

A Study Of Ancient History:

Taking A Closer Look At Genesis 1-11

By Allan Turner

Alpharetta church of Christ

Table of Contents

Introduction_____	5
Genesis 1:1_____	11
The Gap Theory_____	17
Genesis 1:2_____	19
The Day-Age Theory_____	23
The First Four Days Of Creation_____	25
The Last Two Days Of Creation_____	35
“Male And Female Created He Them” _____	45
The “Christian” Home_____	55
The Bible, Work, And Economics_____	59
The Way Of Cain_____	65
The Flood_____	71
Flood Traditions_____	87
Capital Punishment: What Does The Bible Say?_____	91
The Tower Of Babel_____	99

Chapter 1

Introduction

In introducing you to the importance of the first eleven chapters of Genesis, I want to call your attention to the final chapters of Job. As you are aware, the basic theme of this ancient book is the Satanic testing of righteous Job. Satan wanted to demonstrate that the most righteous and godly of men would surely denounce his Creator if put to a strong enough test. The first thirty-seven chapters describe the trials and tribulations to which Job was subjected. Along with these came lengthy discussions between Job and his “friends” as to why he was suffering such severe tribulation. Most of the commentators believe that the purpose of this book is to answer the age-long question of why the righteous suffer. But although Job and his “friends” argue at great length about this problem, Job admits that he does not know the answer, and his “friends,” according to God, have all the wrong answers.

Therefore, one would expect to hear God’s answer to this most difficult and perplexing of all human problems—a problem that seems to give the greatest support to atheism/humanism/pantheism; namely, if there really is an all-powerful, all-good God who truly cares for His creatures, why does He permit the ungodly to prosper and the righteous to suffer? Surely God will provide the answer when He interrupts the dialogue between Job and his critics.

In chapters 38 through 41, we do hear a magnificent monologue by God, but in it there is not one word about Job’s suffering, or even about the suffering of the righteous or mankind in general. All God talks about is creation. This ought to tell us something about the importance of creation in the mind of God. Indirectly, it tells us that when we are called upon to undergo privations, illness, or suffering (and all of us must face these to greater or lesser degrees), God’s answer is simply to remind us that He is the Creator and as such cares for His creatures in ways we may never completely understand.

For a more thorough discussion of this subject, see the author’s workbook, *Ten Key Questions of Life*, “The Sixth Question: Why Is There Suffering And How Can We Live With It?” located online at http://allanturner.com/ten_6.html. I mention this problem here only to point out the importance of understanding and appreciating the Creator-creature relationship. We do not have to understand why God permits certain things to happen. Instead, what we need to understand is that God is our Creator. Consequently, and by definition, all that God permits ultimately works together for good to those who love God and are called according to His purpose (*cf.* Rom 8:28).

The Importance Of Creation

Creation is the starting point for our understanding of everything relating to God and man. In addition to being the primary work of God in relation to His creatures, the doctrine of creation is foundational for everything else that occurs, as well (*viz.*, for the other works of God and all the works of man). For example, man’s “fallenness” (*cf.* Rom 3:23) made it “impossible” for him to save himself.¹ Therefore, it was necessary for the second person of the Godhead to be incarnated in the person of Jesus of Nazareth, and through His death,

¹ By “impossible” I am not referring to the idea that man, as man, does not have the capacity to keep law perfectly, only that all have exercised themselves contrary to God’s will and, as fallen creatures, are unable to save themselves.

burial, and resurrection accomplish for man what he was unable to effect for himself. But, and this is absolutely critical to the validity of both the Old and New Testaments, if there is no Creator-creature relationship, then the doctrines of the incarnation and redemption of fallen man make absolutely no sense. Why? Because if there is no Creator, then man is not amenable to God; and if man is not amenable to God, then it is not possible for him to sin; and if it is not possible for him to sin, then it is not possible for him to be lost; and if man is not lost, then he does not need to be saved; and if man does not need to be saved, then he does not need a Savior; and finally, if man does not need a Savior, then there was no need for the incarnation. Besides all this, if there is no Creator, then there could not possibly have been an incarnation. In truth, the scheme of redemption and the entire New Testament makes no sense except in the light of man's desperate need for salvation, as established in the record of man's ancient history—a history recorded only in the book of Genesis.

It is God's own eternal and unchanging nature to be true. This means that if every man is found to be a liar, God will still be true (cf. Rom 3:4). Consequently, when God speaks, we know His word is truth (cf. Jn 17:17). Truth and truthfulness lie at the very core of right relations with God and our fellow men. This is why understanding the doctrine of creation is so important. The doctrine of creation is the foundation of everything true and good, and in the first eleven chapters of Genesis we find vital information concerning the origin of all things. Because this information comes from the Creator, who cannot lie, we know that this information is accurate. This means that man cannot really know who he is without the first eleven chapters of Genesis.

Evolutionism As A Tool Of Satan

Satan, of course, is the father of lies and liars. It was Jesus who said about Satan, "When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it" (Jn 8:44). Lying and falsehood are contrary to the very nature of things. They serve to distort man's true relationship with God and his fellow human beings. Thus, it should not be surprising for the Christian to learn that modern secular religions and ancient pagan belief systems (cf. Col 2:8) are essentially variant forms of evolutionism. In fact, Satan's long war against God and His creatures is founded upon the premise of evolution and is implemented through a wide-ranging appeal to evolutionism in every area of human thought and life. When it comes to religion, or what man really believes about himself and the universe, Satan knows that man has only two choices: either there is one true God who created all things or there is no real God at all. The universe was either created or it was not—one or the other!

Knowing that man is faced with this choice, Satan is doing everything within his power to get man to make the wrong choice.

Two Basic Worldviews

The choice between God and "no-god" means a choice between two worldviews—two mind-sets, two philosophies of life, two religions, if you will. The first is centered in the Creator as Maker, Ruler, and Judge of all mankind. We are, therefore, responsible before this Creator for our thoughts, words, and deeds. Holding this God-centered worldview, every decision and action is to be oriented toward Him and His purpose in creation. The second worldview, based on faith in the cosmos itself as ultimate reality, is centered in nature and, ultimately, in man as the highest attainment of nature's processes. Thus, man becomes the measure of all meaning in life. Satan's challenge in Genesis 3:5 was, "You will be like God [or gods], knowing good and evil." In other words, in sowing this lie, Satan was saying that man himself could become the measure of all things. These two worldviews can be identified

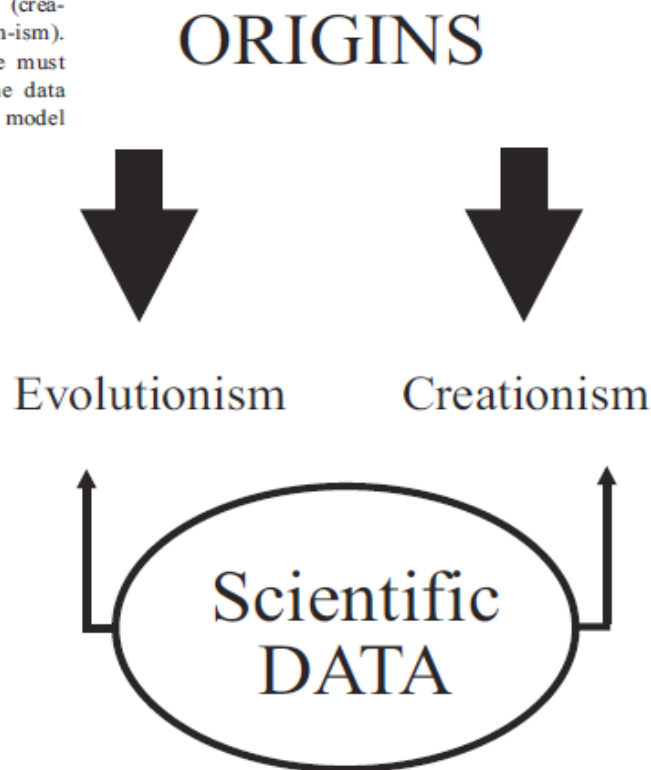
as theism and atheism. Since the former implies one, and only one, all-powerful God who created all things, it is really equivalent to monotheism (belief in one God). Pantheism (the cosmos is God) and polytheism (many gods) are actually variations of atheism, since all three systems (pantheism, polytheism, and atheism) reject the concept of the true Creator who called the universe itself into existence.

These two competing worldviews can also be called creationism and evolutionism. Any system rejecting the all-powerful Creator ultimately identifies the universe and its processes as sufficient in themselves. These processes are “natural” processes, whereas processes of true creation (i.e., calling something into existence out of nothing but the power of the Creator), by definition, must be supernatural. Therefore, the origin of the universe and all it contains is the result of natural processes, or it is the result of the all-powerful Creator.

In the final analysis, what the Christian needs to realize is that the doctrine of creation is the foundation of every other doctrine or precept of Christianity. In addition, creation is the foundation of true science, true government, true education, and every area of effective, happy, and productive relationships in human society.

With this in mind, I ask you to join with me in a critical examination of the first eleven chapters of the Book of Genesis. If you have not already done so, your first assignment is to read chapters 1 through 11 of the Book of Genesis.

This figure shows how the subject of origins is viewed differently. In essence, there are only two alternatives or models (creationism or evolution-ism). To be scientific we must carefully look at the data and try to find the model that fits it best.



Questions

1. Creation is the starting point for our understanding of _____ relating to God and man.
2. In addition to being the primary work of God in relation to His creatures, the doctrine of _____ is foundational for _____ else that occurs, i.e., for the other works of God and all the works of man. For instance, man's fallenness (cf. Rom 3:23) made it _____ for him to save himself. Therefore, it was _____ for the second person of the Godhead to be incarnated in the person of Jesus of Nazareth, and through His death, burial, and resurrection, accomplish for man what man was _____ to effect for himself.
3. If there is no Creator-creature relationship, then the doctrines of the incarnation and the redemption of man make absolutely no _____. Why?
4. The doctrine of creation is the _____ of everything true and good, and in the first eleven chapters of the Book of Genesis we find vital information concerning the origin of all things.
5. Ultimately, man cannot really _____ who he is without the first eleven chapters of Genesis.
6. Satan's long war against God and His creatures is founded upon the premise of _____ and is implemented through a wide-ranging appeal to evolutionism in every area of human thought and life.
7. When it comes to _____, or what man really believes about himself and the universe, Satan knows that man has only two choices: either there is one true God who created all things or there is no real God at all.
8. Knowing that man is faced with this choice, Satan is doing everything within his power to get man to make the _____ choice.
9. The choice between God and "no-god" means a choice between two worldviews—two _____ - _____, two _____ of life, two _____.
10. The first is centered in the Creator as _____, _____, and _____ of all mankind.
11. The second worldview, based on faith in the _____ itself as ultimate reality, is centered in _____ and, ultimately, in _____ as the highest attainment of nature's processes.
12. These two competing worldviews can also be called _____ and _____.

13. As we said before, there are only two choices: The origin of the universe and all it contains is the result of _____ processes, or it is the result of the all-powerful _____.

14. In the final analysis, what the Christian needs to realize is that the doctrine of creation is the foundation of every other _____ or _____ of Christianity. In addition, creation is the foundation of true _____, true _____, true _____, and every area of effective, happy, and productive relationships in human society.

Chapter 2

Genesis 1:1

In the very first verse of the Bible, we are told: “In the beginning God created the heavens and the earth.” In this simple and uncomplicated sentence are concepts with the most profound implications. *If* one believes this sentence to be divinely inspired truth (and don’t overlook the emphasis on “if” here), then it completely destroys the “strongholds” (2 Cor 10:4) of atheism, polytheism, materialism, pantheism, humanism, and evolutionism.

Genesis 1:1 says the atheist is definitely wrong when he says there is no God, because *Elohim* (the name used to identify God in this verse and one that suggests His triune nature) identifies Himself as the Creator. This one true God (*viz.*, the one and only state of being divine, which the Bible tells us is shared by the Father, Son, and Holy Spirit) is contrasted with all the false gods of polytheism. Furthermore, materialism, a theory that says physical matter is the only fundamental reality and that all being, processes, and phenomena can be explained as manifestations or results of matter, is thoroughly defeated by the divinely revealed truth of Creation. The heavens and the earth, with all the matter contained therein, were simply spoken into existence by Almighty God. Additionally, the transcendent God identified in Genesis 1:1, the One who had, and continues to have, an existence apart from His Creation, is contrasted with the pantheistic concept that teaches God consists of the forces and laws of the Universe. What’s more, Genesis 1:1 refutes Humanism, which says man is ultimate reality, because it teaches that God, the Creator, is the only ultimate reality. Finally, Genesis 1:1 denies evolutionism, because it is God who created all things.

In fact, Genesis 1:1 is *the* foundational verse of the entire Bible. In addition to telling us of the beginning of the universe, it is further identified as the starting point of faith. In his great chapter on faith, the Hebrew writer says, “By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible” (Heb 11:3). If a person believes Genesis 1:1, he will have no trouble believing anything the Bible has to say. Is it any wonder then that this verse and what follows have become not only a bloody battleground between theists and atheists, but fundamentalists and evangelicals as well. And as anyone familiar with our history knows, even brethren remain at odds along the young-earth vs. old-earth divide.

So with this in mind, we will now focus on the words that appear in this most important verse.

1. “God”

This first occurrence of the divine name is the Hebrew *Elohim*, the name of God that stresses His majesty and omnipotence. It is this name that is used throughout the first chapter. The *im* ending is the Hebrew plural ending, so that *elohim* can mean “gods” as well, and is so translated in various passages referring to the gods of the heathens (*e.g.*, Psa 96:5). However, it is clearly used here in the singular, as the mighty name of God the Creator, the first of over two thousand times where it is used in this way. Therefore, *Elohim* is a plural name with a singular meaning, a “uni-plural” noun, thereby suggesting the uni-plurality of the Godhead. God, the “Majestic Plural,” is one, yet more than one.

2. “Created”

This is the remarkable word *bara*, used always and only of the work of God. Only God can create—that is, only God can call into existence that which previously had no existence. He “calls those things which do not exist as though they did” (Rom 4:17). “By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible” (Heb 11:3).

Men can “make” things or “form” things, but they do not *create* things. God can also “make” or “form” things (Hebrew *asah* and *yatsar*, respectively), and do so far more effectively and quickly than can man. The work of creation, however, is uniquely a work of God. The work of making and forming consists of organizing already existing materials into more complex systems, whereas the act of creation is that of speaking into existence something whose materials had no previous existence, except in the mind and power of God.

The use of the word “create” here in Genesis 1:1 informs us that, at this point, the physical universe was spoken into existence by God. It had no existence prior to this primeval creative act of God. God alone is infinite and eternal. He also is omnipotent, so that it was possible for Him to call the universe into existence. Although it is impossible for us to fully comprehend the concept of an eternal, transcendent God, the only alternative is the concept of an eternal, self-existing universe; and this concept is also incomprehensible. *Eternal God or eternal matter—this is the choice.* The latter is an impossibility if the present scientific law of cause and effect is valid, since random particles of matter could not, by themselves, generate a complex, orderly, intelligible universe, not to mention living persons capable of applying intelligence to the understanding of the complex order of the universe. A personal God is the only adequate Cause to produce such effects.

3. “Heavens”

This word is the Hebrew *shamayim* which, like *Elohim*, is a plural noun, and can be translated either “heaven” or “heavens,” depending on the context and/or whether it is associated with a singular or plural verb. The term does not include the stars of heaven, which were made on the fourth day of the Creation Week (*cf.* Gen 1:16), and which constitute the “host” of heaven and not heaven itself (*cf.* Gen 2:1).

It seems that the essential meaning of the word corresponds to our modern term *space*, such as when we speak of the universe as a universe of space and time. Apparently there is no other word in the Hebrew that is used in this sense in the Bible, whereas the use of *shamayim* is everywhere consistent with such a concept.

When understood this way, the word can also refer either to space in general or to a particular space, just as we may speak of “outer space,” “inner space,” “atmospheric space,” etc. In Genesis, the term refers to the component of space in the basic space-mass-time universe.

4. “Earth”

In like manner the term “earth” refers to the component of matter in the universe. At the time of the initial creation, there were no other planets, stars, or other material bodies in the universe; nor did any of them come into being until the fourth day. The earth originally had no form to it (*cf.* Gen 1:2); so this verse must speak essentially of the creation of basic elements of matter, which thereafter were to be organized into the structured earth and later into other material bodies. The word is the Hebrew *erets* and is often also translated either “ground” or “land.” Somewhat similar to the use of “heaven,” this word can mean either a

particular portion of earth (e.g., the “land of Canaan”—Gen 12:5) or the earth material in general (e.g., “Let the earth bring forth grass”—Gen 1:11).

5. “In the beginning”

Not only does the first verse of the Bible speak of the creation of *space* and *matter*, but it also notes the beginning of *time*. The universe is actually a continuum of space, matter, and time, no one of which can have a meaningful existence without the other two. Matter is understood to include energy, and must function in both space and time. Space is measurable and accessible to sense observation only in terms of the entities that exist and the events that happen in space, and these require both matter and time. Time likewise is meaningful only in terms of entities and events existing and transpiring during time, which likewise require space and matter.

Consequently, Genesis 1:1 can legitimately and incisively be paraphrased as follows: “The transcendent, omnipotent Godhead called into existence the space-mass-time universe.” Reflect with me for a moment, if you will. As was noted previously, the name *Elohim* suggests that God is both one God, and yet more than one. Although the use of this term does not specify the triune nature of the Godhead, the fact that the product of His creative activity was a tri-universe suggests this possibility. A trinity, or tri-unity, is not the same as a triad, in which there are three separate and distinct components comprising a system, but rather is a continuum in which each component is itself coexistent and coterminous with the whole. In other words, the universe is not part space, part time, and part matter, but rather all space, all time, all matter, and so is a true tri-unity.

The phrase “In the beginning” is the Hebrew *bereshith*, and has been properly translated. In the Greek Septuagint (LXX), the words *en arche* are used, which are the same words used in John 1:1: “In the beginning was the Word.” Although it is true that the universe had a beginning, when the beginning occurred, the Word already *was* and, therefore, transcends the universe.

Some modern translators, trying to find a means of accommodating the supposedly great age of the universe, have suggested a weaker translation of *bereshith*, such as: “In the beginning of God’s creating...,” or “When God began to create....” Although Hebrew scholars acknowledge that such would be grammatically permissible, the context actually precludes it. The purpose of Genesis 1:1 is to tell of the beginning of the space-mass-time universe; whereas this kind of a translation, rather than answering the question, really raises the question instead. Furthermore, the conjunction “And” connecting verses 1 and 2 clearly shows sequential action. That is, verse 1 cannot be a sort of modifying clause of verse 2, but rather is a declarative statement followed by a second declarative statement.

Neither can verse 1, as a whole, be considered a title or summary of the events described in the succeeding verses of the chapter, for the same reasons. The summary, in fact, is given in Genesis 2:4: “This is the history of the heavens and the earth when they were created....” Furthermore, Genesis 2:1 notes the termination of the work of the six days of creation by the following summary: “Thus the heavens and the earth, and all the host of them, were finished.” This statement clearly refers to the work of the previous six days, including the first day. However, it includes “the heavens” in this summary; and the only mention of the heavens during the six days is in Genesis 1:1, a fact that demonstrates that the summary of Genesis 2:1 embraces also the work of Genesis 1:1. In other words, the primeval creation of the heavens and the earth in the beginning was the first act of the first day of the six days of

creation, calling into existence the basic elements of the space-mass-time continuum which constitutes the physical universe.

Questions

1. In the very first verse of the Bible, we are told: "In the beginning God created the heavens and the earth." In this _____ and _____ sentence, are concepts with the most profound implications. If one believes this sentence to be divinely inspired truth, then it completely destroys the "strongholds" of _____, _____, _____, and _____.

2. Genesis 1:1 is the _____ verse of the entire Bible.

3. In addition to telling us of the beginning of the universe, it is further identified as the _____ point of faith.

4. If a person believes Genesis 1:1, he will have no trouble believing _____ the Bible has to say.

5. The first occurrence in the Bible of the divine name is the Hebrew _____, the name of God that stresses His majesty and omnipotence.

6. *Elohim* is a _____ name with a _____ meaning, a "uni-plural" noun, thereby suggesting the _____ of the Godhead.

7. "Create," which in the Hebrew is the remarkable word *bara*, is used always and only of the work of _____.

8. The use of the word "create" here in Genesis 1:1 informs us that, at this point, the physical universe was _____ into existence by God.

9. Although it is impossible for us to fully comprehend the concept of an eternal, transcendent God, the only alternative is the concept of an eternal, self-existing _____; and this concept is also incomprehensible.

10. Eternal God or eternal matter—this is the choice. The latter is an _____ if the present scientific law of cause and effect is valid, since random particles of matter could not, by themselves, generate a complex, orderly, intelligible universe, not to mention living persons capable of applying intelligence to the understanding of the complex order of the universe. A personal God is the only _____ Cause to produce such effects.

11. It seems that the essential meaning of the word "heaven" in Genesis 1:1 corresponds to our modern term _____, such as when we speak of the universe as a universe of _____ and time.

12. The term "earth" refers to the component of _____ in the universe.

13. Not only does the first verse of the Bible speak of the creation of space and matter, but it also notes the beginning of _____.

14. The universe is actually a _____ of space, matter, and time, no one of which can have a meaningful existence without the other two.

15. The purpose of Genesis 1:1 is to tell of the beginning of the _____ - _____ - _____ universe and instill faith in the _____.

Chapter 3

The Gap Theory

A widely held opinion among those who think of themselves as Christians is that the primeval creation of Genesis 1:1 may have taken place billions of years ago, with all the geological ages inserted in a tremendous time gap between Genesis 1:1 and Genesis 1:2. The latter verse is believed by these expositors to describe the condition of the earth after a great cataclysm terminated the geological ages. This cataclysm, which left the earth in darkness and covered the water, is explained as a divine judgment because of the sin of Satan in rebelling against God. Following the cataclysm, God then “re-created” the world in the six literal days described in Genesis 1:3-31.

Most popularly known as the “gap theory,” this idea has also been called the “ruin-and-reconstruction theory” and the “pre-Adamic cataclysm theory.” First revived in the nineteenth century by the Scottish theologian Thomas Chalmers, it has been widely popularized by the notes in the Scofield Reference Bible and has been taught in many, if not most, of the Bible institutes and seminaries of the so-called “fundamentalists” for the past century or more.

The main purpose of the gap theory was to try and harmonize the Biblical chronology with the accepted system of geological ages which was becoming prominent in the days of Chalmers. Many have felt they could ignore the whole troublesome system of evolutionary geological ages by simply pigeonholing them in the “gap” and “letting the geologists have all the eons they want.”

Unfortunately, this attitude has allowed the evolutionary establishment to take over the nation’s school systems, news media, and most other important institutions of our society. Although very few such “gap theorists” believe also in evolution, the tendency of Bible expositors simply to ignore the whole problem, on the basis of a false sense of security stemming from the gap theory, has had this effect. The geological age system is essentially synonymous with the evolutionary record and constitutes the main evidence for organic evolution. Historically, as well as logically, acceptance of the geological age system is usually followed, sooner or later, by acceptance of the evolutionary system.

Wrong Scientifically

Actually, the gap theory does not accommodate the geological ages as it purports to do, since the system of geological ages is based completely on the assumption of uniformitarianism (the belief that physical processes have always functioned in the past essentially as they do at the present), which of course precludes any worldwide cataclysm such as is required by the gap theory. Consequently, no geologist accepts the gap theory, or any other theory requiring a global cataclysm, if he also accepts the geological age system. The gap theory is thus self-defeating scientifically. In attempting to accommodate the geological age system, gap theorists, by postulating a great cataclysmic event, actually deny the very premise upon which the geological age system is based (viz., uniformitarianism), and thus defend a theory which, if true, would leave no evidence of the geological ages the gap theory is attempting to accommodate.

Wrong Theologically

The gap theory is not only wrong scientifically, it is also wrong theologically. By accepting the geological age system, one is accepting the fossil record which identifies these “ages.” Fossils, however, are dead things! Being dead, they speak clearly of a world in which suffering, disease, and death—often violent, widespread death—were universal realities. They speak of a world much like our own, a world containing sharks and jellyfish, dragonflies and cockroaches, turtles and crocodiles, bats and beavers—as well as dinosaurs and gliptodons and other animals now extinct. But the world that contained all these animals—the “world that then was,” according to the Scriptures—perished because of man’s sin (cf 2 Peter 3:6). If such a world existed before Satan’s sin, which, according to the theory, brought on the cataclysm, then suffering and death existed a billion years before the sin of Satan and the subsequent sins of Adam and Eve.

However, the Bible says that death came into the world when Adam brought sin into the world (cf Rom 5:12; 1 Cor 15:21). This Bible truth directly contradicts the assumption in the gap theory that death prevailed for ages before Adam. Furthermore, the alleged primeval prevalence of suffering and death even before Satan’s rebellion and fall leaves only God Himself as responsible for such a state. But the very idea that a God of order and love would directly create and use a universal system based on randomness and cruelty seems almost blasphemous. These, however, are the implications of the gap theory.

If the Bible taught that there was a gap between Genesis 1:1 and Genesis 1:2, then we would be required to believe it in spite of the scientific and theological problems encountered. However, as will be pointed on in the next chapter, Genesis 1:1-2 suggests no such idea.

Questions

1. A widely held opinion among “fundamentalists” is that the primeval creation of Genesis 1:1 may have taken place billions of years ago, with all the _____ inserted in a tremendous time gap between Genesis 1:1 and Genesis 1:2.
2. The gap theory has been widely popularized by the notes in the _____ Reference Bible and has been taught in most of the Bible institutes and seminaries of the “fundamentalists” for the past century.
3. Many “fundamentalists” have felt they could ignore the whole troublesome system of evolutionary geological ages by simply _____ them in the “gap” and “letting the geologists have all the _____ they want.”
4. Unfortunately this attitude has allowed the evolutionary establishment to take over the nation’s _____, _____, and most other important _____ of our society.
5. Actually, the gap theory does not accommodate the geological ages as it purports to do, since the system of geological ages is based completely on the assumption of _____ (the belief that physical processes have always functioned in the past essentially as they do at the present), which of course precludes any worldwide _____ such as is required by the gap theory.
6. The gap theory is not only wrong scientifically, it is also wrong _____.

