, guanine) as side groups.

- derived.** Having advanced characteristics not found in the ancestral stock. *Compare* primitive.
- differential reproduction.** Reproduction wherein one form of a variation leaves more offspring than another form of the variation; natural selection. *Compare* adaptation.
- dimorphism.** Having two very different forms, as for example a tadpole and an adult frog. *See* sexual dimorphism.
- diploid.** Possessing a double set of homologous chromosomes, which is the normal number of chromosomes present in the body cells (but not the sex cells) of sexually reproducing organisms;  $2n$ ; two times the haploid number.
- divergence.** *See* evolutionary divergence.
- DNA.** *See* deoxyribonucleic acid.
- DNA-DNA hybridization.** A method of determining the similarity of DNA from different organisms, and thus the presumed degree of relatedness of the organisms. *Compare* molecular clock.
- dominance.** The ability of one allele to mask the expression of its partner at the same locus on the homologous chromosome in a diploid cell.
- ecological niche.** The functional role of a plant or animal in its community. *Compare* habitat, environment.
- egg.** The mature, usually immobile, female gamete of sexually reproducing organisms. *Compare* sperm.
- embryo.** The life stage of a plant or animal beginning from the zygote and terminating with germination (in plants) or hatching or birth (in animals).
- embryology.** The study of the growth and early development of an organism.
- environment.** An organism's surroundings, including other organisms as well as climate, soil, water, temperature, landform, and other nonliving things. *Compare* habitat, ecological niche.
- environmental gradient.** A regularly increasing or decreasing change in a parameter such as rainfall, temperature, altitude, or latitude. *See* cline.
- enzyme.** A protein that acts as a biological catalyst.
- equilibrium.** A balance between two or more opposing forces. *Compare* stasis.
- eukaryote.** An organism each cell of which contains a discrete membrane-bound nucleus, as is characteristic of all organisms except bacteria and cyanobacteria. *Compare* prokaryote.

- evolution.** Descent with modification; a change in gene frequency. *See* macroevolution, microevolution.
- evolutionary convergence.** The development of similar characteristics by unrelated organisms, in response to common environmental pressures, as in sharks and porpoises.
- evolutionary divergence.** The development of different characteristics by related organisms, as in dogs and seals.
- experiment.** A controlled procedure carried out to discover or test something. *See* scientific method.
- extinction.** The elimination of the last individual of a species or of a whole lineage of organisms. *Compare* prehistoric.
- fauna.** All the animals of a given region and/or time period. *Compare* flora.
- faunal succession.** The steady replacement of the characteristic animals of a fauna by others through time in a definite and recognizable sequence.
- fitness.** The measure of an organism's success in getting its genes into the next generation, owing to its adaptation to its environment.
- flora.** All the plants of a given region and/or time period. *Compare* fauna.
- floral succession.** The steady replacement of the characteristic plants of a flora by others through time in a definite and recognizable sequence.
- fossil.** Any remains or traces of prehistoric life. *See* indicator fossil, transitional fossil.
- founder effect.** The principle that only a small amount of the total genetic variation in a source population is carried by the few founding individuals of a new population.
- galaxy.** A huge collection of stars, gases, and dust held together by mutual gravitational attraction; the Milky Way is our galaxy.
- gamete.** One of the two haploid reproductive cells, the sperm of the male or the egg of the female.
- gametic isolation.** Reproductive isolation owing to the inability of sperm and egg to reach one another.
- gene.** The basic unit of inheritance on a chromosome, composed of a specific sequence of nucleotides in a DNA molecule that codes for a single polypeptide.
- gene flow.** The exchange of genes within a population or between populations by interbreeding or migration.



