

Genesis

Origin in Election and Promise

Creation		Fall		Flood		Babel		Abraham		Isaac		Jacob		Joseph	
Primeval Events								Patriarchal Characters							
1:1–11:26								11:27–50:26							
God’s Election								God’s Promise							
Adam and Descendants								Abraham and Descendants							
1/5 of Genesis								4/5 of Genesis							
Mesopotamia								Canaan						Egypt	
2083 years (4143-2060 BC)								215 years (2060-1845 BC)						71 years (1845-1774 BC)	
The tōledōt of...	Heavens & earth	Adam	Noah	Sons of Noah	Shem	Terah	Ishmael	Isaac	Esau	Jacob					
Creation	Post- Creation	Sons of Adam	Noah	Sons of Noah	Sons of Shem	Abraham & Isaac	Sons of Ishmael	Jacob	Sons of Esau	Joseph					
1:1– 2:3	2:4– 4:26	5:1– 6:8	6:9– 9:29	10:1– 11:9	11:10- 26	11:27– 25:11	25:12-18	25:19– 35:29	36:1– 37:1	37:2– 50:26					
Covers 2369 Years of History															
Written During Wilderness Wanderings (c. 1405 BC)															

Key Word: Election

Key Verse: "I will bless you...and all peoples on earth will be blessed through you" (Genesis 12:1-3) (Remember: Genesis One-Two, One-Two-Three)

Summary Statement:

The narrow lineage of Israel from Creation to Joseph informs Israel it began with God's election for rule and unconditional promise for blessings through Abraham in contrast to the Canaanites.

Applications:

1. Creation means we're people of choice, not chance—election, not evolution. Know who you are!
2. God chose you to bless the world too! Are you a blessing to others?

Genesis

Introduction

- I. **Title** The Hebrew title (בְּרֵאשִׁית *Bereshith*) means "in the beginning" (BDB 912a 1a), taken from the first phrase of the book. *Genesis* is a Greek noun (γένεσις *genesis*) meaning "beginning, origin, descent" (BAGD 154d) from the verb (γεννάω *gennao*) meaning "beget, bear, bring forth, produce, cause" (BAGD 155b). The Greek word "*genesis*" is translated as "generation" in Matthew 1:1. This title is significant since Genesis functions as the book of beginnings, tracing man's origins down through the chosen seed.

II. Authorship

- A. **External Evidence:** Both Scripture and tradition throughout the ages have attributed the authorship of Genesis to Moses. Evidence from tradition includes the early church, the Jerusalem Talmud, and the first-century Jewish historian Josephus (*TTTB*, 6). However, early in the Christian era, some theologians vacillated between Moses and Ezra as the author of the entire Pentateuch (Ross, *BKC*, 1:15). Although Genesis does not directly specify its author, the other four books of the Pentateuch affirm Mosaic authorship (cf. Exod. 17:14; 24:4, 7; 34:27; Lev. 1:1-2; Num. 33:2; Deut. 1:1; 31:9). The rest of the Old Testament contains even more explicit references to his authorship of the Pentateuch (cf. Josh. 1:7; 8:32-34; 1 Kings 2:3; 2 Kings 14:6; 21:8; Ezra 6:18; Neh. 13:1; Dan. 9:11-13; Mal. 4:4). The New Testament also subscribes to Mosaic authorship (cf. Matt. 8:4; Mark 12:26; Luke 16:29; John 5:46-57; 7:19; Acts 26:22; Rom. 10:19; 1 Cor. 9:9; 2 Cor. 3:15).

Despite this almost unanimous evidence from Scripture and tradition, modern critical scholars adhere to the Documentary Hypothesis developed by Jean Astruc in 1753 and forcefully developed by Julius Wellhausen in 1877. The theory claims that the Pentateuch is not authored by Moses but is compiled from four sources represented by the letters J, E, D, and P. The "J" material gives preference to the name "Jehovah" (Yahweh) from 850 BC, "E" emphasizes the Eloheim name from 750 BC, "D" was written by the Deuteronomistic school composed under Hilkiah in 621 BC, and "P" dates from the Priestly Code of Ezra from 570-445 BC (which includes "H," the Holiness Code). The effect is to chop up the Pentateuch into many parts, with many authors, composed at different times.

This JEDP Theory, though widely held today, is fraught with numerous problems. It begins with an anti-supernatural base, viewing the Bible as an unreliable human book. No unanimity exists concerning which passages are supposedly from the various sources. It is also subjective, often arguing in circles. Further, modern archaeology has disproved many of its tenants in the discovery of the Ebla, Nuzi, and Mari tablets that give evidence for vocabulary and similar literary styles of other patriarchal cultures comparable to those found in the Pentateuch (cf. Ross, *BKC*, 1:15-18 for bibliographic data). While others may have done some editorial work under the inspiration of the Holy Spirit, no substantial evidence exists that Moses did not compose the Pentateuch. To think otherwise contradicts the clear testimony of tradition and Scripture.

- B. **Internal Evidence:** The book itself does not name its author. However, no one was better qualified than Moses to write the book since "Moses was educated in all the wisdom of the Egyptians" (Acts 7:22) and had the literary skills necessary to compose such a work. Gleason Archer notes, "We have the witness of the incidental allusions to contemporary events or current issues, to social or political conditions, or to matters of climate or geography. When all such factors are fairly and properly weighed, they lead to this conclusion: the author of these books and his readers must originally have lived in Egypt" (*Encyclopedia of Bible Difficulties*, 46). See Archer's book for extensive internal evidence for Mosaic authorship and refutation of the Documentary Hypothesis (ibid, 46-54).

III. Circumstances

- A. Date: Mosaic authorship of Genesis places the writing during his lifetime (1525-1405 BC). It was almost certainly penned in his final forty years during the wilderness wanderings with the other books of the Pentateuch that could not have been composed earlier.
- B. Recipients: Moses died before Israel entered the Promised Land, so the original readers comprised the Jews in the wilderness with him.
- C. Occasion: Since Moses knew that he would be passing on and the nation of Israel would continue for generations, he wisely (and under the direction of the Spirit) wrote the history of the birth of the Jewish nation. Moses wrote it to trace the lineage of Israel in a narrowing process from Adam, especially as the race deteriorated and accumulated cursings until the promise of blessing began with Abraham and the Jewish nation (12:1-3).

IV. Characteristics

- A. Genesis is unique among the biblical books in that it records the beginning of everything except God (*TTTB*, 7): the universe (1:1), man (1:27), the Sabbath (2:2-3), marriage (2:22-24), sin (3:1-7), sacrifice and salvation (3:15, 21), the family (4:1-15), civilization (4:16-21), government (9:1-6), nations (11), and Israel itself (12:1-3).
- B. Genesis spans more time than any other book of the Bible (Creation in 4143 BC to Joseph's death in 1774 BC amounts to 2369 years!). It covers more time than the other sixty-five books combined (*TTTB*, 7)! For verification of these dates, see the handouts "Chronology of the Patriarchs" and "Timeline of the Patriarchs" (pp. 85-90).
- C. A very popular argument against the historicity of Genesis 1–11 goes like this: "The first eleven chapters of Genesis were not meant to be taken as history. These stories reveal truths deeper than a mere record of what happened."

Reaction to the Statement: Several facts show the fallacy of such a statement:

1. One must ask what the writer intends by "deeper." What could be "deeper" than understanding the *literal* truths and then the *implications* of those truths?
2. This approach to Genesis 1–11 is dangerously subjective. Without a historical basis, these so-called "revealed truths" become not scriptural truths but ones of one's own making.
3. Saying that a passage sees only a "mere record of what took place" ignores the immensity of vital information in these eleven chapters. Genesis 1–11 records some of the most important events of history and even the beginning of history itself. These events include the origin of nearly everything except God: the earth, the heavens, animal life, plant life, man, woman, marriage, family, sin, death, the nations, etc. Without the information recorded in these chapters, one's view of such origins is wholly inadequate. Further, those who reject them at face value rarely provide an alternate explanation of the origin of these things.
4. The above statement also ignores the place these chapters play in the argument of the Book of Genesis (see purpose below).
5. The events are presented as historical by using literal names of people, geographical locations, and specific events (conversations, actions, etc.). No indication within their pages even hints that they are not historical. To accuse Moses of fiction presented in this form is to accuse him of deliberate deception.
6. Science confirms the historical record found in Genesis 1–11. The order of creation (Gen 1) is what science requires (as contrasted with the *theory* of evolution). Modern scientific studies also validate the record of a universal flood in chapters 6–9. The only alternative to the historicity of this section of Genesis is the unacceptable theory of evolution. See the pages at the end of this study on Genesis for more details, including a biblical view of dinosaurs.
7. Christ Himself is the best testimony to the historicity of these events. He affirmed Adam and Eve as the original first married couple in His quotation of Genesis 2:24 to the Pharisees who

had questioned him regarding the legitimacy of divorce (Matt. 19:1ff.). Certainly, if Jesus upheld the historicity of Genesis 1–11, then there can be no doubt as to its historical nature.

Purpose of Genesis 1–11: The Book of Genesis records Israel's origin in election (Gen 1–11) and promise (Gen 12–50). This first section (Gen 1–11) chronicles the election of a seed (ultimately Shem's) amidst the deterioration of the race so that God could mercifully save man through Abraham. This deterioration and election finds support in the repeated phrase "the generations of..." (i.e., "this is the succession from..." cf. NIV) in Genesis. This outline of chapters 1–11 follows this structural marker:

1:1–2:3	The account of creation
2:4–4:26	The generations following the creation
5:1–6:8	The generations of Adam
6:9–9:29	The generations of Noah
10:1–11:9	The generations of the sons of Noah
11:10–26	The generations of Shem

In each case, God's faithful narrowing of the lineage of blessing can be observed, despite mankind's unfaithfulness, even to the point that God needs to start again with Noah. Without a historical perspective of this section, it is useless to speak of the election of a seed culminating in Israel as His chosen nation to bring blessing to the world (cf. Gen. 12:1-3).

- D. Genesis is also unique in that it introduces the Abrahamic Covenant, which is foundational for understanding the other biblical covenants and Israel's future.