Chapter 4

Genesis 1:2

Every word and phrase of Genesis 1:2, like Genesis 1:1, is vitally important to a sound understanding of God's created universe.

1. "And the earth was..."

It is significant that every verse in the first chapter of Genesis (except 1:1) begins with the conjunction "And" (Hebrew *waw*). This construction clearly indicates that each statement is sequentially and chronologically connected to the verses before and after. Each action follows directly upon the action described in the preceding verse.

This pattern must apply to the first two verses, as well as to any other pair of verses in the chapter. Thus, there seems to be no room for a chronological gap of any consequence between the first two verses of Genesis. The condition described in verse 2 follows immediately upon the creative act of verse 1.

Even if there were a significant time gap implied between these two verses, there is nothing whatever in the context to justify inserting the supposed ages of geology there. This, as was noted in the previous chapter, would generate overwhelming scientific and theological problems.

The gap theory also proposes that the word translated "was" should really be translated "became," thus suggesting a change of state from the original perfect creation to the chaotic condition inferred from verse 2. Although it is true that such a translation is grammatically possible, it is highly unlikely in this particular context. The verb is the regular Hebrew verb of being (*hayetha*), not the word normally used to denote a change of state (*haphak*). Although *hayetha* can also, if the context warrants, be used to introduce a change of state, it simply means "was" in 98 percent of its occurrences. This is why, in the King James Version and every other standard translation of the Bible, Genesis 1:2 is always translated "was," never "became." There is absolutely nothing at all in the context of Genesis 1 to suggest that it should, in this particular case, be rendered "became." But, even if it were to be translated "became," it would not necessarily imply a change of state. It might well refer simply to the nature assumed by the created earth in response to the divine creative fiat of Genesis 1:1.

2. "Without form and void"

This phrase is, in Hebrew, *tohu wawohu*, or *tohu waw bohu*. The gap theory suggests that these words should really be translated "ruined and desolate," or some such phrase. It would then speak of a divine cataclysmic judgment which has been visited on the earth and which had left it in a chaotic and ruined condition. In justification of this claim, reconstructionists or gap theorists maintain that God, being perfect, would not create the universe in a chaotic state. Therefore, they say, such a state must have come about long after creation itself, probably because of Satan's sin and judgment. Furthermore, they point out, Isaiah 45:18 specifically says that God created not the earth "in vain [Hebrew *tohu*], He formed it to be inhabited."

Such an interpretation of Genesis 1:2, however, is very forced and unnatural. The word *tohu* can carry various shades of meaning. It occurs twenty times in the Old Testament and is translated in the King James Version no less than ten different ways ("vanity," "confusion,"

“empty place,” “nothing,” etc.). Its proper translation depends on the specific context, and the best translation in the context of Genesis 1:2 is exactly as the King James translators rendered it: “without form.”

Similarly, the context of Isaiah 45:18 (having to do with God’s purpose for the land of Israel) makes the best translation there to be “in vain.” Paraphrasing, the message can be read: “God created not the earth [to be] forever unformed and uninhabited, He formed it to be inhabited.” The creation narrative in Genesis 1 tells the steps by which the Creator brought form to the unformed earth and living inhabitants to its empty surface. There is certainly no contradiction with the statement in Genesis 1:2 that the initial creation was of basic elements rather than of a completed system. The initial creation was not perfect in the sense that it was complete, but it was perfect for the first stage of God’s six-day plan of creation.

Likewise, the word *bohu* does not connote a desolation, but simply “emptiness.” When initially created, the earth had no inhabitants; it was “void.” The essential meaning, therefore, is: “In the beginning God created the heaven and the earth [or space and matter], and the matter so created was at first unformed and uninhabited.”

The created cosmos, as we discussed in the previous chapter, was a tri-universe of time, space, and matter. Initially, there were no stars or planets, only the basic matter component of the space-matter-time continuum. The elements that were to be formed into the planet Earth were at first only elements, not yet formed, but, nevertheless, comprising the basic matter—the “dust of the earth,” if you will.

3. “Darkness upon the face of the deep”

The idea that God, being Light, could not create a world in darkness is invalid, for God Himself said: “I form the light, and create darkness...” (Isa 45:7). The physical universe, though created, was neither formed nor energized, and light is a form of energy. The absence of physical light means darkness, just as the absence of form and inhabitants means a universe in elemental form, not yet completed. No evil is implied in either case, merely incompleteness.

Further information concerning this initial stage of the creation is given in the phrase “the face of the deep.” The word “face” is the Hebrew *panim* and is used primarily to refer to “presence” (e.g., “in the face of danger”); in fact, it is often translated “presence.” This is probably the meaning in Genesis 1:2—not “surface” but “presence.” In other words, wherever the “deep” was, there also was darkness.

The “deep” (Hebrew *tehom*) refers later to the waters of the ocean. Initially, however, the earth had no form; and similarly, this state must apply to the waters also. The picture presented is one of all the basic material elements sustained in a pervasive watery matrix throughout the darkness of space. The same picture is suggested in 2 Peter 3:5, which says, “...The earth standing out of the water and in the water.”

There is an important reference to the initial formless condition of this watery suspension in Proverbs 8:24, 27: “When there were no depths [same word as ‘deep’]...[and] when he set a compass upon the face of the depth [or ‘deep’].” This section of Proverbs personifies wisdom and depicts it as being present with Jehovah before there was an “earth” or a “deep” (Prov 8:23,24). In this respect, it is interesting to note that God “set a compass upon the face of the depth [deep]” (Prov 8:27). The word “compass” is the Hebrew *chug* which also occurs in Isaiah 40:22 (“...He sitteth upon the circle of the earth...”) and Job 22:14 (“...He walketh in the circuit of heaven...”). It is thus a striking reference to the earth’s sphericity, especially

referring to the shape of the ocean, the spherical form of whose surface is everywhere the standard of measurement in the vertical—that is, from sea level.

The fact that this “compass” had to be “set” on the face of the deep shows that the face of the deep originally had no such sphericity—it was formless, exactly as intimated in Genesis 1:2. Elements of matter and molecules of water were present, but not yet energized. The force of gravity was not yet functioning to draw such particles together into a coherent mass with a definite form. Neither were the electromagnetic forces yet in operation, and everything was in darkness. The physical universe had come into existence, but everything was still dark—no form, no motion, no light.

4. “The face of the waters”

This term is synonymous with “the face of the deep.” Again the word “face” means “presence,” and the thought is that the formless waters, like the formless earth, were essentially, a “presence” rather than a cohesive body.

Although the marvelous universe had been called into existence by the omnipotent Creator, it had not yet been imbued with energy and set in motion. This must await the energizing action of the Spirit of God and the activating power of the Word of God.

5. “The Spirit of God moved”

As was noted previously, the divine name *Elohim* suggests that God is both a unity and a plurality, and that the tri-universe created by God probably reflects the triune nature of the Godhead. At this point, a particular person of the Godhead, the Holy Spirit, is seen in action.

The word “Spirit” is the Hebrew *ruach*, which is also the word for “wind” and “breath.” The context determines which is the correct meaning in any given instance. In Genesis 1:2, there is no doubt that the creative activity requires not a wind but the person of God Himself. Since the universe is everywhere in need of activation, that person of the Godhead who is both omnipresent and energizing is appropriately mentioned as working in the creation at this point.

This activity of the Holy Spirit is called that of “moving” in the presence of the waters. The word “moved” (Hebrew *rachaph*) occurs only three times in the Old Testament, the other two being translated “shake” (Jer 23:9) and “fluttereth” (Deut 32:11), respectively. Some commentators relate the word particularly to the hovering of a mother hen over her chicks. In any case, the idea seems to be mainly that of rapid back and forth motion. In modern scientific terminology, the best translation would probably be “vibrated.” If the universe is to be energized, there must be an Energizer. If it is to be set into motion, then there must be a Prime Mover.

It is significant that the transmission of energy in the operations of the cosmos is in the form of waves—light waves, heat waves, sound waves, and so forth. In fact (except for the nuclear forces which are involved in the structure of matter itself), there are only two fundamental types of forces that operate on matter—the gravitational forces and the forces of the electromagnetic spectrum. All are associated with “fields” of activity and with transmission by wave motion.

Waves are typically rapid back and forth movements and they are normally produced by the vibratory motion of a wave generator of some kind. Energy cannot create itself. It is most appropriate that the first impartation of energy to the universe is described as the “vibrating” movement of the Spirit of God Himself.

As the energy from God's omnipresent Spirit began to flow outward and to permeate the cosmos, gravitational forces were activated and water and earth particles came together to form a great sphere moving through space. Other such particles would soon come together also to form sun, moon, and stars through the universe. There was now a "compass" on the face of the deep, and the formless earth had assumed the beautiful form of a perfect sphere. It was now ready for light and heat and other forms of enlivening energy.

Questions

1. It is significant that every verse in the first chapter of Genesis (except Genesis 1:1) begins with the conjunction " _____ " (Hebrew *vav*). This construction clearly indicates that each statement is _____ and _____ connected to the verses before and after.
2. Reconstructionists or gap theorists maintain that God, being perfect, would not create the universe in a _____ state. Therefore, they say, such a state must have come about long after creation itself, probably because of _____ sin and judgment.
3. Of course, the initial creation was not perfect in the sense that it was _____, but it was perfect for the first stage of God's _____ - _____ plan of creation.
4. The created cosmos, as we discussed in the previous chapter, was a _____ - _____ of time, space, and matter.
5. The word "face" is the Hebrew *panim* and is used primarily to refer to " _____ " (e.g., "in the face of danger"); in fact, it is often translated "presence." This is probably the meaning in Genesis 1:2—not "surface" but "presence."
6. If the universe is to be energized, there must be an _____. If it is to be set into motion, then there must be a _____.
7. What is the relationship between the Holy Spirit "moving" upon the face of the waters and the fact that the transmission of energy in the operations of the cosmos is in the form of waves?
8. As the outflowing _____ from God's omnipresent Spirit began to flow outward and to permeate the cosmos, gravitational forces were _____ and water and earth particles came together to form a great _____ moving through space.

Chapter 5

The Day-Age Theory

In the next two chapters we will be examining the events and divine work of Creation Week. The first two verses of Genesis describe the creation of the basic elements of the physical universe and its energizing by the Spirit of God. As seen in the previous chapter, these two events were actually closely connected and were the first two events of the first day of creation. However, before the remaining events of the six days of creation can be discussed meaningfully, it must be decided whether these days are to be understood as natural days or as symbolic terms for long periods of time. Many theologians and biblical scholars have felt it so mandatory to accept the geological age system that they have prematurely settled on the so-called “day-age theory” as the recommended interpretation of Genesis 1. By this device, they seek more or less to equate the days of creation with the ages of evolutionary geology.

Even so, this theory, no less than the gap theory, encounters numerous overwhelming objections which render it invalid. In the first place, the order of creative events narrated in Genesis 1 is very different from the accepted order of fossils in the rocks representing the geological ages. We will notice a number of these later in our study.

Second, as already pointed out when discussing the gap theory, the geological ages are predicated on the fossil record, and fossils speak unequivocally of the reign of suffering and death in the world. The day-age theory, therefore, accepts as real the existence of death before sin, which is in direct contradiction to the Biblical teaching that death is a divine judgment on man’s dominion because of man’s sin (*cf.* Rom 5:12). Thus, it assumes that suffering and death comprise an integral part of God’s work of creating and preparing the world for man; and this in effect pictures God as a sadistic ogre, not as the loving, caring God who has revealed Himself in the Bible.

Finally, the biblical record itself makes it plain that the days of creation are literal days, not long, indefinite periods of time. This will become conclusively evident as we examine the actual wording of these verses. Even though it may be occasionally possible for the Hebrew word for “day” (*yom*) to mean an indefinite period of time, the specific context of Genesis 1 precludes any such meaning here.

Ask yourself this question: “Suppose the writer of Genesis wished to teach his readers that all things were created and made in six literal days, then what words would he use to best convey this thought?” In doing so, you would have to answer that the writer would have used the actual words of Genesis 1. On the other hand, if the writer of Genesis had wished to convey the idea of long, geological ages, then he certainly could have done it far more clearly and effectively in words other than the ones he selected. Knowing that the Scriptures are “God-breathed,” one would ultimately have to be charging the Holy Spirit Himself with such a poor choice of words. Clearly, then, it was God’s intent to teach a literal six-day Creation Week.

Therefore, the only proper way to interpret Genesis 1 is not to “interpret” it at all. That is, we accept the fact that it was meant to say exactly what it says. The “days” are literal days and the events described happened in just the way described. This incomparable first chapter of the Bible tells us what we could never learn any other way—the history of creation. “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it” (Ex 20:11).

Questions

1. The first two verses of Genesis describe the creation of the basic _____ of the physical universe and its _____ by the Spirit of God.
2. Many theologians and Biblical scholars have felt it so mandatory to accept the _____ age system that they have prematurely settled on the so-called _____ - _____ theory as the recommended interpretation of Genesis 1. By this device, they seek more or less to equate the days of creation with the ages of _____ geology.
3. Of course, the day-age theory, no less than the gap theory, encounters numerous overwhelming _____ which render it _____.
4. In the first place, the order of creative events narrated in Genesis 1 is very different from the accepted order of _____ in the rocks representing the geological ages.
5. Second, as already pointed out when discussing the gap theory, the geological ages are predicted on the fossil record, and fossils speak unequivocally of the reign of _____ and _____ in the world. The day-age theory, therefore, accepts as _____ the existence of death before sin, in direct _____ to the Biblical teaching that death is a divine judgment on man's dominion because of man's sin (*cf.* Rom 5:12).
6. Finally, the Biblical record itself makes it plain that the days of creation are _____ days, not long indefinite _____ of time.
7. Don't you think that if the writer of Genesis had wished to convey the idea of long, geological ages, then he certainly could have done it far more clearly and effectively in words other than the ones he selected?
8. From the text itself, it is clear that it was God's intent to teach a _____ six-day Creation Week.
9. If the day-age theory were right, then what would this say about Exodus 20:11?
10. The first chapter of the Bible tells us what we could never learn any other way—the _____ of creation.

Chapter 6

The First Four Days Of Creation

(Genesis 1:3-19)

Although the earth had been created in a formless watery dispersion, existing in static darkness, God had a great and eternal purpose for it. First the Spirit of God imparted motion and form to the inert and shapeless elements, and next would come the energy of light to dispel the darkness.

Genesis 1:3-5

(3) And God said, Let there be light: and there was light. (4) And God saw the light, that it was good: and God divided the light from the darkness. (5) And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

When light appeared, “God divided the light from the darkness.” Darkness was not removed completely, so far as the earth was concerned, but only separated from the light. Furthermore, “God called the light Day, and the darkness he called Night.” As though in anticipation of future misunderstanding, God carefully defined His terms! The very first time He used the word “day,” He defined it as the “light,” to distinguish it from the “darkness” called “night.”

Having separated the day and night, God had completed His first day’s work. “The evening and the morning were the first day.” This same formula is used at the conclusion of each of the six days; so it is obvious that the duration of each of the days, including the first, was the same. Furthermore, the “day” was the “light” time, when God did His work; the darkness was the “night” time when God did no work—nothing new took place between the “evening” and the “morning” of each day. It is clear that beginning with the first day and continuing thereafter, there was established a cyclical succession of days and nights—periods of light and periods of darkness.

Such a cyclical light-dark arrangement clearly means that the earth was now rotating on its axis and that there was a source of light on one side of the earth corresponding to the sun, even though the sun was not yet made (*cf.* Gen 1:16). It is equally clear that the length of such days could only have been that of a normal solar day.

It should be noted that the Hebrew Old Testament *yom*, without exception, never means “period.” It normally means either a day (in the twenty-four-hour sense), or else the daylight portion of the twenty-four hours (“day” as distinct from “night”). It may occasionally be used in the sense of indefinite time (e.g., “in the time of the judges”), but never as a definite period of time with a specific beginning and ending. Furthermore, it is not used in the indefinite sense except when the context clearly indicates that the literal meaning is not intended.

In the first chapter of Genesis, the termination of each day’s work is noted by the formula: “And the evening and the morning were the first [or second, etc.] day.” Thus each “day” had distinct boundaries and was one in a series of days, both of which criteria are never present in the Old Testament writings unless literal days are intended. God was trying to guard in every way possible against anyone deriving the notion of non-literal days from the Genesis account of creation.

Returning now to the light as created, it is obvious that visible light is primarily meant, since it was set in contrast to darkness. But, at the same time, the presence of visible light waves necessarily involves the entire electromagnetic spectrum. Beyond the visible light waves are, on the one hand, ultraviolet light and all the other shortwave-length radiations and, on the other hand, infrared light and the other longwave phenomena.

In turn, setting the electromagnetic forces into operation, in effect, completed the energizing of the physical cosmos. All the types of force and energy that interact in the universe involve only electromagnetic, gravitational, and nuclear forces; and all of these had now been activated. Though no doubt oversimplified, this tremendous creative act of the Godhead might be summarized by saying that the nuclear forces maintaining the integrity of matter were activated by the Father when He created the elements of the space-mass-time continuum, the gravitational forces were activated by the Spirit when He brought form and motion to the initially static and formless matter, and the electromagnetic forces were activated by the Word when He called light into existence out of the darkness. God, of course, is One, and all three persons of the Godhead actually participated in all parts of the creation and continue to function in the maintenance of the universe so created.

All of this was accomplished on the first day of creation. The physical universe had been created and energized, and was ready for further shaping and furnishing in preparation for man, whose dominion it would be.

A Tent To Dwell In

After the first day, the earth was no longer without form, but it was still void of inhabitants. It must next be prepared as a home for man. Ultimately, the entire universe would be made available for man's exploration and utilization, but first he must be given the earth (*cf.* Psa 115:16), and it must be made ready as a uniquely suitable planet for him to dwell on.

The earth is, indeed, a planet uniquely suitable for human habitation. Of special importance is its oxygen atmosphere and its hydrosphere of liquid water. Both are vital for man's existence, and both are unique to the earth, so far as all evidence goes. The first essential in God's preparation of the earth was a carefully designed atmosphere and hydrosphere. "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure...? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in" (Isa 40:12, 22).

Genesis 1:6-8

(6) And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. (7) And God made the firmament, and divided the waters which {were} under the firmament from the waters which {were} above the firmament: and it was so. (8) And God called the firmament Heaven. And the evening and the morning were the second day.

On the first day the earth was still of a dominantly watery aspect. Other materials were in solution or suspension, presumably with the water mainly in the liquid state. Some of these waters were to be separated from the greater mass of waters, however, and placed high above the rotating globe, with a great space separating them from the waters below. The lower waters would provide the water base for living flesh and for earth processes, the upper

waters would provide a sort of protective canopy (“a tent to dwell in”) for earth’s inhabitants, and the space between would provide an atmospheric reservoir to maintain the breath of life.

The power required to effect such a tremendous separation once again came from God’s spoken Word: “Let there be a firmament in the midst of the waters....”

The word “firmament” is the Hebrew *raqia*, meaning “expanse,” or “spread-out-thinness.” It may well be synonymous with our modern technical term “space,” practically the same as discussed earlier in connection with the meaning of “heaven.” In fact, this passage specifically says that “God called the firmament Heaven....” This statement seems to confirm the fact that “firmament” and “heaven” are essentially synonymous terms, both meaning “space”—either space in general or a particular region of space, depending on context. Actually, there are three particular “heavens” mentioned in the Bible: the atmospheric heaven (Jer 4:25), the sidereal or astral heaven (Isa 13:10), and the heaven of God’s throne (Heb 9:24). Likewise the term “firmament” is used in each of these three ways (*cf* Gen 1:17; Gen 1:20; Ezek 1:22).

The firmament referred to in this particular passage is obviously the atmosphere. Unfortunately, the English word has been interpreted by many to refer to a solid dome across the sky. Consequently, this idea has been used by liberal critics as evidence of the “prescientific” outlook of Genesis. Neither the original Hebrew word nor any of the passages in which it occurs suggest such an idea, however. A “firmament” is simply “stretched out space.”

Separated by this firmament, or atmosphere, the two bodies of water henceforth were ready for their essential functions in sustaining future life on the earth. The actual process of separation was probably implemented by converting a portion of the liquid water into the vapor state, perhaps through application of divine heat energy. The reactions so induced on the watery suspension also released the other gaseous components of the atmosphere, which became the “firmament” holding up the lighter water vapor above. Thus, the “waters above the firmament” probably constituted a vast blanket of water vapor above the troposphere and possibly above the stratosphere as well, in the high-temperature region now known as the ionosphere, and extending far into space. They could not have been the clouds of water droplets that now float in the atmosphere, because the Bible says they were “above the firmament.” Furthermore, there was no “rain upon the earth” in those days (Genesis 2:5), nor any “bow in the cloud” (Genesis 9:13), both of which would have to have been present if these upper waters represented merely the regime of clouds which functions in the present hydrologic economy.

The concept of an antediluvian water canopy over the earth has appeared in many writings, both ancient and modern. A number of writers have visualized it as a system of rings like those of the Planet Saturn, composed possibly of ice particles orbiting the earth. Others have described it as an orbiting “shell” of ice or liquid water. Some have thought of it as merely dense banks of clouds surrounding the earth, possibly analogous to the cloud cover around the planet Venus (the latter, however, is now thought to be composed of carbon dioxide rather than water).

A vapor canopy seems more likely, however, both because of the inferred manner of its formation and because it would have to be transparent in order for the heavenly bodies to “give light upon the earth” and to “be for signs, and for seasons, and for days, and years” (Gen 1:14-15). Water vapor, even in large amounts, is invisible, whereas clouds, fog, and so forth, are composed of minute droplets of liquid water and are therefore opaque.

Furthermore, a vapor canopy could be more easily maintained aloft and would serve much more effectively as a marvelous sustainer of vigorous life conditions on the earth. It can be shown that such a canopy would accomplish the following services, for example:

1. Since water vapor has the ability both to transmit incoming solar radiation and to retain and disperse much of the radiation reflected from the earth's surface, it would serve as a global greenhouse, maintaining an essentially uniformly pleasant, warm temperature all over the world.
2. With nearly uniform temperatures, great air-mass movements would be inhibited and windstorms would be unknown.
3. With no global air circulation, the hydrologic cycle of the present world could not be implemented and there could be no rain, except directly over the bodies of water from which it might have evaporated.
4. The planet would have been maintained not only at uniform temperatures, but also at comfortable, uniform humidities by means of daily local evaporation and condensation (like dew or ground fog) in each day-night cycle.
5. The combination of warm temperature and adequate moisture everywhere would be conducive later to extensive development of lush vegetation all over the world, with no barren deserts or ice caps.
6. A vapor canopy would also be highly effective in filtering out ultraviolet radiations, cosmic rays, and other destructive energies from outer space. These are known to be the source of both somatic and genetic mutations, which decrease the viability of the individual and the species, respectively. Thus the canopy would contribute effectively to human and animal health and longevity.
7. Later, when needed, these upper waters would provide the reservoir from which God would send the great Flood, to save the godly remnant from the hopelessly corrupt population of that day (the content of water vapor in the present atmosphere, if all precipitated, would cover the earth only to a depth of about one inch).

Genesis 1:9-10

(9) And God said, Let the waters under the Heaven be gathered together unto one place, and let the dry {land} appear: and it was so. (10) And God called the dry {land} Earth; and the gathering together of the waters called he Seas: and God saw that {it was} good.

The "waters under the firmament" still constituted a shoreless ocean, in which probably all other material elements were randomly dissolved or suspended. On the third day of creation, a third act of division was accomplished by God. The light had been divided from the darkness on the first day, the waters above the firmament were divided from the waters below the firmament on the second day, and now the dry land is divided from the lower waters on the third day.

Once again, the energizing agent was the Word of God. “Let the dry land appear....” Tremendous chemical reactions got under way, as dissolved elements precipitated and combined with others to form the vast complex of minerals and rocks making up the solid earth—its crust, its mantle, and its core. The materials so formed tended in general (though with many localized exceptions due to the complex and cataclysmic energies operating) to arrange themselves isostatically, with heavier material sinking and lighter materials “floating,” and with many substances still in suspension and solution.

Great earth movements also got under way, in response to differential heating and other forces. Finally, surfaces of solid earth appeared above the waters and an intricate network of channels and reservoirs opened up in the crust to receive the waters retreating off the rising continents. Some of these reservoirs were opened directly to the waters descending from above, others were formed as great subterranean chambers within the crust itself. All were interconnected by a complex network of tubes and waterways, so that in essence they were all “gathered together unto one place.”

Although in one “place,” the waters had assembled in numerous distinct basins, so that God called this “gathering together of the waters” “Seas” (i.e., a plural term). These were, of course, not the same as our present seas, since the antediluvian arrangement of continental and marine areas was completely changed at the time of the Flood.

Finally, these “foundations(s) of the earth” (Psa 102:25; Job 38:4; Zech 12:1; Isa 48:13; etc.) had been perfectly laid, and “God called the dry land Earth.” This name (Hebrew *eretz*) is the same as used in Genesis 1:1 and 2, showing that the formless matter originally created is the same matter as used in the finally constituted solid ground. All of this was accomplished during the first part of the third day of Creation.

Genesis 1:11-13

(11) And God said, Let the earth bring forth grass, the herb yielding seed, {and} the fruit tree yielding fruit after his kind, whose seed {is} in itself, upon the earth: and it was so. (12) And the earth brought forth grass, {and} herb yielding seed after his kind, and the tree yielding fruit, whose seed {was} in itself, after his kind: and God saw that {it was} good. (13) And the evening and the morning were the third day.

Not only had rocks and minerals been formed, but so had a blanket of fertile soil—sand, silt, and clay-sized particles in an ideally graded mixture, with abundant chemical nutrients and soil moisture.

Then God spoke again, this time organizing certain of the chemical elements of the earth into tremendously complex systems, each with a marvelous informational program built into its chemical structure which could henceforth specify the reproduction of other units like itself. There is no suggestion that these systems were “living,” at least not in the sense that they possessed any form of consciousness; but each did have its “seed in itself” and so had the ability of reproducing its kind.

Three great orders of plant “life” are mentioned: grasses, herbs, and trees. Whether this classification corresponds to modern taxonomic nomenclature or not is irrelevant. The latter is man-made and entirely arbitrary, whereas these Biblical divisions are obvious and natural. The three are intended to cover all types of plants and these are the most obvious comprehensive categories. The term “grass” is intended to include all spreading ground-

covering vegetation; “herbs” includes all bushes and shrubs; “trees” includes all large woody plants, including even fruit-bearing trees.

