

The Book of Genesis

By David Cloud

Teacher/Self-Study Edition

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866-295-4143 (toll free) • fbns@wayoflife.org (e-mail)
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Canada:
Bethel Baptist Church,
4212 Campbell St. N., London, Ont. N6P 1A6
• 519-652-2619 (voice) • 519-652-0056 (fax) • info@bethelbaptist.ca

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Ways This Book Can Be Used

As a private study tool for the individual Christian
As a course of study in Sunday Schools
As a textbook in Bible colleges
As part of a home schooling curriculum
As study material in jails and prisons
For disciplining new Christians
As a refresher study for Bible College graduates
As Expository Preaching Outlines
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Job
The New Testament Church
Pastoral Epistles
Psalms
Proverbs
Revelation
Romans
Understanding Bible Prophecy

Assignments

1. Read the book of Genesis through two times.

As you read, have pen and paper at hand and write down any questions you have. These can be discussed at the teacher's discretion, or the student can search out the answers on his own. This will help develop the good habits, first, of thinking carefully about the text during Bible reading and, secondly, of searching for answers to things that are not understood. Each Bible student should make these his life-long habits. It is not enough to read the Bible; it must be understood, and that requires diligent study.

2. Go through Acts 7:2-16 and collate it with the book of Genesis. After each event mentioned by Stephen note the appropriate reference in Genesis.

3. Memorize the following 25 verses:

Genesis 1:1, 26; 2:21-24; 3:6, 14-15; 6:5; 9:6; 11:6-8; 12:1-3; 15:6; 17:19; 18:19; 22:8; 28:12; 32:28; 45:7-8; 49:10

Introduction to the Pentateuch

1. The meaning of the word “Pentateuch.”

- a. The word “Pentateuch” is from Greek and means the “five volume book.” Note that “book” is singular, meaning that the Pentateuch is one book containing five parts.
- b. The Jews call the Pentateuch “the law” or “the law of Moses,” and this is what Jesus called it (Lk. 24:44).

2. The theme of the Pentateuch: The law of God

Genesis - Ruin through sin

Exodus - Redemption through the blood

Leviticus - Fellowship on the ground of the atonement

Numbers - Guidance and chastisement

Deuteronomy - Destination

3. The inspiration of the Pentateuch

- a. There is a great attack upon the inspiration of the Pentateuch today. According to this modernistic view, the Pentateuch is the record of Israel’s evolution in religious thinking; it is a mixture of “myth, legend, and history”; and it was not edited into its current form until the time of King David or later! Consider the following example of this error:

“The Old Testament may be described as the literary expression of the religious life of ancient Israel. ... The Israelites were more history-conscious than any other people in the ancient world. Probably as early as the time of David and Solomon, out of a matrix of myth, legend, and history, there had appeared the earliest written form of the story of the saving acts of God from Creation to the conquest of the Promised Land, an account which later in modified form became a part of Scripture. But it was to be a long time before the idea of Scripture arose and the Old Testament took its present form. ... The

process by which the Jews became ‘the people of the Book’ was gradual, and the development is shrouded in the mists of history and tradition. ... The date of the final compilation of the Pentateuch or Law, which was the first corpus or larger body of literature that came to be regarded by the Jews as authoritative Scripture, is uncertain, although some have conservatively dated it at the time of the Exile in the sixth century. ... Before the adoption of the Pentateuch as the Law of Moses, there had been compiled and edited in the spirit and diction of the Deuteronomic ‘school’ the group of books consisting of Deuteronomy, Joshua, Judges, Samuel, and Kings, in much their present form. ... Thus the Pentateuch took shape over a long period of time” (“Introduction to the Old Testament,” *New Oxford Annotated Bible*, edited by Bruce Metzger and Herbert May).

b. Why we can be sure that the modernistic view is wrong and that the Pentateuch is the infallible Word of God?

(1) All Scripture is given by inspiration of God (2 Tim. 3:16) and the Pentateuch is called Scripture.