- gene frequency.** The proportion of a given allele, relative to the total of all alleles at the same locus, in a population of a species.
- gene pool.** The total of all the alleles of all genes in a population.
- genetic code.** The sequence of nucleotide base pairs in the DNA molecule that carries hereditary information by directing the formation of proteins.
- genetic drift.** Random change in allele frequencies over time in a population or species, owing to chance occurrence rather than to natural selection.
- genetic engineering.** Alteration of an organism's DNA by the artificial insertion of genes from another organism.
- genetic variation.** Inheritable divergence of structural or functional characteristics within a population.
- genetics.** The study of heredity and variation in organisms and populations.
- genome.** The total of all the genes in a haploid set of chromosomes in an individual organism.
- geochemistry.** The scientific study of the chemical composition of the Earth.
- geological formation.** A body of rock strata united by certain shared physical characteristics.
- geology.** The scientific study of the origin, structure, and composition of the Earth.
- geophysics.** The scientific study of the physics of the Earth, including the fields of meteorology, hydrology, seismology, volcanology, and others.
- germ cell.** A sex cell or gamete; a sperm or egg.
- gradualism.** The mode of evolution in which species change by relatively slow, stepwise transformations through time. *Compare* punctuated equilibrium.
- habitat.** The specific location where an organism generally lives, as for example a pond, for a frog. *Compare* ecological niche, environment.
- half-life.** The time required for the decay of half of the original parent isotope in a radioactive sample, the basis for radiometric dating.
- haploid.** Possessing a single set of unpaired chromosomes, which is the normal number of chromosomes for gametes (sex cells); half the number of chromosomes found in a somatic cell;  $n$ ; half the diploid number.
- hemoglobin.** The iron-containing protein of vertebrate (and some invertebrate) blood that transports oxygen.

- heredity.** The transmission of genetic characters from parents to offspring.
- hermaphrodite.** An organism that possesses both male and female sex organs in the same body.
- herpetology.** The scientific study of amphibians and reptiles.
- heterozygote.** A diploid organism that possesses two different alleles for any one gene. *Compare* homozygote.
- hominid.** A primate of the human family (Hominidae), which includes *Australopithecus* and *Homo*.
- hominoid.** A primate of the gibbon family (Hylobatidae), ape family (Pongidae), or human family (Hominidae), the three taken together as the superfamily Hominoidea.
- homologous chromosome.** One of two chromosomes of a pair that are identical to one another with respect to gene loci but are derived from different parents.
- homozygote.** A diploid organism that possesses two identical alleles for any one gene. *Compare* heterozygote.
- hybrid.** The offspring of a reproductive cross between genetically dissimilar individuals, of for example two subspecies or species.
- hybrid breakdown.** The inability of the second generation of hybrids to survive or reproduce.
- hybrid inviability.** The inability of the first generation of hybrids to reach sexual maturity.
- hybrid sterility.** The inability of the first generation of hybrids to reproduce, owing to sterility.
- hypothesis.** A working explanation of processes in nature that leads to testable predictions, which may, when bolstered by facts and experimental results, develop into a theory. *Compare* theory, scientific method.
- ichthyology.** The scientific study of fishes.
- immune response.** The production of antibodies following exposure to an antigen; one of the body's defenses against infection.
- immunity.** The ability of a host organism to resist or overcome an infective agent.
- immunology.** The science that deals with the phenomena and causes of immunity, or resistance to disease or infection.
- immutable.** Unchangeable, unchanging.
- indicator fossil.** A fossil associated with a given geological stratum, and useful in identifying the relative age of similar strata elsewhere.
- interbreeding.** Mating between different individuals, populations, subspecies, or species.

- inversion.** A reversal of part of the normal linear arrangement of genes along a chromosome segment.
- isolation.** See reproductive isolation.
- isotope.** Any of two or more forms of a chemical element having in all of its atoms the same number of protons in the nucleus but a different number of neutrons.
- lineage.** The line of descent from a particular ancestor; a major group of plants or animals across a span of time, all members of which derive from a common ancestor.
- lipid.** One of a variety of fatlike organic compounds occurring in living organisms.
- locus, pl. loci.** The location of a gene (a segment of DNA) in the chromosome of an organism.
- lymphocyte.** A type of white blood cell that functions in the immune response.
- macroevolution.** Evolution above the species level; the collective major trends by which one or more lineages evolve through geologic time. Compare microevolution.
- macromolecule.** A very large molecule such as a protein or nucleic acid.
- mammalogy.** The scientific study of mammals.
- mass number.** The total number of neutrons and protons in an atomic nucleus.
- mechanical isolation.** Reproductive isolation owing to the inability of male and female genitalia to fit one another, thereby preventing copulation.
- meiosis.** A two-stage reductional cell division that results in gamete formation, each gamete having half the chromosome number of the parent cell. Compare mitosis; see Figure A2 in the Appendix.
- melanism.** Black coloration of the skin or hair brought about by excessive production of the pigment melanin under genetic control. A black squirrel is a melanistic gray squirrel, and a black panther is a melanistic leopard. Compare albinism.
- metabolism.** The sum of the biochemical reactions going on in a living organism by which energy is provided for vital processes, new material is assimilated, and old material is eliminated. Compare biochemistry.
- microevolution.** Evolution involving small changes in gene frequencies within a population over a few or many generations, up to the formation of new species. Compare macroevolution.