It is significant that these plants were made, not as seeds, but as full-grown plants whose seed was in themselves. Thus they had an “appearance of age.” The concept of creation of apparent age does not, of course, suggest a divine deception, but is a necessary accompaniment of genuine creation. The processes operating in Creation Week were not the processes of the present era, but were processes of “creating and making,” and are thus not commensurate with present processes at all. Adam was created as a full-grown man, the trees were created as full-grown trees, and the whole universe was made as a functioning entity, complete and fully developed, right from the beginning. The “apparent age” that might be calculated in terms of present processes would undoubtedly be vastly different from the “true age” as revealed by the Creator.

In verse 11 occurs the first mention of both “seed” and “kind.” Implanted in each created organism was a “seed,” programmed to enable the continuing replication of that type of organism. The modern understanding of the extreme complexities of the so-called DNA molecule, and the genetic code contained in it, has reinforced the Biblical teaching of the stability of “kinds.” Each type of organism has its own unique structure of the DNA and can only specify the reproduction of that same kind. There is a tremendous amount of variational potential within each kind, facilitating the generation of distinct individuals and even of many varieties within the “kind,” but, nevertheless, precluding the evolution of new “kinds.” In other words, a great deal of “horizontal” variation is easily possible, but not “vertical” changes.

It is significant that the phrase “after its kind” occurs ten times in the first chapter of Genesis. Whatever precisely is meant by the term “kind” (Hebrew *min*), it does indicate the limitations of variation. Each organism was to reproduce after its own kind, not after some other kind. Exactly what this corresponds to in terms of the modern Lannaean classification system is a matter to be decided by future research. It will probably be found eventually that the *min* often is identical with the “species,” sometimes with the “genus,” and possibly once in a while with the “family.” Practically never is variation possible outside the biologic family. In any case, the evolutionary dogma that all living things are interrelated by common ancestry and descent is refuted by these Biblical statements, as well as by all established scientific observations made to date.

The permanence of the created kinds is further supported by 1 Corinthians 15:38-39, which says: “But God giveth it a body as it hath pleased Him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.” The term “kind,” as applied to animals, at least, is somewhat amplified in Leviticus 11:13-32.

It should be mentioned that the formation of plants, even in such complex forms as fruit trees, occurred before the creation of any forms of animal life. This, of course, is quite logical, but it does flatly contradict the accepted evolutionary system, which has marine animals, both invertebrates and vertebrates, evolving hundreds of millions of years before the evolution of fruit trees and other higher plants. Furthermore, many plants require pollination by insects, but insects were not made until the sixth day of Creation, which fact argues against the possibility that the days of Creation were long periods of time (i.e., geological ages). Again, the idea of theistic evolution is contrary to the Biblical record of Creation in practically every passage.

Then for the third time we read the phrase “God saw that it was good.” This was the pronouncement after the work of bringing light to the earth (v. 4), after the work of dividing

the waters and establishing the land surfaces (v. 10) and now after the development of a plant cover for the land (v. 12).

“And the evening and the morning were the third day.” The terms “evening” (Hebrew *ereb*) and “morning” (Hebrew *boqer*) each occur more than one hundred times in the Old Testament, and always have the literal meaning— that is, the termination of the daily period of light and the termination of the daily period of darkness, respectively. Similarly, the occurrence of “day” modified by a numeral (e.g., “third day”) is a construction occurring more than a hundred times in the Pentateuch (i.e., the first five books of the Bible) alone, always with the literal meaning. Even though it may challenge our minds to visualize the lands and seas, and all plants, being formed in one literal day, that is exactly what the Bible says! We, as finite creatures, are not justified at all either questioning God’s power to do this or His veracity in telling us that He did.

Genesis 1:14-19

(14) And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: (15) And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. (16) And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: {he made} the stars also. (17) And God set them in the firmament of the heaven to give light upon the earth, (18) And to rule over the day and over the night, and to divide the light from the darkness: and God saw that {it was} good. (19) And the evening and the morning were the fourth day.

On the first day of Creation, God created and energized the entire universe, the infinite sphere of divine activity and purpose. On the second day, He made the primeval hydrosphere and atmosphere for the terrestrial sphere. On the third day, He made the earth’s lithosphere and plant biosphere. Finally, on the fourth day, He made the astrosphere, the “celestial sphere” of the stars and planets surrounding and illuminating the terrestrial sphere.

On the first day, he said: “Let there be light!” (Hebrew *or*). On the fourth day, He said: “Let there be lights” (or light-givers, Hebrew *maor*). Intrinsic light first, then generators of light later, is both the logical and the Biblical order.

The chief purpose of both the light of the first three days and the light-givers of all later days was to “divide the light from the darkness” (vv. 4, 18), and this would lead one to believe that the two regimes were essentially identical. Evidently, the duration of the days and nights was the same in each case, and the directions of light emanation on the earth from space were probably the same in each case. In other words, light rays were impinging on the earth as it rotated on its axis during the first three days of essentially the same intensities and directions as those which would later emanate from heavenly bodies to be emplaced on the fourth day. Light was coming during the day as though from the sun and during the night as though from the moon and stars, even though they had not been made. If such a concept seems strange, let it be remembered that it is as easy for God to create waves of light energy as to create generators to produce such waves. There was no need for such generators except to serve the additional function (after man’s creation) of marking “signs and seasons, days and years.”

Consequently, it did not take billions of years for the light from a star which is a billion years distant from the earth to reach the earth after the star was created. The light-trail from the star was created in transit, as it were, all the way from the star to the earth, three days before the star itself was created! As we have previously noted, the universe was created “full-grown” from the beginning; God did not require millions of years to develop it into its intended usable form. The purpose of the heavenly bodies was “to give light upon the earth”; so this is what they did, right from the beginning.

Some have objected to this concept on the basis of evolutionary changes supposedly taking place in the stars. The fact is, however, no one has ever observed such changes taking place. As long as men have been observing the stars, they have always looked as they do now (allowing, of course, for the changes in orientation due to the earth’s rotation, orbital revolution, and axial wobble). The only possible exception of any consequence to this statement might be the novas or supernovas that are occasionally observed in the heavens when stars apparently heat up or explode. Some of these have been observed in galaxies supposedly hundreds of thousands of light-years from the earth; the argument is, therefore, that the stellar event producing the nova or supernova must have taken place the corresponding number of hundreds of thousands of years ago.

This does, of course, constitute a problem, but it may not be as big a problem as some people think. For instance, the tremendous distances commonly cited are obtained on the basis of a number of very esoteric and questionable assumptions. Geometric methods for measuring such astronomical distances can reach only to about 330 light-years; so any greater distances are uncertain, to say the least. Furthermore, there is no assurance of the uniformity of the speed of light at such tremendous distances. Currently, there exist respectable models of relativity and space curvature, for example, which yield light motions such that light would reach the earth even from seemingly infinite distances in only a few years.

The phrase “and it was so” occurs in this passage for the fourth time (out of six) in Genesis 1 (vv. 7, 9, 11, 15, 24, 30). The account thus stresses that what God says He also does. The phrase “and God said” occurs ten times (vv. 3, 6, 9, 11, 14, 20, 24, 26, 28, 29). The first seven of these were each followed by the creative command beginning with the imperative word “Let...!”

Finally, the work of the fourth day of Creation was summed up by an assertion by God that everything was “good.”

Questions

1. Having separated the day and night, God had completed His _____ day’s work.
2. In the first chapter of Genesis, the termination of each day’s work is noted by the formula: “And the evening and the morning were the first [or second, etc.] day.” Thus each “day” had distinct boundaries and was one in a series of days, both of which criteria are never present in the Old Testament writings unless _____ days are intended.
3. Though no doubt oversimplified, the tremendous creative act of the Godhead might be summarized by saying that the nuclear forces maintaining the integrity of matter were activated by the _____ when He created the elements of the space-mass-time continuum, the gravitational forces were activated by the _____ when He brought form and motion to the initially static and formless matter, and the electromagnetic

forces were activated by the _____ when He called light into existence out of the darkness.

4. God, of course, is _____, and all three persons of the Godhead actually participated in all parts of the _____ and continue to function in the _____ of the universe so created.

5. The earth is a planet uniquely suitable for _____ habitation.

6. What took place on the second day of Creation?

7. What took place on the third day of Creation?

8. It is significant that the phrase “after its kind” occurs ten times in the first chapter of Genesis. What precisely is meant by the term “kind” (Hebrew *min*)?

9. What took place on the fourth day of Creation?

10. The first four days of Creation may be summed up as follows: On the first day of Creation, God created and energized the _____ universe, the infinite sphere of divine activity and purpose. On the second day, He made the primeval _____ and _____ for the terrestrial sphere. On the third day, He made the earth's _____ and plant _____. Finally, on the fourth day, He made the _____, the “celestial sphere” of the stars and planets surrounding and illuminating the terrestrial sphere.

11. Finally, the work of the fourth day of Creation was summed up by an assertion by God that everything was “_____.”

Chapter 7

The Last Two Days Of Creation

(Genesis 1:20-2:3)

God proceeded to make animal life for the atmosphere and hydrosphere on the fifth day, and then animal life for the lithosphere and the biosphere on the sixth day. All the necessities for living creatures were present on the earth by this time: light, air, water, soil, chemicals, plants, fruits, etc. One deficiency yet remained— the earth was still “void” of inhabitants. However, God had “formed it to be inhabited” (Isa 45:18); and the fifth and sixth days were to be devoted to this final work of Creation.

Genesis 1:20-23

(20) And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl {that} may fly above the earth in the open firmament of heaven. (21) And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that {it was} good. (22) And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. (23) And the evening and the morning were the fifth day.

Living Creatures

It is important to note that the first introduction of animal life was not a fragile blob of protoplasm that happened to come together in response to electrical discharges over a primeval ocean, as evolutionists believe. Rather, the waters suddenly “swarmed” abundantly or “teemed” with swarming creatures (the waters did not “bring forth,” as was mistranslated in the KJV).

The Hebrew word *sherets*, which is rendered by “moving creature” in the KJV, is actually translated “creeping thing” in eleven other places where it occurs. It seems to be essentially synonymous with *remes*, which is also translated “creeping thing” (Gen 1:24, etc.). As used in Genesis 1:24, however, it evidently refers to all kinds of marine animals: invertebrates, vertebrates, and reptiles.

The word “life” occurs for the first time in this verse (Hebrew *nephesh*). This is also the word for “soul,” and is frequently used to refer to both the soul of man and the life of animals. In the Biblical sense, plants do not have real life, or soul (or consciousness); but both animals and men do.

Along with animals for the water sphere, there also appeared animals for the air sphere: birds to fly in, literally, the “face of the firmament of heaven.” The word translated “open” in the KJV is *pene*, and can carry the meaning “face of.” Thus, it is reasonable to understand the phrase “firmament of heaven” in this verse to apply to both the troposphere (the lower region of the atmosphere) and the stratosphere. Birds fly only in the lower region— the “face” of the firmament.

Animal life was not simply “brought forth” from the earth or water, as was true for plant life. The principle of consciousness was not capable of development merely by complex organization of the basic physical elements; and so it required a new creation. On the first day, God had created the physical elements of the universe, and here He performed His second act of true creation. As such, God created “every living creature that moveth.” The “living creature” is the same as the “living soul,” so that this act of creation can be

understood as the creation of the entity of conscious life which would henceforth be an integral part of every animate being, including man.

The first animals specifically mentioned as the products of this act of creation were the “great whales,” or “great sea-monsters,” as most translations render the Hebrew word *tannin*. It is significant, however, that this same word is most frequently translated “dragon.” Evidently, the term includes all large sea-creatures, even the monsters of the past that are now extinct. The frequent references to dragons in the Bible, as well as in the early records and traditions of most of the nations of antiquity, certainly cannot be shrugged off as mere fairy tales. Most probably they represented memories of dinosaurs handed down by tribal ancestors who encountered them before they became extinct.

The types of animals mentioned in the passage are apparently intended to include every inhabitant of the waters and atmosphere. Furthermore, each was to reproduce after its own kind. Like the various plants, the actual biochemical reproductive systems of the animals were programmed to assure the fixity of the kinds. Physically and chemically, animals are similar to plants. Modern genetics has shown that all replicating systems function in the framework of the marvelous information program in the DNA molecule. The DNA for each kind is programmed to allow for wide individual variations within the kind, but not beyond the structure of the kind itself.

In this case, God not only declared that His work was “good,” but He pronounced a blessing on the animals He had created. Though not an object of God’s love as man would be, animals, nevertheless, are objects of His care and concern. Not even a sparrow would ever fall to the ground without His noticing and caring (*cf.* Matt 10:29), and He continually provides food for them (*cf.* Matt 6:26). The blessing included both a command and a provision for the continued multiplication of the animals He had created, so that they would soon occupy all parts of the world. It is interesting that a similar command was given later to the animals emerging from the ark after the Flood (*cf.* Gen 8:17).

Once again it is obvious that the orthodox evolutionary order is not the same as the order of creation recorded here in Genesis. Evolutionary theory says that marine organisms evolved first, then land plants, later birds. Genesis says that land plants came first, then marine creatures and birds simultaneously. Furthermore, if anything, the largest sea animals were first, again contrary to evolutionary theory. (Ask the instructor to discuss the subject of “giantism” and how it relates to this subject.)

Genesis 1:24-25

(24) And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. (25) And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that {it was} good.

After the creation of animal life, and its impartation to air and water creatures on the fifth day, only one divine work remained. Animals must be formed for the land surfaces— the lithosphere and biosphere. It is noteworthy that the record says that God “made” (Hebrew *asah*) these land animals; whereas He was said to have “created” (*bara*) the air and sea animals. It would seem, if anything, that the land animals were of a higher order than the others and therefore they should have taken a higher category of divine activity. Nevertheless, the reason for this apparent anomaly undoubtedly is that the act of creation (v. 21) was that of “every living soul,” not only of sea and air creatures. Since the “soul” principle was created on the fifth day, there is no need to mention it again on the sixth day.

The formation of land creatures merely involved new types of organization of materials already in existence, including the *nephesh* as well as the physical elements. There was no intrinsic difference in the actual “making” of land animals from that of the marine animals or, for that matter, of the making of plants. All of this involved the same fundamental biochemical structure and reproductive mechanisms.

The land animals made during the early part of the sixth day are categorized as “cattle, creeping things, and beasts of the earth.” This description is evidently intended to be comprehensive, in so far as land animals are concerned. Very likely, the term “cattle” refers to domesticated animals, “beasts of the earth” refers to large wild animals, and “creeping things” refers to all animals that crawl or creep close to the surface of the ground.

This classification has no correlation with the arbitrary system of man-made taxonomy (amphibians, reptiles, mammals, insects), but is a more natural system based on the relation of the animals to man’s interests. Thus the term “beasts of the earth” includes the large mammals such as lions and elephants, and probably also the large extinct reptiles known as dinosaurs. “Creeping things” includes the insects and smaller reptiles, and probably also most amphibians and many small mammals (*e.g.*, moles, rats; note Leviticus 11:29-31).

All three categories of land animals were made simultaneously, as is evident from the inverted order of listing in verses 24 and 25. Once again, it is obvious that there is not the slightest correlation with the imaginary evolutionary order (*i.e.*, insects, then amphibians, then reptiles, then all mammals). As a matter of fact, evolution places insects, amphibians, and land reptiles all before the birds that Genesis says were made the day before.

There was no evolutionary “struggle for existence” among these animals either, for “God saw that it was good.” Neither could one kind evolve into a different kind, because God made each category “after his kind.”

All these land animals were said to have been “brought forth” from the earth, or ground. In other words, their bodies were composed of the same elements as the earth; and when they died, they would go back to the earth. They also had “souls,” because they were said to be “living creatures” (*nephesh* again). In this respect, they were like air and water animals (Gen 1:21) and also like man (Gen 2:7).

The Completed Creation

The world was now fully prepared for its human inhabitants, who would be given dominion over it. God did not need five billion years to prepare for man, as atheistic evolutionists seem to think. In fact, He probably did not even need the six days that He took! The reasons for taking the six days apparently were (1) to stress the orderly and logical relationships between the different components of the creation and, (2) to provide a divine pattern for man’s six-day work week. A regular day of rest and special fellowship with God would be essential for man’s good, and God’s example would be the best pattern and incentive for man to keep such a day.

Genesis 1:26-27

(26) And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. (27) So God created man in his {own} image, in the image of God created he him; male and female created he them.

A most intriguing picture appears in the opening verse of this section. Whereas previous acts of God have followed immediately the phrase “And God said, ‘Let there be...,’” in this

verse God speaks, as it were, to Himself: “And God said, ‘Let us make man in our image, after our likeness.’” He was not speaking to the angels, because man was not going to be made in the likeness of angels, but in the likeness of God. Thus, God could only have been speaking to Himself; one member of the uni-plural Godhead was addressing another member (or other members). This fascinating type of exchange within the Godhead appears in a number of other places in the Old Testament (e.g., Psa 2:7; 45:7; 110:1; Isa 48:16). Similarly, in the New Testament, such fellowship between Christ (before His human birth) and the Father is noted in such passages as Matthew 11:27; John 8:42; John 17:24; etc.

The divine councils centering on man had first taken place before the beginning of time (whatever is involved in the concept of “before time”). The Lamb had, in the determination of these councils, been slain before the foundation of the world; the names of the redeemed had been written in His book of life before the foundation of the world; and God had called those who were to be saved by His grace, before the world began (*cf* 1 Pet 1:20; Rev 17:8; 2 Tim 1:9).

On this sixth day, another such council took place, and the ancient plan was now formally announced, recorded, and implemented. The highest, most complex of all creatures was to be made by God and then given dominion over all the rest—all the animals of the sea, air, and land. Man’s body would be formed in the same way as the bodies of the animals had been formed (Gen 1:24; 2:7). Similarly, man would have the “breath of life” like the animals (Gen 2:7; 7:22), and even have the “living soul” like animals (Gen 1:24; 2:7). Thus, though man’s structure, both physical and mental, would be far more complex than that of the animals, it would be of the same basic essence; therefore, God proposed to “make [Hebrew *asah*] man in our image.” And yet man was to be more than simply a very complex and highly organized animal. There was to be something in man that was not only quantitatively greater, but qualitatively distinctive, something not possessed in any degree by the animals.

Man was to be in the image and likeness of God Himself! Therefore, he was also “created” (*bara*) in God’s image. In other words, man was both “made” and “created” in the image of God. This is a profound and mysterious truth, impossible to fully comprehend; therefore, it is not surprising there has been much difference of opinion about its meaning. It is not sufficient merely to say that man was given a spirit, as well as a soul, unless these terms are more explicitly defined. The term “spirit” in the Old Testament is the Hebrew *ruach*, which is also commonly translated “wind” and “breath.” As such, the “breath of life” (or, literally, “spirit of lives”) is a possession of animals as well as man. If, however, the term is used to define that aspect of man which is like God (“the likeness of God”)—a spirit, possessed of esthetic, moral, spiritual attributes—then it may be a proper statement, at least in part. The spirit of man, like the angelic and demonic spirits, and like God Himself, will exist eternally; whereas the spirit or “soul” (or consciousness) of an animal ceases to exist when the body dies and goes back to the earth (Eccl 3:21).

In any case, there can be little doubt that the “image of God” in which man was created must entail those aspects of the human nature that are not shared by animals— attributes such as a moral consciousness, the ability to think abstractly, and understanding of beauty and emotion, and, above all, the capacity for worshipping and loving God. This eternal and divine dimension of man’s being must be the essence of what is involved in the likeness of God. And since none of this was a part of the animal *nephesh* (or “soul”), it required a new creation.

The word “man” is actually *adam*, and is related to “earth” (Hebrew *adamah*), since man’s body was formed from the elements of the earth (*cf* Gen 2:7). It may be noted that man was

to have dominion not only over all animals but also over the earth from which he had been formed (v. 26).

Finally, it is made clear that “man” is also a generic term, including both male and female. Both man and woman were created in God’s image, and thus both possess equally an eternal spirit capable of personal fellowship with the Creator.

Genesis 1:28-30

(28) And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (29) And God said, Behold, I have given you every herb bearing seed, which {is} upon the face of all the earth, and every tree, in the which {is} the fruit of a tree yielding seed; to you it shall be for meat. (30) And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein {there is} life, {I have given} every green herb for meat: and it was so.

Having created man and woman, God pronounced a blessing on them and gave them their instructions and commission. The first command given to the first man and woman was to “be fruitful and multiply and fill the earth.” The KJV used the term “replenish,” but this does not suggest the idea of “refilling,” neither does the Old English term itself or the Hebrew word from which it was translated. The Hebrew word is *male*, and means simply “fill,” “fulfill,” or “be filled.” Of the more than three hundred times it is used, it is translated in the KJV by “replenish” only seven times; and even these could as well have been rendered “fill.” It is certainly erroneous to use this one verse as a proof-text for the gap theory, as many have done.

Man has not yet filled the earth, in accordance with God’s command; nevertheless, many people today are unduly alarmed over the so-called population explosion, urging government controls of various sorts to slow down population growth. We can be sure that God’s command (repeated, incidentally, after the Flood) was made in full knowledge of the earth’s ability to support a large population (note Gen 9:1), and it has never been rescinded. Even at the present level of man’s technological knowledge, the earth could support a much larger population than it now holds. Obviously, it could not continue to grow indefinitely, without limit, but God no doubt has made adequate provision for such an eventuality.

In addition to the command for procreation (and “...there can be little doubt that the “image of God” in which man was created must entail those aspects of the human nature that are not shared by animals....” Genesis 2 makes it plain that this was to be within the framework of monogamous marriage), God instructed man to “subdue” the earth, and to “have dominion over...every living thing that moveth upon the earth.” These are military terms—first conquer, and then rule. In context, however, there is no actual conflict suggested, since everything God made was pronounced “good.” The “cultural mandate,” as some have called it, is clearly a very expressive figure of speech for, first, intense study of the earth (with all its intricate processes and complex systems) and, then, utilization of this knowledge for the benefit of the earth’s inhabitants, both animal and human. Here is the primeval commission to man authorizing both science and technology as man’s basic enterprises relative to the earth. “Science” is man’s disciplined study and understanding of the phenomena of his world. “Technology” is the implementation of this knowledge in the effective ordering and development of the earth and its resources, for the greater good of all earth’s inhabitants (including such fields of human service as engineering, agriculture,

medicine, and a host of other practical technologies). This twofold commission to subdue and have dominion, to conquer and rule, embraces all productive human activities. Science and technology, research and development, theory and application, study and practice, and so forth, are various ways of expressing these two concepts.

Consequently, this command established man as God's steward over the created world and all things therein. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas" (Psa 8:6-8). However, as the writer of Hebrews says, commenting on this passage: "But now we see not yet all things put under him" (Heb 2:8). The problem is, of course, that man has failed in his stewardship. Instead of using the earth for good, under God, he has denied God and abused his stewardship. This primeval commission has never been abrogated—man is still under its obligations. The scientific and technological enterprises still comprise God's mandate to man relative to the earth and its inhabitants, and man would find himself immeasurably more productive and effective in such pursuits if he would only approach them in the reverent and believing attitude of an honest and good servant of his Creator.

After giving man his commission, God told him of the provision for his most essential need—that of food. Man had work to do, and would need a repeated renewal of energy to continue the work. This was to be provided through the marvelous digestive system and internal energy conversion apparatus designed by God as a part of man's body (as well as those of the animals). This energy supply was to be perpetually available through the fruits and herbs of the biosphere established by God on the third day of creation. The supply could not be exhausted, since these plants were designed to replicate themselves via the bearing and yielding of seed. Furthermore, as man spread out and filled the earth, his food would be available everywhere, "upon the face of the earth." This means that there were no deserts or other uninhabitable regions.

The animals, too, were to obtain their food from "every green herb," a term evidently meaning all green plants, including grasses. In fact, it is clear that, in the original creation, it was not intended that either man or animals should eat animal food. As far as man was concerned, this was changed at the time of the Flood (*cf.* Gen 9:3). Whether some of the antediluvians ventured to do this against God's command, we are not told, although it is a possibility (Jabal introduced cattle raising, Genesis 4:20).

As far as carnivorous animals are concerned, their desire for meat must have also been a later development, either at the time of the Curse or after the Flood. Even today, of course, such animals can and will (if they have to) live on a vegetarian diet. Whether such structures as fangs and claws were part of the original equipment, or were recessive features which only became dominant due to selection processes later, or were mutational features following the Curse, or exactly what, must wait further research. The same uncertainty must prevail at this point as to how the present "balance-of-nature" arrangements developed in various environments, whereby predators keep in check the large numbers of lower animals that would otherwise take over. It is at least possible that the primeval "balances" in every environment, including the fecundity or fruitfulness of each kind, were quite different than at present, so that feeding off of other animals was neither needed nor desired.

Genesis 1:31-2:4a

(31) And God saw every thing that he had made, and, behold, {it was} very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. (2) And on the seventh day God ended his

work which he had made; and he rested on the seventh day from all his work which he had made. (3) And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. (4) These are the generations of the heavens and of the earth when they were created,

God has now completed His work. But, before settling down to “rest” in contemplation of what He had produced, as it were, He first surveyed it all and pronounced the whole creation to be “very good.” Six times before, He had seen that what He had made was “good”; but now that it was complete, with every part in perfect harmony with every other part, all perfectly formed and with an abundance of inhabitants, He saw with great joy that it was all, literally, “exceedingly good.” On each previous day, the account had concluded with “the evening and the morning were *a* fifth day,” etc.; but now it says, “the evening and the morning were *the* sixth day” (the definite article occurring for the first time in this formula), thus indicating the completion of the work.

This one verse alone is itself sufficient to refute any theory which tries to accommodate the geological ages concept in the Genesis record of creation. Everything in the universe (the next verse specifically includes all the host of heaven in its scope) was still, at the time, exceedingly good in God’s own omniscient judgment. Therefore, there could have been nothing that was *not* good in all creation: no struggle for existence, no disease, no pollution, no physical calamities (earthquakes, floods, etc.), no imbalance or lack of harmony, no disorder, no sin, and above all, no death!