(a) Genesis is called Scripture (Rom. 4:3; Gal. 4:30).

(b) Exodus is called Scripture (Mt. 22:29-32; Rom. 9:17).

(c) Leviticus is called Scripture (Jam. 2:8).

(2) Genesis is also called the Word of God.

(a) Genesis 2:2 is cited as the Word of God in Heb. 4:4

(b) Genesis 12:7 is cited as the Word of God in Gal. 3:16.

(3) Expressions such as “God said” and “thus saith the Lord” are found in the Pentateuch at least 654 times. If the Pentateuch is not the Word of God, is a bold lie.

(4) The accounts of the Pentateuch are cited in the New Testament as historical and authoritative.

Creation (Gen. 1-2 -- Mark 13:19; John 1:3; Acts 17:24-26; Col. 1:16; Heb. 11:3)

Adam and Eve (Gen. 2-3 -- Mt. 19:4-6; Mk. 10:6-7; Lk. 3:38; Rom. 5:12, 14; 1 Cor. 15:22, 45; 2 Cor. 11:3; 1 Tim. 2:13, 14; Jude 14)

Abel (Gen. 4 -- Mt. 23:35; Lk. 11:50-51; Heb. 11:4,24)
Enoch's translation (Gen. 5:24 -- Heb. 11:5)
Noah's flood (Gen. 6-8 -- Mat. 24:37-39; Lk. 17:26-27; Heb. 11:7; 1 Pet. 3:20; 2 Pet. 3:5-6)
Abraham is mentioned 74 times in the New Testament
Abraham before God's call (Gen. 11:27-32 -- Ac. 7:2-5)
Abraham's call (Gen. 12:1-5 -- Lk. 1:55; Ac. 7:2,3)
Abraham's covenant (Gen. 13:14-17 -- Lk. 1:72-73; Ac. 3:25; 7:4, 17; Gal. 3:8-18; Heb. 6:13-14)
Abraham's sojourn (Gen. 13:15 -- Ac. 7:5)
Hagar and Ishmael (Gen. 16, 21 -- Gal. 2:22-25)
Lot and the destruction of Sodom (Gen. 18-19 -- Lk. 17:28-29; 2 Pet. 2:6-8; Jude 7)
Lot's wife (Gen. 19:26 -- Lk. 17:32)
Abraham's justification by faith (Gen. 15:6 -- Rom. 4:3, 9-16; Gal. 3:6)
Abraham meeting Melchisedec (Gen. 14:18-20 -- Heb. 7:1-4)
Abraham's prophecy of Egyptian bondage (Gen. 15 -- Ac. 7:6,7)
Isaac's birth (Gen. 21:1-8 -- Ac. 7:8)
Isaac being offered (Gen. 22 -- Heb. 11:17; Jam. 2:21)
Jacob's birth (Gen. 25:19-26 -- Ac. 7:8)
Jacob's 12 sons (Gen. 29:31--30:24; Ac. 7:8)
Joseph's birth (Gen. 30:22-24 -- Ac. 7:8)
Joseph's slavery (Gen. 37 -- Ac. 7:9-10)
Joseph's exaltation in Egypt (Gen. 39-41 -- Ac. 7:10)
The famine during Joseph's reign (Gen. 41:53-57 -- Ac. 7:11)
Jacob sends sons to Egypt (Gen. 43-45 -- Ac. 7:12-13)
Joseph calls his father (Gen. 45:8-28 -- Ac. 7:14)
Jacob journeys to Egypt (Gen. 46-47 -- Ac. 7:15)
Jacob dies (Gen. 49:33 -- Ac. 7:15)

