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# **Origins of Destiny: The Heritage of Nations**

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# **Origins of Destiny: The Heritage of Nations**

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*This book is dedicated to any and all  
seeking to advance the cause of Christ  
and working to understand and disclose  
the supreme excellence and glory of His  
person and work throughout the  
universe.*

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## Introduction

In these latter days, the Western world and perhaps parts of the church have departed from the Holy Scriptures as an accurate historical, as well as a scientific, record for the benefit of mankind. Historically, the Bible was seen as not only providing true theology, but it gave us a firm epistemology footing (a philosophic foundation for general knowledge). However, in a relativistic and postmodern vacuum, new theoretical paradigms have arisen which are opposed to any acceptable systematic understanding of God's Word. The book of Genesis comes under significant attack because it lays down the correct, authorized foundation for the proper understanding of God's plan and will. Furthermore, various crises we experience in America are often a result of political and cultural choices directly opposed to the divinely created order of the universe. In the light of this problem, the messages from the initial chapters of Genesis become important to the survival of any nation.

Before Genesis is discussed, the question of Biblical inerrancy naturally arises. Three tests serve as indicators to show that the Bible is the Word of God as compared with other works which might claim divine inspiration. The Scriptures are historically comprehensive, scientifically accurate, and prophetically confirmed. A slew of contemporary authors and parachurch groups (i.e. Josh McDowell, Francis Schaeffer, Philip Johnson, the Institute for Creation Research, the Creation Research Society to name a few) and a host of seminary departments have sufficiently answered objections raised by agnostics, atheists, or other non-Christian philosophers. Historically, the body of Christ has generally been equipped with apologists and teachers who verified the above truths when anyone became interested enough to listen. Although many still deny and oppose one or more of these points, anyone seeking the truth will find this to be the case.

Many scholars, who have held to an inspired and inerrant text, have regarded the age of the earth and universe to be on the order of 6,000 to 10,000 years old. If the lower figure is taken, then the first two thousand years essentially covers the creation to the call of Abram. In others' words, one third of human history is summarized in the first 12 chapters of Genesis. At first glance one might be tempted to think that not much of importance transpired during that time. However, upon thorough consideration, the believer will realize that this particular time period is of such incredible importance epistemologically as to have set the stage for systematic understanding of all human knowledge and history.

Two related problems are, therefore, immediately observed: one of density and one of brevity. If the Spirit has summarized two thousand years in 12 chapters, the density of what is written for our benefit and application is tremendous. I am at once reminded of similar situations in considering how Newton's laws of motion might sound like simple statements, obvious to anyone with common sense. However, for those familiar with the history of science, these few densely packed laws represent major milestones in mechanics, which were foundational for the advancement of the scientific revolution. For example, although it seems obvious to many modern people that an object in motion would tend to stay in motion, most fail to understand that early natural philosophers were committed to the idea that any and every kind of motion required some agency, or entity, to be in *constant contact* with a moving object to impel it forward. The idea that motion itself could be a *natural* or *inherent* tendency for a moving object was somehow unthinkable for the earliest of these scientific philosophers.

The same is true for the relatively straight forward framework revealed by God for all mankind from the beginning of history. When one begins with, or creates, false notions concerning these fundamental propositions offered by the Bible, then one will eventually fall prey to a variety of corrupt conclusions. Revelation, as well as empirical and rational criteria, is epistemologically necessary for history, particularly a history that we have never experienced or could ever logically deduce.

The second problem arises from the highly abbreviated nature of the text. We are accustomed to having important matters attended with much explanation and many examples, and we may indeed wonder why God does not do this elsewhere in the Bible. Ironically, much of the Bible can be seen as an outworking or progressive explanation of the foundational principles given in brief in Genesis 1-12. Despite this abbreviated characteristic, we should resist charging ahead presumptuously before adequate meditation upon these Scriptures has begun to reveal to us their logical connection to the substance of other passages throughout the Bible.

One purpose of this book is to emphasize specific features from the early chapters of Genesis. These features have sometimes been referred to as "creation ordinances" or "divine institutions". Furthermore, these textual divisions, under various names, may play a part in covenant or dispensational distinctives within select systematic theologies. However, these ordinances, mandates or institutions themselves are of practical relevance and foundational for the whole of human experience and operation, as well as for any system of theology proper. With the exception of the last one, many people may

not even be think in terms of theology upon hearing these mentioned. These institutions are as follows:

1. Labor/Work
2. Marriage
3. Family
4. Government
5. Nationalism
6. Israel/Church

It must be remembered that the bulk of what is being discussed here does not primarily focus on Israel or the Church. Just as all of Genesis is pre-Mosaic, the bulk of this section of Scripture is mainly pre-Abrahamic and deals with mankind universally. Therefore, the point I am stressing in this work is that nations continue to rise or fall based upon their primary compliance within the above principles which were ordained by God in the earliest epoch of humanity.

Eventually we come to the initial promise given to Abraham and, eventually, the rise of Israel through the leadership of Moses. Israel, as the preeminent nation among nations, was set forth to display an international standard for the Gentile nations to take notice. The history between the rise of Israel under Moses and the eventual Babylonian captivity of the nation is long and convoluted. The presentation and rejection of Christ as Messiah was another great downturn for Israel, and as the nation it was disperse for almost nineteen centuries. Nevertheless, the God of Israel is faithfully fulfilling his covenant through national Israel, even in our own day.

Unfortunately, the Gentile nations will manifest their own rejection of God at the end of the age when the world goes after an anti-Messiah or antichrist. Idolatry, moral religious codes, or clever socio-political schemes are never enough to resolve our problem with death and provide satisfactory reconciliation with God. Superior moral codes and social organization, in tune with the divine intent for social harmony, may be of temporal benefit for any culture. Yet, only the power of God, through Christ, provides the way for our being redeemed and recreated in true righteousness in preparation for eternal life.

In a day of cultural relativism and political correctness, where every lifestyle is considered legitimate, we should return to the words of Him who determines what is or

is not legitimate. As the pressures, complexities, and godlessness of civilization increase, we may find solid scriptural ground upon which to judge the cultural milieu that surrounds us. May the Lord grant each of us wisdom, understanding and boldness in our personal odyssey.



**I. Commentary on  
Genesis 1-12**

## **In The Beginning...**

(See Appendix C – Gen.1)

The first statement from the first book in the Bible makes it clear that a supreme being created a universe that did not have eternal existence. From this we conclude that this Creator transcends all things, even time and space. The sovereign God is the source of all things. Everything else is created; the existence of all creation is derived. He alone is the Creator from whom any and all blessings flow.

Consistent with His nature, God begins to create a universe after His own image to manifest His power, glory, and personality. From molecules to man, God, and not some impersonal evolutionary mechanism, is responsible for the step-by-step intelligent ordering and intricate networking of the creation from start to finish. Although the initial chapters of Genesis are brief in detail, these Scriptures cannot merely be an interesting saga to amuse us. In the first chapter alone, we have an account, or record, which is absolutely necessary for us to glean foundational principles for life and understanding. We need such information for our general understanding of creation as well as subsequent Scriptures.

In addition, two subordinate themes within the first chapter may be seen to exist. As God creates the universe from day to day, the earlier parts of creation appear to serve the later creation. I have heard in summary that God made the heavens, seas, and lands in the first three days and filled each one in the last three days. Furthermore, the later elements of creation seem to dominate, rule, or exercise some feature of supremacy over the earlier elements. We are permitted to see God creating a hierarchical system of differing orders, yet completely integrated in function. Our modern sciences have merely confirmed the seminal truths present in Genesis 1.

After the initial creation of the heavens and the earth, matter, or water, may have been energized by the spirit to produce light. Light is then used to energize matter and to serve plants, which in turn are seasonally governed by the sun. The other celestial bodies ultimately serve man in his administration of the plants. Agricultural management also provided the practical incentive for applied heavens. Plants obviously serve both animals and man as good, yet both animals and man benefit the plant world in their respective activities.

The above account is far more descriptive, accurate, and sane with respect to the universe we witness compared to the multitude of evolutionary scenarios to which we are constantly subjected. Furthermore, remove either light (now from “light bearers”),

water, earth, plants, animal or man from the system and significant deterioration would result

Contrary to the beliefs of some radical environmental or animal rights advocates, man is not an alien to the rest of creation. There is a proper place for environmental stewardship and, from God's standpoint, man is a necessary component. As will be discussed later, Adam was responsible for tilling and keeping the garden. His activities naturally provided food for both himself and others, including animals. Plants and animals are not better off without man in the balance of creation. The belief that the earth's ecology is currently threatened merely by man's prolific existence finds justification from the false notion that man is a recent arrival in an ancient, evolving universe. However, this is not the cosmogony of the Bible. Such false ideas may yet have a devastating effect on modern political thought in the same way as did Lysenko's Lamarckianism for Soviet agriculture.

The focus of the actual creation ends with man, the creature specifically made in, or after, God's image. Man, as Isaac Newton suggested, is the one who may "think God's thoughts after Him". Furthermore, man alone not only enjoys this station; but he is also eternally accountable for his actions because of the nature of his creation. Animals may possess wonderful attributes of intelligence, preference, and even what we might call personality, but they do not demonstrate the higher attributes of man which expose divine consciousness. Correspondingly, contrary to what some would like to believe, animals will not ultimately reside in heaven or hell. Only man is irrevocably destined for one of these alternatives.

Consider the order of the creative events as stressed in the first chapter:

1. Heaven and earth (including water)
2. Light
3. Structural specialization of water
4. Appearance of Land masses
5. Vegetation
6. Light Bearers (stars)
7. Marine Animals and Birds
8. Terrestrial Animals
9. Man

## 10. Sabbath (Fulfillment, Rest, and Joy)

Unlike some sections of the Bible, chronological order is stressed here. The creation is one of logical architecture. God's careful preparation of interconnecting components testifies to the intricate detail of a *created* order versus an indiscriminate arrangement. Where would you put a fish, dog, or star, if you had no sea, land or space? Early scientists committed to Christian thought had an easier time than their pagan counterparts in exploring the truth of a created order and discovering the divine rules governing the operation of nature. They were committed to the presumption that a rational God had created a rational universe with rational creatures, which were capable of admiring and glorifying the God who created heaven and earth. Had no such characteristic of such a created order existed, it is doubtful that modern science could have even been born.

It is a great mistake to assume that because Genesis 1 is an abbreviated account that it is, therefore, of minor importance. On the contrary, the absence of detail in the first chapter exposes a skeletal, or constitutional, report which provides a generalized philosophic foundation to quickly integrate a variety of universal observations.

Furthermore, nothing in Genesis 1 can be interpreted as exclusively set forth for either Jew or Gentile, male or female, etc. This account simply applies to everyone and everything, everywhere. Apart from the impact of The Fall, all things bear testimony to the accuracy of this account, although there are those who would deny it. Nevertheless, little escapes common notice in the general format of the creation account.

An important footnote to this would be the consideration of origins from other religious texts. Many do not set forth a record about origins, constitutional to otherwise. Others tell fantastic stories of the interaction between gods and goddesses in some primordial universal matrix, but these generally lack any direct connection to observable detail. Despite modern critics, the Bible does not appear to major on the fanciful or even the invisible realm for the most part. The Bible presents accurate and substantial information about our natural realm while introducing and alluding to the supernatural. \*\*\*The attention of the first book of the Bible has its primary emphasis on the natural order without depreciating the invisible realm. This provides a foundation for scientific and social order, as well as religious conviction and experience.

### Heaven, Earth, Water and Light

The earth and the vast expanse of heaven are the products of the infinite personal Creator. Until the fourth day, no hint is given that the heavens contained anything apart

from what could be associated with “the waters above”. The earth was formless and was initially uninhabited. We do not know what characterized this unformed state. However, it is clear enough that this was only the beginning of a process manifesting God’s creative power.

Unfortunately, various theories<sup>1,2</sup> have arisen surrounding the words formless and void, which alter the simpler message of the text. To insert a “gap” between verses 1 and 2 insinuating universal ruin, as some have done, is not only unwarranted, but it is not in the spirit or character of the creation account. Should such a titanic primordial fall have actually occurred resulting in universal ruin, it seems it would have merited as much mention as the account of The Fall discussed in Genesis 3.

Rather than any undisclosed sequence of ruin and restoration, it is more consistent to view the text as the intimate workings of a craftsman shaping his planned work from the raw materials he has just produced. We learn that matter is already prevalent, and that the Spirit of God begins to hover, vibrate or perhaps energize this unformed creation. Merely bringing matter into existence is apparently not enough in order for the universe to “live” or thrive. The Spirit of God, as the spirit of life, must intimately nurture, or interact with, the creation in order to prepare it for further development.

In this preparatory work, God enables the creation to obey His next command – “Let there be light”. This spiritually energized universe, with perhaps newly embellished and it’s excited states of matter, bursts forth in a spectacular shower of light. Some might suggest that God created light uniformly throughout the universe. I prefer to think that God enabled primordial matter to emit light under His command and timing. Nevertheless, there is not really a Big Bang here, but rather a *Big Flash*. God has not just brought the universe into existence; the living Spirit has made the universe to be “alive” with radiant energy in preparation for what follows.

Next, God divides the waters in preparation for life on the earth. The waters above and the waters below give testimony to the wonderful versatility of this substance. Whatever the nature and extent of the so-called vapor canopy, all of life was housed and baptized in an envelope of water.

Now (with facetious, yet respectful, reference to the Greeks) we have the basic “elements” – earth, wind (heaven), fire (light), and water. These are not eternal attributes of a pantheistic universe (see Appendix A). They are, rather, the remarkable products from an omnipotent and transcendent hand, created in the space of only two days.

## *The Origin of Life*

After land is brought forth as a stage for life, plants are called forth to beautify the land and to provide food for advanced organisms which are yet to come. In ordering plants to reproduce after their own kind, the seminal principles for a Linnaean taxonomy are already taking shape.\*

Next, the sun, moon and stars are created to help regulate these plants. Not only do these marvelous lights glorify God throughout the heavens, they will also help another creature, man, tell time with respect to the growing and harvesting of food from a botanically diverse earth.

To complete this global terrarium, God begins to fill various environments with living creatures. Fish and fowl, diatoms to dinosaurs flow from the hand of the infinite, personal Creator resulting in an incredibly complex diversity which we have yet to fully appreciate. Here again these creatures are commanded to reproduce after their own kind, affirming a basic biological principle in the midst of overwhelming variety.

At some point on the sixth day, God created man – a creature made after His own image, with God-like consciousness. (This imagery is somehow only complete in terms of both male and female, which is more fully examined in chapter two of Genesis.) Man is a personal creature who can have real understanding and communion with God at a level which separates man, in a significant sense, from the rest of creation.

As the lord of the earth, man was set apart to be steward of the divine work in the visible realm. Man was meant to rule within creation; he is not alien to the earth as some have proposed. Rather, man is clearly necessary for the proper ordering and caretaking of the earth. However, this ability presupposes the power to do great damage through foolish actions or casual indifference. The first unfortunate tragedy, clearly more in the spiritual sense, is recorded in Genesis 3.

## **Male and Female**

(See Appendix C – Genesis 2)

The second chapter begins with a brief summary of the complete universe comprising a short “toledoth” (book of generations or “begettings”)<sup>3</sup>. This toledoth separates a terse summary of the overall creation of nature with the special emphasis on mankind. Such genealogical lists are often used in the Bible to redirect the discussion in order to emphasize important points which follow. This is not an introduction addressing a new or second creation, but a shift from general to specific in order to focus on a specific topic, humanity, which is selected from the vast array of created phenomena. Accordingly, following this toledoth, the Spirit elects to reveal greater detail about the actual creation of mankind, which will briefly explain the commonality, yet distinct origins, regarding both male and female.

At this point, one should not make the mistake of assuming that Genesis 1 is anything more than a global summary itself. Many who presume that the Bible is always (or even should be) documented under a strict, linear chronological scheme will sometimes be disappointed when attempting to systematize its contents. Some erroneously believe Genesis 2 is a record by different authors, or possibly even a second creation account of some sort. However, after the initial summary of creation contained in Genesis 1, the intention of chapter 2 is to provide greater detail with respect to the origin of man. It is man, after all, who will read this account, since he will be in need to know more about himself and the creation, which he must govern.

Again, examples abound, from the Old Testament in particular, that the Scriptures are not always excruciatingly concerned about presenting divine revelation within a rigid historical chronology. The style of much of the Bible, like other ancient Near Eastern texts, gives initial summary information followed by further detail, much like newspaper reporting today. We may be more accustomed to reading certain history books in strict chronological order, since they are structured for different purposes. Perhaps this difference should help us realize that the Bible was actually compiled by the Holy Spirit to report broader truth rather than simply document tribal religious history, or mythology, as has been charged. In Genesis 2, the narrative gives information about male and female, their general design, and God’s purpose for their lives.

Genesis 1 briefly encapsulates the first three divine institutions (labor, marriage, and family) in seminal form. Genesis 2 gives more detail on labor and the origin of woman and the foundation for marriage.

## Labor/Work/Responsibility

Genesis 2:15-17 introduces specifics on what has been referred to as the first divine institution: labor or work. The initial relationship God has with man is similar to that of an employer – one who solicits or directs another with respect to a certain calling or vocation. With this calling, an appropriate wage is established by an employer followed by policies directing or restricting employee behavior. Similar to a commission, the wage return of eating from the trees of the garden may have been dependent upon the excellence of man’s stewardship of the garden. God authorized the job, but the task of production requires human effort. Man was now accountable to care for the entire garden which apparently included caring for both the tree of the knowledge of good and evil, as well as the tree of life. Unlike all the other plants, man was forbidden to eat from one of these two trees just mentioned.

Although The Fall has adversely impacted work, as we shall discuss later, our vocation is generally the major task which *busies* or occupies our life. We even use such words as “business”, “occupation”, or “livelihood” to describe our work. However, from the biblical standpoint, our professional life may not really be complete until we see our work as a *vocation* – a *calling* from God. No matter how temporary, extensive, sophisticated, or frustrating, the Biblical view of all labor is the true foundation for economics. The first man and woman certainly functioned without money, bank notes, or security bonds; but they never operated without tilling their garden. Land came from God, but the labor comes through man. Despite political manipulation of economic factors, if there is no labor, *there is no economy*. Marxists, or capitalists, may alter or transform every structure associated with a national economy, including financial and economic language itself. However, the basic requirement of man subduing the earth does not change. The natural concept of true capital, the development everything from tools to factories, certainly enhances production. Yet land and labor are fundamental. As Adam Smith discussed, the interplay of land and labor along with developed capital comprise the factors of production.

Control these factors and you control nations. Alter the divine intent of this institution toward some ill conceived end and you may destroy nations. Unfortunately, this is, and has been, the agenda of some to the detriment of others.

Therefore, labor is sacred; its misappropriation or misdirection is sacrilege. An active Creator expects a creature made after His image to manifest attitudes and actions reflecting His creativity. Man was made to live, and living is related to our ability to rejoice in the person of God. He also is to learn, with or without the Scriptures, that



even our ability to succeed with our personal endowments, or calling, is also dependent upon God. This involved labor from the beginning.

Labor was and is the will of God. Adam was to be a farmer, with no change in office after The Fall. It is also good that young men are “under the yoke”. The apostle Paul even teaches that if one should not work, then neither should he eat. Labor relationships are important to God, and therefore masters and servant relationships are referred to in a number of epistles as well as a multitude of Old Testament passages. When we see that the purpose of labor is for man to invest his life in experiencing and studying creation which testifies of God’s glory, then we realize why sloth is considered such a sin.

Furthermore, the creation of woman is linked to work which introduces us to the second divine institution. The woman is to be a helper as well as a companion. Despite how unromantic it may seem, married couples learn that life together involves cooperative labor.

### Marriage

Because Adam needed suitable help in his labor, God created woman. The woman was not made simply for assistance but also for companionship. Furthermore, this new creature will interact with the man to produce offspring which will lead to an expansion of labor, investigation and revelation of the glory of the living God to be witnessed within all of creation.

The unique manner in which God created the woman reveals an extra spiritual dimension in both His nature and in His overall program. God suggests that “it is not good for the man to be alone”. It is doubtful that God’s company was so poor that He needed to create someone for man to satisfy his loneliness. Rather, as the man needed help to nurture the field, he also needed a companion – a weaker, yet complimentary vessel. Adam must learn to nurture a higher form of love: to give himself intimately to another as opposed to simply devoting himself solely to his own personal consideration. As God creates this new relationship, new complexities arise which intensify life. However, this very relationship takes us closer to the nature of God Himself. Just as the triune Godhead manifests the Father and the Son and the Spirit of love between them, so man is reformed in order to mimic this triune essence in marriage. When children arrive, this triune nature is more concretely realized, along with the fulfillment and joy which naturally follows.

Consider this question when you inadvertently turn on the radio – what is the general theme of the vast majority of songs you hear? Despite everything under the sun to be considered, isn't the issue concerning the spirit of a love relationship between a man and a woman central to much of popular music? Nothing in creation manifests the trinity as much as this particular human phenomenon. Our involvement in learning about this kind of love provides its own special testimony about the relational triune God of love. God *is* one, but the mystery of relational complexity is revealed when two people become as one.

At the end of the chapter, Adam quickly sees the truth when he names this new creature: *woman*. As woman is from the essence of man, how much more are we now able to see that Jesus himself is “God, begotten, not created, being of one substance with the Father”. Any two people manifest a third component – their relationship. In a marriage we are confronted with a divine reality – the two shall become one. Yet, within this unity is the male, the female, and the spirit of love within their relationship. Is not our real purpose in marriage but to grow in grace and in the knowledge of God, as it is in all other things?

This relationship of love is not simply an ideal. It displays the nature of the trinity. The relationship between any two people is as *real* as the people themselves. Why don't 50 couples go to church, and leave as 50 different couple combinations? We know the answer intuitively. Every marriage is based on a *unique* relationship. We could say that relationships are as “tangible” as radio waves. Though unseen, radio waves actually exist. Just turn on a radio!

As a relatively “innocent” young couple enters into the covenant of marriage, they usually experience wonder, fear, excitement, and all sorts of expectations. One expectation, at least for the moment, seems explicitly fulfilled – that of being loved. Hearts sing for a moment and perhaps even the world cheers. Even when we later discover fallen spouses are capable of selfishness or taking us for granted, an excellent picture of love remains ideally preserved in this institution ordained by a loving God. Despite where we may fail regarding love and marriage, intimate unity is what God intended.

### Family

Before we leave the discussion on Genesis 2, I must mention the institution of family which was referred to, but not developed, in Genesis 1. It is apparent that children were

not born before The Fall. In actuality this may not have truly been the case, but nothing is offered by the Holy Spirit to have us deduce any kind of perfect offspring were generated before The Fall, and apart from Adam's sin.

In any event, the continuation of human stewardship and love is achieved and completed by the concept of the family. Although Genesis 2 does not detail this institution, it was God's intention and command. The man and the woman are required to participate in a different kind of activity altogether – procreation. By the power of God, the reality of birth represents creation, newness and life. As God created all things, including life, He desires His creatures to carry on this intimate and wonderful feature of God's creative power – new life. However, it is a sad testimony that before this first ideal family scene could develop in history, another central tragedy concerning humanity takes place. But let us review the greatest human tragedy invariably linked to all the others.