- missing link.** See transitional fossil.
- mitochondrion, pl. mitochondria.** The organelle responsible for aerobic respiration in the cell.
- mitosis.** Equational cell division that results in two new cells, each having the same chromosomes as the parent cells. It is the mechanism for growth, wound repair, and nonsexual reproduction. Compare meiosis; see Figure A1 in the Appendix.
- molecular clock.** The hypothesis that neutral mutations accumulate at a constant rate and therefore can be used to measure evolutionary divergence among species or lineages. Compare DNA-DNA hybridization.
- molecule.** The smallest structural unit that possesses the properties of a chemical compound. The molecule of water, for example, consists of two atoms of hydrogen and one of oxygen.
- monogamy.** A prolonged and more or less exclusive breeding relationship between a male and a female of a species. Compare pair bonding, polygamy.
- morphology.** The scientific study of the form and structure of organisms. Compare anatomy, physiology.
- mutable.** Subject to change.
- mutation.** A sudden heritable change in a gene; a change in the structure or amount of DNA in the chromosome induced by an environmental factor such as cosmic rays, heat, or chemicals.
- mutation pressure.** A process for change in gene frequency owing to the more frequent occurrence of a mutation (from A to B) than its back mutation to the original form (from B to A).
- mutualism.** The living together of unlike organisms such that both benefit from the association. Compare symbiosis, commensalism, parasitism.
- natural selection.** The mechanism by which the organisms best adapted to a given environment leave more offspring, thereby spreading the adaptation; differential reproduction. Compare adaptation, artificial selection.
- neoteny.** The acquisition of sexual maturity while retaining otherwise juvenile characteristics.
- neutral mutation.** A sudden genetic change that is neither favored nor disfavored by natural selection.
- neutron.** An uncharged elementary particle present in the nucleus of every atom that is approximately equal in mass to the proton. See mass number, nucleus, proton.

- niche.** See ecological niche.
- notochord.** A stiff, flexible rod that supports the embryo of chordates (vertebrates and their more primitive relatives); in adult vertebrates it is replaced by the vertebral column.
- nuclear membrane.** A lipid and protein layer surrounding the nucleus of eukaryotic cells.
- nucleic acid.** Either of two complex organic acids (DNA or RNA) composed of long chains of nucleotides.
- nucleotide.** A molecule composed of phosphate, 5-carbon sugar (ribose or deoxyribose), and a nitrogenous base.
- nucleus.** In a eukaryotic cell, the large organelle that contains the DNA; in an atom, the positively charged central portion that constitutes nearly all of the atomic mass and consists of protons and neutrons. See mass number.
- ontogeny.** The growth and development of an individual from fertilized egg to sexual maturity and senescence. Compare embryology, phylogeny.
- organelle.** A discrete structure within a cell; an organ of the cell.
- organic chemistry.** The study of the chemistry of materials derived from living matter, such as amber or petroleum. Compare biochemistry.
- ornithology.** The scientific study of birds.
- pair bonding.** A close and long-lasting relationship between a male and a female of a species based typically on food sharing and sex, usually for the cooperative rearing of young. See monogamy.
- paleoanthropology.** The scientific study of the fossil and cultural remains of ancient forms of hominid life. Compare anthropology, archaeology, primatology.
- paleontology.** The scientific study of past animal and plant life. Compare archaeology.
- paradigm.** A pattern, example, or model; in science, the prevailing view of a broad field of study.
- parasitism.** The living together of two unlike organisms such that one (the parasite) derives benefit and the other (the host) suffers illness or death.
- parsimony.** The principle of simplicity of assumptions (the simplest explanation is often found to be the best one).
- photosynthesis.** The chemical process whereby green plants make organic compounds from carbon dioxide and water in the presence of sunlight, chiefly in the leaves or needles. See chlorophyll, chloroplast.