The Nature of the Covenant:

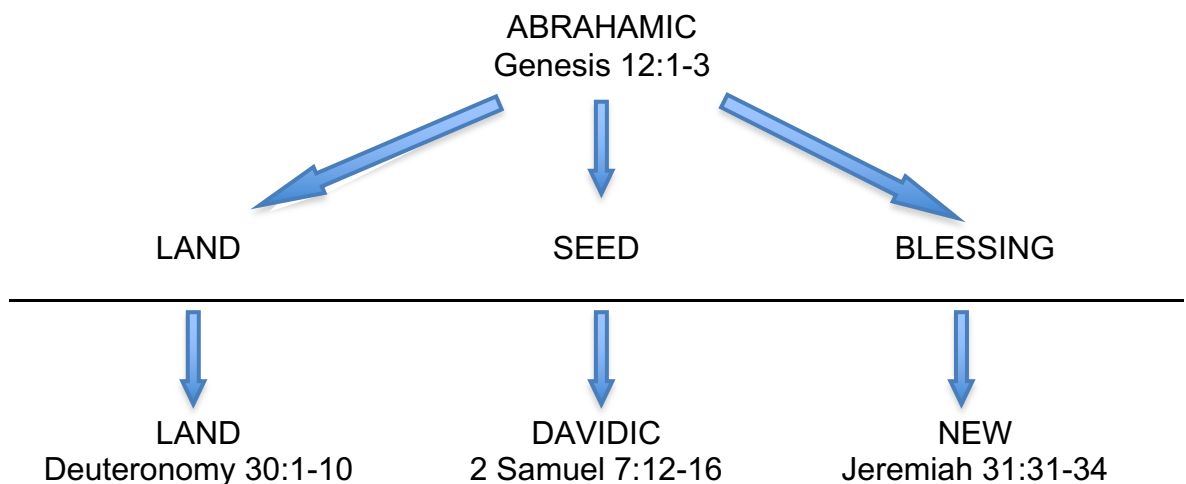
1. The eternal nature of the Abrahamic Covenant is evident in God's commitment to give Abraham land as an "everlasting possession" (Gen. 17:8), which itself is part of an "everlasting covenant" (Gen. 17:7).
2. The literal nature of the covenant must be upheld if one employs the usual meaning of language. The promise is a literal seed (descendants) to a literal man who traveled to a literal place God promised.
3. The application of the covenant includes the promises to Abraham, his physical descendants, and all the earth (i.e., Gentiles).
 - a) *Personal promises* to Abraham were fulfilled in the provision of Isaac as the seed promised from his own body (Gen. 15:1-9), the material blessings he enjoyed, his revered name, and the divine discipline of those who opposed him.
 - b) *National promises* to Abraham's seed include the future fulfillment of three related covenants unconditionally promised to Israel (see below on the nature of the Palestinian, Davidic, and New Covenants).
 - c) *Universal promises* to the entire world are seen in "all nations will be blessed because of you" (Gen. 12:3). This blessing is for Gentiles as well as Jews by faith in Christ, who is Abraham's seed. Also, the entire world will benefit at the Abrahamic Covenant's fulfillment.
- 4) The unconditional nature of the Abrahamic Covenant is evident in several texts:
 - a) As already noted, the covenant is eternal (Gen. 17:8). It naturally follows that since nothing can prevent the covenant from its eternal ramifications, then the covenant must be unconditional, too.
 - b) No conditions are ever expressed in the covenant (unless one includes the need for Abraham to leave Mesopotamia, which is fulfilled). God's repeated use of the "I will" formula at the covenant's institution indicates its unconditional nature.
 - c) God never withdrew His covenant promise despite the many acts of disobedience by Abraham and the nation. Abraham's sojourn and deception in Egypt, recorded in Genesis 12:10-20, never made void God's promise, nor did any other action on his part or of his descendants.

- d) The sacrificial ritual detailed in Genesis 15:7-18 also confirms the unconditional nature of the Abrahamic Covenant. The regular practice in Mesopotamia (the place of Abraham's birth) was that when two parties desired to enter into a covenant, they would sacrifice an animal, separate it into two pieces, and walk together through the pieces. This act signified an invoking of the same fate upon either of them should they break the treaty. God commanded Abraham to sacrifice and cut up and separate not one but *five* animals (heifer, goat, ram, pigeon, and dove), thus showing the importance of the covenant. No doubt Abraham expected that somehow he and God (in some form) would walk through the pieces together; however, God caused him to fall into a deep sleep so that he could not participate in the ceremony even if he wanted to do so, then God alone in the form of a burning pot traveled through the pieces. Thus, God bound Himself to fulfill the Abrahamic Covenant apart from any action on Abraham's part.
- e) Israel is also promised eternal existence as a nation (Jer. 31:37), which indicates the unconditional nature of the Abrahamic Covenant upon which the country is founded.

NOTE: Even though the covenant itself is unconditional in that God will fulfill it, participation in this fulfillment is conditioned individually by belief. Only those who trust in Jesus Christ as Messiah will experience the blessings of this covenant.

The Relationship of the Covenant to the Future: The Abrahamic Covenant has features expanded upon in three other covenants given to the nation of Israel. These covenants are also unconditional and thus will be fulfilled in the future millennial time of blessing for the nation.

Four Unconditional Biblical Covenants



Adapted from Robert P. Lightner, *Last Days Handbook*, 77

- 1) The Land Covenant amplifies the geographical promises of the Abrahamic Covenant, in which God promised to give Abraham a land forever (Gen. 17:7-8). This Land Covenant is declared in Deuteronomy 30:1-10, where Moses states that the nation will eventually own the entire land sometime after Israel's exile. Never has the nation owned the breadth of territory described in the Land Covenant from the River of Egypt to the Euphrates River (Gen. 15:18), despite amillennial claims that this was the case under Solomon (cf. 1 Kings 4:21). However, although the promise is unconditional, the blessings associated with this promise are contingent upon belief. Moses stated that "when" the nation believed (Deut. 30:1, 2), only "then" (v. 3) would the Land Covenant be in effect practically. In that the post-exilic land prophecy of Zechariah 10:10 looks to a *still future time* of fulfillment, this promise remains in Israel's future contingent upon belief in the Messiah. After the salvation of the nation (Rom. 11:26-27), the promise will be in effect in the millennial kingdom since it is an eternal covenant (Ezek. 16:60).
- 2) The Davidic Covenant also finds its source in the Abrahamic Covenant and further expands the original seed promise to Abraham. God's promise of a seed to Abraham (Gen. 12:1-3) from his own body (Gen. 15:1-9) to become a great nation is further explained in His promise to David (2 Sam. 7:10-16). The Davidic Covenant guarantees David that each king who will sit on the throne of Israel will be one of his direct descendants. Moreover, this covenant is declared to be eternal (v. 16), and as such, it guarantees Israel that, in the future, a descendant of David's will again occupy the throne in the kingdom.
- 3) The New Covenant is the third covenant to amplify a feature of the Abrahamic Covenant. In this case, it is the "blessing" guarantee that in Abraham, "all nations of the earth shall be blessed" (Gen. 12:3). This blessing, of course, comes through the Messiah, Jesus Christ, who is of Abraham's seed. In fact, He is *the* seed (Gal. 3:16). Jeremiah 31:31-34 provides the most explicit statement of the New Covenant. It assures the reuniting of the nations of Judah and Israel with a new heart, forgiveness of sin, and an economy in which no one will need to say, "Know the Lord, for they all will know Me, from least of them to the greatest" (v. 34). While Christ inaugurated the New Covenant in His blood (Luke 22:20; 1 Cor. 11:25) and thus has allowed Church participation in some of its blessings, presently not all Israel knows the Lord with a new heart and the indwelling of the Spirit. Therefore, the complete fulfillment of this amplification of the Abrahamic Covenant still awaits the future salvation of Israel (Rom. 11:26-27).

Argument

Nearly all scholars agree that the Book of Genesis breaks naturally into two major divisions, roughly chapters 1–11 and 12–50. Within these divisions are eleven sections, each beginning with the formula "the generations of..." (NASB) or "the account of..." (NIV). The first division traces primeval history, beginning with the creation and culminating with Terah, Abraham's father (1:1–11:26). Although God created everything good (1:1–2:3), the following section reveals man's creation, fall, and expansion of sin in his descendants to chronicle the deterioration of the race and thus the need for a Redeemer (2:4–4:26). Four more successions follow in the "This is the account of..." formula which trace the descendants of Adam (5:1–6:8), Noah (6:9–9:29), Noah's sons (10:1–11:9), and Shem (11:10–26). These accounts aim to inform Israel of God's election of a seed with which He can fellowship and rule.

At 11:27, the book takes a sharp turn. Rather than primeval history, patriarchal history from Abraham to Joseph is recorded to introduce Israel to its origin and preservation as a nation of covenantal promise (11:27–50:26). This occurs primarily through the accounts of the successions from Terah in Abraham's life (11:27–25:11), from Isaac in Jacob's life (25:19–35:29), and from Jacob in the account of Joseph (37:2–50:26). The intervening sections record what became of the descendants of Ishmael (25:12-18) and Esau (36:1-8 and 36:9–37:1). This latter major division in Genesis also traces the deterioration and narrowing of the lineage of Israel, but details explicitly how God preserved the nation from threats to fulfill His promise to Abraham of a seed which will bring blessing back to the entire world.

Genesis not only shows Israel's national election but also how God chose *individuals* in His sovereign plan. Note in the argument the *repeated election of the younger over the older* (the older serves the younger; cf. p. 91):

<u>Older</u>	<u>serves the</u>	<u>Younger</u>	<u>References</u>
Nahor		Abraham	11:27-28
Ishmael		Isaac	21:10-12
Esau		Jacob	25:29-34; 27:27-29, 38-40
Reuben, etc. (10 older brothers)		Joseph	37:5-11
Manasseh		Ephraim	48:13-14, 17-20
Reuben, Simeon, Levi (3 older brothers)		Judah	49:8-12

Synthesis

Origin in election and promise

1:1–11:26

Primeval: God's election

1:1–2:3	Creation	
1:1-2	Title/Pre-creation state	
1:3-31	Creation	
2:1-3	Rest	
2:4–4:26	∞ Post creation	∞ = "the generations of..."
2:4-25	Fellowship	
3	Fall	
4	Death introduced	
5:1–6:8	∞ Adam	
5	Death genealogy	
6:1-8	Sons of God	
6:9–9:29	∞ Noah	
6:9–8:19	Flood	
8:20–9:17	Covenant	
9:18-29	Curse	
10:1–11:9	∞ Sons of Noah	
10	Table of Nations	
11:1-9	Confusion/dispersion	
11:10-26	∞ Shem	

11:27–50:26

Patriarchal: God's promise

11:27–25:11	Abraham/Isaac (∞ Terah)
11:27-32	Genealogical data
12–15	Abrahamic Covenant (land)
12	Initiation/threat
13–14	Separation/rescue
15	Ratification
16:1–22:19	Isaac and testing (seed)
16	Threat–Carnal plan (Hagar/Ishmael)
17	Circumcision
18:1-15	Sarah's doubt
18:16-33	Abraham's intercession
19	Lot
20	Threat–Abimelech
21:1-21	Isaac
21:22-34	Seed back in the land
22:1-19	Test
22:20–25:11	Promise transferred to Isaac (Abraham dies)
22:20-24	Rebekah genealogy
23	Land: Machpelah purchase
24	Seed: Rebekah
25:1-11	Dominion: Other sons dismissed
25:12-18	∞ Ishmael
25:19–35:29	Jacob and Esau (∞ Isaac)
25:19–28:22	Promise transferred to Jacob
25:19-34	Blessing forfeited
26:1-33	Covenant transfer
26:34-35	Esau's intermarriage

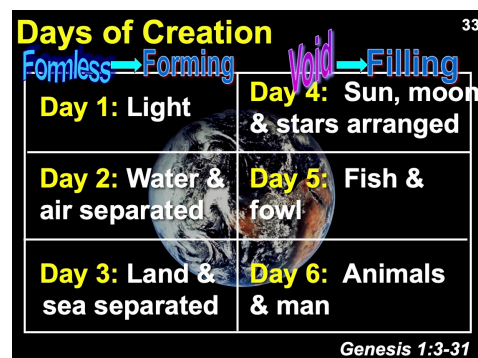
27:1-40	Blessing manipulated
27:41-28:9	Dominion lost (flees)
28:10-22	Bethel
29-32	Jacob in Haran
29-30	Fertility-family/flocks
31-32	Flees, prepares, wrestles
33-35	Jacob in Canaan (Isaac dies)
33	Reconciliation
34	Shechem
35:1-15	Bethel
35:16-29	Deaths
36:1-37:1	∞ Esau (36:1) and ∞ Esau in Seir (36:9)
37:2-50:26	Joseph (∞ Jacob)
37:2-38:30	Corruption of Joseph's family
37:2-36	Election but enslavement
38	Judah intermarriage/Tamar
39-41	Joseph's exaltation in Egypt
39	Potiphar
40	Prison
41	Pharaoh
42-50	Salvation of Jacob's family (Jacob/Joseph die)
42:1-47:27	Tests—Move
47:28-50:26	Faithfulness of Jacob/Joseph

Outline

Summary Statement for the Book

The way God prepared Israel to be faithful before facing Canaan's idolatry was to choose people that led to Abraham and to give him an unconditional promise for Israel's blessings.