## The Fall

(See Appendix C – Genesis 3)

Until now in the Genesis account, we are presented with a perfect creation, a perfect plan and program, a perfect environment and work situation for man, and perfect fellowship between man and God. God did not create a flawed universe with evil and wickedness as some would like to charge. Man is the one through who sin and death came; thus man, as a creature made in God's image, became eternally culpable for this action.

The natural man, without special revelation, looks at the universe and assumes that death, decay, and every kind of evil are natural parts of the universe which have always been present. Others may blame God for evil and suffering, using this as their basis for disbelief in, or indifference to, such a God. Genesis 1 and 2, however, disclose an entirely different history. The perfect universe became corrupt at a point in time; an event where man and woman were the responsible parties involved.

Most readers will have heard the account of The Fall. Therefore, I do not wish to spend as much time on the manner in which humanity was tempted and seduced by the serpent. Suffice it to say that the serpent caused the woman to: a) doubt God's word concerning the judgment of death associated with eating the forbidden fruit, and b) desire to be as God with everything this implies. Furthermore, the man, who clearly knew better, followed the exhortation of the woman and likewise ate this fruit. They did in fact die in the manner which God had meant. Spiritual death took place immediately with physical death ultimately following in time. The rest is *our* history.

The portion of this passage I wish to emphasize is God's interaction subsequent to man's sin. Upon searching for Adam, God quickly assessed and confronted Adam with his disobedience. The blame game begins with Adam toward the woman down to the serpent. It is interesting to note that these testimonies of blame are true; however, the man and woman fail in understanding the depth of their own responsibility for their choices. The serpent, apparently motivated by Satan, says nothing. Beginning at the end of this chain, the Lord addresses the serpent and works His way up to Adam.

To the serpent God issues the physical judgment of losing its legs. Apparently, the serpent seems to indicate that something or someone beyond a mere snake is being addressed in the discussion.

There is now to be enmity between the serpent and the woman, particularly between the offspring of the woman and the serpent. In the cryptic passage that immediately

follows (Gen.3:15), Bible scholars have recognized the first declaration of a primitive gospel, the protoevangel<sup>5</sup>. There will be conflict between the serpent and the seed of the woman – a manchild, who will crush or bruise the head of the serpent. This conflict will not leave the woman’s seed unscathed since his heel will also be bruised. Many understand this as the struggle of Jesus as he died, but then rose again to defeat Satan’s “head” authority as well as that of other demonic principalities. However, what is immediately clear is that the woman is now the instrument which God will use to bring salvation into the world. As Satan, who was somehow apparently embodied in the serpent, used the woman to destroy man in death, so God will turn the tables and use the woman to bear a new man, a man of life, who will crush the head of Satan, or rather his seed.

Jumping ahead for a moment, consider Adam’s thinking as he hears these words from God concerning the woman. Did this have an impact upon Adam’s attitude regarding the woman?

Next, of course is the judgment of the woman for her particular action. Although the woman may one day birth the Messiah, her bearing will not be easy. The frailty of a woman is underscored during childbirth. The whole ordeal is a nine month trial which climaxes in the excruciating pain of delivery. Why then have women historically continued to want to bear children in light of all this pain (although in our day this has changed significantly)? I believe there are at least two reasons. First, of course, they were created for this purpose. The uniqueness of a woman is clearly manifest in the entire aspect of motherhood. Secondly, whether women or couples realize it, motherhood is a sacred commission from God. Even though every child has not been the Messiah, the birth of a child always brings new meaning, new hope, a new joy and challenge. God alone is the author of life even though he uses the woman as his instrument. The blessing of being used by God is always present when a child is born.

Included in the judgment upon the woman is the affirmation of the man’s headship over her. Although some pastors might like to simply suggest that the woman’s desire for her husband is more of a positive semi-romantic footnote, I doubt this is in view. The construction for the expression regarding the man and the woman’s desire in Gen. 3:16 is the same as Cain and sin’s desire in Gen. 4:7. Understood in this manner, Gen. 3:16 is suggesting that although the woman would like (desire) to have controlling influence over her husband, he would on the contrary, be in authority over her. I am confident this is the more fitting contrast in the text, which reflects the reality of marriage since The Fall.

Finally, we come to the man, a man who did the bidding of his wife in direct disobedience to God. As the woman's childbearing is cursed, man's work is also cursed. The virtual soul of man, his work, is now made painful as a continual reminder of his failure to comply with God's directive. Through intensified labor, signified by his sweat, he shall eat of the ground, knowing that one day he must return to the ground, in fulfillment of God's prophecy of death for his disobedience.

As men have pursued many different forms of labor, I often think about how man's work, death and destiny are intertwined. Folk songs such as "John Henry" remind us of legendary men whose stories surround their work and death. Even the Lord Jesus who worked as a carpenter, perhaps nailing and fitting wood pieces together, would one day be nailed himself to a cross of wood.

What the text reveals next at the close of this episode, alluded to earlier, is Adam's disposition toward the woman in naming her Eve. This act followed the expression of Adam's accusation toward both the woman and God as being the blame for his predicament (Gen. 3:12). Now Adam appears to realize that God will use the woman as the vessel to bring forth a seed to save the world. Adam is no longer able to hope for any kind of righteous standing before God through his own efforts or obedience – he has fallen. Adam's conquest of nature, the sense of perfectly serving God's purposes through his labor, is over. Adam must find another hope into which to place his trust. Now, it is God's divine work through the woman to bring forth a seed. God is to be praised and the woman cherished since God has overturned Satan's destructive use of the woman. Adam names the woman, the mother of the *living*. Here is the final commentary of Adam, as he grants the woman the covenant name of *Eve*; the covenant of God promising deliverance and life to the world.

In conjunction with Adam's response, the Lord makes "coats of skins" for the man and his wife. These animal skins were not created *ex nihilo*. On the contrary each animal skin was provided from a *living sacrifice* – innocent blood for guilty blood. It was God who first offered up a sacrifice for man, for only God can provide the needed remedy. A ridiculous skirt of fig leaves, man's work, can never serve as a suitable garment to cover the kind of nakedness from which we suffer. At least one other creature would be required to give up its life to *literally* cover the sins of our first parents.

Think for a moment about the animals that God Himself may have lifted up before Adam and Eve to slaughter. Although we are not certain which kind of animals the Lord used, the man and woman knew these animals. Perhaps they may have been favorite pets. As the man and woman watched the first death of a creature, a deeper realization

of their sin fell upon them. Furthermore, imagine wearing the skin of your pets about your shoulders recalling their death for you. Such clothing itself would be a continual reminder of our guilt and their wrenching squeals on *our* behalf. Although gruesome to modern ears, the pattern for history was set – the slaughter on an innocent life to pay for the sin of the guilty.

Finally, man is driven from the garden, and an angel is placed at the entrance of Eden so that he may not again enter to partake of the tree of life. Perhaps Adam and Eve settled near Eden. Perhaps they sacrificed other animals before the angel of God on the outskirts of Eden when the need for new clothing arrived. The Holy Spirit does not elect to provide us with such details. However, we can be confident that Adam and Eve never forgot them.

## **The Beginning of the End**

(See Appendix C – Genesis 4)

Genesis 4 has often been called the story of Cain and Abel. I prefer to see it as the commentary of Eve. I certainly do not say this to sound politically correct or to accommodate any faction of liberationists. I suggest this interpretation in order to point out a more comprehensive meaning for the chapter.

Our mother Eve opens and closes the chapter. This is why I believe the chapter is to be best seen through her eyes. Her two statements summarize the joy and pride of childbirth, yet the latter is seasoned with the sober realization of the kind of people which are coming from her womb. Not only does mother Eve live to see her first son slay another, she no doubt lived long enough to see the progression of murder, and polygamy throughout the antediluvian civilization. The chapter takes up each of these areas in brief detail. Genesis 4 begins with mother Eve rejoicing over her new “acquisition” which she names Cain (Cain means acquire or acquisition). She is an exuberant and proud young mother. Although she acknowledges the help of the Lord, she is the one who, after all, has begotten and obtained this manchild. Her naming of the child, Cain, is an apparent expression of this ownership. As some have suggested, perhaps she even doted upon and spoiled little Cain during his childhood. However, rather than drag through undocumented speculations, the real message of Genesis 4 is that mother Eve is about to learn the true nature of her first born as he opens a new chapter in fallen humanity.

After Abel is born in the course of time, the tension begins. We notice Abel follows a new vocation as that of a herdsman, consistent with The Fall and the need for clothing. Cain continues in the line of father Adam. Again the Holy Spirit does not spend much time on details, but it is not difficult to imagine some of the history of their lives prior to the first murder. Cain, the farmer, and Abel, the herdsman, depend on each other for their livelihood. However, since the Fall, God had shown man how to sacrifice an animal in order to provide clothing to cover his nakedness of sin, and therefore guilt.

We are not told whether this recorded event is Cain and Abel’s first memorial sacrifice before the Lord, or whether this was a ceremony which occurred every time they needed new clothes. In spite of this, it seems that Cain didn’t get the message. Whether it is Cain’s heart attitude, sacrifice, or both, God did not approve of Cain’s sacrifice. Good had respect for Abel who sacrificed one of the flock as the Lord himself has apparently done years before.



Even in sin, God is gracious. It is interesting to note how God deals personally with Cain in an effort to educate and encourage him. Through God's warning (in language similar to Gen. 3:17), Cain learns he must master his sin or it would master him. Tragically, Cain fails and is swept away in jealousy and anger causing him to slay Abel.

Cain commits the ultimate act of treachery against his own brother. Soon Cain discovers that he cannot hide from God. Instead of an animal of the flock, Cain has shed the blood of a man before God. Cain attempts to hide the truth, but he learns that God always takes note of the shedding of blood – a truth which Abel clearly understood. Nevertheless, Cain is guilty and God pronounces judgment. Cain is banished from the face of the earth, meaning that he will no longer be able to work the fields productively as before. Cain will be a wanderer, and the pride he held in his own work, which he had attempted to offer before the Lord, is now gone.

Consider for a moment this pronouncement of God. Even with respect to this most vile sin against humanity, is not God being gracious to Cain? Are not Cain's own works perhaps his biggest stumbling block spiritually? As God exposes Adam's nakedness has not God exposed Cain's pride and made him weak so that he might find his answer in the Lord's redemption?

God has been gracious, yet Cain is still unrepentant. Unlike his father, Adam, who saw God's answer in the seed of the woman, Cain is still focused on his own dilemma and blames God for His harsh judgment. Suffering from his guilty conscience, Cain is now afraid that someone will do to him as he has done to Abel. Cain charges God with hiding His face from him; yet, we will soon discover who is actually running away to hide from the situation. God, in a final act of grace, assures Cain with a special mark and with a judgment against anyone who would think to slay him. However, Cain apparently commits his final act in rejecting God's program for his life – he departs from the presence of the Lord.

### *Depreciation of the Divine Institutions*

The remaining verses in Genesis 4, though brief, cannot be understated. These lay the foundation for what is ahead for the coming global judgment in the Noachic flood. The divine ordinances which God established before the fall begin to unravel. The character and purpose of work is subtly changing, the rise of polygamy begins, and the broader concept of human family and community is fragmented. Man is not simply bad or immoral. Left to himself, man will actively oppose the institutions and purposes of

God. The insanity of humanist man is that he denies the testimonies of an external creation and an internal conscience in order to position himself as god in his own mind. The detail of such sinful inconsistency and debauchery is more readily outlined in Romans 1-3, but the *origin* of this confusion is briefly summarized in Genesis 4.

As Cain moves eastward, the rise of urbanization begins. Although not necessarily evil in and of itself, there is no authorization for this activity. The real plan of God was a continual expansion across the face of the earth. Now, however, a new kind of social arrangement arises replacing rural drudgery, particularly for one whose agricultural productivity has been restricted.

An expansion in division of labor is a hallmark of this new social arrangement. Along with raising livestock and farming, music and metallurgy become part of the human community. Obviously, those skills associated with the building trade accompany the rise of a city. Although these abilities are quite a testimony to the ingenuity of man, something is being lost spiritually. The man of the city is becoming his own measure as he builds his own kingdom. The supernatural testimony of God I creation is being depreciated in the wake of man's glory in his own natural genius.

It comes as no surprise at some point when an urban dweller, with more time on his hands, "cultivates" a taste for women rather than the fields. One such godless individual, Lamech, elects to take two wives' attention as he pontificates on his own strength and authority. He has apparently slain two men, and he boasts that he would do it again. With the audacity of adding to God's word regarding the protection of Cain, Lamech boasts that he will be avenges seventy times more than Cain should someone attempt to harm him. What a stark contrast to the words of Christ about forgiving a brother seventy times seven offenses. For Lamech this is his measure of vengeance not of forgiveness. Any notion of familial love or brotherhood within the family of man has lost ground under Lamech's agenda.

During our discussion of the history of Cainite civilization, it must be remembered that mother Eve is ever watching. Her original testimony appears to be altered, and perhaps more humble, as she observes the kind of humanity which comes out from her. As this mother of mothers watches her children, she personally observes and realizes the depth of depravity and sin inherent in the humanity which flows from her being. She becomes a woman prepared for God's grace.

God elects to bless her with another special son, although she may well have had several other children already by this time. In her advancing years, Eve realizes that only God can produce another person like Abel who was contrite, submissive and peaceable.

Eve begins to understand her role as an instrument or vessel for God's use and not as an individual of autonomous abilities. In her spiritual development, she perhaps sees that God is exclusively in charge of her and He is the only hope for her children. She again bears a son – the *seed* of God's provision named Seth. In this maturing family environment with a renewed understanding of God's grace, "then began men to call upon the name of the Lord."

## Grace

(See Appendix C – Genesis 5)

Without outlining chapter 5, it is sufficient to say that here is another book of generations, or toledoth. This book is a family record linked by particular individuals the Holy Spirit elects to mention. As other commentators will affirm, the names found here glorify God and perhaps serve as prophetic indicators. Although one might milk this section for many insights, I will focus on only three.

The first and most obvious observation is that a relatively short time span exists between Adam and Noah. Unlike other references in the Bible, the nature of this record is clearly connected in a very tight genealogy. There is no generalized genealogical connection in this text which might presume a few generational gaps such as Jesus being referred to as the son of David. This record references the age of each patriarch as he fathers each successive son included in the listing. Even with a margin of error of two years per generation regarding time of conception and fractional years), one still would only have a total error of about 20 years. With unusual precision therefore, we can easily deduce the amount of time from Adam to Noah and also from the creation to the Flood. Despite liberal assertions, the Bible clearly portrays the time span from the creation to the Noahic flood to be about 1,650 years.

Secondly, the life spans of the patriarchs are unusually long. Something is strangely operational in the antediluvian (pre-flood) world, and the longevity of these people is probably due to more than just a vegetarian diet. The “world that then was” was definitely different. Creation Scientists have views about the antediluvian world running from vapor canopies to pink atmospheres. Whatever the circumstances were, the Bible is clear that these people lived over 900 years on average. Interestingly, it is noteworthy that Jesus Christ will be first to live and rule on earth for at least 1,000 years.

Furthermore, it seems apparent that Noah undoubtedly knew Methusaleh, who could have easily known Adam. This means that Noah could have obtained information about the origin of humanity and truth about Eden almost directly, removed by only a single generation. He had access to a remarkably comprehensive view of history from one man who knew the *first* man. This is very important since Noah becomes the father of everyone this side of the Flood.

Finally, I want to focus on the only verbal testimony in the chapter given by Lamech, Noah’s father. From Lamech’s words, it seems apparent that he and the godly patriarchs primarily farmers. Their habitat, at least seems to be with those who toil the earth as opposed to those associated with Cainite urbanization. Emphasis is placed on the son

who will give rest to the antediluvian patriarchs. However, what kind of rest is Lamech talking about in Genesis 5:29? They certainly will not be resting from farming in the short run. So perhaps the allusion is to an ultimate eternal rest giving them hope that their lives and labors are not in vain. The patriarchs have borne the curse which God has placed on mankind, yet Lamech discloses the hope of deliverance. In this sense Noah will be a deliverer to carry on after global judgment comes. Lamech and the patriarchs have stood for the truth and they can rest in the fact that the way of righteousness shall endure.

How will this come about? Noah's family will be called to repopulate the earth after God's judgment – a hope for some, but not for others, as we soon discover. It becomes apparent in Genesis 6 that God has not had much rest in his patient endurance of sinful humanity. God is not planning to be infinitely gracious to everyone; in fact, only 120 years are left before He plans to take action. The Lord God is also a judge who takes an accounting of mankind and is terribly displeased. However, He *chose* to be gracious to Noah.

## **Shadow of Judgment**

(See Appendix C – Genesis 6)

The previous chapters have allowed us the briefest peek at what life was like during the antediluvian period. The godly patriarchs were apparently rural farmers maintaining their worship of calling upon the name of the Lord. The godless Cainites, particularly those like Lamech in Genesis 4, continued in wickedness until they became intolerable to God. God's assessment of humanity is grim, even to the point of regretting that He ever created man.

Within this prelude to global judgment, an intriguing discussion is documented regarding relations between the sons of God and the daughters of men. Theories have arisen to explain this passage resulting in essentially two predominant views<sup>7</sup>. One view holds that the sons of God are angels which literally had offspring with human women. This created a race of mighty men of renown who were perhaps evil giants. Another major view suggests that the sons of God are men from the godly Sethite line who married Cainite women and produced a spiritually corrupt offspring. Although an analysis of these views is a profitable exercise, the intention here is to concentrate on the result of all this activity.

Despite which view one adopts for this passage, it is apparent that either Satan's angels or the sinful human nature is contaminating mankind, apparently beyond redemption, and subverting the plan of God. God intends the seed of the woman be born ultimately to conquer the seed of the serpent. Should all humanity be sufficiently corrupted, God's purposes would be thwarted. This appears to be God's evaluation also, for He is more than a little dissatisfied at the spiritual state of humanity. Not only has mankind become an inadequate channel for God's purposes in general, but God has decided to destroy every terrestrial creature over the entire earth. Fortunately for all of us, Noah found grace in the eyes of the Lord. God calls Noah to build the ark and to preserve the animals which God, Himself, will bring to Noah.

Although many may view God as harsh and judge His action as unreasonably cruel, they fail to reflect upon how evil mankind became on its own. Those who accusingly ask how a good God could allow suffering and evil to continually exist are confronted with a definite answer in this passage. He won't! God is gracious, amazingly gracious, and long-suffering; He is not arbitrary or indifferent in His graciousness. God understands evil and He knows who is unrepentant. His general mercies, therefore, will not be everlasting to those who have trodden underfoot the Son of God.

## The End of the “First” World

(See Appendix C – Genesis 7 & 8)

In spite of the view one adopts regarding antediluvian humanity, God is offended with the wickedness of sin and destroys every living thing on the *face* of the earth. God has shown grace to man, but His grace does not extend forever. Judgment has finally come.

For the sake of precision we must remember that the Bible defines life as that which has *nephesh* (soul), which includes both man and animal. It is apparent that only terrestrial creatures are therefore involved in this destruction. Terrestrial plants are not classified as living (having soul), so they cannot be killed or die in the Biblical sense. However, creationist experiments have determined that seeds were able to remain viable throughout The Flood. Even if one is unfamiliar with or doubts the definitions for soul stated above, the account of the Flood bears out these interpretations.

For the moment, I would like to dispel a few misconceptions about the Noahic Flood which may have misdirected people in seeing this account as one with scientific respectability as opposed to one of symbolic mythology. A few general misconceptions are listed as follows:

- The Flood lasted 40 days.
- Only two animals of each kind were on the ark.
- Flood waters resulted only from rain.
- The Flood might have been a local phenomenon.
- There is no geological evidence of a global flood.

The respective facts corresponding to these misconceptions are listed below.

- The Flood lasted on the order of a year.
- Seven pairs of “clean” animals were also taken aboard the ark.
- Flood waters came from the “fountains of the deep” as well as from rain.
- The Flood was intentionally global to bring judgment to the whole earth
- Prior to Hutton, Lyell, Darwin, et al.; most geologists, naturalists, and other scientists accepted the predominance of terrestrial sedimentary rock and marine fossils (particularly in the mountains) as direct evidence for the Noahic Flood.

All of these points except the last can be read directly, or easily deduced, from the Genesis account. However, due to decades of theological liberalism, neo-orthodoxy,

evolution, and humanism (see Appendix A), the general public has been left with the idea that the Bible, if even true, was not meant to be historically or scientifically accurate. In fact, this kind of anti-biblical activism should be expected today for the purpose of diminishing the testimony of a global curse upon a world which is virtually ready for judgment again.

It is a vain hope to consider the Word of God was only meant to provide spiritual and moral guidance apart **from the reality of a concrete universe**. This results in a kind of spiritual Platonism to provide some sort of artificial consolation. As the pressures of life build, such fictitious religion collapses, because it cannot appropriately cope with real evil in a fallen universe. Furthermore, the Bible is abandoned since it was never believed or understood to be real truth constitutionally applicable in every situation.

For those interested, details of the geomorphologic alterations (earth formations) surrounding the Noahic Flood are discussed in the literature of many scientific creationists. However, the present goal is to stress the reality of divine judgment. The antediluvian experiment of fallen man operating without any form of social restraint failed. God will soon remedy this problem with the first modifications of the Adamic covenant since the Fall.



## A New World Disorder

(See Appendix C Genesis 9)

### The Noahic Covenant

After Noah and his family are off the boat, Noah's first act is one of worship. He undoubtedly slays one of the clean animals, of which there are seven pairs, and awaits God's revelation for this new, but fallen world. God is pleased with Noah's sacrifice and both blessings and conditions are instituted for life in the postdiluvian earth. Much of this new covenant is similar to the Adamic requirements with the first three divine institutions remaining intact. Our focus, however, is upon the differences which arise under this new economy.

The main alterations may be characterized as follows:

- Anew relationship with animals
- An additional source of food
- Institution of capital punishment (government)

These three elements are a sufficient summary of the ongoing relationship man will have with both God and creation. To seal this covenant God sets his bow in the clouds and promises not to flood the entire earth again.

Taking up these distinctive, we first note that our relationship with animals has changed. In the garden in Eden, Adam and his wife were apparently on friendly terms with every creature. Before The Fall, there was not hostility between man and animal, and apparently none between animal and animal. Just as a general fragmentation between God, man, and nature began at The Fall, this fragmentation deepened due to prolific human sinfulness. God has judged man, and man is now further separated from nature.

A greater sense of competition seems to arise from an earth which has how been extensively cursed by God for man's sake. In an environment further shredded by judgment, we would suspect the production and availability of food to be a greater problem. Plant produce might no longer be as abundant or nutritious, and new sources of food would be required. Although animals may have preyed upon each other after The Fall, one might surmise that this did not start until after The Flood, since they presumably rode in peace together on the ark. More importantly is the fact that man himself could potentially be considered a source of food by animals themselves. In this regard, God set the fear of man in the hearts of animals. With God's next proposal, we may regard this fear as mutually beneficial.