Fossils, of course, speak of death, often violent and sudden death. They also speak of disease and injuries, of storms and convulsions—in short, of a world like the present world (*viz.*, “the whole creation groaneth and travaileth in pain together,” Rom 8:22). But since death only “entered into the world” when sin came through man (Rom 5:12), and since the whole creation was very good before man sinned, it is obvious as anything could be that the fossil record now found in sedimentary rocks of the earth’s crust could not have been deposited either before the six days of creation, as in the gap theory, or during the six days of creation, as according to the progressive creation, day-age type of theory. How could God have possibly looked upon a world of struggle and travail, looking into the rocks to see the remains of billions of dead animals, as well as “humanlike creatures,” and described it all as exceedingly good? Such a suggestion, in effect, makes God out to be a monster, and not the “God of all grace” (1 Pet 5:10) who cares for every sparrow; not the God of love and mercy who would be too kind to create a world by such a process as suggested by the geological age theory; not the God of perfect wisdom who certainly would have been able to devise a better way than that; not the God of omnipotence who did, in fact, create in a much better way; not the God of infinite order who is not the “author of confusion” and of wasteful inefficiency that is implied if the fossil record is, indeed, a record of pre-human earth history as revealed in the Bible.

As we will point out later in this study, the cataclysmic events of the great Flood in the days of Noah are quite sufficient to account for all the phenomena of the sedimentary rocks and the fossil record. At the time of man’s creation, however, the whole universe was a beautiful, perfect creation and evidently the finest that the mind and heart of God Himself could devise.

This verse concludes the first chapter of Genesis, but should not have been marked as such. This section actually goes on to the middle of verse 4 of Genesis 2. It is here that the subscript “These are the generations of the heavens and the earth when they were created” is to be found. The passage in Genesis 2:1-3 is a marvelous assertive summary that God had

now completed His work of creating and making things. Four times it is emphasized that God had finished His work, and three times it is emphasized that this included all His work.

These points are stressed because it is vitally important for man to realize that the present processes of the cosmos are not processes of creating and making, and this means it will forever be impossible for him to understand about the origin of things apart from divine revelation. Both the ancient pagan evolutionists and the modern “scientific” evolutionists continue over and over to repeat this same folly, trying to explain the origin and basic meaning of things in terms of a self-contained, closed universe, an attempt which is absurdly impossible.

The present processes of the universe are, without exception, processes of conservation and disintegration, as formulated in the two universal Laws of Thermodynamics. The process of the creation period, on the other hand, were processes of innovation and integration (or “creating” and “making”), which are exactly opposite. Science can only deal with present processes, to which alone it has access. It should be completely clear to all who are not willfully ignorant that universal processes of conservation and disintegration could never produce a universe requiring almost infinite processes of innovation and integration for its production. Therefore, if we really want to know anything about this creation period, then we must know it by divine revelation. And this is exactly what we have here in this marvelous first chapter of Genesis, the divinely revealed record of the creation and formation of all things: how long it took, what the various events and divisions were, what the order of development was, the relations of the various components, and all the other data which man could never be able to determine for himself through his own scientific observations.

It needs to be noted that the fact that the seventh day is not formally summarized, as are the other six days at the end of each day, certainly does not mean that the seventh day is still continuing, as some day-age advocates have suggested. The Scripture does not say, “He is resting on the seventh day,” but rather, “He rested on the seventh day.” Exodus 31:17 even says that “on the seventh day He rested and was refreshed.” Though the work of Creation was finished, He very soon had to undertake the great work of redemption (*cf* Jn 4:34; 5:17; etc.). Eventually, even the work of redemption was finished (*cf* Jn 17:4), when the Son of God, the Redeemer, shouted, on the cross, the mighty cry of victory: “It is finished!” Then, one more time, God rested on the sabbath day (in Joseph’s tomb) until the dawning of the first day of the new week and a new age.

Questions

1. It is important to note that the first introduction of animal life was not a fragile blob of protoplasm that happened to come together in response to electrical discharges over a primeval ocean, as evolutionists believe. Rather, the waters suddenly “_____” abundantly or “_____” with swarming creatures (the waters did not “bring forth,” as was mistranslated in the KJV).
2. Evolutionary theory says that marine organisms evolved first, then land plants, later birds. Genesis says that _____ came first, then _____ and _____ simultaneously.
3. Who is God talking to in Genesis 1:26?
4. Was it just the man, or are both man and woman made in the image of God?

5. What was the first command given to man and woman? Has it ever been abrogated?
6. What command authorized science and technology as man's basic enterprises relative to the earth?
7. What are some of the implications of the statement: "Then God saw everything that He had made, and indeed it was very good..." (Gen 1:31)? Be prepared to discuss these in class.
8. The present processes of the universe are, without exception, the processes of _____ and _____, as formulated in the two universal Laws of Thermodynamics. The process of the creation period, on the other hand, were processes of innovation and integration (or "creating" and "making"), which are exactly opposite. What implications does this have for science?

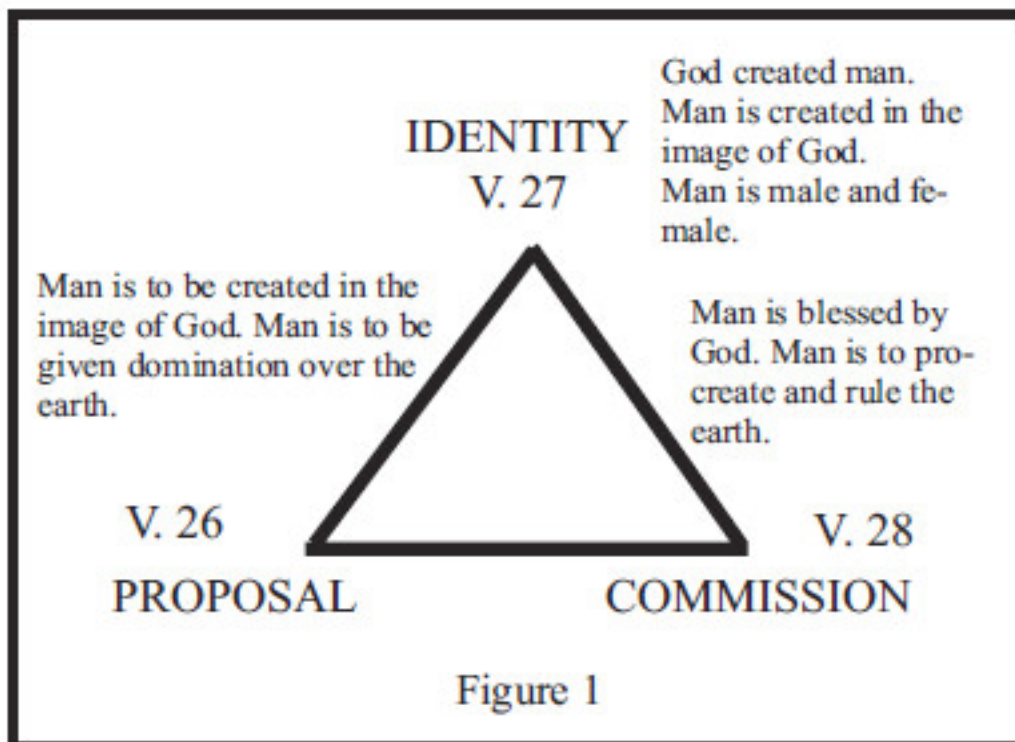
Chapter 8

“Male And Female Created He Them”

The first three chapters of Genesis provide the foundation on which we are to develop a Biblical view of the sexes. These chapters deal with the creation of man; they reveal that man is male and female, they explain man’s role, and they provide us with an understanding of the nature of man’s fall into sin and its consequences. Anyone interested in God’s purposes for the male and female will be very interested in carefully studying these three chapters.

Man Created In The Image Of God

In Genesis 1:26-28, we learn that mankind is the crown of God’s creation. There are three points of emphasis in these three verses: (1) man is created in the image of God; (2) man is expected to procreate; and (3) man is to be a steward over all of God’s other creatures on earth. Verse 26 can be seen as God’s proposal (*viz.*, man is to be created in the image of God, and is to be given domination over all the earth). Verse 27 can be seen as the definition of who man really is (*viz.*, man, who is both male and female, is created in the image of God). Verse 28, then, can be seen as man’s commission (*viz.*, man is blessed by God and is told to procreate and rule the earth). It has been suggested by others, and we totally agree, that verses 26 and 28 ought to be seen as the base of a pyramid that supports and is topped off by verse 27 (see Figure 1). In other words, verse 27 defines the nature of this man who has been given the commission by God in verse 28, which was, in turn, based upon God’s proposal as stated in verse 26. Verse 27, then, serves as the pinnacle of the argument as to who man really is. Consequently, this verse deserves closer study.



We are told that the various emphases of verse 27 are seen in the Hebrew by taking note of the words that appear at the beginning of the clauses. In the following clauses found in verse 27, we have taken the liberty of showing the emphasized words in italics: “So God *created* man in His own image; in the *image* of God He created him; *male and female* He created them.” These three clauses give us a comprehensive understanding of man. First of all, man is God’s creation and must not be seen as a chance collocation of atoms (*i.e.*, evolution). Man is the result of a deliberate and willful act of the Almighty God. Second, man is created in the image of God and therefore bears some of the characteristics of the divine Being. These characteristics make man the only one of God’s earthly creatures suitable for the work of overseeing the rest of His creation. Third, and this is of primary importance to us in this study, man is created *male and female*.

Man is male and female. To many, this is a shocking revelation. But, it ought not to be. The physical nature of mankind (*i.e.*, “man”) is male and female. We do not need special revelation to know this. All we have to do is look at God’s revelation in nature. When we look at man (*i.e.*, “mankind”) we see both male and female. Furthermore, and more importantly, mankind, both male and female, bears the image of the Divine.

According to God’s Word, *both* the male and female are *jointly* charged to be involved in procreation. The female is not simply the vessel for the male’s child, and neither is the child the sole responsibility of the woman. Together, and only together, are they able to fulfill the responsibility God gave man to fill the earth with his offspring.

Again, according to God’s Word, both the male and female are given the responsibility of subduing and exercising dominion over God’s earthly creation. It is exactly at this point that confusion, ignorance and sinful pride lift their ugly heads. Shamefully, men have too often viewed women not just as second class citizens, but also as second class image bearers of the Divine. Consequently, women have often been relegated to only a small portion of God’s creation; namely, dirty diapers, dirty dishes, dirty floors, dirty commodes, etc.

Please do not misunderstand! We are well aware that woman’s primary duties are domestic (*cf.* 1 Tim 5:14; Titus 2:5), but these duties in no way exhaust her total responsibilities. The idea that men alone are to occupy the world outside the house is an idea foreign to the teaching of God’s Word.

The Ideal Wife Of Proverbs 31

It is just here that we must understand that grace is different from our ordinary way of thinking, for it does not fit within the framework of law and justice, or even our sense of fairness. This is especially true of the statement, “If we keep the law, we will suffer the penalty.” Nevertheless, this is the very element of grace that makes it grace. For without this provision, the other one—the one that says, “If we break the law, we will escape the penalty,” would not be possible. After all, to whom does the first provision apply? In other words, who has kept the law perfectly? Only one person: Christ, the sinless Jesus of Nazareth. But even though He kept the law perfectly, He suffered the penalty. And why? Because, only the demands of grace could nail our spotless Lord to the cruel cross of Calvary, for in His sinless death He suffered the full penalty of the law in our place, and thus made it possible for us, as actual lawbreakers, to escape the penalty. Again, praise God for His magnificent grace and mercy!

In this connection, the woman of Proverbs 31 deserves special consideration. Here was a woman who had her priorities straight. First, she was involved in caring for her family, but at the same time she also demonstrated her ability to function in a non-domestic environment as well. In providing for the needs of her family, she was still able to engage (*i.e.*, work) in

business and charity outside the home with God's approval. She was a capable and industrious woman who had the full confidence and love of her husband and her children. Therefore, if a woman can meet the needs of her family properly, then it would certainly be appropriate for her to engage in business and other interests outside the home.

We can imagine what some might be thinking at this juncture, so let us ask, and then answer, the following questions: Does any thing we have said up to this point encourage a woman to shirk her domestic duties? No, it most certainly does not! Does any thing we have said up to this point justify the millions of "latchkey" children being created by mothers working outside the home? Absolutely not! The "Virtuous Woman" or "Ideal Wife," who worked outside the home in Proverbs 31, must not be divorced from the context. Although "She makes linen garments and sells them, and supplies sashes for the merchants" (v. 24), her husband came first (v. 11). She was the first to rise in the morning so she could take care of the needs of her family (v. 15). She engaged in charity in the community (v. 20), and then when all these responsibilities were met, she engaged in outside employment. Does any of this give credence to the radical feminist movement or solace to modern women who think they cannot be "fulfilled" unless they are working outside the home? It does not! But neither does it serve as ammunition for those who insist it is sinful for a woman to work outside the home. If the wife is able to fulfill her prior obligations, and they are many, then working outside the home cannot be considered a sin.

Equality Of Essence, Not Roles

The equality of essence shared by the male and female must not be overlooked or misunderstood. At the same time, it must be understood that Genesis 2 represents the man as having a functional headship over the woman. In Ephesians 5:22-24, the apostle Paul makes it clear that such an understanding is consistent with biblical truth. In further emphasizing this point, Paul, in I Timothy 2:13, appeals to the "Beginning" as a place to understand the headship of man. His argument for the woman being "under obedience" (1 Cor 14: 36b) and not "teach[ing], nor usurp[ing] authority over the man" (1 Tim 2:12) is based on two fundamental truths; namely, "For Adam was first formed, then Eve, and Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim 2:13-14).

Adam was created first and existed for some time before Eve was formed. Therefore, one must conclude that God did not create Eve to be Adam's leader. We think God's declaration before creating Eve makes this very clear: "It is not good that man should be alone; I will make him an help meet for him" (Gen 2:18). The Lord then took Eve from the body of Adam (*i.e.*, formed her from a rib of his side) and presented her to him. It was then that Adam declared her to be "bone of my bones, and flesh of my flesh" (Gen 2:22-24). Then Adam, the "Man" (*Ish*), called her "Woman" (*Isha*) because she was taken "out of Man." Using this truth as the foundation of his argument, Paul, in 1 Corinthians 11:8-9, wrote: "For the man is not of the woman; but the woman of the man." In other words, both her origin and name are derived from man and are thus *second* and *secondary* and not *first* and *primary*. But, and this is extremely important, man's role in fulfilling the mandate of Genesis 1:26-28 cannot be fulfilled apart from the female's role. Consequently, her chronological order of creation makes her a vice-regent with him. She is not a lesser or a slave. She is to be respected as an equal, created in God's image, who at his side and under his loving direction (*cf.* Eph 5:25) fulfills the God-given task of subduing the earth.

Something Happened That Changed Things

As things were originally planned by God, man and woman as a family, a unit, a team, were to explore (not exploit) and control (not destroy) the earth; but this plan was marred by the sins of Adam and Eve (*cf.* Gen 3). Before sin entered into the world, Adam and Eve, respecting each other, worked together in harmony to fulfill the divine mandate, and no doubt would have eventually begun to populate the earth. Both operated within the authority of God. Unfortunately, though, acting independently of her husband, Eve surrendered to the temptation of Satan and ate the forbidden fruit. Although this is certainly no compliment to Eve, what happened next is no compliment to Adam either. He was not deceived, the scriptures tell us, and therefore willingly disobeyed God by following his wife's lead. Consequently, as a result of their spiritual death, both the man and woman received a curse from God for their sins. The curse on the woman is found in Genesis 3:16, and reads: "I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you." We are convinced that there are two effects of this curse on the woman. First, the pain the woman would experience in child-birth would be greatly increased. Second, there would be tension between husband and wife. It is to this second effect that we now turn our attention.

When Adam and Eve sinned, their relationship was distorted. The foretelling of this is to be found in the statement, "your desire shall be for your husband." This desire has been considered by some to be the woman's sexual desire for her husband; but such a desire would have been part of her makeup as a sexual being before sin entered into the picture. Therefore, such a position does not seem tenable. The original intention of God was that Adam and Eve would bear children and fill the earth. God made the two sexes, therefore, sexual desire is not perverted nor distorted, as some have suggested, and within the marriage relationship is "honorable" and "undefiled" (Heb 13:4).

Well, then, if her desire was not sexual attraction, what was it? This, we think, can best be understood in connection with the rest of the verse, which says, "And he shall rule over you." Many, thinking the desire of the woman is coordinate with man's rule, believe this desire is an instinctive desire to be ruled by man. In conjunction with this, certain so-called "Christian feminists" understand this passage to be the description of how man "degenerated by sin, would take advantage of his headship as a husband to dominate, lord it over, his wife" (Letha Scanzoni and Nancy Hardesty, *All We're Meant To Be*, p. 35). Actually, we think both these views are a misunderstanding of the passage. This misunderstanding is caused by what we believe is a mistranslation of the Hebrew conjunction in this passage as "and" (a coordinating idea), rather than "but" (an antithetical concept). We are convinced the correct translation should read: "And your desire shall be for your husband, *but* he shall rule over you." The conjunction "but" indicates there would be friction between the husband and wife. This can be understood in connection with an identical Hebrew construction in Genesis 4:7b. Both passages use the word "desire" and a comparison of these two passages ought to give us an understanding of what the woman's desire really is.

In Genesis 4:7b, sin personified is depicted as one who crouches at the door waiting to take hold of or capture his victim, who in this case is Cain. Notice the parallels between this verse and Genesis 3:16b: "And unto thee shall be his [sin's] desire, and thou shalt rule over him" (KJV). The NKJ version reads, "And its desire shall be for you, but you should rule over it." It seems clear that the idea God was conveying to Cain was that sin was a power that desired to rule over him, but that he must resist and subdue it. When compared with this verse, Genesis 3:16b can be understood to be teaching that as a result of her sin, which was a rejection of her husband's rule as well as the rule of God, a battle of the sexes began. Contrary to the harmony that once existed between Eve and her husband, she would now

have a predisposition to exercise control over him, and if he was going to exercise control over her, as his headship demanded, it would not be without a struggle.

In other words, in becoming sin-sick, the willing submission of the wife and the loving headship of the husband were corrupted. The woman's inordinate desire to usurp her husband's authority would have to be mastered by her husband, if he could. Consequently, the rule of love established in paradise was replaced by a struggle between the sexes that has produced an endless stream of usurpation, strife, tyranny, and ungodly domination.

The Problem Exacerbated

Furthermore, the curse upon Adam would further exacerbate the friction that existed between him and his wife. The difficulty of toiling out a living would cause physical and psychological stress that would ultimately be carried over into the marriage. The time necessary to produce a product from the cursed earth would force the husband to spend much more time away from home. As a result, his wife might very well feel like she was being neglected. In addition, the jealousy many husbands feel concerning their hard-earned paychecks, even though marriage is to be a joint effort, has served to intensify the battle of the sexes down through the ages. In many marriages today, the husband has his money and the wife has her money and "never the twain shall meet." Obviously, then, the negative effects of the husband trying to make ends meet in a world that resists him on every hand are very much with us today.

The Battle Has Turned Into a Full-Fledged War

The history of man and woman, as well as our own experiences, demonstrates the real problems created by the consequences of our first parents' sins. The unity God intended for His creation was destroyed by those sins. As a result, the woman would desire to usurp man's rule, and the man, if he was to rule, would do so with great difficulty. Add to these consequences our own sins, and the battle between the sexes has actually grown into a full-fledged war. The family, the very fabric of our society, is being destroyed today. Divorce is rampant. The so-called "traditional family structure" is being redefined to include unmarried couples and homosexual liaisons (they call each other "housemates" and "significant others," and more recently under the imprimatur of law, even "husbands" and "wives").

In addition, the feminist goal, which is nothing short of social, political, and cultural revolution, has had a dramatic impact in our day. Whether we like to admit it or not, feminism has converted our culture to the feminist mind-set. In fact, the feminization of America is in full-swing. As a so-called "Biblical feminist" has noted: "Feminism since the early 1960s has begun to color interpersonal relations, the language we speak, family life, the educational system, child-rearing practices, politics, business, the mass media, religion, law, the judicial system, the cultural value system, and intellectual life" (Mary Pride, *The Way Home*, p. 12).

Paradise Lost

As originally created, the male and female were to complete each other as they enabled one another to fulfill the God-ordained purpose of procreating and subduing the earth. Neither was to seek the other's position, but as half of a whole they were to complement each other. When sin entered into the world, their distinctive roles were blurred and their harmonious relationship distorted. Instead of working together in unity, they began to compete with each other. Instead of reflecting the glory of God, they began to mirror the corruption of sin. Their original "oneness" was replaced by a power struggle that has continued in society ever

since. This struggle, although it does not always manifest itself overtly, does, nevertheless, lie just below the surface in even the best of marriages.

Unfortunately, many men, even Christians, “hardened through the deceitfulness of sin” (Heb 3:13), have engaged in the practice of “lording it over” their wives. While on the other hand, many women, even Christians, have become “silly women laden with sins” (2 Tim 3:6) and have not willingly submitted to the headship of their husbands. It is sad but true that many Christians, both male and female, instead of “prov[ing] what is that good and acceptable and perfect will of God” (Rom 12:1), are actually being guided by current secular values. Of course, we, of all people, ought to know that the answer to this problem is not to be found in current secular thought or even in so-called traditional thinking. Instead, the answer is to be found in God’s Word, the Bible. It is in this book that we will find the answer to our problem.

Paradise Restored

A part of the “good news” of the gospel of Jesus Christ is that what was lost in the Garden of Eden can be restored in Christ. As faithful followers of the humble Galilean, the husband and wife can once again become the unit God intended them to be from the very beginning: the husband, the loving leader who “nourishes and cherishes” his wife as if she were his own body (Eph 5:28-29) and the wife, the suitable helper who willingly submits to her husband’s guidance, “as to the Lord” (Eph 5:22). Such a relationship must be characterized by selflessness, yet it is only in Christ that one learns to crucify Self. It is only in Christ that one exchanges the egotistical “I am” of sinful pride for the loving guidance of the Great I Am. It is only in Christ that two people will live in the holy estate of matrimony as God truly intended. Does this mean that people who are not Christians are not married? No, of course not. Does it mean that a Christian cannot marry a non-Christian? Again, no. Well, then, what does it mean? What it means is that without the restoration that comes in Christ, marriage will never be, nor can it ever be, what the Lord created it to be; namely, a relationship of unity that supersedes every other earthly relationship and in a very wonderful way reflects the unity that exists between Christ and His church (*cf.* Eph 5:22-33). This Bible truth is a part of that light that illuminates a lost and dying world (*cf.* Matt 5:14). And it is this truth that functions as some of the salt that preserves our decaying society (Matt 5:13). If Christians are not living this truth out in their lives on a regular basis, then they are no good to themselves or anyone else.

In Titus 2:5, the Word of God informs us that the younger women are to be taught to be “keepers at home” (KJV) or “homemakers” (NKJV). As we have already learned, the Bible does not prohibit the wife from working outside the home, but it does teach that the home is to be her primary concern. It is unfortunate that the idea of homemaker is being much maligned in our present-day society. It is tragic that young women and men are being taught that a female cannot really be happy as a homemaker. It is sad that young girls are being told they cannot be fulfilled unless they have a career that takes them away from their homemaking and child-rearing responsibilities. What is even more tragic is that many Christians have begun to incorporate these secular values into their own lifestyles.

Churches of Christ cannot be negligent in their responsibility to edify themselves concerning this important subject. We must realize that young Christians will not be taught their God-ordained roles, and the duties associated with them, by a secular system inundated by humanism. Churches owe it to their young people to pass on to them the richness of the husband and wife relationship as taught in God’s Word. Furthermore, as husbands and wives, we have the responsibility to live out our God-ordained roles before our children. But

this is not enough! These roles must be reinforced by Bible classes that teach the duties and responsibilities, as well as the benefits, of the husband and wife relationship. In truth, we have not done a very good job with this subject, and it has definitely begun to show. The divorce rate among Christians, although much lower than that reflected in the world, is still much higher than anyone would have predicted fifty years ago. Are we going to wait until the divorce rate among us begins to match the world's before we do something about it? If not, then we had better get busy and lovingly teach on this extremely critical subject before we find ourselves overshadowed by the horror of darkness that is engulfing our society. Fellow Christians, we must let our lights shine.

The Wife And The Home

The place where God put the wife is the husband's home (notice that I did not say house). The home is a unique kingdom all its own in the midst of a hostile world. It's a stronghold amid life's storms and stresses, a refuge, even a sanctuary! The home is unique in that it is not built on the shifting sands of public life or cultural changes. The home is an institution (*relationship* might be a better word) that has special meaning and value because it has been especially ordained by God. It's a place where peace, quietness, joy, love, purity, discipline, respect, obedience, and happiness is to dwell. It is the wife's calling and her pleasure to build up for her husband a "world within the world," and do her life's work there. How happy and blessed is the woman who realizes just how great and rich a task and position God has given her! In this special relationship, the wife occupies a position of permanence, not novelty; constancy, not flux or change; peace, not antagonism or adversarialness. In this relationship there are actual deeds, not just empty words; gentle persuasion, not arrogant commands; and, of course, love, not lust. All these are inspired and sustained by her love for her husband—this is the wife's kingdom. "A virtuous woman [an excellent wife] is the crown of her husband" (Prov 12:4).

Conclusion

The traditional family, as defined by secular society, has assumed the husband to be the *superior* ruler and the wife to be the *inferior* servant. This is far to the right of what God has ordained in His Word. On the other hand, the feminist movement has swung the pendulum far to the left in denying the family structure and roles God has given. Let us, therefore, as Christians, strive for that golden mean set forth in God's Word and let us "not be conformed to this world, but be transformed by the renewing of [our] mind[s], that [we] may prove [to a lost and dying world] what is that good and acceptable and perfect will of God" (Rom 12:2).

Questions

1. The first three chapters of Genesis provide the _____ on which we are to develop a Biblical view of the _____. These chapters deal with the _____ of man; they reveal that man is _____ and _____, they explain man's _____, and they provide us with an _____ of the nature of man's fall into sin and its consequences.
2. In Genesis 1:26-28, we learn that mankind is the _____ of God's creation.