- phylogenetic lineage.** See lineage.
- phylogeny.** The evolutionary history of a lineage. Compare ontogeny.
- physiology.** The scientific study of the functional and biochemical processes in organisms. Compare morphology.
- polyandry.** The practice or tendency of a female to mate with more than one male during one period of time. See polygamy.
- polygamy.** A life cycle that involves having more than one mate, whether serially or concurrently. See polyandry, polygyny.
- polygyny.** The practice or tendency of a male to mate with more than one female during one period of time. See polygamy.
- polymorphism.** Having several very different forms. See balanced polymorphism, dimorphism.
- polypeptide.** A molecule composed of three or more amino acids joined in a chain.
- polyploidy.** A condition in which an organism's haploid number of chromosomes is multiplied three, four, five, or more times. Compare allopolyploidy.
- population.** All of the individuals of a species or subspecies occupying a given area and sharing a common gene pool; a colony.
- preadaptation.** A preexisting condition that predisposes an organism for survival in an environment other than that in which it typically occurs.
- prebiotic chemistry.** Chemistry that existed before the evolution of life. Compare biochemistry.
- prehistoric.** Occurring in the time prior to the invention of writing, thus at any time prior to about 5,000 years ago. Compare extinction.
- primate.** Any animal of the order of mammals to which lemurs, monkeys, apes, and humans belong, characterized by large cerebral hemispheres, forward-directed eyes, opposable thumbs and/or big toes, and a lengthy developmental period.
- primatology.** The scientific study of primates, generally excluding recent man. Compare anthropology, archaeology, paleoanthropology.
- primitive.** Sharing the characteristics of the ancestral group. Compare derived.
- prokaryote.** A single-celled organism without a nuclear membrane, such as bacteria and cyanobacteria. Compare eukaryote.
- protein.** One of a group of large organic compounds composed of chains of amino acids.
- protocell.** A stage in the evolution of cells preceding the evolution of a coding mechanism such as DNA.
- proton.** A positively charged elementary particle present in the nu-

- cleus of every atom that is approximately equal in mass to the neutron. *See* mass number, nucleus, neutron.
- punctuated equilibrium.** A hypothesized mode of evolution in which species remain stable for long periods of time (equilibrium) and then change rapidly (punctuation). *Compare* gradualism, saltation.
- radial symmetry.** The arrangement of an animal's body parts around a central axis so that any plane cut at right angles through the axis results in halves that are mirror images of one another, as in jellyfish. *Compare* bilateral symmetry.
- radiation.** *See* adaptive radiation.
- radioactive decay.** The spontaneous transformation of an unstable atomic nucleus to a stable one.
- radiometric dating.** Any of a variety of techniques for determining the absolute age of a sediment or fossil based upon the fact that naturally occurring radioisotopes decay at a known rate. *See* absolute age.
- red shift.** Displacement of the lines in the spectra of galaxies to the longer wavelengths (red end of spectrum) as the galaxies recede from the observer.
- regulator gene.** A gene that controls the expression of the genes that control protein synthesis.
- relative age.** The geologic age of a fossil or rock defined relative to other fossils or rocks rather than in years. *Compare* absolute age.
- reproductive isolation.** The inability of two species, for any of a variety of reasons, to produce viable, fertile offspring. *See* behavioral, gametic, mechanical, seasonal isolation.
- saltation.** A mutation of great magnitude and rapid effect; a jump. *Compare* punctuated equilibrium.
- scientific method.** The commonsense but rigorous process by which one seeks to gain new knowledge or explain natural phenomena on the basis of observation, statement of a problem, formation of a hypothesis, experimentation or prediction to test the hypothesis, and, eventually, formation of a theory.
- seasonal isolation.** Reproductive isolation between two species owing to their coming into reproductive condition during different breeding seasons.
- sediment.** Material deposited by wind, water, or ice, eventually compressed into rock strata.
- segment.** *See* chromosome segment.
- selection.** *See* natural selection.