In reaffirming our stewardship over nature, God delivers animals over to us for food in addition to any previous uses. The act of killing animals is extended to eating their flesh for our sustenance, since the food shortage from a depreciated environment will also affect us. However, the blood of an animal is not to be eaten, for its life is in its blood. The biochemical and health considerations for these points regarding food and disease are obvious to anyone living in the twentieth century. However, an even greater picture of Christ emerges from a sacrificial animal. Not only does the sacrifice provide a covering or clothing, but food as well.

One may be reminded at this point of Christ's "hard saying that we would eat His flesh and drink His blood. Although under the Noahic economy we may eat animal flesh for carnal nourishment, we do not drink their blood, implying we ate not to live or become as become as beasts. However, in the message of Jesus, we are not to eat and drink His life, for we are to be like Him.

Although animals were originally on friendly terms with man, God must add an additional condition that any man-sl~~a~~ying animals are to be put to death. Animals must not shed the blood of man, for the life of a man is also in his blood. The life of every man is precious in the eyes of God.

We are now brought to a major alteration in the relationship of man to man. Prior to the Flood, there was no authorization for physical restraint against the kind of evil we find originating in Genesis 4. Men were working as they wished, engaging in polygamy, and killing whoever offended them. Ion antediluvian society conscience was the only guide. Now, however, God requires a system of capital punishment to be instituted which is foundational for all human government. Slaughter of the innocent or any unauthorized killing constitutes murder. The arbitrary murdered cannot be tolerated, even within the same tribe or family.

Nothing can pay for human life except for another human life. The justice of God for the protection of society demands it. Again, enshrouded in this passage is a primitive allusion that the blood of bulls and goats is ultimately unsatisfactory in actually compensating for the sins of mankind. Man would have to pay for the blood-guiltiness of mankind, and the man Jesus Christ did just that when he died for sinful humanity.

It is interesting to note that God did not specify any form of government at this point in history. Early postdiluvian governments were naturally patriarchal. No doubt, the responsibility of dealing with a murderer fell to the tribal father, the first example being Noah. The consistent outflow from such a prime directive would naturally be a governing body to protect its citizens against murder. As I shall discuss later, the rise of

human population and distribution helped breed other forms of social order to handle such matters. However, despite our opinions regarding appropriate or inappropriate forms of human government, one thing is clear from God's perspective. Any society becomes particularly awkward when its government sanctions or becomes the only righteous basis for war.

God set his bow, or rainbow, in the clouds which may still be seen today. With every visual reminder from the sky, God is telling us that the articles of the Noachic covenant are still in place. Wild animals generally fear man, certain meat or animal products are virtually required for proper nutrition, and the best deterrent to murder is capital punishment.

### *A New World of Families*

Now Noah, through constraint or habit, returns to his agrarian lifestyle and plants a vineyard. Unfortunately, though a godless humanity has just been destroyed, sin still lurks within the hearts of the godly. In a brief interlude, the Holy Spirit reports a sinful relapse in Noah's family that alters the destiny of postdiluvian humanity.

Noah overindulges which apparently tempts his son, Ham, to commit some indiscreet sin. It is not perfectly clear if Ham's sin was simply seeing his naked father, or something worse. However, Noah either knows or learns of his son's indiscretion which results in his cursing the children of Ham, particularly Canaan.

Shem and Japheth on the other hand had worked to correct the family problem and are granted respective blessings. In the characteristic abbreviated manner of Genesis. The covenant of spiritual blessing seems to pass to Shem while Japheth is enlarged or materially blessed. Canaan, the son of Ham, is subjected to a slavish servitude for others.

Although Canaan's subjugation is not thoroughly explained, some suggest this prophecy accounts for the unfortunate treatment that Hamitic peoples have suffered as slaves at the hands of Japhetic and Shemitic tribes. Even though such suggestions are not without merit, the history of slavery is not exclusive to the sons of Ham. Without pursuing undue speculation though, Canaan (representing the Canaanites) is eventually displaced from the promised land under Joshua. Others such as the Gibeonites do in fact end up serving Israel – a blessed son of Shem.

We cannot pass over this mention of slavery, however, without some consideration, since it is an important subject in other sections of this book. Many events and fulfilled prophecies concerning human enslavement have transpired in history which were not

God's immediate will or desire. On the contrary, it is God who is responding to man's sin with initial appeals towards repentance or threats of judgment. Various individuals or groups may be tempted to use such passages as Noah's prophecy and others to justify a *human* institution of slavery. However, although prophecy does in fact reveal what will happen, how can there ever be any justification (apart from criminal recompense) of inhumane and involuntary servitude from a Christian world view. Is indentured slavery consistent with the command to love our neighbors as ourselves, or to do unto others as we would have them do unto us? From the Christian viewpoint, all are to be servants, but we are only at our best when our masters are humane and our service is one of voluntary commitment in love.

## **The Rise of Babylon and The Family of Nations**

(See Appendix C – Genesis 10 & 11)

The next section of Scripture is a series of genealogical records which comprises a master account for the origins of the nations of mankind. The sons of Shem, Ham, and Japheth populate the earth and the roots of the various tribes are documented. The toledoth constructions include similar patterns of digression we have seen elsewhere in Genesis. An archeological reader might criticize me for bypassing much of the detail in this extensive record of tribal origins, but my primary intention is to focus on the general origin of these nations.

Although I do not wish to address any genealogical detail within these Scriptures, the overall structure of this section is worth reviewing. The sons of Japheth, Ham, and Shem are listed in chapter 10 in respective order. This master genealogy of Noah's sons moves in the previous fashion with the additional mention of geographical references for the new tribes. However, this initial section does not list the age at which the patriarch bore the next son in the family tree. Indeed, as is stated in Gen. 10:32, this account is primarily for recording the general distribution of families or nations which will populate the earth. The record of ages does not resume until after the account of Babel, and then only with Shem and select members of the messianic line. After the rise and fall of original Babel, or Babylon, Shem's genealogy is continued and recorded down into the introduction of Terah and finally Abraham. If there was any doubt or uncertainty that the sons of Shem would bear the spiritual covenant from the earlier Noahic prophecy, this fact is confirmed with the birth of Abraham.

The natural flow of these toledoths is interrupted by three important insertions. The first two are short, wedged in among the generations as cryptic messages. One is a brief reference regarding Nimrod, gather of Babel, and the other, even shorter, reference of Peleg regarding the division of the earth. Such deviations in the genealogical accounts are of more than casual importance. Apparently, these are details related to the third and longest insertion in Chapter 11, which discusses the origin and character of Babel itself. Looking closely at the reference concerning Nimrod, we see he is a son of Cush who is a son of Ham. He became a mighty one upon the earth. Furthermore, he was a mighty hunter, even a mighty hunter before the Lord. Outside of the fact that the name Nimrod means rebel, one is hard pressed on the surface to prove convincingly that these statements are completely negative in general. At this point in reading a standard King

James account, all one might surmise is that Nimrod was a well known hunter, albeit a rebel in name. However, this alone would be a strange reason for this scriptural departure. Further examination of “a mighty one” in verse 8 led the NIV translators to use the expression “a mighty warrior”<sup>8</sup>, while Leupold is more comfortable with the term “tyrant”<sup>9</sup>. This idea has led a host of scholars, from the late Rev. Alexander Hislop, to creationist Dr. Henry Morris, to conclude the expression “a mighty hunter” may be regarded as a gatherer or hunter of men, even of men’s religious affection, more than that of animals, although the latter idea need not be excluded.<sup>10,11</sup> However, any doubts about Nimrod’s villainy are alleviated when the following chapter discusses his kingdom of Babel, which seems to represent the antithesis of God’s desire for man.

The next passage of interest regarding Peleg is even briefer than the one about Nimrod. Peleg, which means *division*, was named because in his day the earth was divided. Two meanings have been suggested for this passage. The first, and more natural, is that of the division of people when God confounded human language causing men once again to scatter across the face of the earth. Secondly, several creationists have suggested that this may in fact be a reference to the tectonic division of Pangaea, a single primitive land mass prior to the existence of continents. Although both may well have happened within a relatively brief time span with respect to the birth of Peleg, the judgment of Babel is probably a better candidate in light of the Holy Spirit’s genealogical introduction to what follows in the text.

### *The Rise of Babylon*

Finally, the history of Babel is discussed in order to explain the origin of different languages, tribes, and nations discussed in Genesis 10. This record states that all people, being of one origin and one family, spoke one language. However, after God assessed the rebellious work at Babel, He elected to ordain another universal institution in order to preserve mankind.

The rise of Babel begins with the discovery of an appropriate place for people to build their own kind of empire. Nimrod, the apparent mastermind behind this early new world order, used his talents and skills to recruit, or subjugate, people to follow his plan. His master plan was to build a city containing a tower – a tower that would reach unto the heavens. The purposes for doing so were to make a name for themselves and to keep from being scattered abroad over the face of the earth.

Any twentieth century man might wonder what could possibly be wrong with the building of a city or tower, or even with everybody “hanging out” together, so to speak. Once again the abbreviated nature of the early chapters of Genesis prove to be somewhat of a handicap if the reader has not seriously digested previous material or is not spiritually attuned to the Lord’s overall plan and purpose. However, three points summarize this apostasy.

First, God wanted men to scatter across the earth to fill it. These first Babylonians are clearly operating against God’s will. They found a nice area and elected to collectively settle there for the express purpose of not being scattered across the face of the earth.

Secondly, God never told, or even suggested that, anyone build a city, let alone a tower. Building a city is precisely what Cain started in Genesis 4, after he left the presence of the Lord. This tower was a structure built to reach unto the heavens. Was this tower for astrological worship? Because of their fallen nature, were they expressing a perverse form of lordship over the earth? Did the tower represent a plan for spiritual salvation by obtaining entry into heaven through their own works? Since they vitrified clay to produce brick and used slime or pitch for mortar, was this waterproof tower a contingency plan for physical deliverance from another global flood, even though God said he would not do this again? Although various archaeological insights have suggested some of the ideas above, you be the judge. These scenarios suggest everything from general unbelief to overt rebellion. It is even possible that *all* are true. As the project began, these early urbanites may have progressively realized that this tower served all these ends; and this understanding provided fresh incentive to fuel their labors as the project continued.

Finally, the effort of these early Babylonians proves that they wished to make a *name* for themselves. In this ancient period, the godly are “calling on the *name* of the Lord”, Gen.4:26. Making a name for oneself is a questionable activity at best respecting the spiritual information in earlier chapters of Genesis. At worst, it epitomizes human idolatry.

None of this activity escapes the notice of God. He elects to come down and alter the situation. At this point in the Scriptures, I am personally impressed at the efficiency as well as the mercy of God. After the God of judgment has destroyed a contaminated humanity with a global flood, one might expect the Lord to cast down bolts of lightning and obliterate the tower in a majestic display of divine providence. Does this happen? By no means! God *always* has *His own* agenda. He coolly assesses the problem

providing an efficient solution to achieve His own ends. God creates different language groups and destroys Babylonian communications. The people are naturally forced to regroup and relocate, fulfilling God's will.

This feature of language and communication should not be underestimated. Language, and its logical cultural extension, is to be respected. Everyone comes to realize how important it is to speak not only the right language, but to use the right *words* to truly communicate. Although spiritual attitudes are important in communication, the right words are often extremely critical in conveying a message. Language is particularly significant to man because it is a testimony of his imagery after God. We know that many of our problems stem from failures in communication, which are then compounded by our sinfulness. Even in the absence of malice, misunderstandings between nations, governments, church congregations, and married couples corrupt our social harmony. Even ungodly organizations such as cults, organize crime, or Babylon itself cannot survive breakdowns in communication. In the end, God maintained control by creating a family of languages, and therefore separate nations, to inhibit a natural tendency toward global unification and apostasy.



## The Call of Abraham

(See Appendix C – Gen. 12:1-8)

We have now arrived at a premier passage of Scripture which virtually sets the stage for the rest of the Bible. The first portion of Genesis 12 deals with the call of Abraham, sometimes referred to as the Abrahamic covenant. Although many have derided or avoided consideration of the first eleven chapters of Genesis, the church has not failed to give full attention to the Abrahamic call and covenant. Indeed, it is upon this prophetic basis that the church is first ordained as a divine institution and Christians are understood to be children of Abraham by faith.

Drawing from the previous discussion from Genesis chapters 1-11, the call of Abraham following the genealogy of Shem parallels the account of Babel following the genealogy of the nations. Recalling that the apostasy of Babel was discussed in three points, we may discuss the Abrahamic covenant in similar fashion. Here we find a basis for the ultimate tale of two cities which culminates in Revelation: worldwide Babylon and the new Jerusalem.

At Babel, the people themselves found a choice land in the plain of Shinar. God directs Abraham to a certain land of His choosing. The people at Babel did not seem to be concerned about God's will regarding real estate or geographical location. Faithful Abraham waited on God's timing and leading.

Secondly, these early Babylonians, with their tower, wanted to be their own blessing and to bless all who follow them. In contrast, the Lord promises to make Abraham a blessing to all the earth, particularly those who honor Abraham, as he is the recipient of this covenant.

Finally, the Babylonians think their tower and urban program will be their salvation and security. Alternatively, Abraham looks for a city whose founder and builder is God. Those at Babel sought to make their own name great, forever.

Within this promise we detect a foreshadowing of Messiah, whose death will indeed make provision for the salvation of mankind. As the rest of the Bible takes us down the corridor of centuries, we eventually see Jesus Christ, the seed of the woman, the seed of Abraham, the son of Judah, and the son of David. Christ alone, through His death and resurrection, provided the only sure means of salvation and security which men might seek. No other name possesses the power and authority to deliver men from the bondage of sin. Moreover, only Christ possesses the *lawful* authority to bring every family, tribe, and nation into *legal* as well as spiritual unity to the honor and glory of the Godhead.

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## **II. The Divine Institutions**

## The Divine Institutions of Genesis

In the book, *Right from Wrong*, noted evangelical Josh McDowell and Bob Hostetler have essentially mourned the absence of Biblical truth in young people who have confessed commitment to the gospel<sup>1</sup>. Although these youth attend church regularly and profess to have a personal relationship with Jesus, many are apparently confused about basic moral concepts concerning sex, lying, and cheating.

Apart from McDowell's observations, is the adult American church doing much better? Many Christians and churches have advocated that we only need the content of the New Testament to govern our lives. They suggest that the Old Testament has passed away; we have a new dispensation under Christ. Although it is true that the Christian covenant with God is not governed by the Mosaic Law since Christ alone has won our salvation, is there yet no pattern or law by which we should live beyond salvation in order to please our Creator? Was there no law *before* The Fall?

Some might reply that we now live by the Law of Christ, as if any such law would somehow be devoid of Old Testament content. Does this law of grace preclude laws of morality? McDowell and Hostetler have assessed the situation fairly well with respect to youth. However, this disease does not end with young people.

There are universal absolutes for both Christians and pagans. The truth is that *virtue builds character* for both Christians and non-Christians. Of course, any suggestion that virtue is *required* for salvation *is* legalism. However, the *practice* of moral virtue *is not* legalism, but rather consistent with holiness. For the sake of this discussion, virtue is proper compliance with the universal institutions of God and how we should operate within creation. Virtue recognizes the moral laws associated with *physical* creation. Salvation, which focuses on deliverance from eternal death, is *exclusively* the work of the Savior. Perhaps we should place as much, if not more, emphasis on the comprehensive, universal truth revealed in the Holy Scriptures as we do in concentrating on a rather narrow transmission of the *simple* gospel message. Without the fullness of the whole council of God, the gospel might be missed.

Within the book and video series, *How Should We Then Live*, Dr. Francis Schaeffer suggests that the twentieth century church, with its liberalism and neo-orthodoxy, shares much blame for the cultural decline in the West<sup>2</sup>. Many pietists say the church has no business in socio-economic or political affairs. Others would have the church militantly conquering nations and subjugating the infidels to follow true religion. Despite these various positions, an existential methodology (Schaeffer's term) and cultural relativism

have crept into the church, eating worm holes through Biblical doctrine. These same existential and relativistic elements have poisoned Christian and state universities and threaten all other educational establishments as well. Additionally, the notion that striving for excellence, moral purity, and holiness is Pharisaic has not helped. This situation has gone on for some time now, despite the efforts of modern evangelism, resulting in the moral deficiencies McDowell and Hostetler have documented.

Through the spectrum of evangelical rock concerts to the seeker sensitive church movement, where do we turn to for the truth in answering how we should then *live* once we are *born again*? The unfortunate categories or titles for the Old and New Testament Scriptures seem to blind some from seeing a consistent epistemological thread which unites the whole council of Scripture. Perhaps we should look at those Scriptures which reports human history before the concept of any authorized Scriptures existed – the book of Genesis! Genesis discloses a history that existed before the Mosaic Law, before the establishment of national Israel, and well before the birth of the church.

Before I start, however, I should reiterate on how we view Genesis in its importance. First, recall that the initial Genesis account is highly abbreviated. If you believe in a Biblical history on the order of six thousand years, then within only twelve chapters is encapsulated approximately one third of human history. Our first impression might be that this portion of history is not particularly important. However, what this really suggests is that the historical events selected for discussion are of paramount importance and foundational for everything else which is totally relevant for everything that will follow in documented revelation. The sheer density of these Scriptures with respect to its time frame makes Genesis 1 – 12 the most foundationally important Scriptures ever written.

Secondly, we must remember how we are reading the words and passages of Genesis. Many people have read all kinds of things into these initial chapters, from a time gap to a second creation. Others have presumed that the early Genesis account is mere allegory with the corresponding attitude that such passages are not as important to contemporary Christians as those they associate with the transmission of the gospel. Even more foolish, and dangerous, is mixing evolution or other philosophic ideas into the text, which are spiritually alien to scriptural language itself. To avoid confusion, we should actually read Genesis in two ways. We should simply read these passages as if we knew nothing else about human history, even sacred history or prophecy. We should than read Genesis with a comprehensive understanding of the whole Bible, expecting these initial chapters to provide the epistemological framework for theology proper.

These two attitudes will give balance to our understanding of the text. As the force of plain language speaks the truth, further systematic meditation will fill in any *legitimate* gaps amid these passages.

### **Outline of Genesis 1 – 12**

Although I am a strict creationist, this scope of this book is broader than advancing an apologetic against evolution. This purpose of this work is to outline Christian truth that we seem to be missing due to an abused, maligned, or ignored section of Scripture. Before discussing the divine institutions in more detail, the following provides a general overview of the first twelve chapters of Genesis, as covered in the first section:

- I.....The creation of the universe and man
- II.....More detail on the creation of man
- III.....The Fall, the curses, and the protoevangel
- IV.....Commentary of Eve and fallen civilization
- V.....First human genealogy from Adam to Noah
- VI.....The call of Noah to build the ark
- VII.....Initial stages of the Noahic Flood
- VIII.....Final Stages of the Noahic Flood
- IX.....The Noahic covenant
- X.....Genealogies of nations (sons of Noah)
- XI.....Babel and the origin of nations
- XII.....The call and covenant of Abraham

The above chapters should be read as thoughtfully as any other Scripture. These chapters specifically contain what has been referred to as the divine institutions, ordinances, or mandates. They, in fact, constitute covenants or contracts between God and man. These universal institutions of God were established for all mankind before and since Abraham. They represent *permanent* doctrinal truths for every age, and they are listed below with their scriptural citations.

Work.....Gen. 1:26, 28 & 2:15  
Marriage.....Gen. 1:28 & 2:22-24  
Family.....Gen. 1:26-23

----- The Fall -----The Flood-----

Government.....Gen. 9:6  
Nationalism.....Gen. 11:7-9  
Israel/Church.....Gen. 12:1-3

As we evaluate these institutions, we should consider when and why they were instituted. The placement of The Fall is emphasized due to the nature of institutions which precede or follow it. Furthermore, Genesis documents the origin of sinful opposition listed in the chart on the next page. Examples are given of those efforts which destroy God’s divine purposes. Again, we should remember that all of this activity takes place long before the establishment of national Israel or the Mosaic Law.

In general, of course, these ordinances were established to teach us more about our Creator, Judge and Redeemer. With that in mind, let us consider these institutions separately in light of their context and purpose.

**Labor / Work**

In Genesis 1:26-28, a generalized presentation of the first three divine institutions is given: 1) Man is to rule and subdue; 2) there is male and female; 3) they are to multiply and fill the earth. As we move into subsequent chapters more detail is given to each of these.

# The Divine Institutions

vs.

## Ungodly Alternatives

- |   |   |
|---|---|
| I. Labor / Work<br>(Gen. 1:26-28; 2:15) | I. Sloth, Slavery, Usury<br>(Gen. 3:6)            |
| II. Marriage<br>(Gen. 1:28; 2:22)       | II. Divorce, Polygamy<br>(Gen. 4:19)              |
| III. Family<br>(Gen. 1:26-28)           | III. Murder, Abortion, Racism<br>(Gen. 4:8, 23)   |
| IV. Government<br>(Genesis 9:6)         | IV. Anarchy, Statism, Tyranny<br>(Gen. 4 / 6)     |
| V. Nationalism<br>(Genesis 11:7-9)      | V. Internationalism<br>(Genesis 11:1-6)           |
| VI. Israel / Church<br>(Genesis 12 →)   | VI. Antisemitism, Antichristianity<br>(Gen. 11 →) |



Apart from Genesis 1, the following is a list of specific verses for the ordinance of work or how it has been affected.

- Gen. 2:5 – Man seems to be necessary for the proper care of plants.
- Gen. 2:15 – Man is formally charged with caring for the garden.
- Gen. 3:17-19 – When our first parents sinned, man’s work was cursed and labor became more intensive.
- Gen. 4:2 – After the Fall, Abel kept flocks, apparently for clothing.
- Gen. 4:17-22 – After Cain kills Abel, he eventually builds a city and a range of job skills develop with the rise of urban culture.
- Gen. 5:29 – Lamech’s prophetic voice implies that the godly line is still toiling away in a general rural setting.
- Gen. 6:14-21 – Noah is called to a special task apart from his apparent farming activities.
- Gen. 9:1-3 – After the Flood, parts of the Adamic covenant are reaffirmed.
- Gen. 9:6 – Judicial and executive responsibilities are added.
- Gen. 11 – Origin of a humanistic unity movement and ancient super high-rise building program which God opposes.
- Gen. 12:1-3 – Abraham is called; God promises to do a redemptive work through Abraham’s family.

Interestingly enough, the first divine institution does not generally receive as much discussion as it needs in the modern evangelical church. Marriage and family seem to get more attention in the evangelical world than human labor. Two general reasons for this, may explain why. One may be that human work or works has always been expressed as something in opposition to grace. It is of course, true that we ourselves cannot accomplish anything that might earn approbation from God; nor can we restore ourselves to a state of righteousness before God and solve the problem of death. However, this understanding does not mean or infer that man has ceased being a miniature picture of the Creator in whose image he was created. Labor is required in our operation within the old creation. Salvation is exclusively an act of God which prepares repentant man for the new creation. Nothing from the Bible has ever suggested that men should be indifferent toward the stewardship of labor in this life. In fact, Paul’s exhortation to the Thessalonians is that people should work. Idleness is sin, and if one does not work he should not eat.

Another reason might stem from a skewed notion that the only appropriate or significant service for the Christian is that of evangelism. Sharing the gospel is part of

our unique opportunity and commission; however, evangelism, though a major concern, cannot represent some *exclusive* organizing principle for the church. Truth is the first and last principle to be honored by the church as well as mankind. For example: Does having children give *legitimacy* to marriage? Is not marriage a legitimate institution in and of itself?