3. Man is male and female. To many, this is a _____ revelation. But, it ought not to be. The physical nature of mankind (*i.e.*, “man”) is male and female. We do not need _____ revelation to know this. All we have to do is look at God’s revelation in _____.
4. Mankind, both male and female, bears the _____ of the _____.
5. According to God’s Word, both the male and female are _____ charged to be involved in procreation. The female is not simply the _____ for the male’s child, and neither is the child the sole responsibility of the woman. Together, and only together, are they able to fulfill the responsibility God gave man to _____ the earth with his offspring.
6. According to God’s Word, both the male and female are given the responsibility of _____ and exercising _____ over God’s _____.
7. Unfortunately, men have too often viewed women not just as second class _____, but as second class _____ of the Divine, as well.
8. Woman’s primary duties are _____ (*cf.* Titus 2:5), but these duties in no way exhaust her total responsibilities. The idea that men _____ are to occupy the world outside the house is an idea _____ to the teaching of God’s Word.
9. The _____ of essence shared by the male and female must not be overlooked or misunderstood, but at the same time it must be understood that Genesis 2 represents the man as having a functional _____ over the woman.
10. Adam was created _____ and existed for some time before Eve was formed. Therefore, one must conclude that God did not create Eve to be Adam’s _____. We think God’s declaration before creating Eve makes this very clear: “It is not good that man should be alone; I will make him an help _____ for him” (Gen 2:18).
11. Is it true that woman is to be respected as an equal, created in God’s image, who at man’s side and under his loving direction (*cf.* Eph 5:25) fulfills the God-given task of subduing the earth?
12. As things were originally planned by God, man and woman as a family, a unit, a team, were to _____ (not exploit) and _____ (not destroy) the earth; but this plan was marred by the _____ of Adam and Eve (*cf.* Gen 3).
13. When Adam and Eve sinned, their relationship was _____.
14. What bearing does Genesis 4:7b have on our understanding of Genesis 3:16b?
15. When Adam and Eve became sin-sick, the _____ submission of the wife and the _____ headship of the husband were corrupted. The woman’s inordinate

desire to _____ her husband's authority would have to be mastered by her husband, if he could. Consequently, the _____ of love established in paradise was replaced by a struggle between the sexes that has produced an endless stream of usurpation, strife, tyranny, and ungodly domination.

16. The history of man and woman, as well as our own experiences, demonstrate the real problems created by the consequences of our first parents' sins. The _____ God intended for His creation was destroyed by those sins. As a result, the woman would desire to usurp man's rule, and the man, if he was to rule, would do so with great difficulty. Add to these consequences our own _____, and the battle between the sexes has actually grown into a full-fledged war.

17. As originally created, the male and female were to _____ each other as they enabled one another to fulfill the God-ordained purpose of procreating and subduing the earth. Neither was to seek the other's position, but as half of a whole they were to _____ each other. When sin entered into the world, their distinctive roles were _____ and their harmonious relationship _____. Instead of working together in unity, they began to _____ with each other. Instead of reflecting the glory of God, they began to mirror the _____ of sin. Their original "_____" was replaced by a power struggle that has continued in society ever since. This struggle, although it does not always manifest itself _____, does, nevertheless, lie just below the surface in even the best of marriages.

18. A part of the "good news" of the gospel of Jesus Christ is that what was _____ in the Garden of Eden can be _____ in Christ. As faithful followers of the humble Galilean, the husband and wife can once again become the _____ God intended them to be from the very beginning: the husband, the _____ leader who "nourishes and cherishes" his wife as if she were his own body (Eph 5:28-29) and the wife, the _____ who willingly submits to her husband's guidance, "as to the Lord" (Eph 5:22).

19. The traditional family, as defined by secular society, has assumed the husband to be the _____ ruler and the wife to be the _____ servant. This is far to the right of what God has ordained in His Word. On the other hand, the feminist movement has swung the pendulum far to the left in denying the family _____ and _____ God has given. Let us, therefore, as Christians, strive for that _____ set forth in God's Word and let us "not be conformed to this world, but be transformed by the renewing of [our] mind[s], that [we] may prove [to a lost and dying world] what is that good and acceptable and perfect will of God" (Rom 12:2

Chapter 9

The “Christian” Home

William Lyon Phelps said: “The highest happiness on earth is in marriage. Every man who is happily married is a successful man even if he has failed in everything else. And every man whose marriage is a failure is not a successful man even if he has succeeded in everything else.” If Americans would once again recognize this fundamental truth, this would be a much better society to live and work in. The family is the very foundation of our society—as goes the home, so goes society. But, alas, our society today is in a constant state of flux. The family, along with the traditional values that have been taught there, is constantly under attack in our society. The roles of both male and female are continuously being redefined. In fact, the definition of “family” is presently under revision and codified by modern-day social engineers. It is appropriate, then, that we define some terms.

DEFINITIONS

1. **FAMILY**—two people (one male, the other female) who have been united in marriage and are living together. Children may or may not be a part of this unit.
2. **HOME**—a family, as defined above, living together harmoniously.
3. **“CHRISTIAN” HOME**—a family whose relationships are governed by the teachings contained in God’s Word. We realize that some might object to the use of “Christian” as an adjective, but such use is, we think, appropriate.

We Must Learn To See The Family As God Sees It

The home is very important to God. He personally presided over the establishment of the first family in Eden. He said, “It is not good that man should be alone; I will make a help meet for him” (Gen 2:18). The home, then, was created by God for the welfare and happiness of His creation. Since it is not possible for us to direct our own steps (Jer 10:23), we should be ready and willing to follow God’s direction. Just as Moses was commanded to make the tabernacle “according to the pattern” (Heb 8:5), we must build our homes according to the divine pattern.

THE DIVINE PATTERN

1. **Ordained by God Himself** (Gen 2:24; Matt 19:4,5).
2. **Monogamous** (Gen 2:24; 1 Cor 7:2).
3. **One flesh** (Gen 2:24; Matt 19:5). This is more than the sexual act. The *henosis*, the making of two one, is brought about by the total commitment of two personalities, each to the other, in the closest relationship of the flesh, i.e., sexual intercourse. Nevertheless, sexual intercourse alone does not make the *henosis*. In cases of rape and seduction, there is no mutual commitment. In cases of harlotry, the sexual intercourse which was designed by God to be experienced in marriage (a part of the “one flesh” experience), does not establish the actual *henosis*, but simply a “one body” relationship (*cf.* 1 Cor 6:16).

4. **Procreative** (Gen 1:28). The first family was told, “Be fruitful, and multiply, and replenish the earth.” The apostle Paul instructed younger women to “marry and bear children” (I Tim 5:14). Christians need to recognize that the original mandate to procreate has not been revoked. A home without children is the exception rather than the rule.

5. **Mutually dependent.** The man and the woman are complements of each other and are dependent upon the other. In describing this relationship, it has been compared to the accomplishment of a lock and key. Together they can accomplish something that neither acting alone can. Two locks or two keys will not get the job done. The lock and key are distinct; yet neither is complete in and of itself. Their roles are neither identical or interchangeable. Neither is superior to the other, since both are necessary. They are equally important. Each must be judged in terms of its own function. In other words, they are complementary. So it is with men and women—together they form a functioning unit. Either alone is, in a sense, incomplete. Even though a husband and wife are actually two separate entities and, therefore, have the ability to be independent of each other, at the same time, they are mutually dependent parts of a functioning whole. In *Hiwatha*, Henry Wadsworth Longfellow expressed this idea beautifully: “*As unto the bow the cord is,/ So unto man is woman;/ Tho’ she bends him,/ Yet she follows;/ Useless each without the other.*” Of course, this complementariness is not one hundred percent complete, in that it does not apply to all traits, functions, drives, or goals. Consequently, when men and women engage in the same occupations or perform common functions, this complementary relationship may, and usually does, break down. Although many Christians will not admit it, the large number of women in the work place is having a devastating effect on the family as it has been ordained by God.

6. **Patriarchal.** The man is the head of the woman by virtue of the primacy of his creation (Gen 1-3; Eph 5:23-24; Col 3:18; 1 Pet 3:1).

7. **Religious in nature.** The primitive family was a place of devotion. At the family altar the patriarch acted as priest and taught his children diligently the word of the Lord (Deut 6:17; 11:19; Prov 22:6). Timothy had been taught the Scriptures at an early age (2 Tim 3:15). In the “Christian” home, the father should not just love his children, but he must bring them up in the nurture and admonition of the Lord; consequently, children are required to obey their parents in the Lord (Eph 6:1-4; Col 3:20-21).

8. **Is to last a lifetime.** Marriage is for this world only (Lk 20:27ff), and is intended by God to be a lifetime proposition (Matt 19:6; Rom 7:1-3; 1 Cor 7:39). In the case of infidelity, the marriage can be dissolved and the “innocent party” may marry another who has a right to marry without sin (Matt 19:9).

9. **Is permissible to all who have a right to marry, but is not mandatory to any** (1 Cor 7:6-7). Marriage is not always expedient—whether for physical reasons (Matt 19:11-12) or for other considerations (1 Cor 7:1, 7-9, 26-28).

Questions

1. What does the expression “weaker vessel” mean in 1 Peter 3:7?
2. Often we hear people talking about a “double standard” concerning the moral behavior of men and women. Does the Bible teach any such thing?

3. Has the biblical ideal for marriage ever been anything other than monogamous?
4. Has the commandment in Genesis 1:28 been abrogated? If so, how about Genesis 9:6?

Chapter 10

The Bible, Work, And Economics

A *Wall Street Journal* article some time back, entitled “AT&T Study Shows Early Retirees Share a Range of Character Traits,” reported that researchers have discovered that early retirees shared a distinct range of emotional, attitudinal and even spiritual characteristics—so much so that the researchers claim they could have predicted which employees would have accepted early retirement. Companies, fearing that too many of their key employees would choose early retirement, were assured by the researchers that they were actually better off without the early retirees. Interestingly enough, one of the traits that surfaced among these early retirees was “being less religious.” On the other hand, those who did not choose early retirement were more involved in the “religious and spiritual aspects of life,” in that they were more likely to have bought into the so-called “Protestant work ethic.”

What Is Work?

This got us to thinking: What is work anyway? Is there something more to work than simply *earning a living* or *employment*? Are these enough in themselves, or does there need to be something more? How do one’s religious convictions contribute to one being a more valued employee? In order to gain a better appreciation for work, we are going to be discussing it from two different dimensions: the God-dimension and the neighbor-dimension.

The God-Dimension

It is indeed unfortunate that even some Christians look at work negatively. They view work as part of the curse inflicted on mankind because of sin (cf. Gen 3:17-19). Although it is certainly true that man’s work was made much harder as a result of sin, it must be understood that the human race was given work to perform before sin ever entered into the world. From the very beginning and before sin, Adam, Eve, and their offspring were given the task of subduing the whole earth (cf. Gen 1:28). More specifically, they were given the task of tending the garden eastward in Eden. Therefore, we think it ought to be clear that mankind’s continuing responsibility to subdue the earth is reflected in the various professions, crafts, skills, services, and industries that provide employment today.

God’s Word teaches us that we were created to work. If, of course, we were created to work, then working is a moral imperative. “Six days you shall labor and do all your work” was a commandment written right into the moral law (cf. Ex 20:9). Consequently, it does not surprise us that the moral imperative of work was reaffirmed in the gospel of Christ. The apostle Paul wrote: “But we urge you brethren, that you increase more and more; that you also aspire to lead a quiet life, to mind your own business, and to work with your hands, as we commanded you, that you may walk properly toward those who are outside, and that you may lack nothing” (1 Thess 4:10b-12). In another place, writing of those who were able to work but would not, Paul commanded: “If anyone will not work, neither shall he eat” (2 Thess 3:10).

In this connection, it is interesting to note that when Jesus was incorrectly accused of violating the Sabbath by healing the man at the Pool of Bethesda, He defended Himself by saying, “My Father has been working until now, and I have been working” (Jn 5:17). In fact, the Father, Son, and Holy Spirit continue to work for the good of mankind seven days a

week. Except for their continuous work, we would not exist (*eg*, Col 1:17; Heb 1:3). Although we cannot claim deity as Jesus did, we have been created in the likeness of God, our Father, and therefore we do not think it inappropriate for us to say, “Our Father works, therefore, we work.” Furthermore, as we work we do it “as to the Lord” (Col 3:23). In other words, as followers of Christ, we glorify God in everything we do, including our work (1 Cor 10:31).

The Neighbor-Dimension

When seen in relation to God, work takes on new meaning. Man cannot be pleasing to God without understanding his God-ordained responsibility in regard to work. But the Bible tells us there is another dimension that must be factored in with regard to work. In God’s Word we learn that we cannot be right with God unless we are right with our fellow man (*eg*, Matt 22:37-39; 1 Jn 4:20). Therefore, it should not surprise us to learn that work has a neighbor-dimension to it. In Matthew 22:39, the Lord said, “You shall love your neighbor as yourself.” This very important saying of our Lord is not a foundation of the humanistic self-love mumbo-jumbo of pop psychology and the modern church. It is, instead, the very essence of our responsibility to our fellow men. We are, in fact, our brother’s keeper. In order to fulfill the love ethic that Jesus was talking about, it is necessary for us to work. Love without works, the Lord is teaching us, is just as dead as the body without the spirit and faith without works (*cf* Jas 2:26).

One of the things the Lord is teaching us in Matthew 22:39 is that He did not create us to be self-sufficient. All members of society are interdependent. For example, in writing this material I relied on a computer, a desk, a chair, my glasses, a light fixture, etc. Taking just one of these items, namely, the light fixture, my use of it depends upon those who made the bulb, shaped the metal, mined the ore, made the tools that mined the ore, made the wiring, provided the electricity, mined the coal that produced the electricity, transported the coal, etc. In other words, my ability to do my work depends upon so many others doing their work. Self-sufficiency is indeed a myth! Well has it been said, “No man is an island.” Work is the individual’s personal contribution to the interdependent needs of society. When a man works, he not only honors and glorifies God but at the same time he fulfills the law of love toward his neighbor.

Understanding this helps us to understand why refusing to work is identified in the Bible as a sin (*cf* 1 Tim 5:8). If we, through sloth and laziness, do not provide for ourselves and our families, we force our neighbors to work even harder to provide for us and ours. Anyone who really loves his neighbors would never force them into doing such a thing.

Looking at work from both the God-dimension and the neighbor-dimension helps us to appreciate the fact that our work is something more than “employment” or “making a living.” When we look at work from these two dimensions, we come to understand that work is the fulfillment of our duties to God and mankind. Contrary to what many think, there really is a “work ethic” taught in the Bible. Therefore, we are all required to make a general contribution to the well-being of society. Work is the individual’s personal contribution to a total system of mutual support, and this is the way God ordained it.

In further contradiction to what many believe, the “work ethic” does not limit the “labor force” to a proletariat of blue-collar union workers. The God-ordained duty to subdue the earth is reflected in the work that is variously identified as blue collar and white collar, manual and mental, management and labor, hourly and salaried, skilled and unskilled, factory and office, crafts and professions, paid and unpaid. Actually, there is no legitimate work that is not meaningful. Whether one is a neurosurgeon, teacher, bricklayer, bottle cap maker, or

garbage collector, one is doing valuable and meaningful work. If American workers would once again reflect in their work the work ethic taught in the Bible, there is simply no telling how productive we could once again become.

The Law Of Productivity

It is an economic truth that man's material welfare is equivalent to the availability of natural resources plus human energies, whether mental or physical, multiplied by the number of tools available to assist in the doing of a particular task or work (*i.e.*, $MMW=NR+HE \times T$). Ultimately, of course, man's material welfare is dependent upon the God who created the natural resources and human energies. Although many in our country today would be reluctant to give God the credit, no one would deny that America has been abundantly blessed with natural resources and human energies. Until recently, these blessings—coupled with a traditional view toward work derived from the Bible and a biblically oriented market system that encouraged the creation of tools—allowed this nation to emerge as the undisputed economic leader of the world. Today, of course, America's productivity has slipped drastically. Economically, we are wallowing in a sea of debt. Back in 1989, when I first put some of these thoughts together, the national debt was under *2 trillion dollars*. Currently (November 11, 2014), the national debt stands at just a little under *18 trillion dollars*. One thing Congress knows how to do is spend other peoples' money. In doing so, they appear to reflect the sentiments of Artemus Ward, who said, "Let us all be happy and live within our means, even if we have to borrow the money to do it with."

Why?

Why is this happening? We believe the answer is not just an economic one. The loss of productivity and increase in debt in this country is, we believe, the reflection of a deep-seated spiritual problem. The religious foundation upon which this country was founded is by and large being ignored today. Our current generation is a cut-flower generation, severed from religious roots and living on spiritual leftovers. Consequently, we have succeeded only in corrupting an economic system that has proved over and over again its superiority to both socialism and communism. With this in mind, we intend to spend some time looking at the much maligned "capitalistic" or "market" economy. Specifically, we intend to learn if there is really anything biblical or "Christian" about it?

We are sure there are a lot of people who do not think the Bible addresses itself to the subject of economics. They are wrong! The Bible provides us with some very important information on this vital subject.

For the purpose of this study, we are defining economics as "a study of the choices human beings make with regard to scarce resources." In view of this definition, the Lord makes a very important statement concerning economics. After His miraculous feeding of the five thousand, Jesus said, "Gather up the fragments that remain, so that nothing is lost" (Jn 6:12). Quite clearly, the Lord, in this passage, was speaking of the conservation of capital. By capital, we mean "any asset—material or non-material—that produces continuing benefits of any kind."

In John 6:12, the fragments that remained were capital, as we have defined the term and, as such, they needed to be conserved. Likewise, in the parable of the prodigal son (Lk 15:11-14), the Lord taught a lesson on spiritual neglect by picturing a young man squandering his material possessions. Simply put, the Bible teaches a very important principle of economics: *wastefulness* (*i.e.*, the failure to conserve capital) *produces want* (*cf.* Prov 21:20; 18:9; 29:3).

Just think how much better off we would all be if all of us really understood this basic economic lesson. As we have already pointed out, the economic base in this country is being eroded by an economic philosophy that says: "Let us all be happy and live within our means, even if we have to borrow the money to do it with."

As a result, we are not spending ourselves into prosperity, as some would have us believe; instead, we are spending ourselves into indigence. As we have already mentioned, our national debt is now almost 18 trillion dollars. This amounts to approximately \$56,191.41 for every man, woman, and child in the country. If we started a repayment plan on the national debt of one million dollars per day, it would take us well over twelve thousand years to pay back the debt.

Further, we must not be naive, this debt will have to be paid back through literal repayment (*viz.*, future taxes), deceitful repayment (*viz.*, future inflation), or cancellation (*viz.*, political upheaval). Barring the Lord's return, there are no other alternatives.

In connection with this, it is interesting to note that according to the Social Security Administration, only two percent of the American people reach age sixty-five financially independent: thirty percent are dependent upon some type of public or private subsistence; twenty-three percent must continue to work; and forty-five percent are dependent on relatives. Why? Because as Americans we have not learned how to conserve capital.

It cannot be denied that as a nation we are decaying economically. But there are other areas in which we have failed to conserve capital. The family structure, as it was ordained by God, which is the very backbone of our nation, is currently being destroyed. Furthermore, the intellectual competence of our nation is being eroded. And in addition, our legal foundations, which reflect biblical principles, are disintegrating. Why? Because we have forgotten how important it is to conserve these assets. If we do not quickly get back to a clear understanding of biblical economics, then all these things we have enjoyed will be gone.

The Five Short-Term Uses Of Capital

Returning now to monetary concerns, there are only five short-term uses for our income. It may be...

1. given away,
2. spent to support a lifestyle,
3. used for repayment of debt,
4. used to meet tax obligations,
5. accumulated or saved.

The Bible addresses all five of these areas. How much do you know about what the Bible has to say about these areas? We think it very interesting that the Bible says very little about these areas by direct commands. Mostly, the Bible teaches on these subject areas by principles and guidelines; therefore, in order to conduct oneself properly in regard to these areas, one will need to be intimately familiar with God's Word. Remember, it is God's Word that separates the sheep from the goats. Let us, therefore, be diligent to present ourselves

approved to God, workmen who do not need to be ashamed, rightly dividing the word of truth (cf 2 Tim 2:15).

Questions

1. God's Word teaches us that we were created to _____. If, of course, we were created to work, then working is a _____. "Six days you shall labor and do all your work" was the a commandment written right into the moral law (cf Ex 20:9). Consequently, it does not surprise us that the moral imperative of work was _____ in the gospel of Christ. The apostle Paul wrote: "But we urge you brethren, that you increase more and more; that you also aspire to lead a quiet life, to mind your own business, and to work with your hands, as we commanded you, that you may walk properly toward those who are outside, and that you may lack nothing" (1 Thess 4:10b-12). In another place, writing of those who were able to work but would not, Paul commanded: "If anyone will not _____, neither shall he _____" (2 Thess 3:10).
2. Does the Bible have anything to say about the conservation of capital?
3. What do we mean by capital?
4. Name the five short-term uses of your income.

Chapter 11

The Way Of Cain

In identifying the disaster that follows in the wake of disobedient false teachers, Jude 11 lists the “way of Cain” along with the “error of Balaam” and the “gainsaying of Korah.” Cain is cited because he was regarded as one of the most outstanding examples of one who defied the simplest and most obvious law of God by following his own wicked inclination. The “way of Cain” is the way of disobedience, hate, murder, and ruin. Consequently, Cain and Abel, one evil and the other good (1 Jn 3:12), became the prototypes of the two divisions into which the human race has been divided ever since. Cain, who was of the “evil one,” represented the kingdom of darkness, and Abel, who “by faith” offered a more excellent sacrifice, the kingdom of God. The antagonism between these two branches of mankind began with these two men. Furthermore, Cain’s sin against his brother was not just a momentary flash of anger, but was the terrible result of the shift of allegiance that had already taken place in his heart. He was of his father, the devil! As a result, he hated his brother, who was, “by faith,” a child of God (*cf.* Hebrews 11:4). Such antagonism, the Bible teaches, is fundamental: “In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him” (1 Jn 3:10-15).

After killing his brother, Cain, in Genesis 4:9, was asked by God, “Where is Abel thy brother?” His reply was, “I know not: Am I my brother’s keeper?” Although Adam had sinned, he eventually responded in confession and repentance, but not Cain. He compounded his wickedness by blatantly lying to God and even challenging His right to question him. This is characteristic of those who are the serpent’s seed. They always “suppress the truth in unrighteousness” (Rom 1:18). Abel, the type of the seed of woman mentioned in Genesis 3:15, was righteous before God and yet died violently at the hand of the first of the serpent’s seed. Thus, Abel’s blood crying from the ground is the prototype of all suffering inflicted on the righteous throughout the ages by the children of the wicked one. Its climax and eventual fulfillment are seen in the ultimate conflict of Satan and Christ on Calvary.

This conflict had reached a tragic crescendo when those religious leaders whom Christ had said were “of your father the devil” (Jn 8:44; Matt 23:15) cried out for His crucifixion hissing: “His blood be on us, and on our children” (Matt 27:25). Like Cain, they would see innocent blood shed rather than obey God’s Word. But, the blood of Christ “speaketh better things than that of Abel” (Heb 12:24). Abel’s blood cried for vengeance, but “the blood of Jesus Christ, God’s Son, cleanseth us from all sin” (1 Jn 1:7).

The conflict between the two spiritual seeds continues today and is heading toward its final climax. Although the present time seems to be one of imminent victory for Satan, Satan’s final defeat is only awaiting the approaching glorious second coming of Jesus Christ in final judgment. Even now we have His promise of spiritual victory in our current battle

with the evil one: “Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom 8:37-39).

God’s punishment of Cain is also a type of the ultimate crushing of the head of the Serpent, when he will be separated forever from God in the lake of fire. Cain was driven from the presence of the Lord (*cf.* Gen 4:14); likewise, all those who do not obey the gospel will be “punished with everlasting destruction from the presence of the Lord, and from the glory of His power” (2 Thess 1:9). Though God allowed Cain to live for a time in the earth, just as today He allows the “tares and the wheat,” the good seed and the bad seed, to grow together until the time of the harvest (Matt 13:24-30; 36-43), yet Cain’s ultimate fate, as one who had “known the way of righteousness” but had turned “from the holy commandment delivered unto [him]” (2 Pet 2:21), is condemnation.

The Antediluvian World

The remaining portion of Genesis 4, along with Genesis 5, gives us a most intriguing picture of life in the antediluvian world. This is almost the only information we have about the first human civilization, which later was so completely destroyed by the great Flood that practically nothing remained to tell us about it. Archaeological excavations deal almost entirely with post-Flood deposits, so that it is only in semi-legendary recollections of the world’s first “golden age,” together with a very few artifacts found deep in the fossiliferous rock strata of the earth’s crust, that we can now find any other clues to the nature of life in that world that perished.

Thus, the first mighty civilization, which once thrived over much of the earth, has been almost forgotten by the world of modern scholarship. In his researches, the ethnologist does encounter stories of a sunken Atlantis or some kind of mythological Golden Age. In recent years, a number of amazing artifacts have been brought to light by writers advocating the strange notion of ancient interplanetary astronauts. Actually, these artifacts give, instead, an insight into the remarkable technological skills of early men, some of whom may actually have been antediluvians. Such data are still quite controversial, but at least they do convey the impression that early men were far from the brutish primitives that modern evolutionists have imagined them to be.

This brief biblical record is still the only fully reliable account we have of that first age. It leaves us no doubt that the antediluvian world was substantially different from the one in which we now live. As we have already discussed in a previous chapter, much of the earth’s waters were stored “above the firmament” in the form of a vast blanket of invisible water vapor, which produced a marvelous “greenhouse effect” over the earth’s entire surface. This, in turn, produced a uniformly mild, warm climate everywhere all year long, with no wind and rain storms. There were extensive land surfaces, covered with lush vegetation and an abundant animal life, all over the world.

The congenial climate, possibly augmented by hyperbaric pressures (a condition of much higher atmospheric pressure than we now have on the earth, occasioned by the weight of the vapor canopy) and the radiation-filtering effect of the canopy enabled the people of that age—and probably the animals as well—to live to much greater ages than are now possible. In recent years, it has been demonstrated in biomedical research that both the existence of such high pressures and the absence of mutation-producing radiations in the environment do contribute significantly to longevity. In addition, of course, the pristine purity of the

human genetic system and its bloodstream, with so few accumulated mutant genes, together with the primeval absence of disease-producing organisms (which only gradually developed, through the outworking of the curse) from the originally created beneficent microorganisms, served also to maintain life through great age-spans.