- Jacob buried in Sychem (Gen. 50 -- Ac. 7:15,16)
 - Joseph prophesied of Israel's exodus from Egypt (Gen. 50:24-25 -- Heb. 11:21-22)
 - Israel's bondage in Egypt (Ex. 1:7-14 -- Ac. 7:17,18)
 - Murder of male babies (Ex. 1:15-22 -- Ac. 7:19)
 - Moses' birth (Ex. 2:1-2 -- Ac. 7:20)
 - Moses hid in parents house (Ac. 2:2 -- Ac. 7:20)
 - Moses retrieved from river by Pharaoh's daughter (Ex. 2:3-9 - - Ac. 7:21)
 - Moses' education in Pharaoh's court (Ex. 2:10 -- Ac. 7:22)
 - Moses' experience at age 40 (Ex. 2:11-20 -- Ac. 7:23-29)
 - Moses marriage and two sons (Ex. 2:21-22 -- Ac. 7:29)
 - Moses and the burning bush (Ex. 3:1-6 -- Ac. 7:30-31)
 - Moses' call (Ex. 3-4 -- Ac. 7:31-35)
 - The plagues upon Egypt (Ex. 7-12 -- Ac. 7:36; 13:17)
 - Crossing the Red Sea (Ex. 14 -- 1 Cor. 10:1-2; Heb. 11:29)
 - Sinai and the ten commandments (Ex. 19-40 -- Ac. 7:38,53)
 - Israel's rebellion and the golden idol (Ex. 32 -- Ac. 7:39-41)
 - Forty years wilderness wandering (Ex. 15-40; Numbers -- Ac. 7:36, 44; 13:17; Heb. 3:16-17)
 - Moses' prophecy of the Messiah (De. 18:15, 18 -- Ac. 7:37)
- (5) The Lord Jesus Christ quoted from every part of the Pentateuch and treated it as infallible Scripture:
- Genesis (Mt. 19:4-6; 24:37-39)
 - Exodus (Mk. 12:26 citing Ex. 3:6)
 - Leviticus (Mt. 8:4 citing Lev. 14:1-32)
 - Numbers (Jn. 3:14-15 citing Num. 21:8,9 and Jn. 6:31-32 citing Num. 11:6-9)
 - Deuteronomy (Mk. 10:4-5 citing Deut. 24:1)

4. The author of the Pentateuch: Moses, who is mentioned 843 times in the Bible.

a. Three reasons why we know that Moses wrote the Pentateuch:

(1) The books of the Pentateuch themselves claim to have been written by Moses (Ex. 24:4,7; 34:27-28; Nu. 33:2; De. 1:1-5; 4:4-5; 31:9-12, 24-26). If Moses did not write the Pentateuch, the Bible is an absolute lie from its beginning.

(2) Other O.T. books claim Moses wrote the Pentateuch (Jos. 1:7; 8:30-35; Ju. 3:4; 1 Ki. 2:3; 2 Ki. 14:6; 22:8-11; 23:21-25; Ezr. 3:2; Neh. 8:1; 9:14; Dan. 9:11; Mal. 4:4). If Moses did not write the Pentateuch, the credibility of the Old Testament is destroyed.

(3) The N.T. claims Moses wrote the Pentateuch. Moses is mentioned 80 times in the New Testament (Mk. 12:26; Lk. 16:29-31; Lk. 24:27 (here Moses' writings are called Scripture); 24:44; Jn. 1:17; Jn. 5:45-47; 8:5; Ac. 15:21; 2 Cor. 3:15). If Moses did not write the Pentateuch, the credibility of the New Testament is destroyed.

b. Did Moses write the book of Genesis?

(1) Genesis is part of the Jewish book of the Law, and the law was written by Moses, as we have seen.