Children may be a natural outcome of marriage, but they are neither the exclusive purpose nor an adequate substitute for marriage. Likewise, evangelism is the *mission* of the church, not a purpose or substitute for its existence.

Sometimes Christians may mistakenly feel they are second rate citizens of heaven if they are not pastors or missionaries. The truth is that pastors and missionaries must bear their own burdens in their walk with God as does every child of God. Christians have different spiritual gifts flavoring their testimonies of Christ and yielding a *manifold* witness of God. The concept of discipleship may actually be closest the council of God in governing how we evangelize, teach, minister, lead, give, and show compassion. Parenting, for example, is discipleship. Discipleship encompasses the broadest spectrum of the various forms of work, which logically includes evangelism. This may take the form of an apprenticeship in the workplace as well as a trip to a foreign mission field. Furthermore, all such ministries are actually under the province of the Holy Spirit and cannot be treated as lightly, or easily manipulated, as some churches might mistakenly attempt to do.

The consideration of spiritual gifts gives us insight into the Biblical concept of work. These may characterize the kind of work in which Christians should engage. When was the last time you heard a sermon or Sunday school lesson on legitimate or illegitimate forms of work or labor? Would it be wise to operate a liquor store or sell narcotics as long as we tithe on the income? Is prostitution a wise profession? Is it okay for Christian doctors to enhance their incomes by doing a few abortions now and then? What about the whole realm of handling money - that “mammon of unrighteousness”? Is every financial investment legitimate, particularly if some foreign markets are driven by involuntary slave labor? The summary question is this: Is work, or labor, a sacred activity? Asked in another way – Are there principles of right and wrong in the *area* of work, particularly, the *kinds* of work?

Since the Bible is true, I am confident that there are indeed ethical guidelines for all labor. If Christian men were better versed in a *theoretical* framework as well as the practical aspects associated with the work ethic, perhaps many problems within marriage and families would find quicker resolutions. Despite how cultists, or even some

evangelicals, might want to alter or reshape the foundational features of creation, man was first called to work, and subsequently to toil. The disquieting silence on this subject in the latter half of the twentieth century, apart from any efforts from parachurch organizations, has undoubtedly contributed to the rise of antichristianity as we will discuss later.

### *Marriage*

Nothing in creation manifests the Trinity as strongly as marriage. A man and a woman with a spirit of love between them is often an abiding expectation for many. Some may desire this so badly, they foolishly rush in to jeopardize and diminish the very intimacy they hope to secure. However, sexual intimacy, as an analogy of heavenly bliss, is only one feature of a divine institution ordained to teach deeper truths about God.

From Gen. 2:18, God states that it is not good for man to abide alone. Loving companionship is a necessary component of human life, as well as an illustration of the Godhead. Furthermore, man needs assistance and God elects to create a helper who is appropriate for man. First, however, let us analyze the particulars of this creation itself.

We read that God took Adam's rib, and possibly some associated connective tissue, to fashion the woman. Adam seemingly confirms this when he testifies that she is bone of his bone and flesh of his flesh. Despite any genetic alteration one feature is clear – male and female are of the same substance and therefore equal in essence. Personally, I reject any notion that Adam was some sort of androgyne whose sexual natures were segregated in Genesis 2. Although genetics plays a part in our makeup and heritage, we place far too much importance on it in our materialistic age.

What is equally obvious from this creation account is that male and female are different in role. In the priority of creation man was created first. Like the first-born, this is a natural entitlement to headship. The female is specifically designed to help her husband, to support his work. The male is neither inherently superior nor the female inferior in essence. However, the nature of their roles dictates their responsibilities toward each other and toward God. These same truths are essentially validated in the New Testament, particularly in Ephesians and Colossians.

Although we do hear much about the role of marriage in the church today, the so-called liberation movement has distorted marital concepts in much the same way that cults have distorted theology. Since marriage is closely associated with the Trinity, or

the relationship between Christ and the church, it becomes a target for attack. One might consider that the error regarding the roles of male and female are similar to the confusion about the deity and humanity of Christ. A false view about one cripples the understanding of the other.

Before I cite specific examples, consider the following logical framework. When we make comparisons, we determine things to be either different in degree or different in kind. Things which are different in degree are still basically the same in essence. Things which are different in kind are different in essence despite apparent similarities. Failure in understanding this distinction obscures the difference between truth and error.

As an example, consider all life forms to be the same in essence differing only in degree. This, of course, is the Darwinian basis for assuming diverse life forms can evolve from one to another. A creationist on the other hand considers various creatures different in kind suggesting evolution to be impossible. This distinction is a major philosophic difference between the two positions.

Similar considerations about men and women should be made in this same regard. Men and women are equal in essence, but they are different in degree or role. All men and women are created equal. This equality, as our forefathers understood, is in reference to the value and significance of our common humanity and provides a basis for law. However, all men or women, even among their own gender, are not equally talented, gifted or able to perform the same roles or service. Should women be offended if they are not endowed with the same role or service within the created order. Should women be offended if in general they are *weaker* vessels? Should men feel slighted because they are unable to bear children (to bear, even a Messiah)? When people are offended with these realities, they are not simply opposed to some socio-political philosophy; they are in opposition against their Creator.

Ultimately, however, the bottom line against the false distinctions between men and women, as well as the expanding host of gender identity characterizations, has also been the growing testimonies of the disillusioned. After pre-marital sex, divorce, infidelity, career before children, gay marriage and divorce, gender exploration and other forms of “liberationist” doctrine have taken their toll, many have admitted their personal dissatisfaction and unhappiness. Like drug users and alcoholics, many so called liberated women, men, or those with alternative gender assignments have realized that Biblically oriented monogamy is the happiest of choices for intimacy in this life despite the debilitating effects of our fallen state.

## **Family**

After marriage, a feature of creation even closer to God's heart is the conception of children and the institution of the family. Here is the universal foundation for all human societies. Even secular scientists have agreed the family is the basic institution of society and is a gauge for the health of any civilization.

Interestingly, the first time love is mentioned in Scripture it does not refer to romance. It is rather the love of a father toward his son. Love of a fiancée or spouse is generally a case of *conditional* love; but, the love of a parent for a child is clearly a manifestation of *unconditional* love.

Parents in their proper role are supplying everything for their newborn. A young child, with proper nurturing, eventually responds with simple affection, the joy and reward of every parent. Through the trials of adolescence, difficulties may arise between parent and child. However, after patient parents have done their work, children hopefully reach the stage where they recognize the care and sacrifices invested in their behalf by Dad and Mom. This loving family setting is analogous to God's long-suffering and care for His own children, even when we have been disobedient. Had not sin entered the picture we could have continued in unencumbered bliss; but this was not to be.

## **The Fall**

I now restate in summary much of what has been included in section I. However, I wish to mention that a comprehensive understanding of The Fall does not end in Genesis 3 where it begins. The initial summary of the Fall should be seen as logically sweeping through to Genesis 9. The universal judgment of death *in* the Fall sees its preliminary consummation in the Noahic Flood, as the whole of creation is virtually put to death. This connection becomes more serious when we consider its relationship to the ultimate consummation in the cosmic catastrophe which must inevitably come.

Again, I will not take time to recount how Satan deceived the woman and how both she and Adam ate from the tree of knowledge of good and evil. Suffice it to say that in their desire to be as God, they sinned against the only restriction which God had placed upon them. Their sin was ultimately one of idolatry, a sin which violates the command of God throughout every dispensation. The result was death in a far more comprehensive sense than they might have expected.

The couple attempts to flee from the presence of God, yet the loving Father seeks them out. However, the Father is not pleased, and aside from the general curse of death

previously announced, God specifically addressed the man and the woman regarding the future of work, marriage, and childbearing. Death will spread through the divine institutions.

Immediately, we are introduced to God's plan of redemption. The seed of the woman will crush the seed of the serpent. One who eventually comes from the woman will conquer the serpent. One who eventually comes from the woman will conquer the serpent. One who eventually comes from the woman will conquer evil and he is to be the desire of nations. Adam grants the woman her covenant name "Eve" (life/living, as Mother of Life) and fellowship is once again restored between the man and the woman. However, life will never be the same, for pain and suffering is about to be interwoven throughout the fabric of the existing institutions of God.

The woman will suffer in child bearing. As we see in Genesis 4, the nature of children is not one of sweet innocence, but imposes an additional burden on a mother. Also, the natural headship of man is officially formalized as a basis to settle further disputes between the male and the female.

For the man, his work is cursed. Though designed for creativity, man will spend much time in drudgery. As man has a fractured relationship with God, so his relationship to creation is impinged. The relationships between the man and the woman, and the woman with her children, are all adversely affected due to our foolish disobedience. The suffering continues.

Along with the promise of the woman's seed, God performs one further task. Since Adam and his wife could not cover their nakedness, the Lord now provides a literal covering for their sin and shame – coats, or clothing, from animal skin. In this we can see the rise of new occupations concerning this clothing, as well as perceive a new religious element for true worship. A strange ray of hope shines in the midst of all this suffering and death.

As history unfolds, we find Cain and Abel abiding in the two occupations of farming and animal husbandry. As yet, the purpose of raising animals appears to be for clothing only. In the story of Cain and Abel, we find that Abel develops an understanding for the divine program whereas Cain seemingly falls short. The first murder eventually results in Cain leaving the presence of God permanently. What follows is a deeper deterioration of the three divine institutions.

Under Cain, life becomes urbanized. Although the natural genius of man shows through, more work seems dedicated to worldly pursuits and entertainment. However,

as work changes, the ghastly lifestyle and song of the godless Lamech cinches the direction and destiny of the ungodly.

Lamech introduces polygamy, distorting God's intent and picture for marriage. Furthermore, his song of vengeance is an internal manipulation of God's words to Cain to reinforce his self-styled religion of violence. There is not room here for the love of family or any form of brotherly love. Touch me and you die! One wonders at this point in history if suffering and death are almost viewed as entertainment to some. Man's conscience is dying.

As undocumented centuries of cruelty pass, our meditations in Genesis should lead us to understand the unrestrained human devastation which transpires grieving the heart of God. Every institution which God set up to reflect Himself and his character is being perverted and destroyed. God's long-suffering is finally taxed to the point of wrath. The God of grace has no love for sin. God's endurance of man's sin against Himself and His creation causes Him to regret He ever even created man. God has had enough and global judgment is set. Judgment, of course, was never a matter of *if*, but simply of *when, since the first moment of the Fall*. Fortunately for us, Noah found grace in the eyes of the Lord and a human remnant was preserved.

### Government

As Noah and the animals survive the Flood by God's grace, a new relationship in a further depreciated world needed to be established. Although much of the Adamic covenant was restated, new policies were instituted due to the depravity manifested in the antediluvian civilization.

Man's relationship with animals changed. He is now allowed to eat animal flesh as well as the herb of the field. Flesh with its blood, or life, within it was not to be consumed. Here the intimacy between the meaning of life and the reality of blood is stressed. Furthermore, a new responsibility is discharged to man with respect to his fellow man. Cain had refused to be his brother's keeper, and Lamech's hatred undoubtedly set the stage for a murderous civilization before The Flood. Now, the Lord is not waiting for man to naturally repent of his ingrained tendency to murder. God institutes capital punishment:

**“Whoso sheddeth the blood of man, by man shall his blood be shed: for in the image of God made he man.”  
(Gen. 9:6)**

Like the other Genesis institutions, capital punishment is universal and applicable to all of mankind for *perpetual* generations. Nothing except another life can be offered to pay for the life of a man. Not only is God intent on curbing the unbridled murdering of mankind, but ultimately the principle of Christ's blood and death for mankind receives sharpened focus.

Some people say they cherish life so much they cannot bring themselves to agree that capital punishment can be right. They state that God says "Thou shalt not murder", so all killing is wrong. These individuals fail to distinguish between *authorized* killing and *unauthorized* killing. When God institutes or commands killing or even war, then this action is right by definition. Rejection of the same is rebellion against Him.

It is God, not the commandment, who is the standard. This very point confuses many people about killing. Killing, which is literally "putting to death", should be naturally repulsive whether it be animal or man. Many people who are troubled by murder, abortion, or war may also be equally disturbed by everything from our consumption of meat and use of laboratory animals to capital punishment itself. The distinction between different kinds of killing, however, is universally clarified in Gen. 9:5-6. ***Murder*** is ***unauthorized*** killing, whereas the killing of animals or capital punishment has been authorized by God. Additionally, it is the Genesis 9 passage which puts animals in the hand of man to use for food, medical research, etc.. Life is sacred, and the manner in which we exercise this stewardship over animal and human life may be called into question. However, to suggest that the slaughter of animals is murder, or that capital punishment is wrong in principle is antagonistic to precepts within the Noahic covenant.

Others, who fail to "rightly divide" the Word of God, suggest that capital punishment is part of the *Old* Testament and state that we are not under the Mosaic Law in this age. These do not understand that the principle of capital punishment is the universal foundation for all human government. Since the whole of Genesis precedes both the existence of Moses and national Israel, arguments concerning law versus grace do not apply regarding this. Ironically, government was not primarily instituted to deliver from death, but to impose death as judicial retribution.

For example, is marriage irrelevant today because it is part of the Old Testament? Furthermore, is the principle of tithing irrelevant because it was established under an Old Testament economy? One might not think so upon hearing a plethora of sermons on "tithe Sunday" within many congregations. These practices *originated* in Genesis, not through the Law of Moses. They were modified and refined under Moses for Israel



to operate as a *nation*. Yet every law, edict, or statute carries some kind of spiritual application or principle, even for the church; and naturally that is why all scripture is inspired and, particularly, profitable for instruction.

When one is finally beyond these silly arguments and is persuaded about the truths contained in the Noahic covenant, some very important questions emerge. Why doesn't the Lord ever specify the *form* of government for Gentile nations? Why doesn't God suggest a democratic model or clearly reject a monarchy? After all, doesn't He know that democracy is the *best* form of government? (Facetious humor intended.)

After some consideration, it should become clear that God is more concerned about the *function* of government, and this singular feature with respect to murder is paramount. Any government, democracy or monarchy, which fails to protect the innocent by putting the murderer to death is a failed system. Furthermore, when government, regardless of structure or form, *becomes the murderer*, then an extremely complicated situation is created. Such circumstances generally result in vigilantism, usurpation, rebellion or war unless that society repents of its direction. These are the results found in Scripture at such times in history. God is clearly and always concerned about the shedding of human blood.....yesterday, today and forever.

### **Nationalism**

In the course of time, as the children of Noah increased, many found a piece of real estate in Shinar. Apparently from Genesis 10:9-10, the people at Babel are associated with Nimrod, who is listed as its founder. The world at this time also had the same language.

As these people had traveled eastward, they apparently became weary of the progressive scattering which God had decreed. Under Nimrod the might hunter, people began to crave an urban lifestyle. In a brief reading, one may not detect anything very terrible is really happening. However, these city planners had an ambitious scheme in mind which was antagonistic to God's program.

In contrast to godly men, who continued to call upon the name of the Lord (Gen. 4:26), here first Babylonians wanted to make a name for themselves by building a tower into heaven itself. As mentioned in section I, they would be their own protectors and providers and ultimately achieve heaven on their own. Although we are not sure of specific details associated with their apostasy, it is easy to see after some thought that

their attitude and actions are as affront in compliance with God's will stated in Genesis 9.

Before the stone and bitumen had much time to set, the Lord was already sizing up their plans. God was noticeably disturbed and took action to confound their language by creating new languages. Upon the discovery that the people could no longer communicate or coordinate their building program, construction of the city and its tower came to a halt.

These new families or nations were divided on a linguistic basis, not a genetic one. As time went on, of course, various groups migrated to different parts of the earth. Geographical distribution would ultimately shrink respective gene pools and enhance various genetic features causing human groups to appear differently over time. However, man is man wherever he has traveled. All men are made in the image of God. Surface or cultural differences have little to do with ideas of race or racial supremacy, derived from a presumed evolutionary origin for man. There are no polyphyletic family trees, because all peoples descended from one stock. Man is man regardless of his features or his environment.

For whatever reason, the Lord desired to preserve men before they contaminated themselves to the same degree which had occurred before the Noahic Flood. God was gracious, but he took precautions by ordaining a system of nationalism to prevent fallen man from pursuing this kind of unified insanity exercised at Babel. Unity is good and beautiful only if it is truly of God. Any unity based on deviations from God's will, plan, purposes, or designs within creation is wrong and suffers its own kind of consequences.

The situation for mankind, however, is now far more complicated. Not only is man responsible for carrying out the general mandate of capital punishment among diverse tribes, this will soon become the basis for conducting wars between nations. Under a system of nationalism, one nation may be set against another when a national entity has broken down or corrupted itself, particularly when guilty of human slaughter. We eventually see even God leading the Israelites in battle against the nations of Canaan – nations which had learned to cast their own children into the sacrificial fires of their gods.

Conflict of a general nature may arise between nations based on economic gain or so-called racial hatred. However, these reflect human depravity and do not represent the divine intent concerning governments, nations, or war.

## Israel and the Church

God's plan begins to unfold in the life of a man named Abraham. The first Babylonians found a piece of property, attempted to make a name for themselves, and sought to be their own blessing, so to speak. In Genesis 12, God selects Abraham, directs him to a piece of property, promises to make Abraham's name great, and plans to use him to bless all the families of the earth. What people of Babel attempted to achieve, God will accomplish in Abraham.

The Abrahamic covenant is not only foundational for Israel, it also encompasses the church which is to come. Descendants from the loins of this man will one day produce the nation Israel, the apple of God's eye. Moreover, those who follow the *faith* of Abraham are partakers with him in every spiritual blessing. Despite one's commitment to such views as dispensational or covenant theology, all Christians (as well as Israelites) find their theological roots in Abraham.

This author is of the opinion that the land promised under the Abrahamic covenant is specific to national Israel. After its dispersion in 70 AD and centuries of anti-Semitism, the odds were always against the remotest possibility that Israel could ever be born again. The significant reintroduction of Jewish people into Israel in 1948 provided a modern miracle which stands as a testimony of God's faithfulness to His promise. Even today, the Israeli government has expressed confidence in this divine contract in maintaining their position in the Middle East.

Almost two thousand years ago, another important miracle had taken place. The promised seed had arrived in Bethlehem. From the loins of Abraham, Isaac, Jacob, and David, Christ was born and the world wide blessing began its fulfillment. Truly, the sons of Abraham by faith have joined the commonwealth of Israel and become as numerous as the stars in the heavens or the grains of sand on the seashore

God does not forget His promises. God does not forget His institutions. His will cannot be frustrated, nor can His designs within creation be altered with impunity. Thankfully, His mercies also endure forever.

### **The Patriarchal Period**

Prior to the introduction of national Israel into history, one should spend time to consider the centuries long period between Abraham and Moses. This is a time when there is no Mosaic Law. The developing nations of the earth are essentially bound to

operate under the framework of the Noahic Covenant, or Noahic Code (as described by some).

Furthermore, I would suggest that following the Noahic Flood, all peoples and all the nations of the earth are held accountable to the fundamental features expressed within this particular covenant, even Israel. As has already been mentioned, this covenant was established for *perpetual* generations. Therefore, it is of particular interest to see how the nations of the world would interact within this dispensational, or covenantal, period following the dispersion which occurred at Babel.

The rest of the book of Genesis (chapters 12-50), along with the books of Job, Jasher, Jubilees, as well as portions of the Koran, give us insight into this patriarchal period. Tribal fathers were the natural leaders of growing family groups, and perhaps wandering families, who happened to speak the same language, became naturally allied with one another. As different people groupings migrated from Babel, rival hoards probably developed which competed for natural resources. Thus various nations were formed.

Genesis provides an early summary of activities regarding these nations, perhaps city-states, and their warlike behavior under various patriarchal *kings*. Genesis 14 explodes with the mention of kings detailing a battle involving four kings, or kingdoms, in conflict with five other kings. Interestingly enough, Abraham (still known as Abram) becomes involved in this regional war and is eventually honored for his heroic participation and success. Although a nomad, Abraham (leader of a hoard of over 300 men) will become recognized and accepted as a man of true nobility.

Toward the conclusion of this historic episode a rather mysterious figure named Melchizedek, the tenth king and priest of the Most High God, emerges to award Abraham with his blessing. When Melchizedek, king of Salem (precursor to Jerusalem), comes to publically bless Abraham with bread and wine, Abraham gives this particular priestly king a tithe of everything.

Who is this Melchizedek? Personally, I do not know. Yet more is spoken about him within in two chapters of Hebrews than in only three brief verses from Genesis 14. Clearly Melchizedek is a type of Christ inducting Abraham into the nobility in a way that mirrors how victorious believers will be rewarded by Christ. However, on this day, it is Abraham who rises in public stature and the other kings take notice.

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**III. Historical Summary  
of  
Ancient Israel**

## The Rise of National Israel and the Era of Judges

Certainly much could be said, and has been said, concerning the deliverance of Israel from their bondage under Egypt. At the point prior to the arrival of Moses, all the Hebrew people knew was their kinship with Abraham, Isaac, and Jacob (who was named Israel, which became a nation from his offspring). An additional hope, however, was always the ever present expectation of a coming deliverer.

Prior to Moses, Israel was apparently governed by their tribal elders under the headship of Pharaoh, who eventually became the exclusive owner of the entire Egyptian empire (as recorded in Genesis 47). The Pharaoh reigned absolute under such a political arrangement, and the people, as well as all property, were in the hands of Pharaoh. Indeed, this was the will of the people during the stewardship of Joseph and the seven year famine, in order that their lives might be spared. However, God's will for the people of Israel was yet to be fulfilled.

Without detailing the life and times of the man Moses, the deliverance of Israel, and the wilderness wanderings (all of which are important), my interest here is to focus on the socio-economic and political shift that was beginning to take place for the birth of national Israel.

Although the Law was given by God, oftentimes Moses is referred to as "the Law-giver". He was certainly a prophet, a very special prophet whose job was to judge the people according to the Law of God. It perhaps was God's original desire to make Moses the High Priest, but his lack of confidence caused the job to eventually pass to his brother, Aaron. Nevertheless, God's law is often referred to as the "Mosaic Law". Again, although Moses did not generate divine law he had the unique privilege of serving as the so-called "Law-giver". Therefore, the role of prophet, priest and judge was fulfilled through the dual ministry of Moses and Aaron. Later, we shall discuss Samuel who indeed served as the *last* prophet, priest and judge of Israel, prior to another socio-economic shift in political management.

So in this new order for a budding nation, we see Moses as the great prophet, its only Law-giver, and its first judge. Again, as mentioned, although Moses was a Levite, it is Aaron who becomes the first High Priest. The tribal elders will also serve as God's "royal court", and they are even eventually summoned to appear before God on Mt. Sinai.

The Sovereign God of the universe alone serves as the **King** of Israel. Should we begin to learn from this that the so called “*divine right of Kings*” is perhaps a right reserved only for *true divinity*?

Moses as prophet, Law-giver and judge becomes a special prime minister of God’s kingdom on earth. So let’s closely examine these roles of a prophet and judge in God’s political system.

A prophet is one who professes the truth or proclaims a message. A true prophet makes only proclamations authorized by the Lord God. He speaks the truth of God. He is set apart in ministry, just as God is set apart from His creation. This manifests the aspect of holiness within their respective functions.