- selective breeding.** *See* artificial selection; *compare* natural selection.
- senescence.** The process of becoming old. *See* ontogeny.
- serum.** The liquid portion of the blood after clotting.
- sex cell.** The haploid product of meiosis; a sperm or egg; a gamete.
- sexual dimorphism.** Having marked anatomical differences between males and females of the same species, aside from the difference in sex organs. *Compare* polymorphism.
- sexual reproduction.** Reproduction whereby two gametes (haploid sex cells: one female, the other male) fuse to produce a zygote (diploid cell) that develops into a new organism. *Compare* asexual reproduction.
- speciation.** The evolutionary process yielding the formation of new species, usually requiring genetic variation and geographical isolation.
- species** (sing. and pl.). A group of interbreeding or potentially interbreeding organisms reproductively isolated from other such groups; the basic category of the classification of living or extinct organisms. *See* subspecies.
- sperm.** The mature, mobile, male gamete of sexually reproducing organisms. *Compare* egg.
- spontaneous generation.** The origin of life from non-living material via natural processes; abiogenesis; emergent evolution.
- stabilizing selection.** Selection for a well-adapted mean, thereby tending to eliminate the poorly adapted variants.
- stasis.** A period of evolutionary stability with little or no change. *Compare* equilibrium.
- sterility.** The inability of an individual organism to reproduce; failure to produce viable gametes.
- stratigrapher.** A geologist who studies rock strata.
- stratigraphic sequence.** The chronological succession of sedimentary rocks from older underneath to younger above.
- stratigraphy.** The study of geological layers formed by materials deposited by wind or water; the study of rock strata.
- stratum, pl. strata.** A layer of sedimentary rock.
- subspecies.** A geographical race; a localized population of a species that differs genetically, morphologically, and taxonomically from other populations of the species, but can interbreed with them if in contact.
- superposition.** An arrangement among geological strata such that the oldest stratum in a sequence is at the bottom and the youngest is at the top.

F. WE should NOT Just Refute any information That Comes from Science

1. God CREATED Science: Scientific Principles ^{Newton's Apple (Book) Law of Gravity}
2. MUST be ready to hear The Voice of Science And The Voice of Scripture on Common Matters
3. The Spirit of Mutual respect for Both Science and scripture preserves us from The Charge of being
  - a. Anti Scientific
  - b. Blindly dogmatic or superstitious in our religious beliefs pertaining to Nature. ^{Some may feel that in school we are told that what Scripture says is not true. It may be important to young college students - try to be employed by NASA}
4. The Bible is Concerned Primarily with our Relationship to God, NOT with The Scientific Model of The Universe.
  - a. Bible Properly deals extensively with moral and philosophical ideas
    1. only incidentally mentions scientific topics
    2. Man understands - God is Responsible for everything -  
- we should be in Subjection to him - NOT ourselves.

AS SAID AQUINAS

- Science TAKE one Road TO Understanding
  - Religion TAKES Another Road
- ^{LET'S BRIDGE THE GAP: Many attribute theology for the Genesis account. Science has shown that the geological is much a field in terms of what the world is. (NOT so that science never had any hold up the sky) maybe we can use science to support our beliefs.}

FORHEAD 5

5. It is said; A Scientist will climb a mountain of knowledge of how it all began. When he gets to The Top he will And a Christian sitting There.

Both understand God Created:

Scientist will however considered The order and manner of Creation - Blind faith Christian will not. †

† By faith we understand, The worlds were prepared by The word of God.

Heb 11:3

3. Come home;  
Mom / Dad

1. TAUGHT in Sunday School  
EARTH - MAN Formed 6 Days

2. TAUGHT in School  
1) Big BANG  
2) Millions of years -  
Evolved from Monkeys.

Explain it.

* All too often, people are left with (18)  
The hard choice between believing what they  
think what the words of the Bible teaches  
and rejecting the FACTS of NATURE or believing  
the FACTS of NATURE and rejecting the bible  
Christians have tragically set up a false  
dilemma that creates barriers.