(2) In 1 Cor. 14:34 Paul cites Gen. 3:16 and calls it "the law."

c. The last chapter of Deuteronomy, describing the death of Moses, was either written by Joshua after Moses' death or was written by Moses under inspiration prior to his death.

d. We close this section with these wise words from Adam Clarke: "Every believer in Divine revelation finds himself amply justified in taking for granted that the Pentateuch is the work of Moses. For more than 3,000 years this has been the invariable opinion of

those who were best qualified to form a correct judgment on this subject. The Jewish Church, from its most remote antiquity, has ascribed the work to no other hand; and the Christian Church, from its foundation, has attributed it to the Jewish lawgiver alone. The most respectable heathens have concurred in this testimony, and Jesus Christ and his apostles have completed the evidence, and have put the question beyond the possibility of being doubted by those who profess to believe the Divine authenticity of the New Testament. As to those who, in opposition to all these proofs, obstinately persist in their unbelief, they are worthy of little regard, as argument is lost on their unprincipled prejudices, and demonstration on their minds, because ever wilfully closed against the light. When they have proved that Moses is not the author of this work, the advocates of Divine revelation will reconsider the grounds of their faith.”

5. The date of the writing of the Pentateuch:

It was written more than 3,500 years ago:

From Exodus to the divided kingdom - 480 years (1 Ki. 6:1, 38)

From the divided kingdom to the fall of Israel - 250 years

From the fall of Israel to the fall of Judah - 400 years

From the fall of Judah to the restoration - - 70 years (Jer. 29:10)

From the restoration to the Messiah - 483 years (Dan. 9:25)

From the Messiah to present - 2000 years

6. The land of the Pentateuch:

- a. All of the events of the Pentateuch take place on the eastern shore of the Mediterranean Sea, the waters of which wash the shores of Africa and Europe and flow into the Atlantic Ocean, that in turn washes the shores of North and South America. God chose this place to lay the foundation for the Gospel, and from here it could be carried to the ends of the earth.

☛ *Maps & Charts #2*

- b. Looking more closely, the events of the Pentateuch take place between Egypt in the south and Ararat in the north and the Mediterranean Sea on the west and Ur of the Chaldees to the east.

☛ *Maps & Charts #1*

7. Important New Testament passages that relate to the Pentateuch:

Luke 24:25-27, 44-45 - The Pentateuch, like all of the Old Testament, was written chiefly to reveal Jesus Christ. We see Christ in the Pentateuch in hundreds of ways, from the Creator of Genesis 1 to Joshua of Deuteronomy 40:9.

Romans 3:19-24 - The Law of Moses in the Pentateuch was given to lead men to Christ by showing them that they are sinners and that they are under God's judgment.

Romans 15:4 - The Pentateuch was written for our learning.

1 Corinthians 10:1-11 - The Pentateuch contains examples for Christians.

Hebrews 10:1 - The Pentateuch contains a shadow of salvation. This refers to types and illustrations that precede the historical reality.

8. The simplicity of the Pentateuch. Even though these five books are the oldest in the Bible and are among the oldest writings in existence, they are relatively simple to understand, even for modern men in cultures removed from the times of the Pentateuch by many thousands of years. Consider Genesis 1, for example. The subject matter is the deepest conceivable, but the language is simplicity itself. Most of the words are single or double syllables. For the most part, they are ordinary, commonplace, everyday words. At its basic level, Genesis 1 is understandable to a child.

- a. This demonstrates the divine inspiration of the Bible. Only God can wield such a pen; only God can describe such complicated things in such a sublime, uncomplicated manner.

b. This reminds us that God wrote the Bible for mankind in general. Though it requires study, its main message of salvation can be understood by any sinner.

9. The beauty and accuracy of the King James Bible. The Pentateuch was written in Hebrew, and to understand it most people today need a translation. English-speaking people have a masterful translation in the King James Bible. It was built upon the solid foundation of the work of the godly martyr William Tyndale and has stood the test of almost four centuries.