A judge makes an analytical assessment of a particular event or situation in order to determine if God’s standard, or His will, is being satisfied. Depending on the outcome of this assessment a particular matter could be settled, or some sort of judicial punishment might be invoked.

These judges (or prime ministers) were extremely powerful political and spiritual authorities, sometimes simultaneously fulfilling the roles of prophet and priest, as well as judge. This may seem rather “king-like”, yet it was God alone who was the exclusive absolute monarch over Israel, because He is the source of the Law (the exclusive legislator, whose personal will *is* both constitutional and statutory law – the true divine king).

Analogous to the system under Pharaoh, who was considered a god, Joseph became the prime minister of Egypt and was the one who was actually organizing and administering the details of national operations. Recall it was during the tenure of Joseph that the Egyptians ended up selling their property, as well as themselves, to Pharaoh. Was this apparent socialistic order God’s ideal plan for Egypt, or future human governments? How well was all this working out for Israel just prior to the birth of Moses? Was not God rather developing His “lesson plans” for human history in the book of Genesis with regard to the socio-economic and political relationships among large portions of the human family, which we generally refer to as nations? Furthermore, how does this experience compare with the revealed content of the Mosaic Law?

Jumping ahead for the moment, permit the mention of a few thoughts before the continuation concerning the role of judges. If Egyptian socialism was really God’s intent for future human government, why was tribal/family property central to Israel’s political economy? These *tribes*, analogous to our states America, were *families*. It is evident in



God's law under Moses that inheritance was very important and a central feature which supported the separate family structures. Why would God want anyone to be without inheritance? It certainly appears from the Scriptures that inheritance is a blessing while disinheritance is a result of judgment and condemnation. Were the Egyptians steeped in idolatry? Were not the plagues upon Egypt, administered through Moses, judgments which served as embarrassing exposures related to the idolatrous objects which the Egyptians worshipped?

Returning to our main theme, the one who judged Israel was carrying forth judicial and, at times, executive functions. Interestingly, it was generally God (metaphysically/spiritually), or the people (physically/naturally) who would affect the actual punishment or condemnation upon any particular guilty party when it was required. The flavor of this execution varied and was often dependent on whether the situation involved few individuals versus a large group.

### **Unique Characteristics of National Israel**

Although many features might be cited which set Israel apart from the culture of other ancient civilizations, I wish to emphasize three in particular. First, there is the serious recognition and preservation of private property and the emphasis of its value. Secondly, the fundamental emphasis concerning the basic family unit is reinforced. Family, which inevitably involves our corporate humanity, was to be protected and preserved from the beginning of history. Finally, a third characteristic concerns so-called *human rights* of human servants, which generally included pathways to freedom. Mankind was created to serve God, and our failure in understanding God's *perspective* and *purposes* in this matter is core to a multitude of problems within our society today. Naturally when any society effectively bans the Bible from the public schools or the public square, then it hinders any comprehensive understanding in these areas.

So let us resist such restraints and forge ahead and ask such questions as, "What is **God's will** for universal human government?" From the time of Noah, the seminal principle of human government was capital punishment for murder. As human history elapsed this divine institution became more convoluted and oftentimes more idolatrous.

Additionally, we should ask, "What is God's will for social interaction in light of a humanity divided into nations?" As previously discussed, the people were divided into different linguistic groups, which was essentially a clever act of judgment upon their activities. It achieved the desired end of having people spread across the earth as God

originally intended. Furthermore, it worked to preserve righteousness should one isolated group become contaminated with various forms of wickedness resulting in murder. War, properly understood, is an extension of capital punishment of one nation against another in judgment of such wickedness which is contrary to the will of God.

Now with the rise of Israel God takes the opportunity to display His ideas regarding human governance by nurturing, and directing, this entirely new nation, which we know as Israel. The rest, as they say, is history. However, we should be keen on noting significant differences between Israel, ancient paganism, and our modern notions concerning socio-economic and political realities. If we have fragmentary, embellished or corrupted views about God, man, and/or the universe, then this will negatively play out within the culture of our societies.

The political reality during the era of judges was not perfect. It was often a bumpy ride between periods of spiritual rebellion and repentance. However, was it any less perfect than the pagan kingdoms with their god-like rulers. Some might argue that pagan political systems, with a monarchal structure, were more efficient in carrying out some social organizational scheme. Yet were such political schemes less oppressive with more freedom? I doubt it. A system with an earthly king, with his court and his standing military, may somehow appear more efficient from a human standpoint.....but at what cost? Let's consider what eventually happened in Israel.

### **A Seismic Shift in the Political Management of Israel**

Finally we come to a critical event which indelibly impacted the history of Israel as well as the rest of the world. This is the day that the people came to Samuel and desired that he make them a king to rule over them *like all the other nations*. Years before, a judge of Israel, named Gideon, had defeated the Midianites and others in battle. The people wanted to essentially make him the king over Israel. Gideon declined this offer for himself, or even his offspring. Sadly, however, things had changed by the time of Samuel.

Samuel, like his mentor Eli the priest, suffered some apparent parental deficiencies in raising his children. The people of Israel, anticipating that Samuel's unruly sons would come to rule over them, were now demanding a shift in political management. Naturally, this "vote of no confidence" troubled Samuel. However, it troubled the Lord God even more, since it really meant that Israel was taken a giant step in rejecting Him (God) as King.

From a humanistic standpoint, it might make some sense that Israel grew tired of relying on an invisible God. Again, the era of the judges was far from perfect and oftentimes erratic. Yet when the people were repentant God defeated their enemies. The cycle of Israel's rebellion, repentance and restoration recorded in the book of Judges was, no doubt, tiresome after a few centuries. So, perhaps, it often seems that the real problem was the attitude of the general citizenry in their relationship with their celestial king.

With the prospect of Samuel's sons taking the reins of power, the people were tempted to consider an alternate form of political management. Just like the so-called utopian lure of Marxian socialism today, having a king *like all the other nations* seemed to be a real possibility for the people of Israel at that time in history. They chose poorly. Ultimately, one might conclude that the people just wanted to essentially hire someone so he would fulfill their civic responsibilities.

It cannot be underscored enough how significant this moment is in Biblical history. Although Israel experienced slavery under Pharaoh, they seemed to always yearn for the leeks and the melons of Egypt. After a few generations into serving God in their own nation, they are again pondering if life might be easier under a human monarch. God desired to make Israel a different kind of nation; one that would be a *physical* witness to all the other nations that an invisible living God ruled over the affairs of men.

It is not out of place at this point to mention that so called American exceptionalism is historically anchored in this recognition of divine supremacy, usually expressed as *providence*. Many of our forefathers were clearly committed to this principle. Whether one looks at Samuel Rutherford's *Lex Rex*, or the more secular form of such ideas found in the writings of John Locke, the clarity of this idea is appropriately stated by Jefferson in the Declaration of Independence. Furthermore, like Gideon, George Washington declined the idea of ruling as a new King George I. Our colonial leaders were well aware of the lesson gleaned from I Samuel 8 and 12. Although they had no illusions of producing human or social perfection through the power of government, yet they sought a "more perfect union" before Nature's God, the providential supreme judge of the earth, our Creator who endows men and women with every right or privilege or ability which we enjoy.

As it is for most of us, the hardships of life were proving too much for ancient Israel and perhaps something akin to Gentile political management seemed at one moment to be a better option than any son of Samuel. They should have seriously considered and discussed what guarantee they might have that *any king* would necessarily be superior

to Samuel's sons in leading the nation. Furthermore, why didn't they ask Samuel to appoint another *Judge*, other than his offspring, to be prepared to replace him upon his death? I guess we will never know. Sadly, at that moment in history, Israel wanted a king like the Gentile nations, betraying the idolatrous tendencies which have always been harboring in the soul of mankind since Adam.

Fortunately, for us, our merciful God accommodates our foolish choices and sinful behavior while directing us to ultimately see the supreme excellence of His will and His plans as opposed to our own vain imaginations. Everyone will eventually learn that it is the will of the infinite, personal Creator that is to be done, always and forever.

The long history of the moral compromises and failures of the kings of Israel and Judah tell us that the best, and only, king is not one who is divinely appointed, but one who is in fact *true divinity*. What we actually require is a true king *unlike* anyone from all the other nations. Only true divinity, somehow perfectly united with true humanity, can adequately serve as our true and perfect eternal king. That King is the messiah, Jesus Christ the righteous.

## The Kings of National Israel and the Davidic Dynasty

The three kings of unified Israel, prior to the civil division between the tribes of Israel, are Saul, David and Solomon. Although periods of restoration and reform took place during the reign of a handful of kings subsequent to the Solomonic empire, the history concerning the royalty of the tribes of Israel is one of spiritual decline until the entire nation is taken captive and dispersed. This concluding event is known as the Babylonian Captivity, and its impact (throughout what is often referred to as the Time of the Gentiles) will be significant until the coming of Messiah.

Before we launch into the kings of the fragmented kingdom order, let us examine the other leadership roles that had always existed or underwent modification as the kings were being installed. First, Israel had always had elders. Elders tended to be the natural family *patriarchs* for the various tribes of Israel. Elders were centrally important. After Moses, the elders were called to gather upon Mount Sinai to commune with God. Elders were simply the extended version of patriarchal authority from the past. They essentially maintained their familial character where the elders were to teach the younger, while the younger were to honor their elders. This leadership function most likely only changed or was somewhat modified as the population of Israel increased, requiring some hierarchal division within a *community of elders* for each tribe of Israel.

The priesthood had been established during the wilderness period of Israel. The office and role of the priests did not change *at all* during this new reign of human kings. In fact, if a king ever dared to intrude into the priestly role, he was sharply rebuked and judged by God.

Finally, and most interestingly, the role of the prophet now took on entirely different characteristics. Prior to the selection of King Saul, the judges of Israel served as the chief prophet. Although it is recorded that other members of Israel might be found prophesying, the role or office of a prophet was anchored in the one who acted as the Judge of Israel. Prior to Moses, the first Judge of Israel, even the Gentile world had so-called prophets or seers, i.e. Baalim, as well as those, coming later, who gleaned metaphysical insight from the spiritual realm like the witch of Endor or the Oracle of Delphi. Yet at the institution of national Israel, God made His Judge, His prime minister, to be the chief prophet. But now that Israel has chosen a king, God will spawn a number of prophets to use as a bureaucratic check to balance out any misappropriation of power

by this new Israeli monarchy and thereby hold them accountable. Additionally (which was also true in the past), woe be unto those, who are false prophets.

Returning now to the kings of Israel during this Old Testament period, I will limit my focus upon David and Solomon. Although King Saul displayed a degree of nobility and success in fighting the enemies of the Lord, he is generally regarded as a grave disappointment and, essentially, a spiritual failure. David on the other hand manifested the true spirit of a Sheppard-servant, despite his serious moral failures during his reign. Nevertheless, David is most important since it was during his tenure that the so-called Davidic covenant (or perhaps the Davidic *dynasty*) was established. God effectively blesses David with the promise of an eternal dynasty. Although Israel wanted a king like all the other nations, God will ultimately accommodate their folly to establish the throne for His own Son, which ultimately happens to be an heir of King David.

David is truly a spirit filled man, yet he is a fallen man. God finds it necessary throughout the Bible to emphasize this characteristic about *all* mankind. The wretchedness of our depraved sinful nature is, of course, why our lives end in death. Adam, Abraham, Moses, David, Mary (the mother of Jesus) as well as the apostles Peter and Paul, have all died because they bore the stain of sin within themselves. However, there is one from the seed of David who will conquer death, redeem mankind, and rule as King of kings forever. Yet, well before this, Solomon is born and becomes the first of this Davidic line who effectively transforms Israel into a global empire.

### **The Solomonic Empire**

In my experience very little is mentioned regarding the significance of Israel as a global empire under Solomon. Although Proverbs and Ecclesiastes are often thoroughly taught and discussed, the political significance of Solomon's impact globally generally receives only casual mention by virtue of its citation in Kings and Chronicles. Any enduring historical legacy from the Solomonic reign is rarely considered.

The rise of Israel as a virtual empire under Solomon in the ancient world was an important initiation/installment for fulfilling the Abrahamic covenant and projecting the Davidic dynasty upon the world stage. This, of course, will be completed only at the return of Christ, yet the progressive stages in these covenants are independently significant and worthy of special consideration. The global impact of Solomon upon ancient history and the cultural development for subsequent empires should not be taken lightly. Before the Church existed, the preeminence of the Mosaic Law and Solomon's

political, economic and scientific wisdom were being transmitted to “all the kings of the earth”. Herein was a blessing to all the families of the earth as God had promised Abraham. Solomon was now a King among kings and the throne of David attained international recognition.

Tragically, as God always seems to be recording, Solomon began to manifest the same human frailties as the rest of fallen humanity. The common practice of royal families intermarrying was probably as prominent in the ancient world as it was among European royalty millennia later. Solomon took wives, probably as gifts or treaty offerings, from foreign powers. As Abrahamic blessings and Solomonic wisdom was exported from Israel, pagan religious ideas were imported through Solomon’s foreign wives. Israel had wanted a king like all the other nations, and they were starting to get their wish. Soon enough, grotesque forms of pagan worship, almost analogous to our abortion clinics, would be present throughout Jerusalem and all of Israel.

It is unconfirmed, from my standpoint, but it has been suggested that Solomon perhaps became more active in the occult than we might know. He may have been involved with the supernatural in a similar way that a scientist attempts to learn how to understand, influence, and manipulate the laws of nature. Of course, this flirtation with spirits is generally condemned in the scriptures, yet he may have been tempted to seek intellectual control with regard to the metaphysical. Whatever the case here the mere accommodation of pagan occultism proved unfortunate for Solomon as well as the nation of Israel, because it opened the door to literal and cultural idolatry for the nation. The ultimate destiny for Israel for these violations under Solomon would end in judgment and dispersion.

At this point some might be tempted to dismiss Solomon as another spiritual example like King Saul except, of course, for his contributions to the Bible itself. Solomon was guilty of significant moral failure yet his legacy in the ancient world, beyond the borders of national Israel, may have had repercussions that we have yet to appreciate. He rose higher and perhaps fell further than his father David, yet as a son of David he had fulfilled a role in history in testifying of the glory of God to the ancient world. We will examine this spiritual legacy momentarily, but for now let us briefly examine two particular kings, Jeroboam and Jehoshaphat, kings who present an interesting contrast during the era of the divided kingdom which followed the reign of Solomon. They serve as a model for the two attitudes regarding the reality of national division.

## **A Word about Jeroboam**

In light of the judgment which was to fall upon Israel, we are introduced to an interesting character in the last half of 1Kings 11 named Jeroboam, who eventually becomes the king of Israel, specifically the northern kingdom after the nation is divided. This man had been a valuable administrator under Solomon who eventually became disenchanted with the progressive spiritual compromises coming out of Jerusalem during Solomon's tenure. Prior to his exaltation as king, we read in the last half of 1Kings 11 about Jeroboam's encounter with the prophet Ahijah who reports that God has determined to give the northern tribes into his hands. In the course of time, this assuredly comes to pass.

In contrast to Jeroboam, Solomon's son Rehoboam proved to be a rather foolish administrator early in his reign and ended up provoking many in Israel to separate from the house of David as their national leader (1Kings 12). Therefore, Israel became a divided kingdom and the northern tribes departed to their territories. From this point forward, the Bible generally refers to the northern ten tribes as Israel and the two southern tribes as Judah.

Now my interest here is not to detail all the works of Jeroboam, or so many of the other kings over Israel or Judah. However, when various kings are introduced in the Old Testament history books their reigns are generally summarized as someone who did what was right, or evil, in the sight of the Lord. Additionally, it is periodically mentioned that they followed the sins of Jeroboam. Therefore, it should be instructive to examine these sins of Jeroboam as the first king of the northern tribes.

God had made a covenant with King David and promised an eternal dynasty for the house of David. Yet there is now a breach, or a threat, to that dynasty. The situation is more complicated and a non-Davidic king sits over Israel, a king authorized by God as a judgment against the sins of Solomon. God, as an almighty righteous judge, will always condemn sin, even with respect to Israel or the house of David.

Jeroboam, as well as Solomon, had heard the judgment of God against Solomon, but they also were told that God would preserve a throne and a remnant kingdom in Judah and Benjamin in honor of David, God's beloved servant. After all, the temple of God, the location and structure for true worship, remained in Jerusalem. The house of David still retained honor. This had been made as clear to Jeroboam as his own personal ascent to the throne over the northern kingdom.



However, did Jeroboam reign in honor of Jerusalem as the city of God and the temple as the exclusive place to worship the living God? He did not! Ultimately, he did not depend on the secure promise that was given to him by God through Ahijah.

After Jeroboam becomes king we are informed that he is overcome with his own fear about the people's allegiance if they continued to worship in Jerusalem (I Kings 12:26-33). He chooses a path of political expediency. The worship of God was still to be observed at the temple via the Levitical priesthood. He was apparently afraid that he would lose his political grip over the people, as long as the *theological* center of Israel remained in Jerusalem. He even feared the people would return to the house of David and that he might even be killed. What should he do? What does he do? Instead of trusting in and appealing to God, Jeroboam introduces a new system of idol worship, akin to Baal worship, in the northern kingdom. He sets up two golden calves for religious convenience so the people won't have to travel all the way to Jerusalem to worship God. Why, how thoughtful!

Jeroboam, like Solomon, is now guilty of idolatry. Furthermore, he has set forth a dangerous, idolatrous precedent where a number of future kings in Israel continue to follow the sins of Jeroboam and advance a twisted notion of state religion in contrast to the true worship of God still located in the heart of Judah. This act perpetuates the spiritual divide between the north and south. They can never be reconciled as long as two distinct religious systems are competing for preeminence in the land of Israel. It would eventually take Messiah to unite them so that God would be worshipped in spirit and in truth. Yet even that offer was still unacceptable, even after the first appearance of Jesus.

### **A Word about Jehoshaphat**

Over against the example of Jeroboam we have the history of King Jehoshaphat. In contrast to Jeroboam, who insured a systematic division in national Israel, Jehoshaphat displays an attitude of being almost too conciliatory with respect to the rebellious north. Although he understands that the northern and southern kingdoms constitute national Israel, he fails in much of his political reign to distinguish between what is truly holy and politically acceptable before God. He openly forms an alliance with Ahab, of all people, in fighting their battles. Eventually, he even allows his son to take a wife from the house of Ahab and Jezebel. At a minimum, these actions are overly charitable. It does not appear until much later in his reign that he perhaps sees the error of his ways and declines any mutual cooperation with Ahaziah, son of Ahab (I Kings 22:49).

As we ponder the socio-political action of these two particular kings, along with others, which followed in the wake of Solomon, we cannot help but see the similarities of how the Christian church has interacted within various societies up into our own day. Individually, or corporately, we often face the same problems when we are encouraged or required to act in either love or holiness. The body of Christ almost manifests a large specimen of slime mold as it arbitrarily divides and reunites throughout its two thousand year history.

We should separate ourselves from that which is unholy and deleterious to the Spirit. Yet, we are to extend the love of Christ to a lost and dying world that desperately needs the saving grace of God.

Do we present a unified front to the world in this mission? We divide into various denominational sects while exalting in the message of one book. Are we a light to the world, or do we appear more like a strobe light? Salt is good and wonderful for seasoning food, but it can too easily be overdone.

We stumble along in our spiritual odyssey and hopefully learn how to behave, unless we become paralyzed from a lack of forgiveness or devastated by some egregious spiritual compromise. Such is the nature of life and our spiritual walk in Christ. It requires our constant attention. Eventually we learn, like Israel, our individual or corporate successes in life are a function of our relationship and communion with God through Christ.

## **Ancient Religions and the Solomon Connection**

As we ponder the influence of foreign religion on Solomon and imperial Israel, we might wonder about the possible legacy and influence that might have existed due to the broader reach of the Word of God during this epoch. The primary focus of the Bible is in describing the protracted spiritual decline of Israel at every level. Additionally, Kings, Chronicles and many prophetic books record spiritual judgment concerning Near Eastern nations other than Israel. Yet, perhaps the Far East just might retain certain metaphysical elements which were fragmented relics from the time of imperial Israel.

The world had a significant taste of spiritual enlightenment during Solomon's era which would suffer loss after the dissolution of national Israel under the Babylonian captivity. Could the nations of the world have had a prior infusion of spirituality which still lingers in some of the pagan religions even today?

We generally hear somewhere in our American educational experience that everything evolved over long periods of time, even religious ideas. However, consider the following list of world religions and the approximate time frame of their origin or acceptance.

<b>Zoroastrianism*</b>	<b>~ 600 BC</b>
<b>Jainism</b>	<b>~ 600-530 BC</b>
<b>Confucianism</b>	<b>~ 550-500 BC</b>
<b>Buddhism</b>	<b>~ 550-500 BC</b>
<b>Shinto</b>	<b>~ 500 BC</b>
<b>Taoism</b>	<b>~ 500-300 BC</b>

\* (I use the term *acceptance* since it is alleged that Zoroaster actually lived and taught much earlier, yet his ideas were not extensively accepted in a broader public forum until the time of the Persian empire)

I find it interesting that, within a time frame of about 300 years, some of the more significant world religions suddenly appear on the scene which, interestingly enough, corresponds to the rise and development of the four empires mentioned in Daniel following the dissolution of national Israel.

Personally, I am reminded of something akin to the notorious "Cambrian explosion" in geology which doesn't really conform to the standard evolutionary hypothesis

regarding long ages for biological development. In fact, this shift from so-called pre-Cambrian to Cambrian strata is met with an unexpected explosion of biological diversity. This fact would seem to be more naturally understood to be in association with some short term catastrophic event, like a global flood, as opposed to some long term evolutionary process which occurred over millions of years. I would suggest that this so-called explosion of religious ideas (or affiliation in the case of Zoroaster) is also the result of a very political and cultural catastrophe, the demise of national Israel. In the wake of the loss of that light provided by a Solomonic supremacy, the Gentile nations of the world are left spiritually groping in the dark in their hope to restore what was lost for their advancement into the future.

When we consider just three of these (Confucianism, Buddhism, and Taoism), it is interesting to note that some scholars do not even consider these to be particularly *religious* in nature. Of course, the characterization of a religion versus a philosophic worldview is in “the eye of the beholder”. Yet it seems interesting that the proverbial expressions from Confucius, the paradoxical observations of Lao Tzu, and the despairing realizations about life recorded by Siddhartha all seem to reflect the profundity of Solomonic wisdom recorded in Proverbs and Ecclesiastes well before these religious/philosophic sages appeared on the scene. In fact, I believe their greatness is a testimony to the preexisting Solomonic legacy when the Word of God was being exported throughout the ancient world. Tragically, as previously mentioned, the idolatrous imports to the nation diminished the supremacy of Israel as a light to the world. Nevertheless, though the time of the Gentiles became the driving force in the ancient world, a remnant remained. A handful of Babylonian captives, particularly one young Jewish lad named Daniel, would preserve the truth of God’s divine purposes in relation to the Abrahamic and Davidic covenants. Daniel further exposes the beastly nature of these Gentile powers preparing us to perceive the chimerical nature of the final apostate empire which will rule the earth before the one true king returns to reign forever.