- I. **Primeval History: The way God prepared Israel to be faithful before facing Canaan's idolatry was to choose people that led to Abraham (1:1-11:26).**
 - A. God reveals himself as the Creator of all life and sovereign LORD of the universe electing Israel for rule—not Canaan's impotent deities—and author of the Sabbath (1:1-2:3).
 1. Day 1 shows God creating a chaotic earth and separating light from darkness to show Israel God's power in contrast to powerless Canaan deities (1:1-5; cf. Exod. 20:11 shows creation in six literal days).
 2. Day 2 separates the water on the earth from the atmosphere in one literal day (1:6-8).
 3. Day 3 separates land from the water and creates vegetation (1:9-13).
 4. Day 4 fills the sky of day 1 with the sun, moon, and stars (1:14-19).
 5. Day 5 fills the sea and sky of day 2 with fish, sea creatures, and birds (1:20-23).
 6. Day 6 fills the land of day 3 with land animals and humans as creation's climax (1:24-31).



David Egner, *Knowing God Through Genesis*
(Grand Rapids: Radio Bible Class, 1991), 9

* For a summary of differing theories of creation, see page 71.

7. God's rest and blessing on the seventh day set an example of the Sabbath instituted under the Law (2:1-3).
- B. Events after the creation of the heavens and the earth reveal that Adam's creation, fall, and sinful expansion deteriorated the race and showed the need for a Redeemer (2:4–4:26).
 1. The creation of Adam and Eve shows man as sinless and ruling with God (2:4-25).
 2. The fall of man places responsibility for alienation from God upon Satan and man himself, yet God graciously makes provision for man to get out of this state (Gen 3).
 - a) Man's temptation shows that Satan has always tempted man to doubt God's words and goodness (3:1-5).
 - b) Man's yielding to the temptation shows him liable for his alienation from God (3:6-13).
 - c) The resultant curses of God on Satan, women, and men are counterbalanced with God's promise of a Redeemer, gracious provision of animal skins, and protection from remaining in his sinful state eternally (3:14-24).

Note: For a helpful article on the meaning of the woman's "desire for her husband" see Susan Foh, "What is the Woman's Desire?" *Westminster Theological Journal* 37 (1974-75): 376-83. Her view that this means that women will want to usurp man's leadership is opposed (unsuccessfully) by Irvin A. Busenitz, "Woman's Desire for Man: Genesis 3:16 Reconsidered," *Grace Theological Journal* 7 (1986): 203-12, who argues that Song of Solomon 1:10 (11) shows that Genesis 3:16 means women will have a "longing for intimacy." For H. Wayne House's review of both articles, see *Bibliotheca Sacra* 144 (October-December 1987): 462-63.
 - d) Adam's sin shown in Cain's murder of Abel shows the deterioration of the race and, thus, the need for a Redeemer (Gen 4).
- C. Adam's descendants resulting in demon-possessed rulers who took harems show how sin results in death so that God needs to start over with a righteous man, Noah (5:1–6:8).
 1. The genealogy from Adam to Noah shows how death came from sin so that God needed to redeem man (Gen 5).
 2. Demon-possessed rulers who took harems pollute the race so that God prepares to restart the human race again with one righteous man, Noah (6:1-8).

* For a summary of views on the identity of the "sons of God," see page **Error! Bookmark not defined.**
- D. Noah's descendants lead to his grandson Canaan after the Flood to affirm both God's righteous judgment due to man's sin and his gracious redemption in electing people with whom he can fellowship (6:9–9:29).
 1. God judges man's sin by limiting his lifespan to 120 years and by a universal Flood to show his righteous response to man's sin and his gracious redemption in electing a seed with which he can fellowship (6:9–8:19).
 2. God establishes the Noahic Covenant to show that life is sacred and to guarantee that he will never destroy life again by flood, which brings in human government to assure order in the world (8:20–9:17).
 3. Ham's ridicule of Noah's nakedness and the early curse of the Canaanites show Israel's right to rule the Promised Land (9:18-29).
- E. Noah's son's descendants traced to the tower of Babel judgment favor Shem in the line of blessing among earth's many nations and languages (10:1–11:9).
 1. Seventy descendants from Noah's sons traced in the Table of Nations show both God's judgment on sin by dispersion and God's blessing on Shem's family line (Gen 10).

2. The Tower of Babel incident affirms the baseness of man's hearts and explains that nations and languages resulted from pride, disunity, destruction, and subjugation (11:1-9).
- F. Shem's descendants traced to Abram show divine election in the narrowing line of blessing to Abraham to prepare for the following patriarchal history that restores blessing from chaos and dispersion (11:10-26).
- II. Patriarchal History: The way God prepared Israel to be faithful before facing Canaan's idolatry was to give them an unconditional promise for blessing in Abraham (11:27–50:26).**
- A. Terah's descendants trace from Abraham to Isaac and pass on God's covenant, promising Abram a land, nation, and blessed name to show Israel its origin as a nation of promise (11:27–25:11).
1. An introduction to Abram gives his genealogy to understand his life (11:27-32).
 - a) Terah has three sons: Abram, Nahor, and Haran, whose son is Lot (11:27-30).
 - b) Sarai, Abram, Terah, and Lot travel together to Haran, where Terah dies, thus freeing Abram to trust God fully on his own (11:31-32).
 2. God makes an unconditional covenant with Abram that promises him a land, a nation, and a blessed name to reveal to Israel God's initiation, separation, and ratification of His covenant (Gen 12–15).
 - a) God's initiation of an unconditional covenant with Abram and the threat to its fulfillment shows Israel its divine call and need to trust God to inhabit Canaan as did Abram (Gen 12; cf. pp. 59-61).
 - (1) God initiates a covenant with Abram that promises him a land, nation, and a blessed name, and Abram goes to a new land in obedience to show Israel its need to trust God's call to inhabit Canaan, as did Abram (12:1-9).
 - (2) Abram fails to walk by faith in his leaving Canaan for Egypt and lying in an attempt to save his life, yet God mercifully spares him because of His unconditional promise and thus undoes the threat to the promise (12:10-20).
 - b) Abram separates from Lot and God confirms his inheritance, then Abram rescues Lot from his enemies and is blessed by Melchizedek to reveal to Israel God's blessing upon faith (Gen 13–14).
 - c) God unconditionally ratifies His covenant with Abram by promising a son and 400-year Egyptian bondage and walking alone through the sacrificial animals (Gen 15).
 3. God provides Isaac, the promised seed, for Abraham and Sarah, whose faith is developed by testing so that Israel might see how God fulfills His promises (16:1–22:19).
 - a) Abram seeks to secure God's promise of children through a carnal plan that complicates his life to encourage Israel not to try to accomplish God's will through plans contrary to His will (Gen 16).
 - b) God confirms His promise of a seed through Sarah and Abraham (their new names) and gives circumcision as the sign of His covenant so that Israel might understand the theological significance of this circumcision institution (Gen 17).
 - c) God tests Sarah's faith in his promise of a son by two angels who state that she will be a mother within a year to show that nothing is too hard for God (18:1-15).
 - d) God tests Abraham's faith in his judgment of Sodom by vowing not to destroy the city if it has only ten righteous people to show that he judges justly (18:16-33).
 - e) An interlude in the testing of Abraham and Sarah records the rescue of Lot and his daughters as examples of God's mercy on those who live by faith (Gen 19).

- (1) Lot and his daughters escape the destruction of the plain cities of Sodom to show God's judgment on immoral Canaanites and to warn of similar sins, such as Lot's wife's sin of worldliness (19:1-29).
 - (2) Lot's incest with his two daughters producing two of Israel's enemies, the Moabites and Ammonites, shows Israel sin's long-term effects (19:30-38).
 - f) Abraham deceives Abimelech about Sarah, but God mercifully protects his promise again to teach Israel that participation in His blessings requires separation from the world—especially from adultery and intermarrying pagans (Gen 20).
 - g) Abraham and Sarah's willingness to protect the promised seed is tested through Isaac's birth and Ishmael's rejection to express to Israel the need to remove hindrances to accepting God's promised blessings (21:1-21).
 - h) Abraham's willingness to live honestly and peacefully in the land is tested in Abimelech's demand for a covenant at Beersheba to remind Israel to keep its oaths and avoid falsehood (21:22-34).
 - i) Abraham's willingness to obey God's word, even if it defies logic, climaxes in his ultimate test of faith in God's promises through the near sacrifice of Isaac, to teach Israel that faith obeys God without holding back (22:1-19).
4. God transfers the promise from Abraham to Isaac to teach that he will preserve the covenant seed, so Israel must trust him responsibly for the land (22:20–25:11).
 - a) Rebekah's genealogy (Abraham's brother's granddaughter and Isaac's future wife) shows that the promise passes in the right family line, so Israel must not marry pagans (22:20-24).
 - b) Abraham buries Sarah in the cave of Machpelah to renounce his Mesopotamian origins and foretaste his descendants' ownership of the land to give the wandering Israelites hope (Gen 23).
 - c) God directs Abraham's servant to Isaac's wife, Rebekah, as his provision for faithful servants and urges Israel to be faithful, especially about intermarriage (Gen 24).
 - d) Abraham dies after his wife Keturah and his concubines bear him many other sons, but he sends these away to affirm God's promise to Isaac (25:1-11).
- B. Ishmael's descendants result in twelve tribal leaders who opposed Israel to remind Israel to do God's will in God's way (25:12-18).
- C. Isaac's descendants come through Esau and Jacob, but Jacob receives God's promise by grace despite his cunning to instruct Israel that God will do his will despite man's scheming (25:19–35:29).
 1. The transfer of the promised blessing from Isaac to Jacob instead of Esau teaches Israel to let God do His will through faith rather than man's conniving (25:19–28:22).
 - a) In fulfillment of prophecy, Jacob purchases the promised blessing from his twin Esau as divine sanction for the promised seed through Jacob and a warning to Israel from sacrificing spiritual blessings for temporal needs (25:19-34).
 - b) God transfers his covenant and blessing to Isaac despite him repeating Abraham's lying to show that God fulfills his promises despite human disobedience (26:1-33).
 - c) Esau's many marriages to pagans show the foolishness of Isaac's attempt to bless him and show Israel that God cannot bless disobedient vessels (26:34-35).
 - d) Jacob manipulates his father's blessing even though God had already promised it, resulting in family disintegration to teach that God's blessings come by grace rather than deceit (27:1-40).