D. Your Answer;

1. They're wrong
2. Don't Believe it

Your Pseudo-Intellectual Child. - WANTS to be Chemist  
Paleontologist, etc.

1. Can see where Science Seems accurate
2. Your answer - 'Their wrong' NOT good  
enough explanation.
3. It very well may make a difference  
To Their SALVATION.
4. You need answers for what you  
Believe.

Need TO know what you  
Believe - If you have decided.

* →  
E. WE ARE Going TO Try TO intelligently understand  
1) Different Beliefs - Scientific & Theological  
2) what facts they use to support their beliefs

3) Then you can informitvly Base your opinion  
on what you believe - Info to support belief.

## C. Ground Work of Aquinas's Philosophy

1. Laid groundwork for the  
Growth of Science away from God.

- a) Philosophy - using Reason
- b) Theology - using Revelation

2. Later Philosophers & Scientists  
Took The Theme & Definitions

- a) ERASED The OVERLAP
- b) Developed New Scientific Systems  
WITHOUT God's involvement.

## VI. FIVE SECTION in BOOK of Genesis

OVERHEAD-4

Proceed AS outlined : CONTENTS

b. Theology - Revealed truth, or faith is the basis.

1. Reason is incapable of "discovering" or demonstrating revelation or theology.

2. Aquinas saw the existence of God as both Reasonable and Revealed.

a) it is possible to discover the existence of God through philosophy through reason.

b) It is also true that one can discover the existence of God through revelation

c) Thus the two fields overlap, and there is no conflict between the two.

* "No TRUTH can contradict any * other TRUTH"

d) However; some attributes and actions of God are outside the domain of Philosophy and it remains for theology to reveal.

Two fields overlapping  
BUT NOT IDENTICAL.



- b. A nation which has contributed signally to the worlds ART, Music, Science, Finance, and other Products of The human Mind.
- c. A Nation, although Scattered and Homeless, trodden down for decades, Maintained Their Identity, as no others have been able to in like Conditions
- d. A People That Carry A Promise of Being A Chosen People - from The God who Created Them.
- f. A People WE All desire to be adopted into their Chosen STATUS.

THE BOOK OF GENESIS IS THEREFORE :

- a. THE Foundation of All true History  
True Science  
true Philosophy
- b. The foundation for Gods Revelation  
Gods desire for man  
& Philosophy for living

Book 12

D. THOMAS Aquinas (1225-1274)  
one of Most Influential Philosophers  
of The middle Ages.

1. Aquinas Separated The two fields  
of Philosophy And THEology.

a. Philosophy - To establish objective  
Truth That Can be discovered  
by The Use of Human Reason →

By sight  
of  
the  
universe  
experience

actions,

C. Also for the actions and maintenance of a orderly social structure through systems of laws and punishments.

## 11. Origin of Culture

a. Genesis describe the beginning of the main entities which we now associate with civilized cultures

- |                 |               |              |
|-----------------|---------------|--------------|
| 1. Urbanization | 5. husbandry  | 9. Textiles  |
| 2. Metallurgy   | 6. Writing    | 10. Ceramics |
| 3. Music        | 7. Education  |              |
| 4. Agriculture  | 8. Navigation |              |

## 12. Origin of Nations

a. Genesis explains how distinct nations and races could develop if all men originally were of one race and one language.

## 13. Origin of Religion

- Reports a unique characteristic of man's consciousness of a true living God.
- Origin of Pagan worship - Rather than God.
- Origin of true worship of God

## 14. Origin of the Chosen People

a. The Israelites - a unique nation that was without a homeland for 1900 yrs., gave the world the bible yet rejects Christianity

(9)

- c. Polygamy, infanticide, matriarchy, promiscuity, divorce, abortion, homosexuality and other corruptions all developed later.

## 8. ORIGIN OF EVIL - SIN - CRIME

a. Cause - and - effect reasoning accounts for the origin of the concepts of Goodness, Truth, beauty & love.

b. The origin of physical and moral evils in the universe is explained in Genesis as a temporary intrusion into God's perfect world.