Once again, truly wise men would eventually behold the Star of Jacob and venture forth to seek the King of Israel. Christ offered himself to Israel as their true King of Israel, but He was rejected. The Jews were looking for someone to deliver them from Rome, yet the Lord of the universe was seeking to deliver mankind from sin and death.

During our present epoch of history, darkness and confusion have waxed and waned in the last two millennia. Will darkness and confusion finally rule during the twenty first century? At some point socio-economic and political distortions on a global scale

will be given their hour upon the stage and help demonstrate to the world the ultimate difference between good and evil.

So we will finally have completely fulfilled that desire to have the knowledge of good and evil. Mankind was subjected unto death, and it took the death of God's Son to restore us to life.

There is no alternative way to resolve humanity's problem with death than through Christ. Yet the vain hopes associated with the socio-economic and political devices of man are many. Let us examine those empires during the Old Testament 'Time of the Gentiles' when they held rule over a depreciated national Israel before the first advent of Christ. Apparently, Israel was being forced to understand that it is better to trust in God rather than to desire a king like all the other nations. Will the rest of us learn from this example?

### **Concluding Remarks**

As alluded to earlier, it is obvious that my treatment concerning the royalty associated with Israel and Judah beyond Solomon is essentially truncated. This, of course, is in no way to be interpreted as the history in the rest of Kings and Chronicles is of less importance or is unworthy of equal study. On the contrary, these scriptures confirm the national and spiritual decline that ultimately originated in Israel poor choice of a Gentile-like king.

Although Solomon, a son of David, is a type reflecting the glory of Christ as an international power among the nations, he along with other fallen men fell short. This failure bore witness that we would still need to wait for another.

However, we should not ignore or underestimate the tremendous significance of Solomon's international imperial influence. In the ancient world, this was a clear testimony of God using Israel in the progressive fulfillment of both Abrahamic and Davidic covenants. I amusingly ponder sometimes that the Gideon's Association put Psalms and Proverbs in their little New Testaments because they are constrained by the Holy Spirit to do so. The ancient testimony of Solomon, as the son of David, was as great as his moral failure. The Davidic psalms and the proverbs of Solomon are

The One who was to come would indeed be another son of David. He would be *the* Son of David and the *Seed* of Abraham, and more importantly He would be *the only begotten Son of God*. He alone would earn the power to actually make a New Covenant with mankind for eternity, because He alone was able to conquer Death itself. In the

first Adam we were all consigned to death, but the second Adam has the power to restore us to life if, and when, we are born again, in and through Him. All glory, power and honor have been granted to His Person and to His Name, forever.

## **IV. Daniel's Four Empires**

## **The Rise of Antichristianity:**

### **The Times of the Gentiles**

In the book of Daniel, we observe the recurring dreams and visions of Daniel regarding world empires. Beginning with the statue in King Nebuchadnezzar's dreams, a series of dreams or visions continue to disclose a progressive development of four great gentile empires. The overriding purpose of these revelations, of course, is to illustrate how God is sovereign in the affairs of all nations for all of history. He is not simply a powerful, local God over the nation of Israel. He rules in the affairs of all mankind, for all authority is derived from Him.

Within the scope of these revelations, particular features of these empires are characterized by metals, animal forms and behavior. Additionally, it seems apparent that these revelations will apply to Daniel's personal future and beyond, even to the end of history. We are also informed that everything has not been disclosed regarding these matters (Daniel 12:8-9), and we leave Daniel pondering the awesome majesty of our universal Sovereign.

What are we to think today about these world empires which we relegate to ancient history? Are there not fundamental similarities between our own time and the history of these ancient empires? I believe many are and I would like to discuss a few. However, a brief review of these kingdoms would be appropriate.

The four kingdoms or empires alluded to in Daniel include Babylon, Medo-Persia, Greece or Macedonia, and Rome. Some suggest a later empire is referred to which they call a revived Roman empire. However, any revived Roman empire is still "Roman" in the sense of which I am referring to here. I believe that any revived empire in these last days will actually be a monstrous combination of the characteristics of these empires revealed through Daniel's dreams and visions.

The Bible seems to present these empires sequentially as if something is under construction or some purpose is being unfolding. Daniel seems to have realized this when he asks about the outcome of these events. We are not told, but the implication is, as always, that we should be watchful.

Many characteristics might be suggested and compared, but I shall begin with some features we learn from secular historians as well as from the Scriptures. Although others could be noted, a primary characteristic in the historical development for each of these empires is listed as follows:



- **Babylon – debt and economic manipulation**
- **Medo-Persia – multicultural internationalism**
- **Macedonia – humanistic rationalism**
- **Rome – Military statism**

As Americans, we tend to be more familiar with the influences of the last two empires. We generally recognize our Greco-Roman heritage and are often proud of it. Yet, is there not a more sinister legacy which we gentiles have failed to consider and which the Bible seems to call to our attention? Furthermore, how have the first two kingdoms impacted our present culture in ways we do not ordinarily suspect or understand?

### **Babylon**

I must first mention that the history of Babylon may be studied in two distinct phases. Although these periods are actually separated by the rise and fall of the Assyrian empire, I consider the kingdom of Nimrod's Babel and Nebuchadnezzar's Babylon to be one and the same for what I plan to discuss. Babylon is merely the Greek form of Babel; and despite subdivisions, we are still dealing with the residents of Mesopotamia.

What we call Babel was the first phase which began the dream or vision of global unity and security. As we have seen, this vision was temporarily preempted by the Lord who created a system based on nationalistic division. However, the dream which never died has been testified to in every effort at global conquest since that time. The latter phase of Babylon, under king Nebuchadnezzar, began refining this dream as the head of gold which is of current interest.

The Babylonian empire, though a military power, was primarily maintained as an economic empire. The leaders of Babylon had generally followed the Egyptian agricultural storage system which resulted in the preeminence and exaltation of Pharaoh. Central to the rise of Babylonian economics, however, was the development of the city. This powerful Cainite drive coupled with the economy of Egypt helped fuel the first of Daniel's empires.

Following this economic emphasis and corresponding rise in extensive merchandising was sophistication in the development and use of money. Although giving and bartering with native metals was no doubt in use throughout antiquity, one

might safely say that the rise of Babylon paralleled the use of money in a form and manner more familiar to us today.

The technology of metal itself is closely tied with the development of civilization. As with the original image in Nebuchadnezzar's dream, God characterized the four gentile empires in terms of metals. Bible scholars have gleaned many insights through comparing each empire with the uses and the properties of its respective metal. Our purpose here is to simply note the economic impact of gold in its use as money. However, Babylon as the "head of gold" seems the obvious analogy emphasizing its economic enterprise.

Along with this development in money came the unfortunate notion of indebtedness. The following from Leo Oppenheim's Ancient Mesopotamia, sheds some significant light on Babylonian economics.

Another problem important for an appreciation of Mesopotamian economics has to be taken up now. This was the practice of making capital-staples or silver-a commodity for the use of which interest was charged. This practice constituted a trait peculiar to Mesopotamia, a characteristic feature that is rejected in regions west of Mesopotamia...

Oppenheim further remarks on medieval attitudes regarding money and debt as well as the ancient contemporaries of Babylon.

It is well known that the biblical attitude toward what we translate as "usury" has had a far reaching and fateful impact upon the economic history of the West. The prohibition of usury was taken over by the early Church and maintained in force with remarkable inflexibility through the entire medieval period in the face of all the pressure generated by slowly but profoundly changing economic conditions....Throughout the long theological discussions in scholastic as well as in popular literature (up to the seventeenth century), "capitalistic" concepts of money were often linked with the name of Babylon, a name representing a city rich and materialistic, an eminently efficient social and economic organization.....The references in Western texts, i.e. those from Syria and Palestine, indicate that there the economic situation was diametrically opposed to that of Babylonia.<sup>2</sup>

H.W.F. Saggs affirms essentially the same thing regarding money and debt with respect to the Ensi or Sumerian ruler:

Since the economic system contained elements both of state socialism and of capitalism, it is possible, according to political preference, to see these abuses as the neutral consequences of one or the other. The main complaints were two: the Ensi was treating the temple lands and the god's possessions as his own private property, and the citizens were subject to excessive taxes, levied both by Ensi and by the temple officials, in all aspects of life and death. Taxes, for instance were levied on cattle, fisheries, sheep rearing, divorce, and burial. The economic developments also produces a class of rich men, who by judicious loans were able to oppress the poor, the wealthy man making the poor man a loan and then foreclosing at an inconvenient time, taking in settlement and animal or other goods of the debtor of value far exceeding the amount of the loan.<sup>3</sup>

With its central Egyptian storage economy and interregional trade, the developing use of money helped move cultural and economic diversity in the region toward an urbanized economic empire. Again, Oppenheim states:

Economic integration was effectuated in Babylonia to a large extent in terms of a storage economy so constituted as to be self-supporting, with a center in either the palace or temple. I would like to stress that this does not....represent the only existing means of economic integration in that region. In fact a symbiosis seems to have evolved between the storage centers and a layer of the population engaged in independent economic activity either as individuals or as a group of persons of equal status. The coexistence of divergent systems of integration, storage versus private economy, seems to have created or favored the use of money, that is, surplus staples. Money, or its equivalent in goods, is used under such circumstances as a tool and as means of exercising economic pressure by making it a commodity to be rented and paid for.<sup>4</sup>

We therefore see that Babylon's real source of power in maintaining the empire was that of economic control or manipulation. As in the rise of the Egyptian centralized economy, discussed in Genesis, Babylon and its cities controlled food distribution. However, the Mesopotamian empire extended its power regionally through the use of marketing, money (as a Commodity), and deficits. To further press the point on the uniqueness of associating money and debt with Babylonia in respect to other empires, Oppenheim states:

In the northwest, in Assyria and Syria, the homeland of village communities, capital circulated only among the elite of the population.... There, money could not be used to exercise economic pressure (between private initiative and storage center inertia), and the taking of interest was socially, and therefore morally unacceptable. This, by the way, holds true for Greece and even Rome, and demonstrates again the uniqueness of Mesopotamia in a world that evolved quite different forms of economic integration on which were based different moral codes of behavior.<sup>5</sup>

We see it is no accident that Babylon is characterized by the head of gold. With its system of money and deficits, bureaucratic regulation was sure to follow in enforcing marketing and monetary standards. Licensing, tariffs, certifications, permits and every sort of manipulative technique could be used to regulate and control a system which was attractive to many in the region by virtue of the goods and services produced. However, to what degree was cultural or religious freedom and independence lost? When extensive regulatory interference can manipulate personal participation in buying, selling and personal labor, shouldn't the dangers be obvious? Apparently, it was seen as compromising and immoral to many contemporary cultures west of the Babylonians. How should *we* then live?

As I mentally review the above, I think about our own market economy and the moral decline of the Western civilization. We may mistakenly think the fevered pitch of our "busy-ness" in aggressive productivity, international trade, licensing and certification procedures, private and commercial debt to be a natural extension of a Protestant, or Puritan, work ethic. But is it? Is not the lust of global affluence the carrot drawing us into an interlocking economic network which potentially carries the power to alter our cultural and religious values? Should these current trends be reversed, or could they even be reversed? The fact remains that if governments can economically influence labor and property, they can easily manipulate marriages and families.

Israel Smith Clare, illustrates the fruit of such urban civilization in his discussion of Babylon:

The trading spirit of the Babylonians developed in them the opposite vices of avarice and fondness for luxury. They "coveted with an evil covetousness" as we are informed by the Jewish writers Habakkuk and Jeremiah. The "shameful custom" which Herodotus relates, requiring of every Babylonian woman, rich or poor, high-born or humble, prostitution as a religious duty in

the great temple of Beltis at Babylon once in her life, was probably dictated by the spirit of greed, for the purpose of attracting strangers to the capital; as was also the custom of selling marriageable virgins at public auction, which Herodotus also mentions. Quintus Curius, the Roman writer, also says the avarice of husbands and parents induced them to sell the virtue of their wives and daughters to strangers.<sup>6</sup>

The impact is clear – so much for the institutions of marriage and family. Furthermore, greed corrupted morality which became confused with true religion.

Babylon culture is disturbingly alive and well today. After reading from a few Mesopotamian scholars, the myriad of shopping centers and downtown malls no longer appear to be particularly modern or unique, at least in concept. International trade has become global. Personal skills, contractual concerns, and our humanity itself are subject to various forms of state and board approval before we may buy sell. What has become perfectly natural to even conservative Christianity may yet prove to be W.J. Bryan's "cross of gold" upon which mankind is collectively sacrificing the human soul.

### **Medo-Persia**

The next great civilization contributing to antichristianity is referred to as the Medo-Persian Empire. As the name implies, this empire itself was a composite of other cultures which presented a new set of problems. The broader expanse of the Medes and Persians, compared with Babylonia, provided new challenges to the maintenance of unity in the midst of diversity. An agricultural storage economy alone could no longer provide sufficient power to unify diverse elements of such an expanded empire. More abstract concepts in authority and law as well as economics would be required for satisfactory integration.

The most notable features which I wish to bring forward, therefore, are those which deal with cultural diversity. An integration of provinces which ranged from Northern Africa to India commanded a far greater challenge than any localized empire within the Fertile Crescent. What elements cause and maintain interdependency? The economy, as in Babylonia, is by far the most natural force creating such interdependency. However, this alone lacks the power in establishing a fundamental cultural ethic over a large land mass with diverse cultures and geographical regions. Consider this dilemma as Clare states the following:

Having had so much trouble in restoring tranquility to his empire by the reduction of so many revolts, Darius naturally considered plans for the prevention of similar occurrences in the future. The past revolts showed him the weakness of the ties hitherto regarded as sufficient to bind the component parts of the empire together, and how easily any obstacle might tend to the disruption of the greatest empire. All the great empires which had existed in Western Asia during the seven centuries previous to the Medo-Persian ? had more or less been subject to the inherent weakness of chronic rebellion, and no remedy had yet been found to avert these frequent perils. Darius Hystaspes was the first who designed and carried into execution an entirely new system of government. Thirlwill deservedly styled him “the first true founder of the Persian state”. He found the Medo-Persian Empire a conglomerate mass of heterogeneous elements, held together loosely by the bonds of a well regulated, compact and homogeneous system, permanently established in every province. Thus Darius Hystaspes established the first *real* empire in all history. [Is this next sentence supposed to start a paragraph or not? Refer to the book - page 89 – lower half of the page.] ¶ ? To establish a uniform system of governing his vast dominion, Darius divided his empire into twenty provinces, called satrapies, the governors which were styled satraps. To perfect this uniformity, he substituted fixed and definite burthens, instead of variable and uncertain calls, and established a variety of checks and counterpoises among the officials to whom the king delegated his powers; this tending vastly to the security of the monarch and to the stability of this vast ancient empire. Uniformity was secured by establishing the same machinery of administration in all portions of the empire, and not by abolishing all national differences, or assimilating all the various matins of the empire to one type. The nations were permitted, and even encouraged, to retain their respective languages, customs, manners, religion, laws and modes of local government. Care was only taken to subordinate all these to the supreme power of the empire, which was one and the same over all the provinces, which were dependent upon the imperial government.<sup>7</sup>

The force of this new empire was its administrative agencies which were to bring harmony to the multicultural mix. Darius brought home the idea of limited, but powerful government with fewer laws yet stricter enforcement. Securing his power within a

system of bureaucratic checks and balances, cultural diversity was permitted as long as it was *politically correct* in the Medo-Persian sense. The truth is, however, that ultimately one set of cultural ideas or viewpoints will always rule over others. There are no equal partnerships in culturally diverse settings, for the viewpoint of those who naturally ascend to leadership will restrict or accommodate any opposing or parallel positions.

Median authority was eventually superseded by the Persians as prophesied in the book of Daniel. Without documenting the shift in emphasis, it is enough to observe that coexistence of cultural equality is impossible. Perfectly equal partnerships are never *perfectly* equal. No man can serve two masters, and in truth no empire can tolerate two ruling cultures. Can one drink from the cup of the Lord and the cup of demons? The church would do well to remember the lesson of the Medes and Persians in so-called pluralistic America. If Christians are indifferent to cultural views which shape our social environment, then the heritage we provide for ourselves and our posterity will be passive subservience to antichristianity.

### Greece

History now leads us to an empire with which western civilization is generally familiar. Greek and Roman culture have been fundamental topics in American education and have a direct impact on society today. Although modern political correctness and revisionist movements attempt to depreciate or dismiss an emphasis on the heritage of western civilization, the force of these early occidental empires continually plays out its influence even in the midst of such conflicts.

Little documentation would be required to suggest that the primary contribution of Greek culture is that of philosophy, particularly humanistic philosophy. Most of us were taught, and taught early, about the Greek philosophers Socrates, Plato, Aristotle and others. Indeed, their contribution to human civilization is indisputable in many areas such as geometry, logic, astronomy, taxonomy, etc.. However, a major flaw existed from the outset: their ultimate source of all philosophic reasoning was from man. Although man is blessed with a moral conscience and reasoning ability for subduing creation, our fallen nature has corrupted our morality, and our ideas or imaginations are not always trustworthy, much less absolute.

Despite passing allusions to Greek gods, the oracle of Delphi, or Plato's absolutes, Greek philosophers drew their conclusions primarily from human reason and not sources

of divine revelation. Greek gods were nothing but glorified men and women with greater powers but similar faults. Although Greece had its share of ancient predecessors, the religion of the culture was more or less a rational human extrapolation. Apart from their myths and fables, their gods were mostly silent and gave no concrete direction to individual men other than to account for what was generally thought to be supernatural or inexplicable. For mankind, reason and determination alone should be adequate to derive scientific, social, or philosophic principles from mind and nature. Man could elevate himself beyond natural beastly savagery; and the Greeks forged ahead in this mind set with zeal.

Although wonderful advances were made by the Greeks in Human thought, their finite, humanistic foundation could not derive sufficient and absolute standards for the whole of life. The enduring value of the Greeks actually lies more in their questions rather than answers. Indeed these philosophers wrestled with such issues as the meaning of reality, time, unity and diversity, moral absolutes, and social values. Ironically, many such questions are answered in the Holy Scriptures through divine revelation and not upon any human invention of what is seemingly plausible. The intellectual power of Greek philosophers in their structures of analysis, some more systematic than others, has contributed much to modern mathematical and scientific approaches. However, their concepts of humanity and pure reason, as central organizing features of their philosophic systems, have obvious weaknesses. As stated by G.S. Kirk concerning Greek science:

For hundreds of years the Greeks did not clearly distinguish science from philosophy, and in this lay both their strength and weakness as scientists. They simply set out to explain the world in all its aspects, no less. Most of the thinkers from the sixth century B.C. down to Socrates seem to have conceived that they could account for everything: how the world started, what it is made of, what is man's place in it.....But their speculative flights went far beyond the control of their casual and unsystematic observations. One reason is that these thinkers were not simply trying to explain the world as man needs it to be – unified, comprehensible, and ultimately sympathetic. This tendency to interpret the world in terms of human needs, to impose a social pattern on nature, can never be entirely eradicated from human thinking; but it was stronger for the Greeks than for the new scientists of the Renaissance or their modern successors. Admittedly there are certain kinds of regularity in our world, and it is with these that science must



be largely concerned. Yet the earlier pre-Socratic thinkers sought not so much to observe and classify these regularities as to invent some all-expanding and universal principle of existence.<sup>8</sup>

This quote could virtually be applied to the evolutionary humanists in the science and humanities departments of our universities today. Although some might assert that post-Socratic philosophy was more scientific in the modern sense, Greek culture retained a humanistic subjectivity throughout the history of its empire. Our current academic environment is, after all, the modern remnant of Greek influence which continues to have considerable impact upon the man in the street, and the church as well.

However, only truth begets truth. One must begin with some answers or a foundation of absolute knowledge before he can have certainty in understanding. One can have absolute truth, if one has an *absolute source*. For the righteous believer, the fear of the Lord is the beginning of knowledge. Although the Greeks did not exactly despise wisdom and instruction, for them man was the measure of all things, including wisdom.

In the opinion of this author, the climax of the Hellenistic empire found its consummation in Aristotle and Alexander. The relationship between this prophet of philosophy and apostle of Hellenism brought about the ascendancy of a powerful world empire in little more than a decade. Aristotle followed the rich heritage of Socrates and Plato. Alexander was the privileged son of King Philip of Macedonia and was advanced in education by the best the Greeks had to offer. Alexander was instructed by Aristotle, and he later sent his teacher the various fauna and cultural benefits of the provinces he conquered in return.

Although Alexander is understandably credited with extending the empire, he was the product of a prevailing philosophic culture, dedicating himself to Hellenize the known world. Eventually, however, Alexander's mission became one of a forged union of Greek and barbarian cultures. Alexander's new vision of the brotherhood of man brought him in conflict with his Greek roots, for he began to absorb the good, bad, and ugly from Egyptian, Hindu, and Medo-Persian civilizations. With almost supernatural rapidity in the ancient world, Daniel's third empire arose from a sea of gentile nations. But what price was paid to gain the whole world? Interestingly enough, Alexander's adult life characterizes, in brief, the modern synthesis of cultural ideas transforming civilization today. Quoting from Greek Leaders by L.W. Hopkinson:

With the deliverance of Asia Minor and the crushing defeat of Darius, the task on which he (Alexander) had set out was really accomplished, but it never occurred to him to stop....Of course this change in aim could not fail to bring about some change in character. In some respects the alteration was for the better. At Issus, Alexander could still speak in the traditional Greek vein of utter contempt for the “barbarian” and all his ways; as he went on, he learned to approve and even adopt many of those ways, to ally himself by the personal closest ties with men and women of alien race, and to make his great object as a ruler a mutual tolerance, understanding, and cooperation between East and West. On the other hand, he unquestionably became harsher and haughtier, soiling his fame by indulgence in barbarian cruelties, and alienating his free-born brothers-in-arms by his demand for that prostrate, unquestioning obedience which is the mark of Oriental sovereignty.<sup>9</sup>

As Alexander submitted to oriental influence, he ultimately practiced polygamy and sponsored intercultural weddings for the purpose of international unity. His enjoyment of The East aroused fleshly comforts and he began to drink to excess. Although his human passions desired a true brotherhood of mankind and a unified culture, only a godlike figure would be strong enough to maintain this new world order. Alexander was fast becoming the necessary divinity to maintain this vision as his cruelty, as well as magnanimity, became more intense.

Alexander absorbed the bulk of gentile cultures and virtually served it to the Romans in packaged form. His legacy upon gentile history is as vast as his empire. From Greece and Rome: Builders of Our World:

Idolized by his men, hailed as divine in lands he won, Alexander passed into the legends of three continents. Central Asia worshipped him as Iskander, founder of cities (one, Bucephala, honored his horse). Chiefs in Turkistan claim descent from him; Afghan mothers frighten naughty children with tales of Iskander. Persians call him son of Darius; Egyptians, son of the last Pharaoh, Nectanebo. Early Christians portrayed Jesus in his likeness; Ethiopia made him a saint, and Islam enrolled him as a prophet..... Romans, first to call Alexander ‘the Great’, held themselves heirs to his empire and ambitions. Augustus wore Alexander’s head on a signet ring, emulated his deeds and divinity.<sup>10</sup>

The above reference also suggested that the image of Apollo was later used to model the statue of Buddha after Alexander's exploits in the East. This gigantic personality left an indelible mark on gentile history, yet he died as a young man of 33 after becoming king of the world. Although my human frailty finds the life of Alexander most impressive, the Lord echoes in my spirit, "For what shall it profit a man, if he shall gain the whole world and loose his own soul?"