- e) Jacob flees towards Haran for protection from Esau and a legitimate wife, but Esau spitefully marries another pagan wife to instruct Israel in the difficulties of seeking to obtain God's blessings by human effort (27:41–28:9).
- f) God confirms his promise to Jacob at Bethel, and he responds in worship as a pattern of Israel's worship in vows, tithes, and memorials for the future (28:10-22).
- 2. God blesses and protects Jacob while in Haran totally by grace yet also disciplines him for marital mistakes and self-sufficiency to teach Israel faith instead of self-effort (Gen 29–32).
 - a) God blesses Jacob while in Haran with wives, children, and flocks, but Jacob undergoes God's discipline in marital strife to provide Israel with the history of the twelve tribes and warn of envy like that of Leah and Rachel (Gen 29–30).
 - b) Jacob flees towards Canaan with great possessions and unharmed as proof of divine protection and prosperity but still must meet his formerly offended brother Esau and God himself, teaching faith instead of self-effort (Gen 31–32).
 - (1) Jacob flees back towards Canaan with great possessions and unharmed as proof of divine protection and prosperity, then promises Laban not to return to Haran to teach Israel of the pain of broken relationships (Gen 31).
 - (2) Jacob prepares to meet Esau with many gifts to instruct Israel in the price of non-reconciled relationships (32:1-21).
 - (3) Jacob wrestles with God and receives a blessing, has his name changed to Israel, and most importantly, comes away crippled, to teach Israel that faith rather than self-sufficiency leads to ultimate victory (32:22-32).
- 3. Jacob returns to Canaan, and the promised seed is endangered in the land but protected by God's hand, reminding Israel that God keeps His promises (Gen 33–35).
 - a) Jacob reconciles with Esau, which surprises him, and testifies to God's work in Esau's life, showing how God changes hearts to protect his promised seed (Gen 33).
 - b) Shechem's violation of Dinah and the deceitful slaughter of the city warn against intermarriage and conniving covenants that endanger the promised seed (Gen 34).
 - c) Jacob returns to Bethel, and God promises to make his seed into a great nation in the land to assure Israel that God will indeed keep his covenant promise to Abraham (35:1-15).
 - d) Jacob experiences transitions in the birth of Benjamin, the deaths of Rachel and Isaac, and Reuben's sacrifice of his inheritance, which reaffirm God's protection of his chosen seed so that Israel might know that He keeps his promises (35:16-29).
- D. Esau's descendants show God blessing him with possessions, chiefs, and kings to fulfill his promise, in contrast with Jacob's waiting for the promise to prioritize spiritual over worldly values (36:1–37:1).
 - 1. Esau's household, through his pagan wives and possessions, becomes so numerous that he moves east to a greener land outside of the Promised Land to warn Israel from allowing worldly treasures to supersede spiritual priorities (36:1-8).
 - 2. Esau's sons and chiefs give evidence of God's blessing in fulfilling his promise to bless him (36:9-30).
 - 3. Kings from Esau precede Israelite kings while Jacob lives in the land without chiefs, kings, lands, and tribes to remind Israel that worldly greatness may come swifter than spiritual greatness, but the latter demands patience and is worth it (36:31–37:1).
- E. Jacob's descendants focus on the life of Joseph, whose bondage and deliverance in Egypt picture the same for Israel and Jesus to teach faith in God's redemption despite suffering (37:2–50:26).

1. Joseph's corrupt family in its envy and intermarriage highlights the unconditional nature of the Promise in God's preserving the chosen line through the older serving the younger despite Israel's sin (37:2–38:30).
 - a) God elects faithful Joseph to rule, but his jealous brothers force him into exile to show that testing precedes blessing and that no one can thwart God's plan for the older brothers to serve the younger Joseph (37:2-36).
 - b) Judah's intermarriage with Canaanites and incest with his daughter-in-law Tamar confirms God's protection of the line and immutable plan of selecting the older Reuben to serve the younger Judah (Gen 38).
2. Joseph's testing and exaltation in Egypt show God's work to protect the chosen seed, but Israel must also be faithful despite suffering (Gen 39–41).
 - a) Joseph's refusal of Potiphar's wife reveals his priority of loyalty to God over worldly lusts to teach Israel faithfulness to God despite the suffering that often accompanies righteousness (Gen 39).
 - b) Joseph's interpretation of the cupbearer and baker's dreams in prison confirms his faith in God despite circumstances to model faithfulness despite trials (Gen 40).
 - c) Joseph's interpretation of Pharaoh's dreams and his rise to power show God's sovereign ability to protect his promised seed and Israel's need for faithfulness (Gen 41).
3. The deliverance of Jacob's family by Joseph's exaltation in Egypt shows God's protection and blessing on the promised seed, eventually fulfilled in Christ (Gen 42–50).
 - a) Jacob's family moves to Egypt after Joseph tests them and reveals himself so that the family would move there in faith and be provided for through Joseph's wise rule to instruct Israel on God's commitment to his promise (42:1–47:27).
 - (1) When Joseph's brothers seek food in Egypt he motivates them to repent from their crime against him by testing them so that his family would move to Egypt in faith and thus participate in God's blessing without evil (Gen 42).
 - (2) After seeing his brothers' repentance from sinning against him on their second trip to Egypt, Joseph reveals himself so they would move to Egypt only after recognizing God's providential work in their lives (Gen 43–45).
 - (3) Jacob's entire family moves to Egypt and enjoys the best of the land as God's provision for the promised seed to continue (46:1–47:12).
 - (4) Joseph's wise rule gains Pharaoh the money, livestock, and land of Egypt as God's blessing for Pharaoh's protection on the seed of Abraham (47:13-27).
 - b) God continues to bless Israel through Jacob and Joseph's faithful actions, encouraging Israel to express faith in God's promise (47:28–50:26).
 - (1) Jacob blesses Joseph and his twelve sons for submitting to God's plan to continue the promised line, especially the older sons to serve the younger and the Messiah's kingdom through Judah (47:28–49:28; cf. pp. 91, 171).
 - (2) Jacob's death in Egypt and burial in Canaan show that he fully expected Israel to possess Canaan in the future (49:29–50:14).
 - (3) Joseph reassures his brother's fear of vengeance by expounding God's plan to protect their family's promised lineage in Egypt to encourage Israel to express faith in God's promise (50:15-21).
 - (4) Joseph makes his brothers swear to return his bones to Canaan as a sign of his faith in the promise of God, and then he dies (50:22-26).

Does Genesis 1 Teach Literal Days?

Day-Age Theory Support

The rise of evolution has produced many advocates of the “day-age theory.” This theory teaches that Genesis 1’s creation days are not 24-hour days but rather periods of time.

Advocates of the day-age theory are numerous. Many since Philo (*Allegorical Interpretation of Genesis* 2–3 1.2) have followed the day-age view of the six days of creation (e.g., Bush, *Notes on Genesis*, 1:32; E. J. Young, *In the Beginning*, 43; Gleason Archer, *Encyclopedia of Bible Difficulties*, 58-65; Watchtower Bible & Tract Society, *Let God Be True*, 167-70). The literal twenty-four-hour day view and the day-age perspective both acknowledge that “day” refers to various lengths of time depending on context. For brief surveys of the history of the two major theories and their advocates, see Davis A. Young, *Christianity and the Age of the Earth*, 11-67, with recent advocates listed on pages 57-59, 63 (day-age/old earth) and 64-65 (literal day/young earth). This book is a thorough and recent defense of the belief that the world is ancient (his refutation of the young earth model is summarized on p. 149). Young, a creationist geologist, also evaluates scientific (pp. 69-131) and philosophical/apologetic (pp. 133-64) considerations. Biblical concerns are addressed in his book *Creation and the Flood*.

Several points are advocated to support the Day-Age view:

1. “Day” is used in a non-literal sense in Genesis 2:4: “This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven” (NASB). In its most literal sense, “day” is used here for *six* 24-hour days. “Day” also refers to 12-hour (not 24-hour) days of sunlight in verses 5, 14, 16, and 18. Other passages use the word “day” in a non-literal sense (Isa. 11:16; BDB 399).

Response: The fact that the term *can* be used non-literally or is used that way elsewhere does not argue for its use in Genesis 1. The context must guide how to interpret it, so this argument is inconclusive alone. One can see that both the 2:4 reference and the 12-hour uses of “day” appear without a numerical adjective before them and thus are not parallel uses to the formula “first day... second day, etc.” See the comments on the next page as well.

2. The Sabbath day Israel celebrated was a literal 24-hour day and it found its origin in Genesis 2:1-3, but nothing is said of the length of this day here (no “evening and morning” formula is used). This lack of the formula would argue for a non-literal view of this Sabbath rest.

Response: Indeed, the Sabbath rest of God is not explicitly designated as 24 hours here. However, this does not argue against a literal view of the days of creation itself. See the study two pages later in these notes.

3. Some days have events that could not have been carried out in a single day. How could the billions of galaxies come about in one day when it takes millions of light years for their light even to reach the Earth? How could all of the animals in the world be created in a single day, and could Adam even have the time to name them?

Response: This view assumes limitations on an omnipotent God! Also, since God created all the stars at varying lengths of distances from the Earth, He must have made the light beam from them to the world for our enjoyment. As for Adam naming all the animals in a single day, this could have been done quickly for the few hundred species before the thousands of subspecies came into existence.

Literal (24-Hour Days) Support

Many others believe in literal 24-hour days in Genesis 1. This is the better view.

For a brief survey of four views on the days in Genesis 1, see page 71 of these notes and John J. Davis, *Paradise to Prison*, 51-57. Davis himself holds to the literal day perspective. Others who advocate six literal days and/or a young earth include John C. Whitcomb, Jr., *The Early Earth*, 26-28; id., *The Origin of the Solar System*, 7-34; Henry Morris, Duane T. Gish, George M. Hillestad, eds., *Creation*, 77-85; H. C. Leupold, *Genesis*, 1:56-58; Gordon Wenham, *Genesis 1-15*, WBC, 19, (but see his pp. 39-40). For a critique of Morris' views, see Robert William Prince, III, "An Examination of Henry M. Morris's Interpretation of Biblical Creation," Ph.D. diss., Southwestern Baptist Theological Seminary, 1985.

I also ascribe to this view (as the responses to the arguments on the previous page indicate). What other evidence supports a literal 24-hour day in Genesis 1?