Although we have no exact figures, it is possible to make a reasonable guess as to how rapidly the total human population developed. The record in Genesis 5 clearly implies that men had large families in those days. Although in most cases only one son is named in each family (apparently for the purpose of tracing the line of descent from Adam to Noah), it is also said that each “begat sons and daughters,” so that each family must have had at least four children, and probably many more. Furthermore, the age of the fathers at the birth of each of the named sons ranged from 65 years (in the case of Mahalalel and Enoch) to 500 years (in Noah’s case). Consequently, the Bible implies that: (1) men typically lived for hundreds of years, (2) their procreative powers persisted over hundred of years also, and (3) through the combined effects of long lives and large families, mankind was rapidly “filling the earth” (Gen 1:28; 6:1, 11).

All things considered, it is certainly very conservative to estimate that each family had, say, six children, and that each new generation required ninety years on the average. That is, assume the first family (Adam and Eve) had six children; the three families that could be established from these had six children, and so on. Actually, each probably had far more than six children, but this figure will allow for those who did not marry, who died prematurely, etc. At an average figure of ninety years per generation, which seems far higher than was actually the case, one can calculate that there were some eighteen generations in the 1,656 years from the Creation to the Flood (using the Ussher chronology).

The total number of people in the n th generation can be calculated on this basis as equal to $2(3)^n$. Thus, at the end of the first generation (n equals one), the number in the family was $2(3)$, or 6. At the end of two generations, it was $2(3)^2$, or 18. Finally, at the end of the 17 generations, the number was 258 million and, at the end of 18 generations, it was 774 million! If, at this time, only one previous generation was still living, the total population of the earth would have been over 1,030 million! This very figure is the estimated population of the earth in 1850, the earliest date for which there is any really accurate estimate of the world’s population. We believe that anyone would agree that these calculations are extremely conservative, assuming only that the Biblical statements are true.

“Cain’s Wife”?

In order to get this process of multiplication started, of course, at least one of Adam’s sons had to marry one of Adam’s daughters. Probably, in that first generation, all marriages were brother-sister marriages. In that early time, there were not mutant genes in the genetic systems of any of these children, so that no genetic harm could have resulted from close marriages. Many, many generations later, during the time of Moses, such mutations had accumulated to the point where such unions were genetically dangerous, so that incest was thenceforth prohibited in the Mosaic laws. The ancient quibble about “Cain’s wife” is thus seen to be quite trivial.

The First Bigamist

There is nothing in Scripture to indicate by what means marriages were arranged or legalized in this period. But one thing is for sure, Lamech (on the Cainite side) was the first to defy God’s ordained principle of monogamy (*cf.* Gen 2:23-24) by taking two wives, Adah and Zillah. This was in the seventh listed generation from Adam, the same as that of godly

Enoch in the Sethitic line. The contrast between these two men is surely not accidental with Lamech openly defying God and Enoch humbly walking with God (Gen 5:24), but is meant to demonstrate the different directions these two lines of Adam's descent had taken. This, of course, tragically reflects the developing spirit of the Cainite seed. Lamech's character is further revealed by the preserved fragment of a song he had composed (the first recorded poem in history) and sung to his two wives, boasting of his prowess in combat and his determination to visit mortal retribution on anyone presuming to oppose him.

The most noteworthy aspect of Lamech's poem is its blasphemous outburst against God. We remember that in punishing Cain, God had issued a warning against killing him, stating that sevenfold punishment would overtake anyone doing so. But boastful Lamech says in effect: "Well, if God promises a sevenfold vengeance on anyone killing Cain, I myself guarantee a seventy-sevenfold retribution on anyone who even hurts me!" There is an interesting reference to this in the New Testament, in the contrasting attitude enjoined on us by Christ, who told Peter that he should forgive his brother not just seven times, or even seventy-seven times, but seventy times seventy (*cf.* Matt 18:22).

It might also be possible that Lamech's poem is for the benefit of other men who might be trying to seduce his wives, or even trying to take them from him by force, and that Adah and Zillah might not have been too averse to such developments. This would explain why Lamech's threats were directed especially to the hearing of his wives. In any case, this suggestion of a growing sexual laxity among the Cainites is confirmed by the condition of general lust and promiscuity implied in Genesis 6:1-5 and Matthew 24:38.

During this period (from the Fall to the Flood), there seems to have been no organized system of civil laws or government for controlling human conduct. Although Adam undoubtedly instructed his children concerning the curse, as well as God's promise of a coming Redeemer, there was no human agency ordained to enforce standards of behavior. There were no doubt some, especially in the direct line of patriarchs from Adam to Noah, who heeded Adam's counsel and thus believed and obeyed God's Word. Most, however, were content to go "the way of Cain" (Jude 11); and with the creature comforts and advantages accruing from the rapidly developing science and technology of the day, it was not long before "the wickedness of man was great in the earth" (Gen 6:5). Evidently, each man and each clan did whatever they wanted to do, to the extent that their strength and skills permitted. There was nothing to restrain them except, in some cases, the superior strength and skill of others. Thus, it was demonstrated long ago that men cannot simply be left to their own devices; laws and governments are absolutely necessary. Consequently, after the Flood, God formally instituted systems of human government among men (*cf.* Gen 9:6).

Dull And Monotonous

The list and ages of the antediluvians, which may seem dull and monotonous at first, are quite meaningful and exciting on close inspection. Actually, three facts seem to be emphasized in these genealogies: (1) God was preserving and recording the divinely ordained line of the promised Seed, with the appropriate genealogical and chronological data; (2) God's command to "be fruitful and multiply" was being carried out, since the record recites that each one in the line "begat sons and daughters"; (3) God's curse was also in effect, since in spite of the fact that each man lived many hundreds of years, eventually "he died."

Finally, as we have previously pointed out, it is from this section, telling us that men once were able to live almost a thousand years, that we deduce something of the marvelous nature of the world's primeval environment. Nevertheless, "the world that then was, being

overflowed with water, perished” (2 Pet 3:6). Consequently, in the next chapter, we will turn our attention to the events surrounding the Flood.

Questions

1. Did all human beings descend from Adam and Eve?
2. Who was the first murderer?
3. Who was the first person to inhabit Sheol or Hades?
4. Where did Cain’s wife come from?
5. Who built the first city?
6. Who was the first bigamist?

Chapter 12

The Flood

The Flood was the greatest physical event since Creation. It clearly demonstrates the judgment of God on sinful man. Many Christians and so-called Christians are compromising and giving in to so-called scientific learning. We must understand that the Bible is factual history, or it is not what it claims to be; and if it is not what it claims to be, we should forget the Bible and its New Testament Christianity.

The Bible compares the Second Coming with the Flood. It will be a sudden complete destruction on the wicked. If the Bible is wrong concerning the Flood, how can we trust it concerning the Second Coming?

In Romans 11:22 the Bible says, “Behold therefore the goodness and severity of God...” Many, of course, want to think that God is all love and goodness. Even so, the rocks provide ample evidence for His severity. The fossil record speaks of a vast destruction worldwide, where millions of plants and animals were buried rapidly by water. No one denies the existence of all the death found in the rocks.

That the Bible teaches a world-wide flood, and not just a local one, is clearly understood by the following:

1. The Depth Of The Flood (Gen 7:18-20). Not just one mountain, but ALL were covered. Not just 15 cubits, but 15 cubits minimum. It is possible that the Ark, being 30 cubits high, had a draught of 15 cubits when fully loaded so the depth of the Flood allowed the Ark to float over the tops of all the mountains.

2. Duration Of The Flood—371 days. This is not a local flood. It was not just 40 days and nights, but over a year. Compare Genesis 7:11 to 8:13-14. The Flood covered all mountains in 6 weeks, continued 16 weeks more and the only survivors were on an ocean without a shore. It took 31 more weeks for the waters to go down enough to be safe to leave the Ark. The Ark rested on Ararat 150 days after the Flood began. Seventy-four days later, various mountain tops could be seen as islands, 49 days later the raven was sent out. This was not a local flood!

3. Source Of Water (Genesis 7:11). (a) Windows of Heaven. There was heavy rain for 40 days. This is not normal. During rain, there can't be evaporation to refill clouds. All the water in the clouds today could not cover the earth with 2" of water. (b) Water Canopy (*cf.* Gen 1:6-8, 14-15, 17, 20). (c) Mist (Gen 2:6). The result of all this was a fairly uniform climate world-wide. It was not until after the water fell do we find the wind blowing (Gen 8:1). This may be an indication that there was a uniform temperature before the Flood. The world that “then was” differed greatly with the world that “now is.” (d) Fountains of the Deep (i.e., underground water). The rivers had to have some source of water without rain (Gen 2:6). This underground water was released during earthquakes. All of this continued for five months according to Genesis 8:2.

4. Size of the Ark—300 x 50 x 30 cubits (Gen 6:15). Several different cubits were used in the ancient world. The most common one would make the ark 450 ft. x 75 ft. x 45 ft. There would be no need to build an ark for a local flood, just flee like Lot fled from Sodom. These

dimensions would make a boat very sea-worthy. It would take a 90 degree roll to capsize the Ark. In 1918 a concrete ship was launched in San Francisco Bay that had the same size ratio as the Ark.

The Ark was for all the land animals (Gen 6:7, 12-13, 17, 19-20, 7:2-4, 21, 23, 8:17-19). With three decks, there would be over 95,000 sq. ft. of floor space. The total volume was over 1,396,000 cubic feet, the carrying capacity of 522 railroad stock cars. Two of each land animal today could fit in 150 railroad cars. This would leave plenty of room for extinct animals, along with their food. No one knows just what the “kinds” are but they are not as varied as some think. Within the genes of individuals are great potential for diversity. For example: (a) Sweet pea—since 1700 over 500 varieties have come from one kind. (b) Dogs—over 200 types have been developed from Great Dane to dachshund. All came from a very few wild dogs. (c) Pigeons—the pouter, leghorn runt, fantail, tumbler, owl, turbit, swallow, carrier, nun, jacobin, homer, have all been developed from the wild rock pigeon from Europe. There was no reason for Noah to take more animals than necessary. He would not need to have a Siamese, Persian and Calico cat on board, but would have the animals that contained the genes for all the variety we see today. Noah was not required to take full-grown adults on the Ark.

5. Total Destruction of the Human Race. All mankind perished (Gen 6:5-7, 11-13) except four men and four women. The Bible continually says that only Noah and his family escaped. Noah is mentioned many times as a righteous man in an evil time. Noah should be an encouragement for all of us. He was living in a wicked time when no one cared about doing right, but he remained faithful no matter what anyone else did.

6. Wide Distribution of Human Race Before the Flood. Some admit that all men were destroyed but still cannot accept the fact that the entire earth was covered with water. They say that man had not spread beyond the Mesopotamian region. This, we are told, enabled a large flood to wipe them out, but it was still not a world-wide flood. This can't be defended from the Scriptures. In Genesis 5, the average age (not counting Enoch) is 912. Something drastic happened after the flood to cause men to age quicker. One result of long life spans before the Flood would be large families. Each man listed from Adam to Noah had “sons and daughters” so each had a minimum of four. The age of the father at the birth of the named sons range from 65 (Mahalalel and Enoch) to 500 (Noah). The Bible implies that the ability to have children lasted for hundreds of years. The combined effect of this would cause men to quickly fill the earth (Gen 1:28, 6:1, 11, 13).

As was pointed out in the last chapter, if we allow just 6 children for each family and 90 years per generation, the youngest generation at the time of Noah would be 774 million. If just the parents were alive, (no grand or great-grand parents) the population would be 1,030,000,000 (the population of the earth in 1830). These are extremely conservative estimates. If you allow 30 years average for each generation and 6 children for each family, Cain would have had 51,026,000 descendants by 450.

7. The Testimony of Jesus. In Matthew 24:36-39, the Second Coming is compared to the Flood. All will be destroyed!

8. The Testimony of Peter (2 Pet 3:3-10). The flood is a shadow of judgment to come. The flood must be world-wide to provide a proper shadow (*cf.* 1 Pet 3:20, 2 Peter 2:5).

The Destructive Power of Floods

Floods are one of the greatest destructive forces known. Modern river floods have been known to carry boulders weighing hundreds of tons for great distances, excavate deep gorges, sweep away entire forests. The following is an eyewitness account of the Dayton Flood of 1913: "No boat could live a moment in the rushing current which took houses, bridges, railway tracks, telegraph poles, everything in its overwhelming sweep. I saw the levee...which was...strongly built of gravel with an average height of 20 ft. and 35 ft. broad at the base, suddenly melt into the river. The great Pennsylvania four-track railway, part of the finest roadbed in America, melted away like salt. The track on the west side looked like a handful of tangled string thrown into a puddle. One could only get an idea of the strength of the raging flood when the great bridge, weighing hundreds of thousands of pounds, floated downstream hundreds of feet before sinking out of sight."

Keep in mind that in the Genesis Flood, not only was there extreme amounts of rain, but also the fountains of the deep were broken up.

August 1883, the island of Krakatoa in Indonesia exploded with a roar that was heard more than 2,000 miles away. The resultant aerial vibrations circled the globe several times. Volcanic dust blocked out the sun 100 miles in all directions. The dust from the explosion altered the sunsets worldwide for the rest of the year. Tidal waves over 100 ft. high and traveling 450 mph swept over Java and Sumatra. After rushing inland for 1,000 yards (over 1/2 mile) they were still 30 ft. high. Three-hundred villages were destroyed and 36,000 people were killed. Other tidal waves have been known to be 130 ft. high and travel in excess of 400 mph.

On December 26 2004, the Indian Ocean earthquake with an epicenter off the west coast of Sumatra, Indonesia. It triggered a series of devastating tsunamis along the coasts of most landmasses bordering the Indian Ocean, killing over 230,000 people in fourteen countries, and inundating coastal communities with waves up to 100 ft high. It was one of the deadliest natural disasters in recorded history.

Multiply these disasters thousands of times, happening all over the earth with forces greater than anything seen since, to get a mental picture of the early stages of the fountains of the deep and the windows of heaven opening up, and every living thing being destroyed.

If a world-wide flood really happened, then it would have to leave its marks on the earth. Let us now turn our investigation to those marks.

Fossils

There are vast fossil deposits all over the earth. How did they get there? Fossils occur in sedimentary rock that was deposited by water and then later hardened. Under normal conditions, fossils of plants and animals are rarely formed, whether the life form lives in water or on land. The only way they can be formed is to be buried quickly before scavengers or decay destroys the body.

An estimated two million buffalo were killed in the 1800s, yet no buffalo fossils are forming. The bones are gone. The reason the bones are gone is that no one or nothing buried them when they died. If the sedimentary rock was laid gradually over a long period, then fossils would not exist. What buried the millions of animals that are found in the rocks? They are found complete at times, other times all jumbled up.

Animals are normally eaten and scavengers quickly destroy any remains there might be. What buried these animals before their bodies were destroyed? Fish float and are quickly destroyed, plants decompose and quickly lose their form, yet jellyfish and delicate plants are preserved in the rocks world-wide. Fossil graveyards are found on all Continents. They have

antelope, rabbit, coyotes, mammoth, badgers, whale, fish, birds, insects, shellfish, hippopotamus, living and extinct animals and vegetation from land and sea found all jumbled together. What natural event could have buried them all together? Sometimes fossils are found whole, sometimes just parts. Imagine flood waters over the earth. Some bodies would be buried quickly in rushing water while others would decompose and fall apart before burial. There would be much water movement from waves and moon tides. What would be left behind after the waters receded? Exactly what we find today.

In England there is a strata known as the Old Red Sandstone. It is a continuous layer of bones, jaws, teeth, spines and scales, all massed together and buried. The figures are contorted, twisted and curved. Often the tails of the animals are bent to the heads and the spines stick out with the fins spread to the full, like fish who die in convulsions. Another strata of sandstone in England was found filled with fossil fish containing over 1,000 fish in every square yard. What natural event could have caused this?

Then there is the evidence of rapid burial. For instance:

1. Squids and cuttlefish have a sack of black fluid they can eject as a smoke screen. Fossils have been found preserved so well that it can be seen that the sacks were still full at the time of their burial. What natural event today could have buried them so quickly?

2. Fossil fish have been found with another fish in their stomach or half-way in their mouth. Something buried them so quickly that they did not have time to begin to digest or swallow their last meal.

And then there are other indications of a world-wide flood:

1. Crinoids are plants that live 600 ft. to a mile below the ocean's surface. They are found buried with land plants and animals. What normal event could have emptied out the ocean and mixed its contents with land animals?

2. Siberia has vast deposits of elephant, bison, cattle, horse and sheep fossils. In the same layers, whales, large fish and shellfish have been found all mixed together.

3. Elephants are buried by the millions in Alaska, Siberia, England, Greece and Italy. So many mammoths are found in China, their tusks have been mined by the tens of thousands. Some have said that after the living elephants are all shot, these deposits will be the only source of animal ivory.

4. Hippopotami are buried by the tens of thousands in Sicily.

5. Reptiles are buried by the millions in Canada, U.S., South America, Africa and Australia.

6. Vast areas of the tundra in Alaska and Canada are covered with torn animal remains. Millions of animals are torn apart and mixed with rock and dirt. During the short summer when they thaw, a great stench fills the land and scavengers dig among the bones for meat that is still available. What kind of great catastrophe can explain all of this?

Scientists are now beginning to admit that there have been great catastrophes in the past but insist, without proof, that they are unrelated and happened at different times. Why multiply catastrophes when only one will do? Especially when there is nearly a universal testimony of a great flood from all the ancient cultures who lived closer in time to that event?

Volcanic Activity

One of the implications from the Bible is that there were great amounts of volcanic activity and earth movements. Today, a large amount of the earth's surface is covered with material ejected from volcanoes and vents. Rocks from volcanic action are called "IGNEOUS" from the Latin word for fire. Without them, no continent would look like they do today. In the past, lava has flowed much more than today. It has not only spouted from volcanoes, but also pushed upward out of huge cracks in the earth's surface.

1. The Earth's largest rock formation was formed like this. It stretches for more than 1,000 miles along shores of Alaska and Canada.
2. Lava plateaus cover 200,000 square miles in Washington, Oregon, Idaho and California.
3. A lava plateau in South America covers 300,000 square miles.
4. A large eruption formed India's Deccan plateau where igneous rock extends two miles below the surface of the earth.
5. Argentina, South Africa and Brazil have similar plateaus.

Earth Movements

Everywhere the earth indicates greater movement than is occurring today. Most of the sedimentary, igneous and metamorphic rocks have been tilted, folded, and faulted on tremendous scales. Fossil fish are found on the tops of the Himalayas and other mountain ranges.

Sedimentary rocks all show signs of being pushed upward to their present heights. Psalm 104:6-9 indicates the mountains were pushed up to their present heights after the water covered the earth. It reads as follows: "Thou didst cover it [the earth] with the deep as with a garment; the waters were standing above the mountains. At Thy rebuke they fled; At the sound of Thy thunder they hurried away. The mountains rose; the valleys sank down to the place which thou didst establish for them. Thou didst set a boundary that they may not pass over; that they may not return to cover the earth."

Bad earthquakes today displace ground levels twenty to thirty feet. Rocks in the earth show that displacements of two thousand feet have occurred in the past.

What can explain what is found on the earth? Scientists continually speak of the "mysteries of the earth." Why?: The accepted evolutionary outlook requiring millions of years of gradual transition. But, when scientists look at the evidence, it does not actually fit their evolutionary theories. Nevertheless, instead of changing their theories, they prefer to speak of "mysteries."

"A scoffer seeks wisdom, and finds none, but knowledge is easy to him who has understanding" (Prov 14:6).

Geological Timetable

This is supposed to show the order in which life gradually evolved into more complex forms. It is common to read that biologists are unable to agree on how evolution took place and can't show it happening anywhere, but they believe it is a fact from the fossil record. Some have admitted that the fossil record is the only solid evidence for evolution.

1. **Geologists** reason that it took millions of years for sediment to be laid down because of the old fossils in the rock.

2. **Biologists** argue evolution is true because fossils are in rock millions of years old. (Charles Darwin and Charles Lyell were contemporaries.) Their argument rests on the fact that in rock shellfish and other simple forms of life are often found on bottom and more complex forms are higher; fish, amphibians, reptiles, mammals. At first glance, it may appear that Evolution over long ages might be true. Students are led to assume that geologists have found levels laid down like on the chart. Nothing is further from the truth! Nothing resembles the Timetable anywhere on earth! The only way it was assembled was by taking all the different types of rock found all over the world and gathering them all into chart form.

The thickness of the rocks that are supposed are never found! Some claim there was originally 30, 40, 50,000 ft. of sediment laid down. It is common to find 2,000 ft., but 15,000 ft. is rare. The names of different levels are from fossils found in rock. It is young or old according to the fossils found in it. Rock is classified as old if primitive fossil is found in it. This is reasoning in a circle! How do you know how old the rock is? There is an old fossil found in it! How do you know how old the fossil is? It was found in old rock! It is all based on the assumption of Evolution!

One fact that is often ignored—there are living forms of fossils found in all strata. Nearly all shellfish found in Cambrian rock are still alive today. Did shellfish become fossilized in Cambrian days but never since? Did fish become fossilized in the Ordovician age but not since?

Another problem that is rarely addressed is the absolute conformity in which the younger rocks lie on top of the older with nothing to indicate erosion between layers. As soon as rock is exposed it becomes subject to erosion by rain, frost, wind, rivers, lakes, earthquakes, etc. Therefore, one would expect older rocks to be cut with mutilations and irregularities similar to or greater to what is found on the surface of the earth today.

One would expect valleys, hills and canyons cut into the sedimentary layers but this is totally missing. There are no indications of any disturbance between layers of rock but instead, they appear as though one has been laid on top of the other in a short time. Often two levels of strata appear to be exactly alike, consisting of the same shale or other rock, and are only distinguishable by different fossils found in them.

Everything is found exactly like what would be expected if a world-wide flood were true. Shell-fish would naturally be on bottom since they are already on the lowest levels and they would sink the quickest. Then fish, amphibians, reptiles, and mammals would be buried. Evolutionists do not like to talk about how many layers are always missing wherever they dig and that each layer is smoothly laying on top of the lower one without any signs of erosion that would have to be there if the supposed long ages were true.

If the flood is true, we also would expect the order of the layers to be reversed at times from the chaos of the flood waters. It takes more faith to believe in the millions of years

than to believe in the flood. Our faith is to be the kind that can remove mountains. Evolutionists must have faith to remove mountain ranges. There are areas found all over the world where up to tens of thousands of square miles of “old” rock is sitting on top of “young” rock.

Geologists calculate the age of rocks by the fossils in them. As long as they think what they want everything is fine, but in many places, strata with simpler forms of life are sitting on top of strata with more complex forms of life with no signs of disturbance between the layers. Such upside-down areas are known in China, Norway, the Alps, Scotland, New York, Tennessee, Georgia, Idaho, Montana, Alberta and other places.

Examples Of Misplaced Fossils

1. **The Hearst Mountain in Wyoming** covers 60 x 30 miles. It has Paleozoic rock on top of Eocene. According to evolutionists, Paleozoic rock is 250,000,000 years younger than Eocene. The contact line between the layers looks like any other but the fossils don't fit evolutionary assumptions. No place can be found for the top rock to have come from. To move such a mass would certainly have broken, twisted, and cracked the rock.

2. **The Lewis Overthrust in Montana** covers 135 x 350 miles. It has Pre-Cambrian rock on top of Cretaceous rock. According to the Evolutionists, Pre-Cambrian rock is supposed to be 500,000,000 years younger than Cretaceous rock. This rock slab is estimated to weigh 800,000 billion tons. Along the contact line is a layer of clay 1/16 to 1/8 inch undisturbed. To explain this by evolutionary means is very difficult (and still be reasonable). There is no evidence that thrust faults ever happened, can't show where they come from or how they got there and how all signs of movement eroded away.

Evolutionists call these areas “Thrust Faults.” They try to explain how a large section of earth was thrust up over other sections of earth (these areas cover thousands of square miles). After these formations were picked up and carried over land for many miles, the younger rock on top eroded away and now it only seems like older is on top. This is not talking about misplaced fossils, (which occur many times), but entire formations in the wrong place. (See the diagram in **Figure 1** for the explanation of the formation of Chief Mountain according to the evolutionists).

In *After Its Kind*, by Byron Nelson, p. 71, we read: “To account for a more distressing situation which exist in the Alps, European evolutionary geologists have offered more wonderful explanations. They have published diagrams showing how the once level strata in that region, totaling ten thousand feet in thickness, pushed up many miles in the air and turned completely over, in the manner of a loose rug which has been folded by a kick, and were not broken in any manner. The “upside-down” strata in the Alps offer no evidence [other than] they were deposited just as they are and have never been disturbed. If creationists ever invented such an explanations in order to maintain their views, the evolutionists would [no doubt] heap untold reproach and ridicule upon them.”

To explain how the Matterhorn mountain in Switzerland has “older” rock on top of “younger,” some have suggested that the entire mountain was pushed up from Africa! However, scientists in the field of Engineering Mechanics have calculated, through friction coefficients for sliding blocks, that these formations would have crumbled before they moved as some evolutionists claim.