1. Satan's Expulsion from heaven
2. Adam & Eve ate of The Forbidden fruit
3. Cain murders his brother Abel

## 9. ORIGIN OF LANGUAGE

a. Unlike the Chattering of Animals, man was developed with vocal cords that would allow for abstract, Symbolic Communication between fellow beings.

b. Not only the origin of the original language is reported in Genesis, but also the various national languages in particular.

## 10. ORIGIN OF GOVERNMENTS

a. development of organized systems of Human Government

b. man's responsibility, not only for his own

### 3. Origin of the Solar System

- a. THE EARTH, as well as The Sun, Moon, planets, stars of the heavens were brought into existence by the Creator

### 4. Origin of The Atmosphere & Hydrosphere

- a. The earth is uniquely equipped with a blanket water as well as a oxygen-nitrogen gaseous mixture which allow The earth to sustain life.
- b. No evidence of This occurring on any other planet.

### 5. ORIGIN of Life

- a. life was created and placed in the appropriate order on This planet
- b. life 1st began in Genesis, when God placed "Living Creatures" here.

### 6. ORIGIN of MAN

- a. Man is The most highly complete and organized entity in The universe.
- b. Adam was created by God - Reported in Genesis Account.

### 7. ORIGIN of Marriage

- a. God made woman for man
- b. Provided and ordained The stable institution of marriage and The home, in a monogamous, patriarchal social culture.

## V

### The Meaning of Genesis

Book 16, 8

- A. The word Genesis - Literally means "Coming into Being" or "origin"
- B. Some times Called The Book of Beginnings
- C. Book of Genesis Tells The origin/Beginning Almost everything we know Today.

Book 8

OVERVIEW D-3

#### 1. ORIGIN of The Universe

- a. gives an accounting for The actual creation of basic SPACE-Time-Mass/matter which constitutes our physical universe.
- b. All other myths, modern Science START with eternal matter or energy in some form.
- c. Genesis attempts The account for The ultimate origin of matter, space, Time, in The Terms of special Creation.

#### 2. ORIGIN of order and Complexity

- a. mans experience and study of physical and biological systems, is That orderly and Complex things, naturally Tend to decay into disorder and simplicity.
- b. Order and Complexity never arise spontaneously - and are always generated by a prior Cause programmed to produce such order.
- c. Genesis gives account of The Primeval Programmer and His programmed purposes.

(6)

Book 8

Hebrew word "Toledoth", it means "origins" or by extension, "Records of Origins". There are 11 of the specific divisions marked off in Genesis.

OVERHEAD #2

- a. "These are the generations of the Heavens and Earth (Gen 2:4)
- b. "This is the book of the generations of Adam" (Gen. 5:1)
- c. "These are the generations of Noah" (Gen 6:9)
- d. "Now these are the generations of the sons of Noah, Shem, Ham, and Japheth" (Gen 10:1)
- e. "These are the generations of Shem" (Gen 11:10)
- f. "These are the generations of Terah" (Gen 11:27)
- g. "Now these are the generations of Ishmael" (Gen 25:12)
- h. "And these are the generations of Isaac, Abraham's son" (Gen 25:19)
- i. "Now these are the generations of Esau, who is Edom" (Gen. 36:1)
- j. "And these are the generations of Esau the father of the Edomites in Mt. Seir." (Gen 36:9)
- k. "These are the generations of Jacob." (Gen. 37:2)

THE EVIDENCE in the context of the story  
Leads scholars to believe that the respective names attached to the "Toledoth" represents closing signatures to the writing of a subscript.

The event recorded in each division all took place before, not after, the death of the individuals so named.

Book 10, 23

3. Reports within the 5 Books of Moses, would seem to be written by someone other than Moses.
    - a. Report on the death of Moses, Moses could not have done.
    - b. Report - He was the world's humblest man - humble man would not say that.
    - c. Never has there been a greater prophet than Moses. - 3rd Person STATEMENT (Deut. 34)
- (5)

2. Moses receives the information from oral Traditions, passed down from generation to generation over the centuries, which he then organized and wrote down, again guided by the Holy Spirit.
3. He took Actual written records of the past, collected them, and brought them together into a final form, again guided by the Holy Spirit.