SAMPLE

Review Questions (Introduction to the Pentateuch)

1. What is the meaning of the word “Pentateuch”?
2. According to the Modernists, when was the final edition of the Pentateuch written?
3. What verse says that all Scripture is given by inspiration of God?
4. What is a verse that says Genesis is Scripture?
5. How many times does the New Testament cast doubt upon the inspiration of the Old Testament?
6. What is one New Testament passage that mentions Lot and the destruction of Sodom?
7. What New Testament passage mentions Moses and the burning bush?
8. What New Testament passage mentions the crossing of the Red Sea?
9. What are three reasons why we know that Moses wrote the Pentateuch?
10. What New Testament verse calls Moses’ writings Scripture?
11. How could it have been possible for Moses to have written about his own death?
12. When was the Pentateuch written?
13. What is the chief purpose of the Old Testament?
14. What is the chief purpose of the Law of Moses?
15. What passage says the Law was given to show the world its guilt before God?
16. What verse says the Old Testament was written for our learning?

GENESIS

Introduction to Genesis

1. The theme of Genesis: It is the book of beginnings. This is the meaning of the word “genesis.” It describes the beginning of the world (Gen. 1:1-25), of man (Gen. 1:26-30), of sin, of judgment, of redemption, and of Israel.

In Genesis we find the first blessing (Gen. 1:28), marriage (Gen. 2:21-24), lie (Gen. 3:4), sin (Gen. 3:6), divine curse (Gen. 3:14-19), Messianic prophecy (Gen. 3:15), pain of childbirth (Gen. 3:16), labor (Gen. 3:17), thistles (Gen. 3:18), sweat (Gen. 3:19), clothes (Gen. 3:21), baby (Gen. 4:1), religious offering (Gen. 4:3-4), animal sacrifice (Gen. 4:4), murder (Gen. 4:8), death (Gen. 4:8), farm (Gen. 4:2), sheep herd (Gen. 4:2), city (Gen. 4:17), polygamy (Gen. 4:19), cattle herd (Gen. 4:20), music (Gen. 4:21), metal works (Gen. 4:22), boat (Gen. 6:14), rain (Gen. 7:12), altar (Gen. 8:20), eating of meat (Gen. 9:3), capital punishment (Gen. 9:6), covenant (Gen. 9:9), rainbow (Gen. 9:12-17), case of drunkenness (Gen. 9:21), world unity movement (Gen. 10:10), languages (Gen. 11:6-9), king (Gen. 14:1), war (Gen. 14:1-2), priest (Gen. 14:18), tithing (Gen. 14:20), justification by faith (Gen. 15:6), animosity between the Arabs and the Jews (Gen. 16), meeting between angels and men (Gen. 18:1-3), intercessory prayer (Gen. 18:23-32), homosexuality (Gen. 19:4-5), incest (Gen. 19:30-38), answered prayer (Gen. 20:17), twins (Gen. 25:24), dream (Gen. 28:12), prison (Gen. 39:20), famine (Gen. 41:27), coffin (Gen. 50:26).

2. Genesis doesn't tell us everything about man's early history, but it tells us everything God wants us to know (Deut. 29:29). The book of Genesis was not written to satisfy man's every curiosity about the origin of the world and to answer every question that we might have on this subject; it was written to prepare the foundation for the gospel of Jesus Christ.

While only two chapters of Genesis are devoted to the creation of the world, 39 are devoted to the lives of Abraham, Isaac, and Jacob.

3. The importance of Genesis

- a. Genesis is the foundation for the rest of the Bible. It is impossible to understand the rest of the Bible apart from Genesis. “The major themes of Scripture may be compared to great rivers, ever deepening and broadening as they flow; and it is true to say that all these rivers have their rise in the watershed of Genesis. Or, to use an equally appropriate figure, as the massive trunk and wide spreading branches of the oak are in the acorn, so, by implication and anticipation, all Scripture is in Genesis. Here we have in germ all that is later developed. It has been truly said that ‘the roots of all subsequent revelation are planted deep in Genesis, and whoever would truly comprehend that revelation must begin here’” (J. Sidlow Baxter, *Explore the Book*).
- b. Genesis explains the mysteries of life. It is, in fact, impossible to understand life apart from Genesis. It explains the origin of our world and the reason for all that exists, including the great mysteries of pain, sorrow, and death.
- c. Genesis prepares the way for the gospel.
 - (1) It describes man’s fall and thus tells us why man needs to be saved (Gen. 3).
 - (2) It contains the early genealogy of the Messiah, beginning with Abraham and Isaac and Jacob. Compare Mat. 1:1-17.
 - (3) It contains the covenants upon which the gospel is based (Gen. 12:1-3; Rom. 4:16-18).
 - (4) It describes the beginnings of the nation Israel, through which the gospel was given (Jn. 4:22).
 - (a) Israel gave us the Scriptures (Rom. 3:1-2).