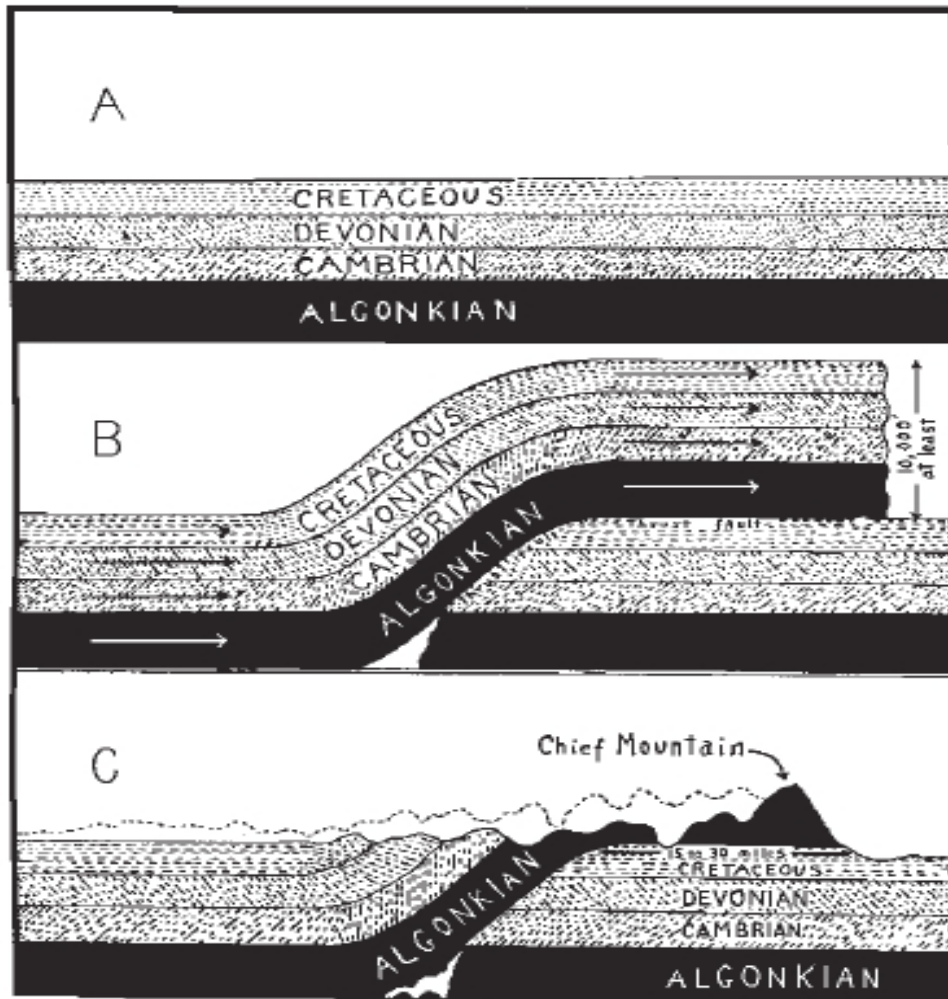


Figure 1

Petrified Logs

Petrified logs are found all over the world. They have been discovered in Egypt, California, Arizona, Yellowstone Park (35,000 acres) and Antarctica. The deposits they are buried in seem to be a mixture of ashes and mud which indicate a combination of water and volcanoes. Many logs have bark intact which indicates they were buried before rotting could occur. The foliage has been stripped away from the trunk. They are not standing where they grew, and none are being formed today.

Martin Luther wrote in his *Commentary on Genesis* of logs being found in mines along with fish and other animals. Raymond Moore, in *Introduction to Historical Geology*, pp. 401-402, wrote: "There lie thousands of fossilized logs, many of them broken up into short segments, others complete and unbroken...The average diameter of the logs is 3 to 4 feet, and the length 60 to 80 feet. Some logs 7 feet in greatest diameter and 125 feet long have been observed. None are standing in position of growth but, with branches stripped, lie scattered about as though floated by running water until stranded and subsequently buried in the places where they are now found. The original forests may have been scores of miles distant." From an article, entitled "Petrified Forest National Park," in *Collier's Encyclopedia*, we

read: "The trees grew...during the Triassic Period of geological history. When the trees fell, possibly because of flash floods, they were carried downstream and were buried in sand and clay to a depth of thousands of feet. The waterborne silica made casts of these logs and then later, as the wood decayed, took the place of the wood cells, thus preserving in stone the original form and structure of the tree."

Mount St. Helens

Mount St. Helens erupted May 18, 1980 in the state of Washington. The initial explosion had the power output equivalent to 20 million tons of TNT. It toppled 150 square miles of forest in six minutes. A rock-slide fell into Spirit Lake which is below the volcano on the north side, and pushed up a wave that stripped trees off the bank 850 feet above the normal water level. The total energy on output on May 18 was equal to approximately 20,000 Hiroshima-size atomic bombs. In what follows, we'll take a look at the evidence provided by Mt. St. Helens:

1. Volcanic strata previously thought to take months or years to form can form rapidly. On June 12, 1980, a 25 ft. deposit was laid with many layers that, if found elsewhere, would be assumed to be many years old.

2. Erosion can occur rapidly. A mud-flow on May 23, 1980 eroded a canyon system up to 140 feet deep at the headwaters of the Toutle River. It formed a new drainage system for the entire area. The new canyon system is very similar to the Grand Canyon except on a 1/40th scale. Small creeks that now drain through the bottom of the canyons appear to have carved them out over many years, except it was observed to have happened in one day.

3. How petrified logs are formed. Waves caused by landslides stripped forests and created a mat of millions of logs covering two square miles of Spirit Lake. Many trees were floating upright, root-ball sinking, with the top of the trees sticking out of the water. As they became water-logged, they began sinking at different times. Through the use of sonar and scuba, it is estimated that by August 1985, there were 19,000 upright stumps on the lake floor. Because they sank at different times, some have much sediment around them while other have less, just as petrified logs are now found in different layers in an area. Evolutionists have said the different layers represent thousands of years. Now it has been observed to happen quickly from a catastrophe, except on a much smaller than the Flood.

4. How some coal beds are made of tree bark. The texture and composition of some coal beds in the eastern U.S. indicate that seams of coal are made of tree bark. How seams of coal could be formed entirely of tree bark under natural conditions have had Evolutionists puzzled. Before Mt. St. Helens erupted, it had been suggested by some Creationists that during the Flood a mass of floating logs would rub together. Then as the water softened the bark and branches, they would be knocked off to form a layer on the bottom. As the Flood continued, these layers of bark would be buried under layers of sediment. And would be compressed into coal. This suggestion was ridiculed by Evolutionists. Why? They didn't believe in the Flood to begin with. Scuba divers at Spirit Lake found several inches of tree bark on the bottom underneath the floating logs. Evolutionists have taught that it takes about 1,000 years for one inch of coal. But bark long disappears over such a long period of time. Nevertheless, all the layer of bark in Spirit Lake needs is to be buried and heated to form into coal similar to that found in the eastern U.S. The value of Mt. St. Helens is that it

provided a rare natural laboratory to show what can happen during catastrophes. It provided a better explanation of the findings in the earth than gradual change over long periods of time.

Coal

There is a general agreement that coal is formed from vegetation that has been buried, put under pressure, and compressed before it turns into coal. The questions that need to be answered are: “How did the vegetation get buried to begin with?” and “How much time was involved?”

Conditions Necessary For The Formation Of Coal:

1. Must have a proper climate to grow vegetation. It has been estimated that it takes 10-12 ft. of vegetation to make one foot of coal. One seam was found in Wyoming that is 90 ft. thick.

a. Nova Scotia is estimated to be able to provide 100 million tons per year for the next 15,000 years.

b. Alberta could supply 30 million tons per year for the next 13,000 years.

c. North China has 150 billion tons of coal in reserve.

d. Coal is found on all continents. There are large deposits in Siberia, Antarctica and Greenland.

2. Must have a method of preserving vegetation without decaying or mixing with soil. If it is mixed with soil, coal is no good; if there is too much soil, there will be no coal at all. The top of seams of coal are often filled with impressions of leaves. Inside the seams, they tend to lose their individual identity. This is an indication of a solid mass of vegetation being buried.

3. Must cover up vegetation by other deposits so it can be compressed. How can this happen under natural conditions today? The fossil record indicates that at one time there was thick vegetation world-wide ranging from Greenland to Antarctica. There had to be a warm climate over all the earth. The climate today could not provide the food necessary for the millions of elephants found buried in Siberia.

Coal Did Not Develop in Swamp Land!

How do we know this? Because:

1. Fossilized leaves of Sassafras, laurel, magnolia, cinnamon, poplar, willow, maple, birch, chestnut, beech, elm, oak and palm have been found in coal.

2. Fish, shellfish, (salt & fresh) are mixed with coal.

3. Crinoids are often found mixed with coal (Crinoids live 600 ft. to 1 mile below the ocean surface).

4. In Hapsburg Germany, a human skull was found embedded in coal in 1842.
5. A fossilized leather shoe imprint with visible sewn thread has been found in coal.
6. Professor W. Rusch in the Creation Research Quarterly, reported an iron pot found encased in coal.
7. In 1889, Mrs. S.W. Culp broke open a chunk of coal and found a gold necklace.

When coal is found, it is in seams that vary 2 inches to 90 feet. Many layers of coal are found (up to 75 layers in one area). Evolutionists try to explain that forests grew and then later gradually sank and became covered by water. Later, the water dried up and another forest grew. Later still, the water covered the forest and the cycle repeats itself many times through the years. By the Evolutionists own calculations, a 40 ft. seam of coal would require a minimum of 400 ft. of vegetation to be buried in this manner. No one can show where this is happening anywhere today!

The Dismal Swamp in North Carolina is often given as an example of coal being formed today. It has a peat layer that is only 7 ft. thick. There is so much soil mixed with the rotten plants on the bottom of the swamp that it would be impossible to turn it into even a small seam of decent coal.

All coal is surrounded by sediment laid down by water. If it were not for the preconceived ideas of Evolution, it would be obvious that the vegetation that makes up coal was also washed into place by water.

How Long Does It Take For Coal To Form

Evolutionists have claimed that it takes many thousands of years for a seam of coal to form. Nevertheless, it is now been demonstrated that under the proper conditions, coal can be produced in twenty minutes.

Polystrates

Polystrates are found on all continents and are very common. They are found in coal beds and other sedimentary rock. Even though they are very common, they will rarely, if ever, be mentioned in any textbook. Polystrates are one of the many things evolutionists do not like to talk about. The word "polystrate" comes from two Latin words. "Poly" means "many" and "strate" is for "strata." A polystrate is a fossil that is found traveling vertically through several different layers of sedimentary rock. The most common polystrates are various types of trees, bamboo or some other type of long plant. They have been found with the roots on top and at every angle possible. Trees over 20 ft. long have been found going vertically through many different levels of strata. The problem for evolutionists is obvious. If these different layers of sediment represent many thousands of years each, how did these trees get in the position they are in?

Oil

Oil is found in all strata and on all continents. It is agreed that it is of organic origin. The most common explanation for the origin of oil, based on chemical analysis, is that it is largely formed from fish and reptiles.

Oil varies from black tarry asphalt found in Trinidad to light oils found in Kettleman Hills, CA which can be used directly as gasoline. It comes in red, yellow, green, purple, brown and black. Some have a sweet smell while others have a very bad odor. Some oil is good for gasoline while other kinds are not. Some oil is good for lubricating oils but other grades of oil are not. There is a wide variation in the chemical composition of the different oils. The only similarities are that they are all organic in nature, are underground and are found only in sedimentary rock.

Whatever type of life it was that turned to oil, was buried quickly and in large amounts. Consider these facts:

1. The first well in the U.S. in 1859 produced 2,000 barrels.
2. In 1931, the U.S. production was 846,000,000 barrels.
3. The world production in 1979 was 61 million barrels a day.
4. In 1982, the world production was 52 million barrels a day.
5. In 2012, the world production was 74.5 million barrels a day.

What could have killed all the animals needed and preserved them together so they would make oil? No one can point to any oil being formed today. The deposits are either oil or they are not oil. There are no deposits of anything gradually being formed into oil today.

“Origin of Oil and Gas” According To Collier’s Encyclopedia

“Complete agreement has not yet been reached as to how liquid petroleum is produced in nature. It is generally believed that the remains of the plants and animals, when buried in mud, develop a reducing environment which protects them from destruction by oxidation.”

How Did The Fossils For Fossil Fuels Get Buried?

Modern theories cannot explain it! Imagine the oceans full of life before the Flood. Then suddenly, the fountains of the deep are broken up. There is major volcanic activity and earthquakes that continue for 150 days. The explosions kill great numbers of marine life. Waves wash over the land carrying fish and sweep over land teeming with reptiles. Everything is jumbled together and is buried in mud. During the receding of the Flood, tides deposit many layers of sediment over the carcasses of the dead animals. They are compressed by the weight that builds up over them and turn to petroleum deposits we now have. This fits the facts we find in the earth’s surface much better than the gradual changes claimed by the Evolutionists. It all had to happen recently in geological time. Oil wells are still under pressure but this pressure is decreasing because of the porous nature of the sediments that cover the oil. The rate of loss of this pressure can be measured. The pressure that the oil fields are now under indicates that they cannot be over 10,000 years old.

On page 6 of *Letting God Create Your Day*, Vol. 1, No. 1, Paul A. Bartz said:

“Recently, [1989] Canada’s Environment Minister, Tom McMillan, announced a \$196 million project to build a commercial scale plant which would turn sewage into oil. The plan would use heat to turn Halifax’s half a million tons of sewage per year into 700,000 barrels of oil per year. The entire process, essentially the same as that which formed current oil reserves, takes only 30 minutes! This helps demonstrate

that the living things buried beneath the rapidly deposited sediments of the Flood 4,500 years ago, and subjected to heat, could easily have produced today's oil deposits."

He went on to say:

"Only the Flood can adequately explain the formation of oil, coal, polystrates and the fact of entire levels of strata misplaced, jumbled and missing. When we look at the earth's surface we can begin to understand just how destructive the Flood really was. The Flood laid down deposits 2-3 miles deep; rushing waters cut out canyons over a mile deep; mountain ranges were pushed up, the earth was thrown 1,000s of feet during earthquakes; lava flows covered areas of 200-300,000 square miles; the earth was split open. In some regions water dumped mud over an area of several states 2 & 3 miles deep. Millions and billions of animals and plants were torn apart, mixed and dumped together and buried in sediment all over the world."

More Evidence For The Flood

1. **Rubble drifts.** Rubble drifts are deposits of material full of shattered bones of many types of animals. No skeleton is complete. (Rhinoceros, hippopotamus, deer, elephants, rabbits, hog and oxen are a few of the animals that are found buried together.)

2. **Ossiferous fissures.** These are fissures or splits in the earth where fossils are deposited. Some are as much as 300 ft. deep. They have been found in England, Greece, France, Spain, Germany, Russia and the U.S. The bones can't be of animals that fell in these cracks alive or were buried by anyone. The bones haven't been exposed to weather and there are no fire marks from cooking. One common attribute is that they are all buried by water-borne sediment. They usually are found on isolated hills of considerable height, places where you would expect animals to gather during a flood.

a. **In Burgundy, France,** a hill 1,030 ft. above the plain bears a fissure near the top filled with broken bones of bears, wolves, horse, and oxen. These animals are not usually found together.

b. **The Rock of Gibraltar** has a fissure nearly 300 ft. deep filled with bones.

c. **The island of Malta** has a fissure filled with birds, shark teeth, fish, frogs, turtles, shell fish. (This is the island where Paul experienced a shipwreck in Acts 27-28.)

d. **Agate Springs, Nebraska** has a fissure filled with herbivores such as rhinoceroses, camels, giant boars, carnivorous mammals and birds mixed with plants, trees, seashells and fish.

Man could not have caused these fissures. Drought or disease have been suggested as the cause of the death of these animals by some Evolutionists. Disease doesn't kill birds, elephants, mice, frogs, buffalo, snakes, tigers, fish, snails and insects indiscriminately. Even if disease or drought did kill them, how were they buried?

There is only one force in nature able to kill, collect and bury these millions of animals—**WATER.** The Flood is the only reasonable explanation. What else could have driven these animals to the tops of the hills?

On pages 186-187 in *The Flood: In the Light of the Bible, Geology, and Archaeology*; Alfred Rehwinkel wrote:

“It does not require an overactive imagination to reconstruct a picture of the scenes which were enacted on those hills and hundreds of thousands of other hills like them in every part of the earth. One can see the terrified and panic-stricken beasts stampeding to higher grounds and to the hilltops before the onrushing flood. The lion took no heed of the lamb, nor the wolf of the hare; all were bent on saving their own lives. What a horrifying heart-rending cry of despair there must have gone up from the mouths of these uncounted multitudes of terrified beasts of the field and forest! But one by one these mouths were stopped as the waters of the Flood overtook them, until at last even the tallest and the strongest succumbed.”

3. Misplaced fossils. In Virginia, Pennsylvania, Kentucky, Illinois and Missouri, human footprints have been found in Carboniferous Rock supposedly 250 million years old. Evolutionists claim man has been in existence only 2–3 million years. Some have tried to explain these prints as carvings from Indians or prints from an undiscovered carboniferous amphibian.

- a. **Antelope Springs, Utah:** Human footprints in Cambrian rock 400 million years old.
- b. **Glen Rose, Texas:** footprints found in Cretaceous Rock 100 million years old.
- c. **Castenedolo, Italy:** 4 human skeletons found in Pliocene strata 15 million years old.
- d. **Calveras County, CA:** Human skull and manmade tools found in Pliocene strata.

4. More water once filled many of the lakes and rivers. Most rivers in the world show signs of once being larger than they are now. Many streams are called “underfit streams” because their valleys are much too large for them to have made at their present size. In view of this, many inland lakes have raised beaches. For example:

a. **Lake Bonneville** was a great lake that once covered much of Utah. Today it is condensed into the Great Salt Lake. It still shows at least four distinct strand lines, the highest being about 1,000 ft. above present level of Great Salt Lake and covering 20,000 square miles.

b. **Lake Lahontan** in Nevada has 3 major strand lines and covers 8,400 square miles. Only a few small lakes remain.

c. **Lake Tahoe**, CA was 655 feet above present level and probably connected with Lake Manley which filled Death Valley.

d. **The Great Lakes** were at least 250 feet higher than they are today.

e. **The Dead Sea** was once 1,400 feet higher than it is today.

All of the world’s major deserts (the Sahara, Arabian and Central Australian) show a great deal of evidence of having had much water in the past. If it took millions of years for the levels of the water to change, the former beaches would have eroded away by now.

5. **Canyons and “badlands.”** These rugged formations occur at the base of most mountain ranges in the world. Psalms 104:6-9 indicates that the mountains were pushed up to their present heights after the Flood. Imagine the Rockies being pushed upward by the power of God and the water rushing off. As they drained toward the oceans, they would cut through the still soft sediment at the base of the mountains. This action would leave behind scars such as the Grand Canyon on the southern end of the mountains and the badlands on the northern end. Similar formations like these are found on every continent. If the Grand Canyon and badlands in the Dakotas took millions of years to develop, why have the edges not worn smooth from erosion by now? The sharp edges and cliffs indicate a recent formation, not one in the very distant past.

Truth is, when one actually takes the time to examine the evidence, the various facts that support the Genesis Flood seem to be nothing short of overwhelming!

Questions

1. The Flood was the greatest physical event since _____.
2. The Flood clearly demonstrates the _____ of God on sinful man.
3. Many Christians and so-called Christians are compromising and giving in to so-called scientific learning. We must understand that the Bible is _____ history or it is not what it claims to be. If it is not what it claims to be, we should _____ Christianity.
4. The Bible compares the _____ with the Flood.
5. If the Bible is wrong concerning the Flood, how can we trust it concerning the Second Coming?
6. What was the depth of the Flood?
7. How long did the Flood last?
8. How big was the Ark?
9. What kind of testimony do the fossils offer concerning a world-wide flood?
10. What are polystrates?
11. What does the organic makeup of oil and its formation teach us about the Flood?

Chapter 13

Flood Traditions

If the events in Genesis 6-9 are true, we would expect to find stories about the Flood preserved by different people. Dr Richard Andree, a German scholar, in his book *Die Flutensagen Ethnologisch*, collected eighty-eight different flood traditions. Twenty of these have Asiatic origin; five come from Europe; seven were found in Africa; ten in Australia and the South Sea Islands; and forty-six were found among the aborigines of the Americas.

Similarities In The Various Stories

1. An Ark was used as means of safety.
2. A universal destruction of all living creatures by water.
3. A remnant of mankind was preserved.
4. The wickedness of man is often the reason given for the flood.
5. Often, an animal is sent out to discern the dryness of the earth. Some stories have a coyote or wolf but the most common animal is some kind of bird.

There are many variations to the stories that reflect the culture in which it is found. Many stories are very exaggerated, unbelievable, but there is a common thread of knowledge throughout the world of a great destruction that once destroyed the world except for a very few survivors. The sin of man that brought on the flood ranges from keeping the gods awake at night from all their noise to pulling the hair of a sleeping god or killing a god's favorite bird. Often only one family survives, or there may be a boat-load of survivors. One story says only a pregnant woman and a mouse survived the flood.

1. **Original Inhabitants of Cuba.** The original Cubans taught that an old man knew the Flood was coming and built a great ship for himself, his family and some animals. He sent a crow out from the ship after the flood and at first it did not return but stayed out to feed on the dead bodies. Later it did return with a green branch.

2. **Mexico.** Tezpi saved himself, his wife and children by getting on a boat. When the Great Spirit ordered the waters to recede, Tezpi sent out a vulture, which stayed to feed on the bodies. Later he sent other birds out of which only the hummingbird returned with a branch covered with leaves.

3. **Alaska.** A man was warned in a dream about a coming flood and built a boat by which he saved himself, his family and animals. He floated several months and the animals, who could talk in those days, began complaining. Eventually the water went down and they left the boat and the animals lost their ability to speak because of their complaining.

4. **Hawaii.** A long time after the first man was created, the earth became wicked and careless in the worship of the gods. Only one man was righteous. His name was "Nu-u." He

made a great canoe with a house on it and loaded his family, animals and supplies. After the flood was over, he looked up and saw the moon and thought it was Cane, the great god, so he worshipped it. Cane became angry at this but did not punish Nu-u because it was a mistake. He left behind the rainbow as a token of his forgiveness.

5. **Lithuania.** An old couple were the only ones to survive the great flood. After seeing the destruction, they were upset and the gods sent a rainbow to comfort them.

6. **India.** The Hindus teach that Manu was warned by a fish of a flood that was coming. He built a ship and brought together the animals, seeds and supplies. Eight people were on the ship. After the flood was over, the ship came to rest in the Himalayas. Manu is called "Satya," which means "the righteous." Later, Manu became drunk and fell asleep naked. Charma, one of his three sons, saw him and called on his two brothers to witness the shame of their father. The other two sons covered their father instead. After Manu awoke, he cursed Charma saying: "Thou shalt be a servant of servants" (compare Genesis 9:20-25).

7. **China.** During the days of Fah-he, a great flood came that destroyed everyone except Fah-he, his wife, his three sons and their wives.

8. **Persia.** The world had become corrupt because of Ahriman, the Prince of Darkness. The corruption became so great that it had to be cleansed. Rain fell in drops as large as a bull's head and the flood destroyed all the creatures that belonged to the Prince of Darkness.

9. **Babylon.** Utnapishtim was warned to build an ark. He built a 120 cubits cube-shaped Ark with seven decks. He covered the entire cube with pitch. The storm was so bad that even the gods fled in fear. Seven days after the Ark landed, Utnapishtim sent a dove out. She found no resting place and returned. A swallow was sent out and it too returned. A raven was sent out and it saw the waters were gone and did not return. Then he let all the animals out and offered a sacrifice to the gods.

10. **Apamea in Phrygia.** There was a pillar in Apamea on which was carved a picture of an ark, which according to tradition rested on that very spot. A coin was minted from 300 to 200 B.C. that on one side showed a figure on an ark receiving a bird, and on the other side shows a man and woman leaving the ark. On the Ark, the name "NOE" appears.

There Were 10 Generations From Adam to Noah

Many times in ancient traditions, there were ten kings who lived before the Flood. The general theme is they ruled when the earth was richer and better than it is today. Everyone lived very long life spans. It was the golden age of mankind. During the life of the tenth king, a Flood destroyed it all forever.

1. **Egypt and Babylon** both list 10 kings who lived before the great destruction.
2. **The Sibylline Books** tell of 10 ages between Creation & the Flood.
3. **The Chinese** have 10 emperors who shared the divine nature before the beginning of history.
4. **The Hindus** have 9 Brahmidikas. They, along with Brahma who is their maker, are called the Ten Fathers.

5. **The Phoenicians** had 10 generations before the Flood.

Genesis	Egypt	Babylon
1. Adam	Ptah	Alorus
2. Seth	Ra	Alaparus
3. Enos	Su	Almelon
4. Cainan	Seb	Ammenon
5. Mahalaleel	Hosiri	Amegalarus
6. Jared	Set	Daonus
7. Enoch	Hor	Aedorachus
8. Methuselah	Tut	Amampsin
9. Lamech	Ma	Otiartes
10. Noah	Hor	Xisuthros

In *The Discovery of Genesis: How the Truths of Genesis Were Found Hidden in the Chinese Language* by C. H. Kang and Ethel Nelson, we find the following observations:



The argument of Kang's and Nelson's book is that elements of the Creation and Flood accounts—and thus the gospel message, indirectly—are hidden in specific Chinese characters (word symbols), demonstrating that the ancient Chinese had the same historical background given in Genesis 1–11. Some of the evidence offered is found below:

示 + 林 = 禁
 God Commands or Notifies Two Trees Forbidden, To Warn

林 + 女 = 婪
 Two Trees Woman To Covet, To Desire

鬼 + 林 + 宀 = 魔
 Devil Two Trees Cover Tempter

丩 + 厶 + 田 + 儿 = 鬼
 Life or Motion Privately, Secretly Garden Man Devil

女 + 厶 + 口 = 始
 Woman Secretly Mouth or Eating Beginning (of sin)

亻 + 果 = 裸
 Man Fruit Naked

Chapter 14

Capital Punishment: What Does God Say About It?

Capital punishment is a controversial subject. And although a Gallup Poll indicates that a majority of the American public (63%) favor the death penalty, nevertheless, it is still the kind of subject that tends to polarize people. Either one is for it or against it; there just does not seem to be much middle ground on the subject. Back when I first penned this article, there were 1,289 individuals on death rows in thirty-four states. At that time, the last man to have been executed was sixty-six year-old Anthony Antone, who was electrocuted in Florida. Antone, an Organized Crime figure, was convicted of the contract murder of Richard Cloud, a former working associate of mine. While Dick was a detective with the Tampa Police Department and I was a detective with the Hillsborough County Sheriff's Office, we worked on several cases together. I remember, fondly, a commendation I received from the Los Angeles Police Department that was the direct result of Dick's invaluable assistance on a very important investigation. (Incidentally, this was back when the LAPD was known as the finest police department in the country.)

Richard Cloud was the kind of policeman of which stories are written and movies are made. He was tenacious, unorthodox, implacable, and, unfortunately, very, very tough. (He was fired from the TPD for using "excessive force.") When Det. Cloud was assigned a case, he did not let up until the perpetrator was arrested, convicted, and serving time. Needless to say, Det. Cloud was the kind of man who made enemies. In fact, it seems he was always receiving death threats, and on several occasions it had even been rumored that certain individuals had put a contract out on him. Unfortunately, when Cloud was fired from the police department, he was no longer "protected." In other words, it is a well-known fact that gangsters do not usually kill police officers, because they do not want the entire law enforcement community breathing down their necks. But Anthony Antone, evidently thinking that Cloud was "safe," put a contract out on Cloud and he was murdered as he answered a knock at the front door of his home. He was shot several times by a hit-man who posed as a door-to-door salesman. He left a wife and young son.