C. Evidence of which possibility would tend to be correct.

Book 23

1. #3 - being a compilation of Patriarchal Records, being Adam, Noah, Shem, Terah and others each wrote down an individual eye witness account of the events that took place during their lives and they had direct knowledge of.

These records were kept, and preserved, being passed down until they came into Moses' possession.

Moses then selected those that were relevant to his own purpose (guided by the Holy Spirit) adding his own explanatory editorial comments and transitional sections, finally compiled them into the form now known as The Book of Genesis.

2. It is possible to recognize the original documents by the key phrase: "These are the generations of..."

The word "Generation" is a translation of the

Why - TAKE UPON THIS STUDY THIS WAY.  
Before we get to the various lessons - Found in remainder of Book.

Such as: Ei: EVOLUTION VRS. CREATION  
6 days VRS. Billions of YEARS

I. So often we have heard;

A. God Created The earth and man, Just as it is written in the Bible.

1. THAT is Sufficient
2. Exercise your faith
3. It does not make a bit of difference to your salvation

Question; Why should we spend the Time or Confuse the Simpleness of the bible with facts.

AT ANY POINT AND Time we could say, God spoke it - It's here - That's all that matters may be tempted to;

True statement for many: EXCEPT

B. You PARENTS

1. 15yr. old - EARTH Science Class
2. 16yr. old - Biology Class

a) TAUGHT - Universe / world  
Billions of years old

b) TAUGHT Man Evolved from slime  
that washed up on the Beach

C. Your Children - 1. Students with Brains  
of Mush. / clay

2. Waiting to be moldered



### III - Benefit of Genesis

Book 8

#### A. Book of Genesis is

1. The Foundation for The rest of The Bible.
2. The rest of The Bible would be incomprehensible - if we didn't have it.

#### B. If Man did not Understand or know That He did;

1) Fall into sin from his created innocency. 1

2. Then he;

would have no reason to understand that he needed a Savior.

3. Not understand;

God only could provide The Savior.

Book  
8, 10, 16, 23

### IV - Who Wrote The Book of Genesis?

Book 10, 16

A. Most Conservative Scholars in The Past have accepted The fact That Genesis was written by Moses

1. Been the uniform tradition of Both Jewish scribes and Christian leaders.

2. Genesis is The 1st book of The Pentateuch

a. others; Exodus, Leviticus, Numbers, Deuteronomy.

(2)

Book 8, 10

## INTRODUCTION TO GENESIS

Book 8

### I- THE Bible

THE bible is a compilation of many books, The Book of Genesis is the foundation of all of them.

Example - New Testament, describes the execution and implementation of God's Plan for the redemption of Man.

It would be meaningless to us - Except in the light of Man's desperate need for salvation.

That need for salvation is established is record in The Book of Genesis

Book 8

### II- References MADE TO GENESIS

- A. There are at least 165 passages in Genesis that are either Directly Quoted or clearly referred to in The New Testament.
- B. Many of these are mentioned or alluded to more than once, that brings the number to at least 200 quotations or mention of Genesis in The New Testament.
- C. Every one of The New Testament writers refer somewhere to Genesis Chap. 1-11.
- D. At least 6 different occasions, Jesus Himself quoted from or referred to someone or something in Gen. 1-11

3. All of these 5 books together are called "The Law of Moses"
  - a. Hebrew = "Torah"
4. This general view was apparently accepted by Jesus himself.

Luke 24: 27, 44

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself... These are the words which I speak unto you, while I was yet with you, that all things must be fulfilled, which were in the Law of Moses, and in the prophets, and in the psalms, concerning me."

B. Assuming that Moses was responsible for the Book of Genesis one question still remains;  
By what method did Moses receive the information?

- Lived 2050 yrs after Adam  
 1450 BC

Book 8

3 Choices - Concepts to be Considered;

1. He received it all by direct revelation from God, either in a form of audible words dictated by God, then transcribed by Moses, or possibly by a vision where in Moses saw the great events that occurred before his time, and then he put down what he saw according to his own description and words, guided by the Holy Spirit.