1. The Genesis account describes God's creative work as instantaneous. He spoke, and it came into being. This would exclude long, drawn-out processes necessary for creation to occur over centuries. To say that God spoke, and then it took millions of years for his word to take effect, goes beyond the natural reading of the text.
2. Psalm 33:6, 9 supports an instantaneous creation: "By the word of the LORD were the heavens made, their starry host by the breath of his mouth." "There is certainly no thought here of delay, or a trial-and-error process, or a gradual, step-by-step fulfillment. It is quite impossible to image a time interval in the transition from nonexistence to existence!" (Whitcomb, *The Early Earth*, 24-25). While this verse applies to the stars, even when *living things* were created (marine creatures, birds, animals, man), "complex entities appear suddenly, even though built upon preexistent lifeless materials" (ibid., 25).
3. The often-repeated formula "there was evening, and there was morning—the first [etc.] day" (Gen. 1:3, 8, 13, 19, 23, 31) indeed indicates a literal time element, for one cannot have a morning without sunrise and evening without sunset. The exact phrase appears in Daniel 8:26 (cf. 8:14) about 2300 days. Further, the words for "evening" and "morning" in the OT never refer to long periods (Leupold, *Genesis*, 1:56).
4. While "day" is sometimes used in a non-literal sense, as pointed out above (Gen. 1:5, 14, 16, 18; 2:4), the use of a numerical adjective ("first," "second," etc.) with the word "day" (*yom*) elsewhere limits this "day" to a literal 24-hour period (cf. Num. 7:11-12, 18, 24, 30, etc.).
5. This creation week sets a pattern for man's work cycle as explained in the fourth commandment (Exod. 20:11; 31:17). As God worked in the daytime for literal 24-hour days, man works in the daytime and rests at night.
6. The fact that the sun and moon were not created until the fourth day argues for a literal interpretation (1:14-19). If the preceding days were long periods (e.g., "morning" and "evening" were each 1000 years), how could plant life sustain itself for centuries without light? However, such is possible in 24 hours. The text says explicitly that these "lights" were made to govern "days" in the usual sense of the word (1:14, 16, 18).
7. The day-age theory advocates theistic evolution, at least to some degree. This has many problems, including death before the Fall in Genesis 3. (See the section on pages 76-79 that critiques theistic evolution.)

The Length of God's Rest

The nature of God's rest brings up another vital question: Was the seventh day on which He rested a literal twenty-four-hour period? The importance of this issue cannot be overstated, for if the seventh day lasted twenty-four hours, it gives great weight to the Sabbatarian position. However, if the "day" was not twenty-four hours, the appeal to "God's example" loses much of its force.

Several factors indicate that a literal day is *not* in Genesis 2:1-3.¹ First, the repeated formula "and there was evening, and there was morning, the first [etc.] day" (Gen. 1:3, 8, 13, 19, 23, 31) is curiously *not* employed in describing the seventh day.² This marks this "day" out as distinct from the literal twenty-four hour days preceding it. Deck notes the significance of this fact:

The omission of the formula is no accident. It is surely designed to show that God's "seventh day" of cessation from creative activity *is still running*; it has not closed. It is a 'day' which has now lasted nearly 6,000 years and will not close until God creates the 'new heavens and the new earth.'³

This "indefinite" view of "day" also better explains the nature of God's rest. Indeed, the omnipotent God did not need to recuperate from his creative work (Isa. 40:28), so the meaning of his rest is deeper than recovering from physical exertion. The answer is in the text, which explicitly defines God's rest as *ceasing* from the creative work that He did for six days. Dressler correctly observes regarding God's rest and being "refreshed" (Exod. 31:17), "This can only indicate that the goal of creation is not mankind, that the crown of creation is not man, but that all creative activities of God flow into a *universal rest period*."⁴

This finds support in the primary meaning of *shabat* (שָׁבַת), the verb translated as God "rested" but which actually means "to cease" more than "to rest."⁵ If God's rest referred to cessation from creative activity for only 24 hours, it logically follows that this creative work resumed on the eighth day,⁶ a deduction to which no one wants to make. The better alternative is to see God's rest as continuing indefinitely until He begins his creative activity again in crafting a new heaven and a new earth (Rev. 21:1).

But can the context of Genesis 2:1-3 support this non-literal view of "day"?⁷ The answer lies in *the next* verse that uses the exact word for "day" (יִום) in a non-literal sense: "This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven" (NASB).

Furthermore, in Genesis 1, "day" is used for the period of light that began with the creation of light on the first day (v. 5), which became a period of twelve daylight hours (vv. 14, 16). These uses do not *confirm* that the "day" of Genesis 2:1-3 denotes a period rather than a literal day. Still, they do suggest the possibility of interpreting "day" figuratively.⁸ The preceding evidence provides sufficient reason to consider the seventh day of indefinite duration rather than 24 hours long.

¹August Dillmann, *Die Bücher Exodus und Leviticus* (Leipzig: Hirzel, 1880), 90-91, argues that the seventh day "surely cannot be thought of as a day stretching on *in infinitum*" because of the Father's continual work mentioned by Christ in John 5:17. However, Jacob indicates that after God had completed his work "he desisted from it forever" (Benno Jacob, *The First Book of the Bible*, 13; cf. Harold G. Stigers, *A Commentary on Genesis*, 63). The nature and time of God's work is addressed in Richard James Griffith, "The Eschatological Significance of the Sabbath," Th.D. diss., Dallas: Dallas Theological Seminary, 1990, pp. 311-14. There I argue that God's work of *creating* did not continue during the seventh day (age), but his work of *sustaining and healing* does in fact continue. His providential work has lasted through the ages.

²Augustine *Confessions* 13.50-51 (chaps. 35-36; ed. Roy Joseph Deferrari, trans. Vernon J. Bourke, 454-55); Franz Delitzsch, *A New Commentary on Genesis*, 1:110; Derek Kidner, *Genesis*, 53; Philip Edgcumbe Hughes, *A Commentary on the Epistle to the Hebrews*, 159.

³Norman C. Deck, *The Lord's Day or the Sabbath, Which? A Reply to Seventh Day Adventist Propaganda* (Sydney, Australia: Bridge Printery, n.d.), 21 (emphasis his). Whether God's rest is still running as Deck claims depends upon the effect man's fall had on it, which is addressed later.

⁴Harold H. P. Dressler, "The Sabbath in the Old Testament," in *From Sabbath to Lord's Day: A Biblical, Historical, and Theological Investigation* (ed. D. A. Carson, 21-41; Grand Rapids: Zondervan, 1982), 29 (emphasis mine).

⁵BDB 991d; cf. "Sabbath," *Encyclopedia Judaica*, by Smith, Marti, and Cheyne, 4:4173.

⁶Robert A. Morey, "Is Sunday the Christian Sabbath?" *Baptist Reformation Review* 8 (1979): 6, makes this observation in support of an indefinite seventh day.

⁷Some support the twenty-four hour perspective of the seventh day based upon the reference to Genesis 2:1-3 in Exodus 20:11; 31:17 and the twenty-four hour usage for the six days of creation (e.g., *Seventh-day Adventist Bible Commentary*, Francis D. Nichol et al., eds., 1:220; C. F. Keil, *The Pentateuch*, K&D, 1:69-70). Skinner also notes that "it is plainly a rest of one day that is thought of" (John Skinner, *A Critical and Exegetical Commentary on Genesis*, 2d ed., International Critical Commentary, eds. Samuel Rolles Driver, Alfred Plummer, and Charles Augustus Briggs [Edinburgh: T. & T. Clark, 1910], p. 38). It is true that Exodus 20:11; 31:17 commands Israel to observe the Sabbath based on God's example of ceasing from his work after six days. Clearly Israel was to rest one day, yet it goes beyond the intent of the passages to claim that God rested a literal day and then resumed creating the heavens and the earth. The fact that God called the creation "good" and "very good" argues that no more creative work was necessary.

⁸Martin Anstey, *The Romance of Biblical Chronology*, 1:63.

The Kingdom in Genesis

The Nature of the Kingdom of God

Interestingly, the phrase “the kingdom of God” never appears in the Old Testament. However, the concept is actually the most important theme! The kingdom theme presupposes the existence of a ruler, land, people, and rules (covenants) to govern the kingdom. Goldsworthy describes the concept of the kingdom of God as *God’s people in God’s place under God’s rule*. From the text of Genesis, we can deduce that the kingdom of God has two main manifestations – (i) a universal kingdom that encompasses the heavens as well as all the nations of the earth and (ii) a redemptive kingdom centered on God saving all who place their faith in Him. “Abraham believed the LORD, and he credited it to him as righteousness” (Gen 15:6) shows that Abraham entered this redemptive kingdom by faith (cf. Rom. 4:3).

The Universal Kingdom of God

Genesis 1-2 depicts God as ruler over all creation. The depiction of a self-existent, solitary, self-sufficient Creator differs sharply from other ancient creation accounts. As Creator the LORD God shows Himself to be the boss over all. Genesis demonstrates his kingship in several ways:

1. Ancient kings typically did not follow a previously written code as an authority over their rule. Instead, *the king’s word itself* was law and conveyed authority, creating reality. Likewise, since God created the world simply through his spoken word (Gen. 1), he thus demonstrated his authority over the entire creation.
2. Whereas Babylonians worshipped the sun (god Shamash) and moon (god Sin), Genesis portrays both entities as being created (Gen. 1:16). Thus, Yahweh is king over these so-called gods.
3. God’s mandate for man to rule over creation also shows his sovereignty, for man could not be commanded to rule under God unless God was the Ultimate Ruler (Gen 1:26).
4. God’s ability and right to judge people show his rule over all. This is seen in judging Adam, Eve, and Satan in the Garden of Eden (Gen. 3); Cain (Gen. 4); all who perished in the Flood except for Noah and his family (Gen. 6-9); and man’s rebellion at Babel (Gen. 11).

The Redemptive Kingdom of God

Genesis 3:15 gives the first hint at the redemptive kingdom or the restoration of man to fellowship with God. However, the first explicit reference to the kingdom of God, which is usually called “theocracy,” appears during the Exodus, when Jehovah promises the people that they will be made to Him “a kingdom of priests” if they obey His law (Exod. 19:6).

Thus, the kingdom statement of Genesis is as follows –

God created a perfect kingdom with man as co-ruler (Gen 1-2), but man gave his rule to Satan (Gen 3), so God elected a seed to produce a Ruler (Gen 4–11) to bless all nations in Abraham (Gen 12–50).

Election in Genesis

The Nature of Election

Just as the phrase “the kingdom of God” never appears in the Old Testament, the same can be said of the term “election” (in the NIV). However, once again, the concept is the most crucial theme in Genesis. It simply means that God can choose whatever and whomever He desires to accomplish his purposes. Therefore, “election” often finds “choice” a close synonym.

Evidence of Election in Genesis

Page 62 notes the pattern of God repeatedly choosing the younger son over the older one throughout Genesis. This underscores that God does not follow the conventions of the day. Instead, He is creative, choosing the best way even if no one does so.

However, there are many other ways that God elected (chose) in Genesis. It's all over the book:

- God chose to create the world (1:1)
- God chose to share his rule with man (1:26-27)
- God chose to give man a perfect garden (2:8)
- God chose to grant Adam the best “prime rib” ever—Eve herself (2:21)
- God chose to judge Adam, Eve, and the serpent for sin (3:8-19)
- God chose to make his line of blessing go through Seth (4:25-26)
- God chose to allow sin to lead to death for the entire race (Gen. 5)
- God chose to flood the earth (Gen. 6-9)
- God chose to make a covenant never to flood the whole earth again (9:15)
- God chose to have all peoples of the planet trace their lineage to Noah (Gen. 10)
- God chose to scatter the inhabitants into different language groups (Gen. 11)
- God chose to make a covenant nation to bless the world through Abraham (12:1-3)
- God chose to give certain boundaries to Abraham's descendants (15:18)
- God chose to give the land of Israel to Abraham's descendants forever (17:7-8)

The above list goes only up to chapter 17 and even skips many ways God chooses within these chapters. What other ways do you see God exercising his right to choose in Genesis?