The ultimate end of a scarred and overindulged Alexander was, ironically, death in Babylon. Unfortunately, the unregenerate world is also returning to its Babylonian roots to drink the wine of her fornication. Encapsulated within the life of perhaps the greatest of the world conquerors is a microscopic scenario of the destiny of the nations.

### **Rome**

The fourth and most terrible empire of Daniel's vision is never specifically named in his book. However, there is no doubt that the last beast revealed to Daniel was a vision of the Roman Empire. Rome was terrible in its strength and in its cruelty. Rome was the iron in Nebuchadnezzar's image and it literally ruled the Mediterranean provinces with a rod of iron.

Although Roman history, like the previous empires, may be divided into periods which catalogue the events of its rise and fall, I will only mention the first Caesar. The first Roman of opportunity who had sufficient military capability and political acumen welded together in one frame was Julius Caesar.

Rome had achieved a republican form of government for privileged citizens. However, the demands for greater civil order and greater operational efficiency lead Rome to seek the organizational power of one man, who became like a god. Tragically, republican Rome was ultimately forced to succumb to tyranny. Quoting Dr. Francis Schaeffer:

In the days of Julius Caesar, Rome turned to an authoritarian system centered in Caesar himself. Before the days of Caesar, the senate could not keep order. Armed gangs terrorized the city of Rome, and the normal processes of government were disrupted as rivals fought for power. Self-interest became more significant than social interest, however sophisticated the trappings. Thus in desperation the people accepted authoritarian

government. As Plutarch put it in Lives of the Noble Greeks and Romans, the Romans made Caesar dictator for life 'in the hope that the government of a single person would give them time to breathe after so many civil wars and calamities. This was indeed a tyranny avowed, since his power was not only absolute, but perpetual too.'<sup>11</sup>

Although Pax Romana helped ensure a relative calm in a Mediterranean world of chaos, the private interests of men and nations would be sacrificed on an altar of humanistic world peace. In truth, this cuts both ways. For the common pagan without God or hope, any degree of temporal success without peace is too wearisome to endure. Therefore, a pagan world, or perhaps even complacent Christian church, might gladly capitulate to the demands of an authoritarian order should peace become the object of its affection.

Political and military might are the heritage of Roman statism. Raw power has superseded Greek rationalism. Like the fabled Romulus who killed his brother, the welfare of the state transcends the concerns of family. In one sense Rome provided its world with peace, but at a significant price. The questionable rationale behind foreign conquests, common to every empire, achieved its highest form in the ancient world through the Roman legions. The ambition which occupied a few Greeks under Alexander the Great became the cultural environment of Roman civilization.

The Roman Empire was the recipient of a long history of military tactics, weaponry, and geographical knowledge. The successes and failures of Pharaoh, Nebuchadnezzar, Sargon, Darius, Alexander and the like provided the textbooks for military conquest and political maintenance of nations. Furthermore, Rome absorbed the cultural heritage of its provinces, particularly Greece with its humanistic philosophies and Alexandrian universalism.

Differing from the Greeks, Rome moved from the theoretical to the practical, engineering expansive projects such as aqueducts, coliseums, and roads. These Roman arteries not only contributed to the maintenance of political power, but provided economic and cultural uniformity as well. As Roman troops could move to outlying regions more efficiently, even so could foreign goods and ideas, and eventually the gospel, move inward as well.

As with other empires, once a region was conquered and subdued, the problem of long term stability set in. Like other empires, Rome also failed and fell into decline. The acquisition of economic, cultural, intellectual and military resources provided

significant advantages for civilization. However, without a cultural commitment to *truth* as the necessary guide, powerful resources efficiently serve to destroy an empire, a nation, or a family when misused.

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## Summary and Considerations

We can see that our society and global community have adopted many elements of ancient civilizations. Indeed, wealth, cultural diversity, human potential, law and order are issues which must be dealt with in any civilizations. However, in light of our human origins from divine revelation, how do these so-called solutions compare with the will of God and actual benefit to man?

Two factors which constantly appear throughout ancient history are those of urbanization and slavery. One immediately thinks of slavery in terms of physical oppression. However, slavery to an economic order, a cultural mandate, a rational framework, or a legal system is slavery by any other name when it violates the will or conscience. Following the order of these aforementioned civilizations, I believe that economic slavery was fundamental. This in turn was used to justify and advance legally sanctioned oppression. Urbanization becomes a more efficient means through which various parameters of control may be exercised and adjusted. It is not very practical or easy to manipulate the will others if people are scattered across the face of the earth. Urbanization, therefore, can serve a slave economy as a means to an end.

In our day, nationalistic and communication barriers are breaking down which will lead to an ultimate confrontation of cultures and philosophies. Which culture and philosophy will rule; which ones will be made subordinate. Who will be the masters, and who will be the slaves? It must be remembered that the overall concept of slavery, or servanthood, is not alien to a Christian view, since mutual benefit may be derived from voluntary social cooperation providing natural blessings for all parties involved. However, what concept of slavery will exist when there is no longer any Christian consensus, which views man as made in the image of God and exhorts people to love their neighbors as themselves?

How are various forms of slavery or social manipulation maintained? Considering the four empires of Daniel, the ends and means relationships can be correlated as shown:

<b>economic dependence</b>	-	<b>economic manipulation</b>
<b>administrative order</b>	-	<b>bureaucratic regulation</b>
<b>rational conformity</b>	-	<b>social threat of ostracism</b>
<b>social control</b>	-	<b>military/police power</b>

These relationships, of course, may be used in encouraging people to do what is truly right. However, when truth is lost, these pressures become tools for evil intentions.

Thus, the manner in which such practices are implemented in societies may well be the difference between serving God or Satan. We should, therefore, not underestimate the power of such manipulative techniques, not the results they may achieve.

Each of these elements have had their historic carrot-and-stick models for prompting performance. Force at the point of a sword is obvious. Others, such as the creation and use of money (which seems so innocuous today), were more subtle when originally conceived. However, the more subtle when originally conceived. However, the four methods listed above are simply individual tools. The most effective forms of manipulation, subtle or not, are a complex network of such tools which direct the course or operation of the divine institutions of work, marriage, family, government, nationalism and the church.

Conveniently lumping together the first three institutions under the general label of *family*, and local and national authorities as simply *state*, the following diagram illustrates God’s intended harmony between these ordained spheres of authority within creation.

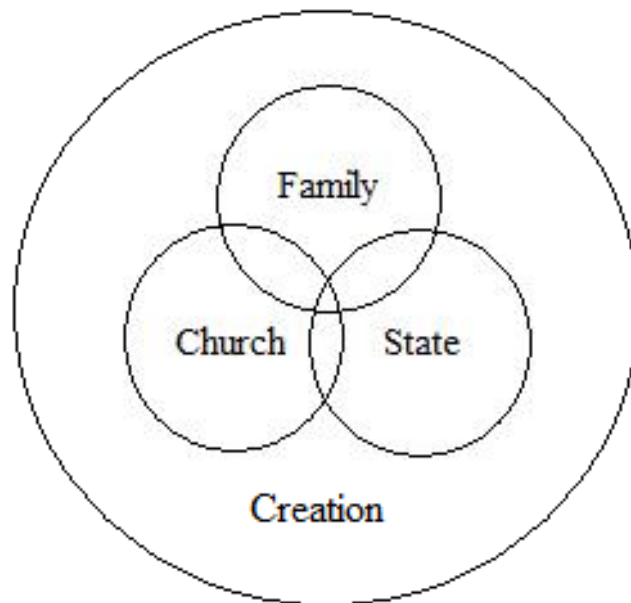


Figure I. Harmony within Creation

Once it is seen that these divine ordinances are permanent fixtures within God’s creation, one might be tempted to play them against each other to achieve desired ends. Let me demonstrate with some very simple examples. It is easy for many of us to imagine government as an obvious “boogie” man. We see how government has



impacted labor, marriage, and family today in different societies; i.e. communism and labor, China and birth control. Furthermore, it is understandable how government “consuming” other institutions.

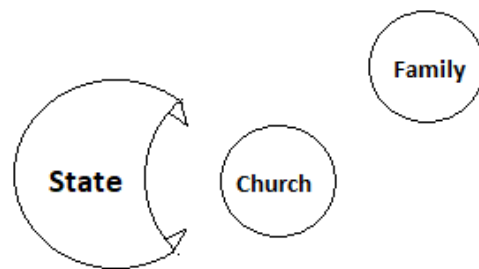


Figure II. Disharmony between Institutions

However, alternative models are possible. Before The Reformation in fact, the above diagram may have appeared as the church consuming the state as well as the family. Another option might exist with a family affecting or directing a government or a nation, i.e. the Kennedy’s, Rockefellers, or Rothchilds. Nations may actually regulate or license marriage. Conversely, marriages have been used to create alliances affecting relationships between nations. A government or nation itself may endorse or supplant a religious organization. A religious organization may affirm or denounce governmental authority. Furthermore, these examples could presume all parties had *good* intentions. What happens when personal ambition, misinformation, cheating, or theft are added to the equation?

After understanding the possible interactions between these institutions, what kind of interactions are proper or abusive? Where should the boundaries exist between these spheres of covenant authority, and when should they interact in a way so as to check progressive abuse?

Our forefathers recognized the need for a balance of power in a fallen world within the operation of these spheres of authorities. Such concepts can be found in seminal form in works such a Rutherford’s Lex Rex, or directly from the Bible. For example, the idea of subdividing governmental operations and providing a system of checks and balances between these subdivisions would serve to inhibit abuse. The original notion of separation or division of authorities, not unlike God’s authorization of prophets, priests, and judges within Israel’s economy (see Appendix B). Such a system was in sharp

contrast with the tyrants of the ancient world; that is, until Israel desired a king to be like all the other nations.

As one meditates on these things, examples unfold which have not been mentioned or analyzed. In Ecclesiastes, Solomon seems to be pondering abuses within these social arenas. The prophets grieve and moan about abuses within these institutions by the nation of Israel. Furthermore, in the twentieth century, we witnessed the progression of Marxist philosophy, which is a systematic attack against the divine institutions.

Unfortunately, Satan and his minions understand these things and are always looking for more subtle ways to manipulate mankind. Therefore, it becomes important to understand God's purposes and limits for each of these established institutions.

### *Antichristianity*

Aside from our obvious fleshly sins, the constant cultural brainwashing of misinformation presses us toward a global regime of antichristianity. What are, and must be by necessity, the goals of antichristianity? What are the means which must be implemented to achieve these goals? Corresponding to (and in contradistinction to) the divine institutions, they may be summarized as follows:

1. Labor, wealth, and property must be confiscated, regulated or controlled to constrain people to comply with any desired antichristian agenda.
2. Marriage may need to be limited, regulated, or married life subverted in order to direct the energies of a couple toward areas other than marital union.
3. Family life must be replaced and broadened within the context of a different group so that youth absorb a community concept alien or adverse to normal family unity and authority.
4. The philosophy of government must be redefined, broadened by force of law, and redirected into areas other than executing capital offenses and maintaining civil order.
5. Local governments, nations and ethnic groups must be uniformly amalgamated in order to achieve a level of global compliance consistent with the above efforts.
6. Physical and "spiritual" Israel must be redefined, neutralized, or replaced since they pose a constant threat to any antichristian agenda.

As opposed to ensuring or divinely recognized endowments of life, liberty and the pursuit of happiness (the last which always implied property), an antichristian framework must seek to disenfranchise citizens of life, liberty, and property in order to prevent them from ever operating independently.

It might be noted that various religious cults have often learned how to implement the first three points listed. National governments of course, provide a broader platform in which to develop the full agenda. When this finally happens globally, this so-called NWO or one world government will in fact become a one world *cult*.

After pondering these strategies and the intent of the Genesis ordinances, here are some general questions to consider: How have urban industrialization, managerial abuses, the rise of labor unions (business guilds or corporations) affected the work environment? Have bureaucratic regulations or state and city codes effectively provided for safety, or has such regulation impeded the progress and freedom of labor? What role do property taxes, professional licensing and fee schedules really play in benefiting labor and wealth? What are the ultimate liabilities for open acceptance of constant divorce and remarriage in society, or even in the church? How can abortion be assessed as anything but murder without redefining the meaning of life affecting all mankind? How will state imposed acceptance of alternate lifestyles, redefined families, and anything which is against nature impact a nation's posterity and security? How has the activity or our government expanded beyond the original divine intent? Does our law really produce order, or has it become a dragnet to manage the current social agenda for whoever is presently in power? What are the consequences of perceiving government as the source "from whom all blessings flow"? What is the role of the church with respect to these Genesis institutions? Is indifference to cultural issues a failure to love our neighbor as ourselves?

Making this even more personal, ponder your own experiences and consider the following as an individual. Are you able to hire out to do any kind of work to provide for your family or serve a neighbor/company without a license, permit, or union membership (perhaps ensuring your compliance with a particular social agenda)? Are you required to be continually schooled (or brainwashed) or professionally approved to maintain *your* right to work? What will you do when your employer asks you to comply with something unlawful and immoral – or worse, what if legal compliance is actually immoral or unconscionable? Are you allowed to grow food, dig a well, collect rain water, or raise farm animals at your urban or suburban dwelling? Do regulations, deed

restrictions, or zoning requirements prevent your efforts in a home based business or providing rental space for the homeless? Are you permitted to buy antibiotics without prescription or practice medicine for your family or neighborhood needs? Are medical affiliations, insurance agencies, or government divisions actually solving the problem of (or perhaps creating) a health care crisis which robs the inheritance of families, widows, or orphans? If you improve your property for your family needs, are you financially encouraged by local agencies or tax authorities, or do they burden those who have improved their situation? Are you able to school your children at home and relate your own values, or is your family subjected to a system of public socialization which has rejected the Bible as an epistemological foundation for knowledge? Do you find that people at work freely engage in religious conversations, or is such discussion hushed or suppressed, or thought of as inappropriate? Does your church teach you more about tithing, but little about labor or earning wealth? Are “part-time” Christians second rate citizens of the kingdom until they find themselves in “full-time” Christian service or financially supporting those who are? Would your church support your participation in a socio-political cause or is such activity considered worldly and antagonistic to true spirituality? Does your fellowship emphasize the importance, equality, and purpose of every believer’s spiritual gift and ministry, or are some believers and their gifts “more equal than others”?

There are, of course, spiritual powers and principalities bent on destroying mankind and usurping God’s designs. They realize that not only can these institutions be used to devour one another, but these may in effect be used to consume or destroy the fabric of creation as illustrated below.

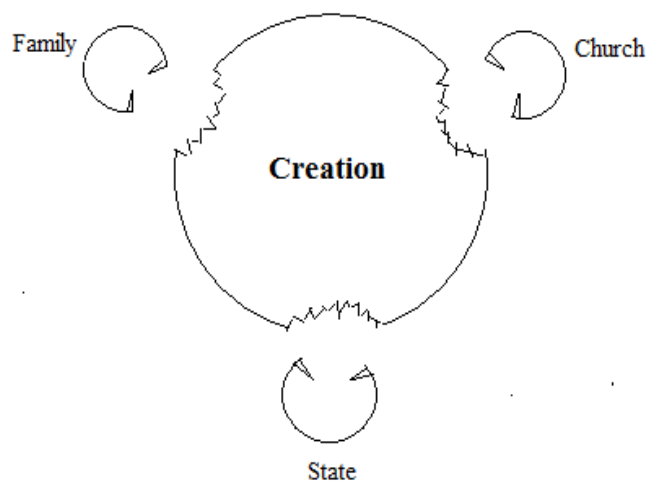


Figure III. Disharmony to Catastrophe

Are there really Biblical answers or guidelines for these questions? Although I could coyly state I have only asked questions, the answers are more than implied. Nothing stated or suggested is unique to my thinking or situation. The above questions figure significantly in the Bible from Isaiah to Malachi. Fortunately, there are answers.

In light of these principles of antichristianity, what principles should the church be advancing? A suggested list, corresponding to the points previously mentioned, is as follows:

1. People should work or invest their lives in some form of service in order to benefit themselves, to provide for others, and reflect the character of their Creator. The church should furthermore speak out against those forms of oppression and manipulation which result in involuntary servitude and violations of conscience consistent with God's truth.
2. Marriage is sacred and its divine purpose is to reveal more about God Himself. The unique distinctions between the male and female are designed by God and exist for our education and enjoyment. Attempts to fundamentally altar marital fidelity or respective sexual roles should be viewed as sin and condemned.
3. Family extends the institutions of work and marriage toward community. The selfless investment of parents in the raising of children manifests the character of God to a greater degree. The notions of abortion and infanticide down to couples who prefer not to have children epitomize selfishness and block any understanding of the God of love.
4. In a fallen world, mankind must recognize its murderous selfishness and institute organizations to judge, prevent, and discourage murder. Any extension of this primary and universal function becomes questionable and should be handled in a manner which does not adversely impact or disenfranchise other divine institutions.
5. Nationalism is of God. Although international cooperation is naturally and perhaps *divinely* expected, such cooperation should be conducted in a manner which permits a free and separate operation of individual governments and cultures *without coercion*. Furthermore, this nationalist arrangement provides a basis for war when one nation is collectively given over to wickedness, violence, and murder.

6. The only divinely ordained international institution, for both Jew and Gentile, is the church of Jesus Christ. The purpose of the church is to serve in an ambassador capacity in bringing every kindred, tongue, and tribe to the acknowledgement of Jesus Christ as the Lord and Savior of humanity. As the nations are helped to understand that mankind may be reborn or recreated under a *new* humanity, they may then serve to fulfill God's intent within each of the above institutions.

Although this list does not answer the specifics of the questions that were previously asked, it does provide a constitutional framework from which to organize community operation. Contrary to a myriad of central organizing principles touted today, the above list is an attempt to represent God's program and intentions from the beginning.

Though repentance and revival may sound trite and over-simplified from a political standpoint, it is the only place to start. Nothing short of recognizing the absolute nature of God and His sovereignty over both humanity and the universe will be sufficient in restoring our personal lives or the stability of our nations. We should, of course, exhort people to come to Christ for salvation; but our challenge today is to crack through the numbing effect of the relativistic and existential malaise which paralyzes our culture and adversely affects the church as well. Perhaps we should re-examine those early chapters in Genesis again and "strengthen the things which remain".

Like ancient Israel, as our nation rejects God and undertakes a shift in its understanding of truth, our culture and its principles of government become distorted. The philosophic and religious foundations of a people are as important, if not more so, than their form of government. As distorted social and cultural practices develop, the divine institutions are perverted. Bureaucratic restriction of labor, alternative sexual preferences, legalized abortion, and other examples naturally bring about overwhelming stress upon our world because they are antagonistic toward the created order.

God holds all mankind accountable because of their witness of His creation. The human conscience testifies of God by virtue of our moral considerations and ideas about right and wrong. Even if people have not been privileged to receive divine revelation, we are responsible for the limited certainty we can have by virtue of our senses and conscience. Despite the attempts to fabricate evolutionary origins and redefine relationships between man and nature, these vain imaginations are exercises in self deception which will end in destruction.

The final message is that continual violations of these Genesis institutions cannot endure. This is necessarily true for non-Christian as well as Christian cultures. People are created after the image of God, and the substance of their humanity and the created order impacting their societies cannot change apart from divine authorization or intervention. Consequently, any attempted alteration of these forms is a violation of the will of God. Unless there is some level of change or repentance in restoring compliance with God's general mandates, nations will be temporally judged. Degenerate cultures either fall apart, experience revolution, or are absorbed by other nations. Therefore, the internal rise of political activism or political/military coalitions which we see today, are no accident. Perhaps a select group (of noblemen, patriots, or vigilantes) will be used to provide cultural discipline. If not from within, such judgment may come from a foreign power abroad.

As churches or parachurch groups grope for answers during periods of cultural decline, Christians have perhaps vacillated between flesh and fatalism in response to various crises. However, responsible action requires a proper understanding of our human origins and human destiny, as well as God's comprehensive purposes in all his contracts with humanity. This includes the ministry of state as well as the ministry of the gospel.

# Appendices



# Appendix A

## The Religions of Christ and Anti-Christ

This book has primarily emphasized social, political, and cultural concerns gleaned from Genesis, national Israel, and the book of Daniel. However, a broader perspective might be valuable to consider. This may be done by way of contrast – the true religion of Christ versus the theological elements of anti-Christianity.

True religion is the worship of the infinite, personal Creator. Diametrically opposed to this is any system of evolutionary, humanistic pantheism. Despite various features, forms, and flavors of Christian denominations or pagan alternatives from Hinduism to new age spiritism, these three elements may serve in dictating essential differences.

These three features are contrasted below:

<b>Infinite</b>	<b>vs.</b>	<b>humanism</b>
<b>Personal</b>	<b>vs.</b>	<b>pantheism</b>
<b>Creator</b>	<b>vs.</b>	<b>evolution</b>

Materialistic evolution is the antithesis of supernatural creation. Evolution defined as a view proposing the universe to be self-existent and self-transforming does not require or invoke any supernatural agency. Creation is the result of a pre-existing intelligence which established and formed the universe. Although some would like to mix the two ideas, the result is a religious and philosophical muddle. The suggestion that God used evolutionary mechanisms to create is ultimately inconsistent with God's character. Using processes of death, decay, and random chance accidents is not intelligent, efficient, or common in human experience when we attempt to build or produce something. The idea for any evolutionary mechanism is to preempt any need for directed intelligence. Any attempt to amalgamate the two positions is rationally in vain, since they are rationally distinct and cannot both be true.

The infinite, omnipotent God is in sharp contrast sharply to finite man, who is limited in scope and power. However, humanist man vainly considers himself to be the measure of all things, but with only a tenuous and relativistic certainty. As millions of such

people live their lives muttering that there is no absolute truth, they are blind to the fact that we can have absolute truth if we have an absolute source. Humanism, seeing no further than the limited characteristics of mankind, can never *produce* truth or have any *personal* certainty about reality. Confidence in what is true, absolute truth, requires an infinite reference point. This is why Christianity understands that God does not just provide answers – God *is* the answer, because God *is* the truth.

Finally, Biblical Christianity professes knowledge of a *personal* Creator capable of communication within His creation. Pantheism defines the whole universe and everything in it (personal and impersonal) to be god or part of a god. Since there is no substantial distinction between what is personal or impersonal, there is no ultimate right or wrong, good or evil, moral or immoral. Therefore, this impersonal nature triumphs because it annihilates every personal standard. The variety and emphasis of personality and personhood, which contains a testimony of the spiritual uniqueness of humanity, is substantively lost.

When one understands these three distinct religious elements, it is relatively easy to see how so-called crazy notions affecting our culture are logically consistent within their respective framework. Racism, abortion, feminism, homosexuality, existentialism, positivism, etc. all become reasonable, in terms of logic only, under a system of evolutionary, humanistic pantheism. There is just one gigantic problem. This does not reflect the truth of the universe.