(b) Israel gave us the Saviour (Rom. 9:4-5).

- d. Genesis points to the last days. Jesus used the flood of Noah and the destruction of Sodom to describe the last days (Lk. 17:26-33).
- e. Genesis brings New Testament doctrine to life in its character studies. Doctrinal truths such as Romans 8:28 are vividly illustrated in the lives of the patriarchs (i.e., Joseph being sold into slavery and imprisoned in preparation to being exalted in Egypt to preserve Israel during the famine, Gen. 45:4-5).

4. Genesis and faith (Heb. 11:3). Though the facts of creation are evidenced by the things we can see today and are in accordance with all observation and with proven scientific facts, Genesis must be accepted by faith. Creation cannot be proved or disproved by science, as it cannot be observed today. “The fact that creation was supernatural means, among other things, that it can be grasped by the human mind only through the channel of special revelation. God alone can tell us how the world began, because no man was there to see it being created. ... It is not a matter of the *facts* of science versus the *faith* of Christians! The fundamental issue, in the matter of ultimate origins, is whether one puts his trust in the written Word of the personal and living God who was there when it all happened, or else puts his trust in the ability of the human intellect, unaided by divine revelation, to extrapolate presently observed processes of nature into the eternal past (and future). *Which faith* is the most reasonable, fruitful, and satisfying? In my own case, while studying historical geology and paleontology at Princeton University I was totally committed to evolutionary perspectives. Since then, however, I have discovered the biblical concept of ultimate origins to be far more satisfying in every respect” (John C. Whitcomb, *The Early Earth*).

5. Genesis and the New Testament: Genesis is quoted about 60 times in 17 books in the New Testament. In Luke 17:26-32, for example, Jesus mentions Noah, the ark, the flood, Lot, the destruction of Sodom by fire, and Lot’s wife.

6. Jesus Christ in Genesis (Lk. 24:27, 44-45). The following are just a few of the ways that Jesus Christ is revealed in Genesis:

- a. The creative Word (Gen 1:3; Jn. 1:1-5; 2 Cor. 4:3-7)
- b. The Last Adam (Rom. 5:14; 1 Cor 15:45)
- c. The Seed of the woman (Gen. 3:15; Gal. 3:19; 4:4; Heb. 2:9-14). God promised that a man would come who would be injured by Satan but who would destroy Satan ultimately. Jesus Christ was bruised on the cross, yet it proved to be only a non-deadly heel wound because He rose from the dead. But through Christ's death, Satan's destruction is guaranteed (Heb. 2:14). The fact that Jesus would be the seed of a woman instead of a man foretold His virgin birth.
- d. Abel (Gen 4; Heb. 11:4; 12:24). Christ is the one true Sacrifice acceptable to God.
- e. Noah and the flood (Gen. 6-9; 1 Pet. 3:18-22). Jesus Christ is the Ark of God to save sinners from the wrath to come.
- f. Melchizedek (Gen. 14; Heb. 7:1-3). Christ is a priest after the order of Melchizedek, having no beginning and no end.
- g. Isaac, the child of promise (Gen. 17; Gal. 4:21-31). Isaac pictures Christ in his miraculous birth, his willingness to die, his "resurrection" (Heb. 11:19), and his taking of a bride.
- h. The Lamb (Gen. 22:7-8; Jn. 1:29). Christ is the lamb of God that taken away the sin of the world.
- i. Jacob's ladder (Gen. 28:12; Jn. 1:51). Christ is the Ladder to heaven, the one mediator between God and men (1 Tim. 2:5).
- j. Joseph (Gen. 37-50). Joseph pictures Christ in His troubles, His rejection, and His exaltation. He was rejected by his brothers; beloved of the father; made to suffer unjustly; exalted to reign.