Sovereignty and Election

Since God is sovereign over all, no one can rightfully argue with his choices. Many years after Genesis, the LORD told Jeremiah, “‘O house of Israel, can I not do with you as this potter does?’ declares the LORD. ‘Like clay in the hand of the potter, so are you in my hand, O house of Israel’” (Jer. 18:6). Therefore, sovereignty and election are intricately related. The kingdom and election themes are opposite sides of the same coin in Genesis—indeed, in the entire Bible.

The Consummation of All Things

Revelation notes, 448

Genesis 1–3	Revelation 20–22
"In the beginning God created the <i>heavens and the earth</i> " (1:1)	"Then I saw a <i>new heaven and a new earth</i> " (21:1)
Fellowship with God <i>broken</i> (3:8-10)	Fellowship with God <i>resumed</i> (21:3)
"In the day you eat of it you will surely <i>die</i> " (2:17)	"There will be <i>no more death</i> " (21:4)
"I will greatly <i>multiply your sorrow</i> " (3:16)	"There will be <i>no more... sorrow or crying or pain</i> " (21:4)
Husband and wife (2:18-25)	Lamb and bride (19:6-9)
"God made <i>two great lights</i> " (sun and moon; 1:16)	"The city <i>does not need the sun or the moon</i> " (21:23)
"The darkness he called <i>night</i> " (1:5)	"There will be <i>no night</i> there" (21:25; 22:5)
Satan <i>appears</i> to deceive humans (3:1)	Satan <i>disappears</i> forever (20:10)
<i>Initial</i> triumph of the <i>serpent</i> (3:13)	<i>Ultimate</i> triumph of the <i>Lamb</i> (20:10; 22:3)
Defilement <i>enters</i> the garden (3:6-7)	Defilement <i>never enters</i> the city (21:27)
Trees and rivers (2:8-14)	Tree and river (22:1-2)
<i>Prohibition</i> from the tree of life (3:24)	<i>Access</i> to the tree of life (22:14)
" <i>Cursed</i> is the ground because of you" (3:17)	" <i>No longer</i> will there be any <i>curse</i> " (22:3)
Man <i>driven from God's presence</i> (3:24)	" <i>They will see his face</i> " (22:4)
Man's dominion <i>broken</i> in the fall of the first man, Adam (3:19)	Man's dominion <i>restored</i> in the rule of the new man, Christ (22:5)
First paradise <i>closed</i> (3:23)	New paradise <i>opened</i> (21:25)
First rest for God (2:1-3)	Final rest for man (14:13)

Adapted from Bruce Wilkinson and Kenneth Boa, *Talk Thru the Bible* (Nashville: Nelson, 1983), 515.

Here, we see the first three chapters of the Bible (where man's fellowship with God is broken) compared to the last three chapters of the Bible (where man's fellowship with God is restored). Do you know what to call the rest of Scripture in the middle (Gen. 4–Rev 19)? It's called missions!

Creation vs. Evolution

	Creation	Evolution
Source for belief	God's Word	Man's speculations
Basis for belief	Reasonable faith (no eyewitnesses or repeatable events, but order stemming from order)	Leap of faith (no eyewitnesses or repeatable events, but order stemming from disorder)
Assumption about God	God exists	God does not exist
Cause for ordered universe	Primary (intelligent) causes	Secondary (natural) causes
Foundation of the cause	Design	Chance (accidents)
Origin of matter	God's spoken word	No explanation
Origin of universe	God's spoken word made the right balance of air molecules, enough water (found only on earth), the right distance from the sun, a protective ozone layer to allow visible light to pass through but keeps out harmful ultraviolet light, a perfect 23.5 degree tilt to produce seasons, the correct orbits for the planets, etc.	Big Bang: all the energy and matter exploded, creating hydrogen gas molecules that collected themselves into stars (but this contradicts scientific fact that gas pressure pushing out is 100 times stronger than gravity pulling in—also, no one has ever seen an explosion create order!)
Age of universe	6,000-10,000 years	5 billion years
Use of term "prehistoric"	Inappropriate	Appropriate
Origin of intelligence	Outside intelligent source (God)	Evolved from non-intelligent matter
Origin of the first life forms	God's spoken word (Gen. 1:1)	A simple life form—life created itself. (Actually, there exists no such thing as the least complicated single cell—the bacterium is vastly complex.)
Origin of man	God's spoken word (Gen. 1:26-27)	Descended from bacteria, onions, cockroaches, snakes, and apes as a result of millions of DNA accidents

	Creation	Evolution
<i>Origin of man's soul</i>	Given by God (Gen. 2:7)	Does not exist or was added later
<i>Origin of human ethnic groups</i>	Intermarriage within the same language groups produced concentrations of genes (Gen. 11)	No explanation has been offered
<i>Origin of species</i>	Life always gives rise to life (the first immutable law of biology)	Life arose from dead, inorganic matter
<i>Propagation of species based on...</i>	Science (observed facts: all species reproduce after their own kinds; cf. Gen. 1:21, 24-25). In other words, like always gives rise to like (the second immutable law of biology).	Theory (unproved, unobserved ideas: e.g., while beings change or mutate to <i>higher</i> forms only once in 10,000 times, this miracle occurred millions of times to produce humans)
<i>Transitional life forms</i>	None required, none ever discovered	Millions required, none ever discovered
<i>View of historical events</i>	Catastrophism: the world has changed weather (climate), topography, etc. due to a worldwide Flood (and possibly an Ice Age)	Uniformitarianism: the world has continued with the same weather, erosion, etc. since time began (except an Ice Age?) as scoffers predict in 2 Pet. 3:4-5
<i>Relationship to 2nd law of thermodynamics ("all things move from order to disorder")</i>	Consistent with this law	Contradicts this law
<i>Man and dinosaurs</i>	Coexisted	Dinosaurs predated man by millions of years
<i>Depends on creativity from...</i>	the Creator	the created (man)
<i>Popularity among laymen</i>	Majority view	Rare
<i>Popularity among scientists</i>	Rare	Majority view
<i>Accountability to a Creator</i>	Great (man will be judged)	None (no judgment will occur)

Theistic Evolution

Despite the huge differences between creation and evolution (see previous chart), some believe in *both*. These *theistic evolutionists* (from Greek *theos*, meaning “God”) teach that God created the world through an evolutionary process.⁹ What can be said about theistic evolution claims?

1. **Inefficient:** “Evolution is the most wasteful, inefficient, cruel method that could be devised to create living things. Even evolutionists admit that almost all mutations are bad—causing cripples, sickness, disfigurements, and deaths.... God is all-powerful and wise. Why would He use such a wasteful, inefficient, cruel method to create man, taking three billion years to do it, when He is able to create instantaneously?”¹⁰
2. **Unscientific:** “There is not one fact of science which proves that God used evolution to create anything.”¹¹ If God guided evolution, He has not allowed a single intermediate form of life to survive as evidence. Indeed, He would not allow all scientific facts to counter his creative process. All fossils represent fully formed creatures, as expected from the Genesis account. But what of all the ape-like creatures portrayed as transitional links between apes and man? “When all of the evidence is carefully and thoroughly studied by the best scientific methods, however, it turns out that these fossils were either from monkeys, apes, or people and not from something that was part ape and part human.”¹²
 - a. *Pitldown Man*, found in Pitldown, England (1912), came from jaw and skull fragments. About 500 books and pamphlets were written about him until 1950 when someone discovered that it was the chemically treated skull of a modern human to make it *look* old and ape teeth *filed down* to look human! This fraud fooled the world’s “experts” for almost 40 years.
 - b. *Nebraska Man* (1922) was based solely on a single tooth found in Nebraska. Additional bones of the creature later revealed it to be a pig!
 - c. *Neanderthal Man* (1860), found in the Neanderthal Valley in Germany, later had more fossils, such as a hunched-over complete skeleton in France (1908). They used tools and had similar brain sizes to modern humans, but their skulls were flatter than ours and appeared primitive in some ways. However, Dr. Rudolph Virchow later revealed the hunched-over skeleton as a Frenchman with arthritis! Other skeletons are fully erect, and x-rays of the fossil bones and teeth confirm that all Neanderthals were humans with rickets (caused by lack of vitamin D).
 - d. Other “ape-men” are also discredited. *Ramapithecus* was an orangutan, and *Orce Man* was a six-month-old donkey. *Australopithecus* (1924) was believed even by many evolutionists to have been an ape and included a female version, *Australopithecus afarensis* (1973, nicknamed “Lucy”). However, when a knee joint was needed to prove that Lucy walked upright, they used one found more than 60 meters lower in the strata and more than three kilometers away!¹³ Also, Java Man’s discoverer (Dr. Eugene Dubois) later identified him as a giant gibbon, Peking Man is an ape, and Cro-Magnon Man a modern European. Some evolutionists even say that apes evolved from man!
3. **Theological Problems:** Theistic evolution is incompatible with scriptural theology in many ways:¹⁴
 - a. *The Creation Account:* The Bible gives no hint of evolution. The most natural reading of the Genesis account of creation is that God created in six literal days. The “day-age” theory, where each “day” is a long period (even millions of years), has marshaled many advocates. However, Genesis 1 clearly says that “evening and morning” occurred each day. This excludes any evolutionary processes.
 - b. *The Fall and the Origin of Moral Evil:* Theistic evolutionists deny that Genesis 1–11 records real history but call these chapters “great myths,” even denying that man ever fell into sin in the

⁹Modern theistic evolutionists include Francis S. Collins, *The Language of God: A Scientist Presents Evidence for Belief* (Free Press: 2006); Vernon Blackmore and Andrew Page, *Evolution: The Great Debate* (Oxford: Lion, 1989); R. J. Berry, *God and Evolution: Creation, Evolution and the Bible* (London: Hodder & Stoughton, 1988; idem, *Adam and the Ape: A Christian Approach to the Theory of Evolution* (London: Falcon, 1975). John Morton, *Redeeming Creation* (Auckland: Zealandia, 1984), 11 even calls evolution the Christian’s “cornerstone”!

¹⁰Duane T. Gish, *The Amazing Story of Creation* (El Cajon, CA: Institute for Creation Research, 1990), 44. This excellent, illustrated, 112 page full-colour book critiques evolution in simple language (SBC library # 213 GIS). See also his earlier books, *Dinosaurs: Those Terrible Lizards* and *Evolution: The Challenge of the Fossil Record*.

¹¹Gish, 44.

¹²Gish, 78-79. The following examples are summarized from pages 78-83.

¹³Dr. Solly Zuckerman (head of the Department of Anatomy, Univ. of Birmingham, England) and Dr. Charles Oxnard (Prof. of Anatomy and Director of Graduate Studies at the Univ. of Southern California Medical School) both confirm that *Australopithecus* did *not* walk upright like humans and were not man’s ancestors. Zuckerman’s conclusions are published in his book, *Beyond the Ivory Tower* (1970). See Gish, 84.