I find it extremely ironic that when Anthony Antone was executed at the State Prison in Starke, Florida on January 26, 1984, his final statement to the press was, "Father, forgive them, for they know not what they do."

Furthermore, Willie Jasper Darden, an individual I arrested for murder back in the Seventies, has subsequently been put to death in the Florida electric chair. Before finally dying, Darden's case went all the way to the U.S. Supreme Court. Why? The prosecutor at his trial had called him an "animal" and, therefore, he (Darden) did not feel he had received a fair trial. The Supreme Court ruled that he did, in fact, receive a fair trial in spite of the prosecutor's "error."

Although Darden was only charged and convicted for one murder, I am convinced, along with others, beyond any reasonable doubt, that he raped and murdered many women in the Tampa Bay area. Incidentally, when I arrested Darden he was actually serving time for rape! Yes, you read correctly. You see, the prison system was allowing this convicted felon to take weekend furloughs, and the findings of my investigation were that each time he was furloughed he raped and murdered someone else. Does this seem incredible to you? Well, wake up and take a real good look at the American Criminal Justice System, a system you erroneously thought was protecting you and your loved ones. Although our current subject matter does not allow me to do so, I could further relate real events about the Criminal

Justice System that would send cold chills up and down your spine. Permit me to just say this: I can assure you that after hearing these stories you would never again feel safe under our current system of criminal justice.

This all, of course, creates strong emotional feelings for me, and I know that I have a great deal of passion concerning this issue. In fact, some of you may even think my personal involvement disqualifies me from dealing with the issue of capital punishment objectively. I sincerely and prayerfully hope that this is not the case. The only reason I have mentioned my personal involvement is to let you know that I have had to give this subject my serious attention over the years. If I have misunderstood what God has had to say on this subject, then I am wrong; and if I am wrong, then I need to repent. For me, the arguments *for* or *against* capital punishment are not part of some academic exercise to be conducted in an “ivory tower” somewhere. On the contrary, it is a serious question that affects me where I live.

It is my sincere belief that capital punishment is commanded, ordained, sanctified, and authorized by God’s Word. It will be my responsibility in this chapter to demonstrate from the Bible the truth of this position. If I am unable to do so, then my thesis must be rejected by every lover of the truth. But, on the other hand, if my thesis is substantiated, then it must be received by all who would respect the Bible.

Although many seem to think this issue is purely political, it is clear to me that even when its political ramifications are understood, it must be seen, first and foremost, as a religious question, namely: Is capital punishment moral or immoral? In fact, much of the most excited, passionate, and vehement objections to the death penalty come from religious individuals who believe it to be contrary to God’s will. It should be clear, then, that this is not some trivial issue. If as some are saying, God is against capital punishment, then the state has no right to exact the death penalty. Conversely, if capital punishment has been ordained by the Creator, then there can be no legitimate argument against it, so long as it is carried out under conditions consistent with justice and righteousness.

Having set the stage for this study, let us now turn our attention to the Word of God.

The Old Testament

It is only fitting that we begin this study at the beginning. In Genesis 9:6, God said, “Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made He man.” Although there are some who look upon this statement as utterly barbaric, most have recognized this principle as the foundation of civilized society. Man is unique in that he is made in the image of the Creator, and his “right to life” must not be interfered with by any other creature. If this principle or law is broken, and a man is murdered, then the murderer must be put to death (Gen 9:5-6). This moral law stands apart from the Law of Moses given at Sinai, and has no more been rescinded than the fact that man is made in the image of God. (About this, we will have more to say later in this chapter.)

As Genesis 9:6 tells us, God has universally legislated against murder; therefore, it should not surprise us to see this principle incorporated into the Law of Moses. In Exodus 20:13, the Decalogue says, “Thou shall not kill.” Consequently, it is, I think, a bit ironic that on those rare occasions when the death penalty is being administered today, we see protesters outside the prisons carrying signs that say, “THOU SHALL NOT KILL.” I would to God that these misguided, sign-carrying, religious zealots, along with the liberal media, really did understand the meaning of God’s prohibition against murder.

Exodus 20:13 was never written to be a prohibition of capital punishment, as the anti-capital punishment protesters imply. Instead, it was written as a prohibition against murder.

This is made quite clear when one reads Exodus 21:12, which says, “He that smiteth a man, so that he die, shall be surely put to death.” Incidentally, under the Law of Moses, no substitute or alternative was accepted for the execution of a murderer. If the murderer was not executed, the land was defiled (*cf.* Num 35:30-33). Clearly, then, the God of the OT not only believed in capital punishment, He demanded it!

The New Testament

Although God’s attitude about capital punishment in the Old Testament cannot be misunderstood, some are convinced He changed His mind in the New Testament. According to some, capital punishment seems much too cruel a penalty to be condoned by the meek and humble Jesus. According to others, the God of the Old Testament was the product of a primitive people; therefore, He was represented as a vengeful and barbaric Deity. As we have become more “civilized,” a more loving, caring, and forgiving Deity has been produced. According to these theologians, the God of the New Testament is the “mellowed-out” God of the Old Testament. (I mention this not because I think any sincere Bible student would believe it, but to emphasize how easy it is for men to profane the Almighty God and turn to idols. We must be content to let God be God. We must always be very careful that we are seeing Him as He has really revealed Himself. Otherwise, we just may be dabbling in idolatry.) The God of the Old Testament and the God of the New Testament are the same God. He has not changed in any of His characteristics or attributes (Malachi 3:6; James 1:17). Keeping this truth in mind will prevent us from making some serious mistakes about God’s attitude about capital punishment today.

In the New Testament, Jesus, who was God incarnate (Jn 1:1-17), said, “Thou shall do no murder” (Matt 19:18). This, of course, proved what we should already intuitively know; namely, God’s moral prohibition against murder has not changed. Murder has been, is, and always will be wrong, and the Bible accurately portrays it as such. As long as man is made in the image of God, murder will be wrong. Everyone, and especially those who claim to be following Jesus, should know that God’s moral code forbids murder (Rom 13:9; 1 Pet 4:15; 1 Jn 3:15). On this truth there should be no disagreement. Where disagreement does occur, however, is on the subject of whether or not the penalty for murder remains the same.

The Case Of The Adulterous Woman

John 8:1-11 has often been used to teach that under Christ the death penalty must no longer be enforced. Therefore, it would certainly be to our advantage to spend a little time studying the details of this case. Under the Law of Moses, adultery was a capital offense (Deut 22:22). Those Scribes and Pharisees who brought the alleged adulterous woman to Jesus that day in the Jerusalem Temple understood this teaching, for they said, “Now Moses in the law commanded us, that such should be stoned: but what sayest thou?” (v. 5). But, and this has some bearing on the case, they were not the least bit interested in seeing justice done that day. If they were, where was the man she had been involved with? Under the Law of Moses, both the adulterer and the adulteress were to be stoned, and it must be remembered that this alleged adulteress had been caught “in the very act” (verse 4). No, we can be sure that these men were not concerned with justice being done. Instead, they were hoping for some reason to accuse the Lord (v. 6).

When Jesus finally answered, He said, “He that is without sin among you, let him first cast a stone at her.” It ought to be obvious that when He made this statement He was not saying that the only way capital punishment could be meted out would be by those who had never sinned. Otherwise, how could anyone have ever carried out the commandment to execute

murderers under the Law of Moses? It has been said, “That which proved too much, proved nothing.” Staying within the context, then, it is apparent Jesus was addressing Himself to the evil motives of these men, who were actually much more perverse than the woman they were accusing. Remember, this was mob action, and if Jesus would have given His consent to that mob, they were ready to stone the woman to death, which would have been contrary to Roman law, and then lay the whole blame at His feet. If, on the other hand, He said “No” to their intent to stone the woman, then they stood ready to accuse Him before the people as one who taught against the Law of Moses. These were vile men indeed!

Moreover, and much more importantly, it must not be forgotten that this whole episode was actually taking place contrary to the Law of Moses. Under the Law of Moses, the accused had the right to a fair trial. But as we have already pointed out, the men in this case were not really interested in justice. Nevertheless, Jesus conducted Himself wonderfully. Under the weight of their own sins, these men withdrew themselves and their charges against the accused. As a result, some have mistakenly thought that the Lord then had the right to stone her Himself, and because He did not do so proves that capital punishment, under the Law of Christ, is no longer appropriate for adultery, as well as murder, rape, or any other offense specified in the Law of Moses. This is a serious mistake!

One must not lose sight of the fact that this whole scenario occurred under the Law of Moses. Under Moses’ Law it took two or more witnesses before one could be sentenced to death (Deut 17:5-7). Jesus, who was, in fact, God in the flesh, was under obligation to keep the Law of Moses perfectly; therefore, He could not have stoned the woman Himself, or instructed anyone else to do so, without at least the two witnesses the Law required. Consequently, the woman in this case did not die because capital punishment was not justified for the offense of which she had been accused, as some are teaching, but because there was no one to accuse her. (Incidentally, if the *prima facie* case presented to Jesus had ever been officially heard before the Sanhedrin, she most assuredly would have been acquitted.) To read into this passage an anti-capital punishment position on the part of Jesus is to do violence to God’s Word, and leads one to miss the whole point of this passage: It was the accusers, not the alleged adulterous woman, on trial that day. In other words, the lesson the Lord taught that day in the Temple concerned itself with the perversity of a religious people who had become worse than those they condemned. This, of course, is a lesson for all of us to take to heart.

The Apostle Paul’s Position

When Paul was on trial before Festus, he stated, “For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them” (Acts 25:11). Paul’s argument is that capital punishment is appropriate for certain offenses (“I refuse not to die”), but if no one could convict him of any of these offenses, then he should not be turned over to the Jews, who planned to kill him. Those who insist the death penalty is prohibited by the teachings of the New Testament, find themselves arguing against the apostle Paul, who, it must not be forgotten, was inspired by the Holy Spirit.

Romans Thirteen

Christianity was not designed as a blueprint for theocratic government. The Everlasting Kingdom knows no city, county, state, or national boundaries. Therefore, God ordained civil government to carry out punishment against evildoers (Rom 13:1-7; 1 Pet 2:13,14). The Kingdom of God (the church) and the kingdom of men (the civil government as recognized

by its citizens and foreign powers) are clearly not the same, but each coexists on this earthly plane with the other. This is not, as some have erroneously supposed, with one kingdom being good and the other evil; but, both are good, existing for different purposes: one spiritual, the other temporal. Civil government, as identified in Romans 13:1-7, is ordained by God as a mechanical remedy against evil, so as to make life in this physical world somewhat more tolerable. In Romans 13:4, Paul says that civil rulers “beareth not the sword in vain.” Most of the expositors agree that this phrase does not mean only the “symbol of authority, but the actual sword in the hands of the executioner who inflicts the death penalty on criminals” (Lenski, *St. Paul's Epistle To The Romans*, p. 792).

Romans 13:1-7 clearly teaches that capital punishment is still ordained of God, is a terror, and, as such, should be feared. Of course, capital punishment must always be carried out by the state in a way consistent with righteousness and justice (cf. 2 Sam 23:3; Ezek 45:9; Dan 4:25b-27). The death penalty must always be carried out in keeping with due process in conjunction with competent, lawfully constituted authority. If civil government administers capital punishment in such a way as to become a terror to law-abiding citizens, then it would need to be condemned.

The Murderer Is A Despiser Of Both God And Man

In his highly informative book, *Christian Ethics in Secular Society*, Philip E. Hughes wrote: “The preciousness of human life is evident in the requirement not only that an animal which causes a man’s death (and thereby overturns the proper order of creation) should be deprived of life, but also that the man who murders his brother is to be put to death, because in doing so he has despised the image of God with which his being is imprinted and has treated his fellow man as though he were a brute beast whose life can be taken without compunction.” This, I believe, is an accurate exposition of Genesis 9:5-6. When the death penalty is not imposed for murder, the unique and inviolable character of man is, in effect, denied; murder is, then, equivalent to lesser crimes, and the life of man is cheapened; but, even more importantly, the Creator is despised and profaned. Governments, then, in order to be pleasing to God, must view the life of every human being as sacrosanct, and protect it with the ultimate penalty a temporal tribunal may inflict: capital punishment.

Conclusion

All who honestly consider the question of capital punishment must move beyond the purely emotional into the realm of the ideological. This question really has to do with how we perceive ourselves. Humanism, which purports to exalt man, denies the existence of the Creator, along with the idea that man is made in His image, and proclaims man to be merely a product of evolution, and, therefore, takes a very indulgent view of murder. It has brought us to the point where we, as a nation, have indiscriminately killed millions (57,373,191 as of November 21, 2014) of unborn babies since *Roe v. Wade* in 1973 while, at the same time, failing to rightfully execute those found guilty of committing monstrous crimes against their fellow human beings.

It should be clear that those who would follow Jesus have a responsibility to support government authorities in their God-given responsibilities to maintain law and order by punishing the evildoers. It should be just as clear that capital punishment is a part of the government’s repertoire in dealing with these evildoers. Instead of making the government’s work even harder by attempting to prohibit the death penalty, we should uphold the righteous hand of justice (1 Pet 2:14; Titus 3:1; Rom 13:1-7). We conclude with a statement by Professor Ernest van den Haag, which he made in his interesting book *Punishing Criminals*.

“A failure to terminate a murderer’s life is not a celebration of human life, but exactly the opposite. Those who believe in the sacred right of an individual to live his life span uninterrupted by murder cannot affirm their devotion to that principle by dealing frivolously with those who violate it.” He went on to write: “The proposition is best understood by stretching it out on a graph in a demonstration of an [argument] reductio ad absurdum. A society that punishes a murderer by giving him a jail sentence of one week is a society that sets little store by human life. A society that holds human life so sacred that it is prepared to execute anyone who takes another human life, is a society that believes deeply in human life.”

Questions

1. In Genesis 9:6, God said, “Whoso sheddeth man’s blood, by _____ shall his blood be shed: for in the _____ of God made He man.”
2. Has Genesis 9:6 been abrogated?
3. As Genesis 9:6 tells us, God has _____ legislated against murder; therefore, it should not surprise us to see this principle incorporated into the _____.
4. Was Exodus 20:13 ever intended to be a prohibition of capital punishment, as the anti-capital punishment protesters imply? How do you know (cite book, chapter, and verse)?
5. In the New Testament, Jesus, who was _____ (Jn 1:1-17), said, “Thou shall do no _____” (Matt 19:18).
6. Murder _____, _____, and _____ wrong, and the Bible accurately portrays it as such.
7. As long as man is made in the _____, murder will be _____.
8. John 8:1-11 has often been used to teach that under Christ the death penalty must no longer be enforced. Is this a correct analysis? Why?
9. When Paul was on trial before Festus, he stated, “For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them” (Acts 25:11). Is he making a statement one way or the other about capital punishment? Explain?
10. Romans 13:1-7 clearly teaches that capital punishment is still _____ of God, is a _____, and, as such, should be _____.
11. Although capital punishment is authorized by God, if a civil government administers capital punishment in such a way as to become a _____ to _____ citizens, then it would need to be _____.

12. Governments, then, in order to be pleasing to God, must view the life of every human being as _____, and protect it with the ultimate penalty a temporal tribunal may inflict: _____.

13. All who honestly consider the question of capital punishment must move beyond the purely _____ into the realm of the _____. In other words, this question really has to do with how we _____.

14. Instead of making the government's work even harder by attempting to _____ the death penalty, we should uphold the righteous hand of _____ (1 Pet 2:14; Titus 3:1; Rom 13:1-7).

Chapter 15

The Tower Of Babel

In Genesis 11:1-9, we learn of a united human race, one in both language and purpose, determined to build a tower in the Plain of Shinar. The construction of the tower was to serve as a monument to human achievement. The attitude of the builders was indicative of those who had rejected God as their Creator. Dr. Merrill F. Unger, in his well-known dictionary of the Bible, identifies the basic motivation underlying the entire project as “God-defying disobedience and pride” (*Unger’s Bible Dictionary*, p. 114). In his book, *New Age Globalism*, H. Edward Rowe wrote: “We must not miss the central warning that resounds through the corridors of the long centuries to our time. The tower builders structured a mighty global organization independent of God. They dedicated it to the establishment of a human unity which would secure them against the prospect of being scattered apart throughout the world” (p. 6). The Bible, of course, teaches us that God was very much displeased with such an effort, and, as a result, “confounded their language” and “scattered them abroad,” the very thing they were trying to prevent!

The New Babel

The descendants of the Babel builders are still with us today. Their plan for creating a “global society” is evident in their various writings. In *Humanist Manifesto II*, under the heading, “World Community,” we read: “We deplore the division of humankind on nationalistic grounds. We have reached a turning point in human history where the best option is to transcend the limits of national sovereignty as to move toward the building of a world community... We look to the development of a system of world law and a world order based upon transnational federal government.” Elsewhere in the same document, we read, “What more daring a goal for humankind than for each person to become, in ideal as well as practice, a citizen of a world community.” According to this document, “No deity will save us: we must save ourselves.”

As a result of the 1944 Dumbarton Oaks Proposal, as well as the 1945 Yalta and San Francisco Conferences, the United Nations Charter came into force on October 24, 1945. On December 14, 1946, the U.N. accepted a gift of \$8.6 million from John D. Rockefeller, Jr. to buy the eighteen acres of land on New York’s East River upon which the current U.N. building sits. The next year, the U.S. Congress approved a \$65 million interest-free loan to finance the construction of the glass, stone, and steel tower dedicated to the enshrinement of “collective security.” Between 1945 and 1987, the United States contributed \$17 billion of the estimated \$87 billion spent by this organization (currently, the U.S. pays 22% of the U.N. budget, which in 2005 was \$5.33 billion). During that time, the nonaligned nations, which made up the majority of the U.N. delegations, voted with the communist line fully 85 percent of the time in the General Assembly. Like the Tower of Babel before it, the United Nations, worshiping the false gods of man, all in the name of unity and security, represents a denial of the Lordship of Jesus Christ, the Creator, Sustainer, and Savior of the world. The builders of this modern-day Tower of Babel place man above God and the Almighty State above man.

The Underpinnings Of Both Projects

Obviously, then, both projects—the tower on the Plain of Shinar and the one on New York’s East River—convey significant information about the societies they represent. Dr.

Rowe, who we mentioned previously, in identifying these indicators as they relate to the Tower of Babel, wrote:

Philosophically, it represents belief in the priority of the materialistic realm over the spiritual.

Theologically, it involves a substitution of a false god for the True and Living God.

Psychologically, it implies confidence in the achievement of security by means of a global man-made unity.

Educationally, it means problem solution based on adequacy of man rather than guidance of God.

Administratively, it exhibits an unfounded assurance of the self-sufficiency of organized man without reliance on God.

Anthropologically, it proclaims the glories of human pride and self-aggrandizement.

Of course, one has little difficulty applying these same indicators to the United Nations.

“Whose Top May Reach Unto Heaven”

The builders of the Tower of Babel were determined to build a tower “whose top may reach unto heaven.” It is interesting, then, that Alvin Toffler, in his popular book, *The Third Wave*, wrote: “Globalism presents itself as more than an ideology serving the interests of a limited group. Precisely as nationalism claimed to speak for the whole nation, globalism claims to speak for the whole world. And its appearance is seen as an evolutionary necessity—a step closer to a ‘cosmic consciousness’ that would embrace the heavens as well” (p. 308). Quoted in an official brochure of the World Federalists Association, the late Bertrand Russell summed up the case for “One-World-ism” with these words: “Science has made unrestricted national sovereignty incompatible with human survival. The only possibilities are now world government or death” (World Peace Through World Law With Justice... Developing New Avenues To World Order, 1101 Arlington Blvd., Suite S-119, Arlington, Va. 22209). Lord Beveridge of England put it this way: “World peace requires world order. World order requires world law. World law requires world government” (Phillip D. Butler, “Parliamentarians for World Order,” in *The Canadian Intelligence Service*, Vol. 33, No. 5, May 1983, p. 41).

Back in June, 1976, former presidents of the National Education Association (an organization that is a strong supporter of the U.N.) had this to say about educators and their role in developing a new world order or “global community”: “It is with...sobering awareness that we set about to change the course of American education for the twenty-first century by embracing the ideals of global community, the equality and interdependence of all peoples and nations, and education as a tool to bring about world peace” (From the Forward to *A Declaration of Interdependence: Education for a Global Community, A Summary Report of the NEA Bicentennial Program*, an NEA publication dated June 26, 1976).

The title of this NEA document is even more interesting when one considers that on January 30, 1976, the World Affairs Council announced the Declaration of Interdependence, which was signed by 32 U.S. Senators and 92 U.S. Representatives in Washington, D.C., and read in part, “Two centuries ago our forefathers brought forth a new nation; now we must

join with others to bring forth a new world order.” This document further stated, “To establish a new world order...it is essential that mankind free itself from the limitations on national prejudice....” And again, “We call upon all nations to strengthen the United Nations...and other institutions of world order...” (A. Ralph Epperson, *The Unseen Hand*, p. 371).

Furthermore, we ought not to be surprised that former ambassador to the United Nations and former president, George Herbert Walker Bush—who was between 1977 and 1979 a director of the U.S. Council on Foreign Relations, a body of so-called “wise men” who have dominated foreign policy making by the United States government since before World War II, and who came up with the idea of the United Nations—would fight the Persian Gulf War under the aegis of a United Nations Security Council “mandate.” On January 29, 1991, during his State of the Union address, President Bush made it clear that the fate of Kuwait was not the main issue: “What is at stake is more than one small country, it is a big idea—a new world order, where diverse nations are drawn together in common cause to achieve the universal aspirations of mankind: peace and security, freedom, and the rule of law. Such is a world worthy of our struggle, and worthy of our children’s future.”

Then, in his March 6, 1991 address to Congress commemorating the successful conclusion of the Persian Gulf War, then President George H.W. Bush said: “Until now, the world we’ve known has been a world divided—a world of barbed wire and concrete block, conflict and cold war. Now, we can see a new world coming into view. A world in which there is the very real prospect of a new world order.... A world where the United Nations, freed from cold war stalemate, is poised to fulfill the historic vision of its founders.” Subsequently, when the former wounded and now dead dictator of Iraq, Saddam Hussein, a despot the U.S. had previously helped to arm, lashed out against people in his own country, the U.S. suddenly refused to intervene. Why? We could not support the Kurds, we were told, because it was not part of the United Nations mandate.

I am not so naive as to think that President Bush allowed himself and America to be used by the United Nations. In fact, it was the other way around. Bush effectively manipulated the United Nations apparatus to do what he wanted it to do. We, of course, had strategic interests in that very unstable part of the world, and Saddam Hussein needed to be taught that he could not exercise his military muscle without serious consequences. Too bad he never learned the intended message. The military might that was exercised in the Persian Gulf War, and later by Bush’s son in the Iraq War, belonged to America, not the United Nations. The United Nations did what our government wanted it to do, and some will argue that this was a good thing because our cause was just. But, suppose it had not been just? This, of course, is one of the problems with world government. A world government apparatus can be, and eventually will be, used by tyrants and imperialists to manipulate the greater masses for even greater evil. Interestingly enough, Isaiah Bowman, at a U.S. Council on Foreign Relations meeting in May, 1942, suggested a United Nations body as a way for the United States to exercise its strength to assure “security” in the world, and at the same time “avoid conventional forms of imperialism” (Memorandum T-A25, May 20, 1942, CFR, *War-Peace Studies*, Hoover Library on War, Revolution, and Peace, Stanford, CA). Nevertheless, should we not have seen the irony in an united mankind (*viz.*, the United Nations) in the name of “collective security” as they assembled once again in the very place where mankind was originally scattered abroad by God because of its ungodly and ill-conceived unity platform?

God has made it very clear that man-made One-World-ism is contrary to His will for mankind. In Genesis 11:1-9, God says quite loudly that it will never happen. All such efforts

are destined to produce confusion and division. In his Mar's Hill address, the apostle Paul taught a "oneness" of mankind that can only be recognized by those who understand that Jehovah is their Creator (*cf.* Acts 17:22-31). Nationalism, which has been ordained by the Creator-God, cannot be abridged by man's devices without serious consequences. Ultimately, the solution to mankind's problem is of Divine and not man-made origin. All nations are to seek the Lord (Acts 17:26-27). He, and He alone, is the Savior. His house, the great and glorious church belonging to Christ, has already been established and "all nations [must flow] unto it" in order to be saved (Isa 2:2,3). It is only in this everlasting spiritual kingdom that men out of every nation on the face of the earth will "beat their swords into plowshares, and their spears into pruning hooks," and "nation shall not lift up sword against nation, neither shall they learn war anymore" (Isa 2:4).

Questions

1. In Genesis 11:1-9, we learn of a united human race, one in both language and purpose, determined to build a tower in the _____.
2. The construction of the tower was to serve as a monument to _____ achievement.
3. The attitude of the builders was indicative of those who had rejected _____ as their _____.
4. Dr. Merrill F. Unger, in his well-known dictionary of the Bible, identifies the basic motivation underlying the entire project as "God-defying _____ and _____" (*Unger's Bible Dictionary*, p. 114).
5. The Bible, of course, teaches us that God was very much displeased with such an effort, and, as a result, "_____ their language" and "_____ them abroad," the very thing they were trying to prevent!
6. According to *Humanist Manifesto II*, "No _____ will save us: _____ must save _____."
7. In his Mar's Hill address, the apostle Paul taught a "_____ " of mankind that can only be recognized by those who understand that Jehovah is their Creator (Acts 17:22-31).
8. Nationalism, which has been ordained by the Creator-God, cannot be abridged by man's devices without _____.
9. Ultimately, the solution to mankind's problem is of _____ and not _____ - _____ origin.
10. All nations are to seek the _____ (Acts 17:26-27). He, and He alone, is the _____. His house, the _____, has already been established and "all nations [must flow] unto it" in order to be _____ (Isa 2:2-3).

11. It is only in the church of Christ that _____ out of every _____ on the face of the earth will “beat their swords into _____, and their spears into _____,” and “nation shall not lift up sword against nation, neither shall they learn _____ anymore” (Isa 2:4).

12. What, if anything, is wrong about the United Nations?

13. What, if anything, is good about the United Nations?

14. Is Babelism with us today? Explain.