Joseph's brothers did not recognize him the first time they saw him, but they did recognize him the second time. So with Israel is their recognition of their Messiah.

7. Genesis and Revelation

Genesis shows the beginning; Revelation, the end

Genesis is the foundation of the Bible; Revelation, the capstone

Genesis describes the creation of the first heaven and earth;

Revelation, the new heaven and new earth

Genesis shows man's dominion broken; Revelation man's dominion restored

Genesis shows the tree of life forbidden; Revelation, the tree of life permitted (Rev. 22:15)

Genesis shows the fall of the first man; Revelation, the exaltation of the second Man

Genesis shows the triumph of the serpent; Revelation, the triumph of the Lamb

Genesis shows the serpent victorious; Revelation, the serpent destroyed

Genesis describes the curse pronounced; Revelation, the curse removed (Rev. 22:3)

Genesis shows God's fellowship with man interrupted; Revelation, God's fellowship with man restored (Rev. 21:3)

Genesis describes the beginning of pain and sorrow and death; Revelation, the end (Rev. 21:4)

Genesis shows the beginning of Babylon; Revelation, the end (Rev. 17-18)

Genesis shows the creation of night; Revelation, the time when there shall be no night (Rev. 22:5)

Genesis shows the creation of the sea; Revelation, the time when there shall be no sea (Rev. 21:1)

Genesis shows paradise lost; Revelation, paradise regained

Outline of Genesis

Note: there is a natural division of Genesis under the phrase “the generations of” as follows:

The generations of the heavens and the earth (Gen. 2:4)

The generations of Adam (Gen. 5:1)

The generations of Noah (Gen. 6:9)

The generations of the sons of Noah (Gen. 10:1)

The generations of Shem (Gen. 11:10)

The generations of Terah (Gen. 11:27)

The generations of Ishmael (Gen. 25:12)

The generations of Isaac (Gen. 25:19)

The generations of Esau (Gen. 36:1)

The generations of Jacob (Gen. 37:2)

We are going to use the following outline of Genesis::

Creation (Gen. 1-2)

The Fall of Man (Gen. 3)

Cain and Abel (Gen. 4)

The Messianic Line (Gen. 5)

The Flood (Gen. 6-9)

The Sons of Noah (Gen. 10)

Babel (Gen. 11:1-9)

Israel’s Beginning (Gen. 11:10 - 50:26)

CREATION (Genesis 1-2)

1. The Bible begins with God. It does not attempt to prove His existence; it takes this for granted and reveals His attributes.

WHAT GENESIS TEACHES ABOUT GOD:

- a. God is the all powerful, omnipotent creator (Isaiah 40:28). The Hebrew word for “God” in Genesis 1:1 is “elohim” (el-o-heem), which refers to God’s power and faithfulness. It is used about 2,500 times in the Old Testament. It is associated with God as the mighty one (Ps. 50:1). “*Elohiym* is a uni-plural noun formed from *El*, strength, or the strong one, and *Alah*, to swear, to bind oneself by an oath, so implying faithfulness” (Scofield). It refers to God as “the strong and faithful One.”
- b. God is omniscient, all knowing (Ps. 147:5).
- c. God is eternal. He was in the beginning and preceded all things (Ps. 90:2).
- d. God is knowable. He has revealed Himself to His creation through the Scriptures.
- e. God is a Person and desires the fellowship of man; He created man in His own image that man might know and fellowship with Him.
- f. God is a Trinity.