¹⁴David H. Lane (a biologist in Wellington, New Zealand) has published a two-part series entitled “A Critique of Theistic Evolution.” Part one is “Special Creation or Evolution: No Middle Ground,” *Bibliotheca Sacra* 150 (January-March 1994): 12-16. Part two is “Theological Problems with Theistic Evolution,” *Bibliotheca Sacra* 150 (April-June 1994): 155-74, which forms the basis for the comments in points “b” to “e” in this section.

Garden.¹⁵ The historicity of Adam is the basis upon which the NT compares Christ as the last Adam (Rom. 5:12-14; 1 Cor. 15:22, 45-49). Paul even related the historicity of Adam to the historicity of Christ's resurrection (1 Cor. 15:12-23). The origin of evil cannot be credited to "the heart of mankind"¹⁶ because it originally stemmed from Satan, an external force (Gen. 3:1-5; Eph. 6:12).

- c. *The Origin of Man:* Human life came when Adam was created from dust directly from God at a point in time (Gen. 2:7; cf. Matt. 19:4). Yet theistic evolutionists claim man received God's image at an unknown point in time along the evolutionary chain; therefore, God's image came after reproductive processes over millions of years of Adam and Eve's "Neolithic progenitors."¹⁷ Genesis 1:26-27 says that God created man in the image of *God*—not in the image of apes. Others also claim that the Bible only concerns man's relationship with God, not ordinary human life.¹⁸ Such a dichotomy contradicts Genesis, which deals with more than spiritual life. Berry denies that Adam and Eve were ancestors to all mankind,¹⁹ yet Eve is said to be "the mother of all the living" (Gen. 3:20; cf. Acts 17:26) and all mankind sinned through one man (Rom. 5:12). Theistic evolution downplays or denies the extent to which sin marred God's image. This image became so perverted that God chose to destroy all humans except for one righteous man and his family (Gen. 6:5-7).²⁰
- d. *Natural Selection, Death, and Suffering:* Theistic evolution makes God the author of suffering and death.²¹ This allows even atheists to criticize Christians for believing in such a cruel God. Berry insists that death existed before Adam so that his sin in the Garden only brought spiritual, not physical, death.²² However, no sin or death existed before the Fall (Gen. 2:17; Rom. 5:12-15), so all suffering resulted from man's sin, not God's (Gen. 3:15-19; Rom. 8:19-22). God made everything "very good."
- e. *Distinction Between Man and Animals:* Berry says man's ability to obey is the only difference between man and animals.²³ But what about man's ability to discern truth, communicate in speech, and show creative abilities? Theistic evolution is an error that vigorously opposes creation science and the Bible.

¹⁵Alan I. Richardson, *Preface to Bible Study*, rev. ed. (London: SCM, 1972), 75; cf. Blackmore and Page, 171; Martin Bott, "Down to Earth," in *Real Science, Real Faith*, ed. R. J. Berry (Eastbourne: Monarch, 1991), 28-29.

¹⁶Blackmore and Page, 171.

¹⁷Michael R. Johnson, *Genesis, Geology and Catastrophism: A Critique of Creationist Science and Biblical Literalism* (Exeter: Paternoster, 1988), 87; E. K. V. Pearce, *Who Was Adam?* (Exeter: Paternoster, 1969). Those who lived before Adam died not as a penalty for sin since they were "sinless" in that they had no fully evolved morality.

¹⁸Douglas C. Spanner, *Biblical Creation and the Theology of Evolution* (Exeter: Paternoster, 1987), 57-59.

¹⁹Berry, *God and Evolution*, 70.

²⁰Lane, "Theological Problems with Theistic Evolution," 171.

²¹*Ibid.*, 90.

²²*Ibid.*, 70; *idem*, *Adam and the Ape*, 51.

²³Berry, 159.

Prehistoric Intelligence

Some controversial books by non-Christian scholars argue for brilliant ancient civilizations, which is consistent with the biblical record (e.g., Adam talked with God immediately and did not need centuries to know how to speak):

Hapgood, Charles H. *Maps of the Ancient Sea Kings: Evidence of Advanced Civilization in the Ice Age*. One Adventure Place, Kempton, IL 60946: Adventures Unlimited Press, 1966. 315 pp. \$19.95 pb.

The author summarizes his thesis in the opening paragraph: "This book contains the story of the discovery of the first-hand evidence that advanced sea people preceded all the people now known to history. In one field, ancient sea charts, it appears that accurate information has been passed down from people to people... [and] were passed on, perhaps by the Minoans (the Sea Kings of ancient Crete) and the Phoenicians, who were for a thousand years and more the greatest sailors of the ancient world. We have evidence that they were collected and studied in the great library of Alexandria and that compilations of them were made by the geographers who worked there... the ancient voyagers traveled from pole to pole... some ancient people explored the coasts of Antarctica when its coasts were free from ice" (p. vii). Thus, the book argues that sailors knew the earth was round thousands of years before Columbus!

Cremona, Michael A., and Thompson, Richard L. *The Hidden History of the Human Race: Major Scientific Cover-up Exposed*. P.O. Box 52, Badger, CA 93603: Govardham Hill Publishing, 1994. 322 pp. \$22.95 hb.

These authors argue that intelligent humans lived on Earth millions of years ago, but this evidence has been suppressed since it contradicts the evolutionary prejudices of most modern scientists. The book is dedicated to "His Divine Grace, A. C. Bhaktivedanta Swami Prabhupāda." It condenses the authors' earlier and more detailed work, *Forbidden Archaeology* (952 pp. \$39.95 hb).

Did Adam Speak Hebrew?

Language has always been a part of man's existence, despite evolutionists' claims. God and Satan spoke with Adam and Eve in Eden (Gen. 2:16-17; 3:1-20). Further, the world had but one language (Gen. 11:1). But what language was this?

Some lines of evidence indicate that the original language of man was Hebrew itself:

1. People's names before Babel had Hebrew meanings.

- a) "Adam" (masculine noun) is closely related to the Hebrew *adamah* (feminine noun of "Adam," meaning "ground" BDB 9). Man is made from the dust of the earth (Gen. 2:7), which is implied only in Hebrew, indicating that this is likely the original tongue.
- b) "Eve" means "life" in Hebrew (Gen. 3:20 חַיָּה). Adam would not have given her a Hebrew name if he did not speak Hebrew.
- c) "Noah" comes from the Hebrew *nûah* ("to rest" נָח Gen. 5:29), which makes sense since his saving of mankind from the Flood brought rest to the earth. Yet this meaning is indicated in Hebrew alone.
- a) "Shem" in Hebrew also means "name" and thus indicates that the honor due to his godly line is preserved in his name itself (Gen. 5:32).
- b) "Peleg" means "division" in Hebrew since the earth was divided in his time (Gen. 10:25). The land division in Peleg's lifetime probably was the Babel dispersion (Gen. 11). This resulted in a migration to southern Arabia (Sephar) by some Hebrews (descendants of Eber through Joktan who probably were ancestors of the Arabs; cf. p. 92). Some believe this division and migration occurred before the Babel judgment and preserved Hebrew as the original tongue near Canaan.
- c) People called upon "the LORD" (Heb. *Yahweh*), a Hebrew name used in the earliest days of civilization (Gen. 4:26). In fact, God says that this name of his is "the name by which I am to be remembered from generation to generation" (Exod. 3:15). Some of the earliest men called on God's actual name and since this is a Hebrew name, their language was most likely Hebrew.

2. The language of the future millennial kingdom will be Hebrew.

- a) "In that day, five cities in Egypt will speak the language of Canaan and swear allegiance to the LORD Almighty. One of them will be called the City of Destruction" (Isa. 19:18).
- b) Since earthly conditions then will be like the original creation (Isa. 65–66), the same language will also likely be used. This would argue that the original language was Hebrew.

For further support of Hebrew being the original language, consult the following:

Eco, U. *The Search for the Perfect Language*. J. Fentress, trans. UK: Blackwell, 1995.

Jeffery, Grant R. *The Signature of God*. Rev. ed. Armageddonbooks.com, 2002. 345 pp. US\$13.95.

Levine. *World Literature Today* 72 (Summer 1998) available at <http://global.umi.com/pqdweb>

Saénz-Badillos, A. *A History of the Hebrew Language*. UK: Cambridge Univ., 1997.

Tenney, Merrill C. Articles in *Zondervan Pictorial Bible Dictionary*. Grand Rapids: Zondervan, pp. 526, 770, 782-83.

The Bible and Dinosaurs

I. What are Dinosaurs?

- A. The first dinosaur fossil, the *Iguanodon*, was found in 1822 by Dr. Gideon Mantell, an English doctor and amateur fossil hunter. After discovering that this find represented an entirely new type of creature, the British anatomist and paleontologist Sir Richard Owen named these animals “dinosaurs,” which means “terrible lizard.” Owen later became one of Charles Darwin’s most vigorous opponents.
- B. Generally, when we think of dinosaurs, we refer to extinct reptiles, most of which were quite large. Yet some were as small as a chicken, such as *Podokesaurus*, *Compsognathus*, and *Struthiomimus*. Many reptiles today are much larger, such as the six-meter-long American alligator. Over 1000 Komodo dragons still live in Indonesia and are 10 feet long and over 300 pounds (3 meters and 136 kg.). These facts make a definition quite challenging to give.

II. When Did Dinosaurs Live?

- A. Dinosaurs were created by God or evolved by chance (see the previous handouts). Evolution postulates a date for dinosaurs millions of years earlier than man’s origin.
- B. However, the Bible teaches that man and dinosaurs lived simultaneously. This would be very recent if the calculation of 4143 BC for the year of creation is correct (see the Genesis book chart).
 - 1. Genesis 1:21 says the “great creatures of the sea” were created on the fifth day of creation, and verses 24-25 say that all the land animals were created on Day 6 of creation—the same day God created Adam and Eve. The fossil record confirms the coexistence of man and dinosaurs, indicating that all species suddenly appeared as fully formed creatures. The Paluxy River near Glen Rose, Texas, even shows human and dinosaur tracks in the same strata.
 - 2. God told Job early in the OT record, “Look at the behemoth, which I made along with you” (Job 40:15). This huge animal with strong loins lived in the water near wild animals without fear of them. Interpreters see the behemoth as a hippopotamus, elephant, whale, or dolphin. Still, none of these animals have a tail that “sways like a cedar” (40:17). In fact, no known animal fits this description, indicating that the behemoth is extinct. Possibly, this massive creature was *Brachiosaurus* (the largest dinosaur known, who was five stories high) or *Apatosaurus* (formerly called *Brontosaurus* until evolutionists discovered they had put the wrong head on the animal, found over a mile away!).
 - 3. Job 41 speaks of Leviathan, another huge beast that many identify as the crocodile. This cannot be, however, due to the Leviathan’s jaw, which can’t be pierced (41:1-2), skin which can’t be traded (41:6-7), and incredible limbs (41:12). Also, Leviathan must be tall since he rises (41:25) and looks down on other animals (41:34). Finally, he also could breathe fire (41:18-21)! While this could be taken figuratively, the text does not require doing so, as the rest of the passage speaks literally. Scientists have recently discovered the bombardier beetle’s defense mechanism shoots very hot, irritating gases out of twin combustion tubes in its tail.²⁴ No reason exists that this could not have been duplicated on a larger scale so that a dinosaur could shoot ignited gaseous substances from its nostrils (cf. OTS notes, 2:378-79).