For instance, if animals and people are both evolutionary products of time and chance, they are essentially equal, differing only in degree. To manage its resources, a culture committed to evolutionary ideas might pass laws to eliminate people but severely protect animals. Alternatively, one social group may regard itself as superior to others if they consider themselves or their philosophy as more highly evolved. The seeds of racism, or some form of elitism, are therefore planted. With no absolute source of truth, the humanist man decides what is right for himself. He is presumably free to engage in any form of immorality he desires (as long as it doesn't affect anyone else – hah, hah!). In an impersonal universe, good and evil can have no real meaning since there are no personal standards for morality. Being kind to one another or aborting babies are merely existential choices made without regard to any absolute meaning. All of these perverse examples make perfect sense when one realizes that a religious philosophy of evolutionary humanistic pantheism has been substituted for the worship of an infinite, personal Creator. This, of course, is idolatry in rational form.

The Christian faith demands obedience to a *personal*, righteous Creator who has communicated empirically, consciously, and verbally to creatures who will be *personally* culpable for eternity. Therefore, what is right and wrong, or good and evil follows the absolute character and dictates of the true and living God. Pantheism annihilates such distinctions. In a pantheistic religion such as Hinduism, heaven (nirvana) is nothingness. Therefore, people are *logically* free to behave any way they wish, since moral standards are ultimately an illusion. Is not the introduction of some “law of Karma” actually an arbitrary insertion attempting to quietly account for some kind of moral standard for a religious philosophy which rationally has none?

It is this *personal* knowledge of God which is particularly cherished in the Christian faith. God has revealed himself generally in His creation and specifically in His Word. He has also revealed Himself personally, having sent His Son, Jesus Christ. We are made aware in the scriptures that the work of Christ (His life, death, and resurrection) provides deliverance from eternal death and condemnation. A person who calls on God for such deliverance or salvation may experience re-creation, a re-genesis or regeneration (rebirth). Salvation is literally a supernatural creative act. This offer is open to anyone who will trust in the person and work of Christ. The result is eternal adoption and personal bliss with the one who created the universe. This is a far cry from nothingness.

## Appendix B

### *National Israel vs. Gentile Nations*

#### *Israel*

#### *Gentiles*

- |   |                                 |
|---|---------------------------------|
| 1. Divine Law (system of law)<br>Ex 20+ Deut 5+         | 1. Man's Law (system of men)    |
| 2. Strong Agrarian Emphasis<br>Num 26; 33:54 Josh 13-22 | 2. Progressive Urban Emphasis   |
| 3. Private Property<br>Josh 13-22 I Kings 21            | 3. Collective (Public) Property |
| 4. Emphasis on Family<br>Num 26 Josh 13-21              | 4. Emphasis on State            |
| 5. Family Inheritance<br>Num 16-36 Josh 13-24           | 5. State (Public) Domain        |
| 6. Civilian Execution/Militia<br>Lev 20,24              | 6. Professional (Standing) Army |
| 7. Fixed (Limited) Tithe<br>Lev 27; Num 18; Deut 12,14  | 7. Arbitrary Tax Structure      |

# Appendix C

## Mystery of Iniquity (The Empires of Daniel)

### Babylon - Economic Manipulation

Regulation of economic behavior through debt and usury (foundation of modern banking); Temple prostitution was mandated for females for economic reasons. As debt increases private property (and private initiative) is lost.

### Medo/Persia - Bureaucratic Regulation

Extensive multicultural empire leading to greater divisions in political management; Relied on bureaucratic licensing, permitting, fee structures, etc. over daily activities to control various cultures.

### Greece - Humanistic Philosophy

Cultural shift toward a more secular view of life and socio-political interaction based on reason. Reason is valuable but it should be based on divine propositions, not finite human knowledge.

### Rome - Military Statism

All glory and authority rests on the power of the state; the state, or imperial agent, becomes God. Force is the operative principle: Might makes Right.

# Appendix D

## Morality, Law, and the Separation of Church and State

There are two modern myths which have arisen in twentieth century America that distort important truths. These are: a) the idea that morality cannot be legislated, and that b) the operations of church and state are *ideologically* separate. The current expressions of these ideas are lies, but behind these distortions are Biblical truths to be correctly understood, which relate to politics, society, and theology.

The idea that morality cannot be legislated is poor wording at best. *All law is a legislation of morality.* When a speed limit for highway traffic is determined and posted, compliance with this regulation is a *moral* obligation. People may consequently be fined for their failure to obey such moral mandates.

The truth behind this modern misconception about morality is that we cannot legislate *righteousness*. We cannot make people *good* through force of law; we simply train or force them to comply. If legislation could really produce goodness, then there would be no need for police. Every nation, city, and town has the equivalent of a police or security force, which also testifies to the universal depravity of mankind. This, of course, is why cries for defunding the police are absurd, at best. Yet human police may even sometimes be in need of correction. This should cause us to reflect on God's will for universal human government, and not on our particular political fantasies which are often detached from reality.

Fortunately, an innate God consciousness provides an internal barrier against complete social chaos, but we know historically even such breakdowns are possible. The reality of government itself expresses our suspicion of potential misconduct on the part of every individual. Since this suspicion results in the development of some sort of social governing body within every culture, we should be inclined to ask, "*What is wrong with us?*" or "*Why do we need an external governing structure?*" This may probably be bit too introspective for many. Most are perhaps only generally interested in exercising their "liberty in law" simply at a more intuitive level. Others, of course, may desire their own kind of freedom *from* law. However, what does the actual need for human governance philosophically say about the nature of man.

With regard to the separation of church and state, every humanist expression of this ideal would have the church and its influence completely removed from the halls of

government, if not from society entirely. The modern expression of this idea automatically infers an *ideological* separation, which is impossible. If the church says that theft, assault, and murder are wrong, then the government would be guilty of advancing religious ideals when it passed laws against such behavior. Because all law is a legislation of morality, and societies are comprised of men, there can never be legal considerations separated from some kind of moral or religious value. In fact, the legal expressions of a society manifest the actual religion of that culture.

The Biblical concept of this principle presupposes different spheres of authorities, i.e. the divine institutions, this particular focus upon church and state was sharpened during the Reformation. At that time in history, the Roman church was exercising authority over local and national governments (the inverse of our current problem). Reformers challenged both the doctrine and the *legitimate extent* of authority advocated by the Roman Catholic Church. The spirit of the Reformation ultimately found a home in England, and ideal regarding the separation of powers became manifest in books or documents, such as *Lex Rex* and the *Magna Charta*.

# Appendix E

## Text from Genesis 1 - 12

### Genesis 1

<sup>1</sup>In the beginning God created the heaven and the earth. <sup>2</sup>And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. <sup>3</sup>And God said, Let there be light: and there was light. <sup>4</sup>And God saw the light, that it was good: and God divided the light from the darkness. <sup>5</sup>And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

<sup>6</sup>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. <sup>10</sup>And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. <sup>11</sup>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. <sup>12</sup>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. <sup>13</sup>And the evening and the morning were the third day.

<sup>14</sup>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: <sup>15</sup>And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. <sup>16</sup>And God made two great lights; the greater light to rule the day, and lesser light to rule the night: he made the stars also. <sup>17</sup>And God set them in the firmament of the heaven to give light upon the earth, <sup>18</sup> 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. <sup>19</sup>And the evening and the morning were the fourth day. <sup>20</sup>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. <sup>21</sup>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. <sup>22</sup>And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. <sup>23</sup>And the evening and the morning were the fifth day.

<sup>24</sup>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. <sup>25</sup>And God made the



beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.

<sup>26</sup>And God said, Let us make man in our image, after our likeness; and let them have dominion over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. <sup>27</sup>So God created man in his own image, in the image of God created he him; male and female created he them. <sup>28</sup>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.

<sup>29</sup>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. <sup>30</sup>And to every beast of the earth, and to every fowl of the air, and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. <sup>31</sup>And God saw everything that he made, and, behold, it was very good. And the evening and the morning were the sixth day.

## Genesis 2

<sup>1</sup>Thus the heavens and the earth were finished, and all the host of them. <sup>2</sup>And on the seventh day God ended his work which he made; and he rested on the seventh day from all his work which he had made. <sup>3</sup>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.

<sup>4</sup>These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, <sup>5</sup>And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. <sup>6</sup>But there went up a mist from the earth, and watered the whole face of the ground. <sup>7</sup>And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

<sup>8</sup>And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. <sup>9</sup>And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food, and the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. <sup>10</sup>And a river went out of Eden to water the garden; and from thence it was parted, and became four heads. <sup>11</sup>The name

of the first is Pison that is it which compasseth the whole land of Havilah, where there is gold; <sup>12</sup>And the gold of that land is good: there is bdellium and the onyx stone. <sup>13</sup>And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. <sup>14</sup>And the name of the third river is Hiddekel: that is it which goeth toward the east of ASSYRIA. And the fourth river is Euphrates. <sup>15</sup>And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. <sup>16</sup>And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: <sup>17</sup>But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

<sup>18</sup>And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. <sup>19</sup>And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. <sup>20</sup>And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. <sup>21</sup>And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; <sup>22</sup>And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. <sup>23</sup>And Adam said, This is now bone of me bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. <sup>24</sup>Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. <sup>25</sup>And they were both naked, the man and his wife, and they were not ashamed.

### **Genesis 3**

<sup>1</sup>Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? <sup>2</sup>And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: <sup>3</sup>But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. <sup>4</sup>And the serpent said unto the woman, Ye shall not surely die: <sup>5</sup>For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. <sup>6</sup>And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. <sup>7</sup>And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together,

and made themselves aprons. <sup>8</sup>And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. <sup>9</sup>And the LORD God called unto Adam, and said unto him, Where art thou? <sup>10</sup>And he said, I heard thy voice in the garden, and I was afraid because I was naked; and I hid myself. <sup>11</sup>And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? <sup>12</sup>And the man said, The woman who thou gavest to be with me, she gave me of the tree, and I did eat. <sup>13</sup>And the LORD God said unto the woman, What is this that thou hast done: And the woman said, The serpent beguiled me, and I did eat. <sup>14</sup>And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: <sup>15</sup>And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. <sup>16</sup>Unto the woman he4 said, I will greatly multiply thy sorrow and thy conception; I sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. <sup>17</sup>And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; <sup>18</sup>Thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; <sup>19</sup>In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. <sup>20</sup>And Adam called his wife's name Eve; because she was the mother of all living. <sup>21</sup>Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. <sup>22</sup>And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: <sup>23</sup>Therefore the LORD God sent him forth from the garden of Eden to till the ground from whence he was taken. <sup>24</sup>So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

#### **Genesis 4**

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. <sup>2</sup>And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. <sup>3</sup>And in the process of time it came to pass that Cain brought of the fruit of the ground an offering unto the LORD. <sup>4</sup>And

Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: <sup>5</sup>But unto Cain and to his offering he had not respect And Cain was very wroth, and his countenance fell. <sup>6</sup>And the LORD said unto Cain, Why art thou wroth? And why is thy countenance fallen? <sup>7</sup>If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule of him. <sup>8</sup>And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel and his brother slew him.

<sup>9</sup>And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? <sup>10</sup>And he said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground. <sup>11</sup>And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. <sup>12</sup>When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. <sup>13</sup>And Cain said, unto the LORD, My punishment is greater than I can bear. <sup>14</sup>Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. <sup>15</sup>And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

<sup>16</sup>And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. <sup>17</sup>And Cain knew his wife; and she conceived, and bare Enoch; and he builded a city, and called the name of the city, after the name of his son, Enoch. <sup>18</sup>And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

<sup>19</sup>And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zilah. <sup>20</sup>And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. <sup>21</sup>And his brother's name was Jubal: he was the father of all such as handle the harp and organ. <sup>22</sup>And Zilah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah. <sup>23</sup>And Lamech said unto his wives, Adah and Zilah, Hear my voice; ye wives of Lamech, hearken unto my speech for I have slain a man to my wounding, and a young man to my hurt. <sup>24</sup>If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

<sup>25</sup>And Adam knew his wife again; and she bare a son and called his name Seth: For God said she, hath appointed me another seed instead of Abel, whom Cain slew. <sup>26</sup>And

to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

## Genesis 5

<sup>1</sup>This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; <sup>2</sup>Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

<sup>3</sup>And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: <sup>4</sup>And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: <sup>5</sup>And all the days that Adam lived were nine hundred and thirty years: and he died. <sup>6</sup>And Seth lived an hundred and five years, and begat Enos: <sup>7</sup>And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: <sup>8</sup>And all the days of Seth were nine hundred and twelve years: and he died.

<sup>9</sup>And Enos lived ninety years, and begat Cainan: <sup>10</sup>And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: <sup>11</sup>And all the days of Enos were nine hundred and five years: and he died.

<sup>12</sup>And Cainan lived seventy years, and begat Mahalaleel: <sup>13</sup>And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: <sup>14</sup>And all the days of Cainan were nine hundred and ten years: and he died.

<sup>15</sup>And Mahalaleel lived sixty and five years, and begat Jared: <sup>16</sup>And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: <sup>17</sup>And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

<sup>18</sup>And Jared lived an hundred sixty and two years, and he begat Enoch: <sup>19</sup>And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: <sup>20</sup>And all the days of Jared were nine hundred sixty and two years: and he died.

<sup>21</sup>And Enoch lived sixty and five years, and begat Methuselah: <sup>22</sup>And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: <sup>23</sup>And all the days of Enoch were three hundred sixty and five years: <sup>24</sup>And Enoch walked with God: and he was not; for God took him. <sup>25</sup>And Methuselah lived an hundred eighty and seven years, and begat Lamech. <sup>26</sup>And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: <sup>27</sup>And all the days of Methuselah were nine hundred sixty and nine years: and he died. <sup>28</sup>And

Lamech lived an hundred eighty and two years, and begat a son: <sup>29</sup>And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands because of the ground which the LORD hath cursed. <sup>30</sup>And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: <sup>31</sup>And all the days of Lamech were seven hundred seventy and seven years: and he died. <sup>32</sup>And Noah was five hundred years old; and Noah begat Shem, Ham, and Japheth.

## Genesis 6

<sup>1</sup>And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, <sup>2</sup>That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose <sup>3</sup>And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. <sup>4</sup>There were giants in the earth in those days; and also after that when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

<sup>5</sup>And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. <sup>6</sup>And it repented the LORD that he had made man on the earth, and it grieved him at his heart. <sup>7</sup>And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. <sup>8</sup>But Noah found grace in the eyes of the LORD.

<sup>9</sup>These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. <sup>10</sup>And Noah begat three sons, Shem, Ham, and Japheth. <sup>11</sup>The earth also was corrupt before God, and the earth was filled with violence. <sup>12</sup>And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth. <sup>13</sup>And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

<sup>14</sup>Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. <sup>15</sup>And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. <sup>16</sup>A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof, with lower, second, and third stories shalt thou make it. <sup>17</sup>And behold, I, even I, do bring a flood of

waters upon the earth, to destroy all flesh, where in is the breath of life, from under heaven; and everything that is in the earth shall die. <sup>18</sup>But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons wives with thee. <sup>19</sup>And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. <sup>20</sup>Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. <sup>21</sup>And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. <sup>22</sup>Thus did Noah, according to all that God commanded him, so did he.

### **Genesis 7**

<sup>1</sup>And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. <sup>2</sup>Of every clean beast thou shalt take to thee be sevens, the male and his female: and of beasts that are not clean be two, the male and his female. <sup>3</sup>Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of the earth. <sup>4</sup>For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. <sup>5</sup>And Noah did according unto all that the LORD commanded him. <sup>6</sup>And Noah was six hundred years old when the flood of waters was upon the earth.

<sup>7</sup>And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. <sup>8</sup>Of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creepeth upon the earth. <sup>9</sup>There went in two and two unto Noah into the ark, and male and female, as God had commanded Noah. <sup>10</sup>And it came to pass after seven days, that the waters of the flood were upon the earth.

<sup>11</sup>In the sex hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the foundations of the great deep broken up, and the windows of heaven were opened. <sup>12</sup>And the rain was upon the earth forty days and forty nights. <sup>13</sup>In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; <sup>14</sup>They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. <sup>15</sup>And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. <sup>16</sup>And they that went in, went in male and female of all flesh, as

God had commanded him: and the LORD shut him in. <sup>17</sup>And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. <sup>18</sup>And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. <sup>19</sup>And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. <sup>20</sup>Fifteen cubits upward did the waters prevail; and the mountains were covered. <sup>21</sup>And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and every creeping thing that creepeth upon the earth, and every man: <sup>22</sup>All in whose nostrils was the breath of life, of all that was in the dry land, died. <sup>23</sup>And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive and they that were with him in the ark. <sup>24</sup>And the waters prevailed upon the earth an hundred and fifty days.

### **Genesis 8**

<sup>1</sup>And God remembered Noah, and every living thing, all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; <sup>2</sup>The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; <sup>3</sup>And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. <sup>4</sup>And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. <sup>5</sup>And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

<sup>6</sup>And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: <sup>7</sup>And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. <sup>8</sup>Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; <sup>9</sup>But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: and he put forth his hand, and took her, and pulled her in unto him into the ark. <sup>10</sup>And he stayed yet another seven days; and again he sent forth the dove out of the ark; <sup>11</sup>And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. <sup>12</sup>And he stayed yet another seven days; and sent forth the dove; which returned not again unto him anymore.



<sup>13</sup>And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. <sup>14</sup>And in the second month, on the seven and twentieth day of the month, was the earth dried.

<sup>15</sup>And God spake unto Noah, saying, <sup>16</sup>Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. <sup>17</sup>Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. <sup>18</sup>And Noah went forth, and his sons, and his wife, and his sons' wives with him: <sup>19</sup>Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

<sup>20</sup>And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. <sup>21</sup>And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. <sup>22</sup>While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

## **Genesis 9**

<sup>1</sup>And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. <sup>2</sup>And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. <sup>3</sup>Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. <sup>4</sup>But flesh with the life thereof, which is the blood thereof, shall ye not eat. <sup>5</sup>And surely your blood of your lives will I require; at the hand of every man's brother will I require the life of man. <sup>6</sup>Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. <sup>7</sup>And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

<sup>8</sup>And God spake unto Noah, and to his sons with him, saying, <sup>9</sup>And I, behold, I establish my covenant with you, and with your seed after you. <sup>10</sup>And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; <sup>11</sup>And I will establish my covenant with you; neither shall all flesh be cut off any

more by the waters of a flood; neither shall there any more be the waters of a flood; neither shall there any more be a flood to destroy the earth. <sup>12</sup>And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: <sup>13</sup>I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth. <sup>14</sup>And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: <sup>15</sup>And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. <sup>16</sup>And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. <sup>17</sup>And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

<sup>18</sup>And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. <sup>19</sup>These are the three sons of Noah: and of them was the whole earth overspread. <sup>20</sup>And Noah began to be an husbandman, and he planted a vineyard: <sup>21</sup>And he drank of the wine, and was drunken; and he was uncovered within his tent. <sup>22</sup>And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. <sup>23</sup>And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. <sup>24</sup>And Noah awoke from his wine, and knew what his younger son had done unto him. <sup>25</sup>And he said, Cursed be Canaan; a servant of servants shall be he unto his brethren. <sup>26</sup>And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. <sup>27</sup>And God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

<sup>28</sup>And Noah lived after the flood three hundred and fifty years. <sup>29</sup>And all the days of Noah were nine hundred and fifty years: and he died.

## **Genesis 10**

<sup>1</sup>Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. <sup>2</sup>The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. <sup>3</sup>And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. <sup>4</sup>And the sons of Javan; Elishah, and Tarshesh, Kittim, and Dodanim. <sup>5</sup>By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

<sup>6</sup>And the sons of Ham; Cush and Mizraim, and Phut, and Canaan. <sup>7</sup>And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raanah; Sheba, and Dedan. <sup>8</sup>And Cush begat Nimrod: he began to be a mighty one in the earth. <sup>9</sup>He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. <sup>10</sup>And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. <sup>11</sup>Out of that land went forth Asshur, and builded Nineveh, and the city of Rehoboth, and Calah, <sup>12</sup>And Resen between Nineveh and Calah; the same is a great city. <sup>13</sup>And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim. <sup>14</sup>And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

<sup>15</sup>And Canaan begat Sidon his firstborn, and Heth, <sup>16</sup>And the Jebusite, and the Amorite, and the Girgasite, <sup>17</sup>And the Hivite, and the Arkite, and the Sinite, <sup>18</sup>And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. <sup>19</sup>And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. <sup>20</sup>These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

<sup>21</sup>Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. <sup>22</sup>The children of Shem; Elam, and Asshur, and Arphazad and Lud, and Aram. <sup>23</sup>And the children of Aram; Uz, and Hul, and Gether, and Mash. <sup>24</sup>And Arphaxad begat Salah; and Salah begat Eber. <sup>25</sup>And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. <sup>26</sup>And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, <sup>27</sup>And Hadoram, and Uzal, and Diklah, <sup>28</sup>And Obal, and Abimael, and Sheba, <sup>29</sup>And Ophir, and Havilah, and Jobab: all these were the sons of Joktan. <sup>30</sup>And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east. <sup>31</sup>These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. <sup>32</sup>These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

## **Genesis 11**

<sup>1</sup>And the whole earth was of one language, and of one speech. <sup>2</sup>And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. <sup>3</sup>And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. <sup>4</sup>And they

said, Go to, let us build a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth <sup>5</sup>And the LORD came down to see the city and the tower, which the children of men builded. <sup>6</sup>And the LORD said, Behold, the people is one, and they have all one language: and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. <sup>7</sup>Go to, let us go down, and there confound their language, that they may not understand one another's speech. <sup>8</sup>So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. <sup>9</sup>Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

<sup>10</sup>These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood: <sup>11</sup>And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. <sup>12</sup>And Arphaxad lived five and thirty years, and begat Salah: <sup>13</sup>And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. <sup>14</sup>And Salah lived thirty years, and begat Salah four hundred and three years, and begat sons and daughters. <sup>14</sup>And Salah lived thirty years, and begat Eber: <sup>15</sup>And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. <sup>16</sup>And Eber lived four and thirty years, and begat Peleg: <sup>17</sup>And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. <sup>18</sup>And Peleg lived thirty years, and begat Reu: <sup>19</sup>And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. <sup>20</sup>And Reu lived two and thirty years, and begat Serug: <sup>21</sup>And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. <sup>22</sup>And Serug lived thirty years and begat Nahor: <sup>23</sup>And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. <sup>24</sup>And Nahor lived nine and twenty years, and begat Terah: <sup>25</sup>And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. <sup>26</sup>And Terah lived seventy years, and begat Abram, Nahor, and Haran.

<sup>27</sup>Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. <sup>28</sup>And Haran died before his father Terah in the land of his nativity, in Ur of Chaldees. <sup>29</sup>And Abram and Nahor took them wives: the name of Abram's wife was Sarai, and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. <sup>30</sup>But Sarai was barren; she had no child. <sup>31</sup>And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. <sup>32</sup>And the days of Terah were two hundred and five years: and Terah died in Haran.

### **Genesis 12:1-8**

<sup>1</sup>Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: <sup>2</sup>And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: <sup>3</sup>And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. <sup>4</sup>So Abraham departed as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. <sup>5</sup>And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

<sup>6</sup>And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. <sup>7</sup>And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. <sup>8</sup>And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.