III. Were Dinosaurs on Noah’s Ark?

- A. If man and dinosaurs lived together in Job’s day (during the time of Abraham—see notes on Job), they must have lived through the Flood that preceded Job’s time. But how could dinosaurs fit on Noah’s Ark? Where would Noah put a 30-meter high, 80-ton *Brachiosaurus*? And how could the Ark fit the *millions* of species of animals? Full-size adult animals were not necessary to continue the species. Baby dinosaurs would have been able to reproduce just as well after they grew up.
- B. Second, the Ark housed only *land-dwelling, air-breathing* animals, so it had plenty of room:

Today there are about 20,000 species of land-dwelling, air-breathing creatures in existence (i.e., mammals, birds, reptiles, amphibians). If we assume that another 20,000 species have become extinct, then 40,000 species, or approximately 80,000 animals, had to fit on the Ark [i.e., two of each kind].

²⁴Gish, 96.

Some of these animals are big, but many of them, like rats, mice, lizards, and birds, are quite small. The average size of all these animals would be approximately equivalent to the size of sheep. The Ark was about 450 feet long [137 meters], 45 feet high [14 meters], and 75 feet wide [23 meters]. That means that, with its three decks, the Ark had slightly more than 100,000 square feet [9290 sq. meters] of floor space. These 80,000 animals could be caged in an area of approximately 50,000 square feet [4645 sq. meters], leaving half of the Ark's space for storage of food, air space, living space for Noah and his family, etc. Furthermore, it is possible God caused most of the animals to hibernate in order to minimize the problems involved in their care.²⁵

- C. The Ark was so huge it could hold the equivalent of 522 modern railroad boxcars inside. Today's air-breathing creatures would take up only 150 boxcars, leaving plenty of space for food. Few of the animals would have been dinosaurs anyway; it is estimated that there may have been less than 50 kinds of dinosaurs.²⁶
- D. It may seem strange that Noah would have dinosaurs on the Ark, but he would not have thought so. Noah would not have known which animals would eventually become extinct.

IV. How Did Dinosaurs Die Out?²⁷

- A. Several evolutionists have posed theories about how the dinosaurs became extinct:
 - 1. Some evolutionists say that a peculiar disease wiped them out. However, creationists note that if formidable dinosaurs died out, thin-skinned mammals would also have died.
 - 2. Others claim that an asteroid hit the earth, causing dust so thick in the air that it blocked the sun, which caused plants to die. This killed the plant-eating dinosaurs, leading to the extinction of the meat-eaters as well. However, why would an asteroid collision kill only dinosaurs and not other animals such as alligators, turtles, snakes, and other reptiles?
- B. The creationist climate change theory is more likely:
 - 1. The Flood came from 40 days and 40 nights of rain (Gen. 7:12). This couldn't occur now as all the clouds in the world provide only enough rain for 1-2 inches, so much more water must have existed in the atmosphere then. This "double canopy" (atmosphere plus a water canopy) would have held in more heat from the sun than does our atmosphere today. This created a "greenhouse effect" on the earth with a worldwide mild, warm climate and lush vegetation even at the North and South Poles.
 - 2. The Flood released enough water to cover the earth, but only a fraction could evaporate and return to the atmosphere. This caused a drastic climate change, producing the ice-cold Arctic and Antarctic, temperate, and tropical zones. Many forests were replaced with deserts as well. Thus, when dinosaurs and other animals emerged from the Ark, they faced a significantly reduced food supply. This would not have affected small animals as much as the large plant-eaters, such as Apatosaurus, which ate a ton of food daily.²⁸ This limited food supply could have caused the deaths of the plant-eating dinosaurs and the deaths of those who ate them.
 - 3. Can the double canopy theory be supported by the Bible? Yes.
 - a. Two water collections were separated by an expanse called "sky" (Gen. 1:6-8). This sounds as if the oceans' density equaled the water collection's density above the sky.
 - b. "The floodgates of the heavens were opened" so that rain could fall 40 days and 40 nights (Gen. 7:11-12). This more accurately depicts a canopy of water than a simple cloud cover.
 - c. The Bible records incredible longevity for the nine generations who lived before the Flood, ranging from 777 to 969 years (averaging 912 years).²⁹ However, after the Flood, men died at earlier and earlier ages, beginning at 600 years old and within eight generations at 205 years (averaging 333 years).³⁰ What caused man's life span to fall nearly two-thirds? Perhaps the release of a water canopy around the earth during the Flood allowed more ultraviolet rays from the sun to cause aging more quickly.

²⁵Gish, 75.

²⁶John Morris and Ken Ham, *What Really Happened to the Dinosaurs?* (2nd ed., El Cajon, CA: Master Books, CLP Inc., 1990), 22.

²⁷The information in this section is taken from Gish, 73.

²⁸Morris and Ham, 28.

²⁹Genesis 5 notes that these death ages were, in order, 930 (Adam), 912 (Seth), 905 (Enosh), 910 (Kenan), 895 (Mahalel), 962 (Jared), 365 (Enoch, but he didn't die so his age is not averaged in), 969 (Methuselah), 777 (Lamech), and 950 (Noah, 9:29). No pattern of decreasing or increasing age spans through the generations is observable prior to the Flood.

³⁰Notice how the death ages generally decrease each generation after the Flood in Genesis 11: 600 (Shem), 438 (Arphaxad), 433 (Shelah), 464 (Eber), 239 (Peleg), 239 (Reu), 230 (Serug), 148 (Nahor), and 205 (Terah).

- d. The dragon imagery of Revelation 12:3, 4, 7, 9, 13, 16, 17; 13:1, 2, 4, 11; 16:13; 20:2 finds parallels in writings throughout history in many independent civilizations. These stories may indicate that some dinosaurs outlived the majority who died out, perhaps because these long-lived dinosaurs lived in tropical-like areas such as caves.
4. Science also supports a worldwide Flood and worldwide tropical climate. Fossils of palm trees and ferns are found on Greenland, indicating that although it is now covered all year with ice and snow, it once had a tropical climate. The fossil graveyard of duck-billed dinosaurs found on the north shore of Alaska indicates the same. Other fossils of tropical animals exist above the Arctic Circle.
5. Creationists have offered Other causes of dinosaur extinction.³¹ Perhaps dinosaurs could have fought against each other and killed themselves off. Some believe an Ice Age may have followed the Flood, making the air too cold for many animals. Also, a different air composition after the Flood (including volcanic dust) possibly couldn't sustain dinosaurs, dinosaur eggs were eaten, or similar reasons for the extinction of other animals may explain how dinosaurs died out. Even human hunters could have killed many dinosaurs, which gave rise to the dragon stories mentioned above. No one knows why they died out, but no evidence refutes the biblical picture of dinosaurs and humans coexisting.

V. Concluding Summary

The Bible does not use the term "dinosaurs" since the word was not coined until the nineteenth century. However, since evolution and theistic evolution are incompatible with Scripture (see the preceding studies in these notes), dinosaurs must have been created on the fifth and sixth days of creation. Job 40–41 also likely refers to dinosaurs coexisting with man. Baby dinosaurs were taken on Noah's Ark along with the multitudes of other animals, yet different post-flood climate conditions led to the extinction of dinosaurs—possibly through a decreased food supply or the collapsing of a double canopy around the earth.

³¹This paragraph summarizes Morris and Ham, 28-29.

The Gilgamesh Epic

Is the Bible the only ancient record to recount a flood of enormous proportions? Hardly! Over 270 civilizations have flood stories similar to the Genesis account.³² If the flood had indeed occurred, it would have been surprising if other civilizations did *not* have oral Flood traditions. Some are even older than the Bible.³³ For this reason, many scholars feel that the Bible is copied from older accounts.

But is it a problem that Genesis may not contain the oldest written flood story? And would this mean that the biblical account was only copied from other sources? The answer is no to both questions. The true story was passed on from Noah and his sons to those who descended from them. As is always valid with oral tradition, the details change over time, and eventually, some of these stories are recorded in written form.

While some earlier written sources may have been used, Christians understand by faith that God revealed to Moses the accurate account of creation, the fall, the flood, and other events long before Moses lived (ca. 1525-1405 BC).

We should expect that other peoples would seek to record the world's origin and that their pagan belief system would enter into these stories. One such Babylonian example is *The Epic of Gilgamesh*. While the original epic predated Genesis, the version of this story below is probably written around 1600 BC³⁴ and includes only part of Tablet 11.

The Great Flood



The great epic poem of Mesopotamian literature, *The Epic of Gilgamesh*, includes an account by Utnapishtim (a Mesopotamian version of the later biblical Noah), who had built a ship and survived the flood unleashed by the gods to destroy humankind. This selection recounts how the god Ea advised Utnapishtim to build a boat and how he came to land his boat at the end of the flood. In this section, Utnapishtim is narrating his tale to Gilgamesh.

The Epic of Gilgamesh

'In those days the world teemed, the people multiplied, the world bellowed like a wild bull, and the great god was aroused by the clamour. Enlil heard the clamour and he said to the gods in council, 'The uproar of mankind is intolerable and sleep is no longer possible by reason of the babel.' So the gods agreed to exterminate mankind. Enlil did this, but Ea [Sumerian Enki, god of the waters] because of his bath warned me in a dream. . . . 'tear down your house and build a boat, abandon possessions and look for life, despise worldly goods and save your soul alive. Tear down your house, I say, and build a boat. . . . then take up into the boat the seed of all living creatures. . . .' [Utnapishtim did as he was told and then the destruction came.]

"For six days and six nights the winds blew, torrent and tempest and flood overwhelmed the world, tempest and flood raged together like warring hosts. When the seventh day dawned the storm from the south subsided, the sea grew calm, the flood was stilled; I looked at the face of the world and there was silence, all mankind was turned to clay. The surface of the sea stretched as flat as a roof-top; I opened a hatch and the light fell on my face. Then I bowed low, I sat down and I wept, the tears streamed down my face, for on every side was the waste of water. I looked for land in vain, but fourteen leagues distant there appeared a mountain, and there the boat grounded; on the mountain of Nisir the boat held fast, she held fast and did not budge. . . . When the seventh day dawned I loosed a dove and let her go. She flew away, but finding no resting-place she returned. Then I loosed a swallow, and she flew away but finding no resting-place she returned. I loosed a raven, she saw that the waters had retreated, she ate, she flew around, she cawed, and she did not come back. Then I threw everything open to the four winds, I made a sacrifice and poured out a libation on the mountain top."

³² B. Lang, "Non-Semitic Deluge Stories and the Book of Genesis: A Biblical and Critical Survey," *Anthropos* 80 (1985): 605-16.

³³ Gordon J. Wenham, *Genesis*, 2 vols. Word Biblical Commentary (Dallas, TX: Word, 1987, 1995), 1:159 dates a version of the Gilgamesh epic in the early second millennium. For the entire epic and his discussion, see his pages 159-66.

³⁴ Wenham, 159.