(1) Evidence of the Trinity in the Old Testament (the doctrine of the Trinity is revealed in the Old Testament only by hints; it was left to the New Testament to reveal this doctrine conclusively):

Genesis 1:1. The Hebrew word for God here is *elohim*. This is a plural noun, but the verb is singular. This teaches that

there is one God in a plurality.

Genesis 1:26. Again God is spoken of as plural, *elohim*, but with a singular verb.

Genesis 11:6-7. Here God is spoken of in the plural and in the singular at the same time.

Deuteronomy 6:4. This verse could be translated, “Jehovah our *elohim* is a united Jehovah.” The word “one” refers to a unity. The same word for one is used in Gen. 2:24, speaking of the oneness of a husband and wife. This verse summarizes the Bible’s teaching about God. He is one but exists in three Persons.

Proverbs 30:4. This verses teaches that the Creator God has a Son.

(2) The Trinity acted at Creation:

The Father (Gen. 1:1; Acts 17:24)

The Spirit (Gen. 1:2; Job 26:13; Ecc. 12:7)

The Son (Eph. 3:9; Col. 1:15-16; Jn. 1:1-3)

- g. God keeps covenants with man (Gen. 9, 12). The name for God in Gen. 2:4 is “Jehovah Elohim,” which refers to God as the faithful covenant-keeping God. This is the name by which God revealed Himself to Moses when He pledged to redeem them from Egypt (Ex. 3:15).
- h. God is holy and just and punishes sin. He warned Adam that disobedience would be punished by death.
- i. God is compassionate and merciful. He provides salvation for sinners and desires that men will repent.
- j. God is sovereign over His creation and over the lives of men. He is working all things together toward the fulfillment of His great program.

k. God is all wise and knows the beginning and the end. He prophesies the future. Compare Isa. 46:9-10.

2. Things that existed prior to the creation described in Genesis 1. Genesis does not describe the beginning of all things; it describes the beginning of those things associated with man.

a. God the Son existed in glory with God the Father (Jn. 1:1; 17:5; Prov. 8:22-30).

b. The Spirit of God existed with the Father and the Son. He is called “the eternal Spirit” (Heb. 9:14).

c. The Son of God was “going forth” from everlasting (Micah 5:2). If all of the world could not hold the books describing Jesus’ brief earthly ministry (Jn. 21:25), how many worlds of libraries would be required to describe what the Son of God has been doing from everlasting!

d. Angels existed prior to the creation of the earth (Job 38:4-7). Some believe the angels were created at the beginning of the first day, but from Job 38 it appears that they already existed prior to the creation of the earth.

(1) Angels are spirit beings (Ps. 104:4).

(2) Angels are powerful (Ps. 103:20).

(3) Angels are God’s messengers and obey His Word (Ps. 103:20).

(4) Angels do not marry (Mat. 22:30).

(5) Angels are innumerable (Heb. 12:22).

(6) Angels are interested in the gospel and Bible prophecy (1 Pet. 1:12) and are affected by man’s actions (1 Cor. 11:10).

e. The fall of Satan occurred prior to Genesis 3 (Isaiah 14:12-17).

- (1) It occurred either prior to the creation of the world or between Genesis 2 and 3.
 - (2) Many angels followed Satan in his rebellion (Mat. 25:41; Rev. 12:9). The angels that did not follow Satan are called “the elect angels” (1 Tim. 5:21), “holy angels” (Rev. 14:10), and angels of heaven (Mat. 24:36).
 - (3) Some of the rebellious angels are in hell (2 Pet. 2:4; Jude 6).
 - (4) Others are still free and are assisting Satan; they are called “devils” and Satan is called “the prince of devils” (Mat. 9:34).
 - (5) Satan is called “the prince of the power of the air” (Eph. 2:2) and “the god of this world” (2 Cor. 4:4).
- f. Mysteries were hidden in God awaiting their time of revelation (Eph. 3:9; Rom. 16:25).
 - g. God foreknew the elect (1 Pet. 1:2; Rom. 8:29; 2 Tim. 1:9). This does not mean that God chose only a certain few to be saved, because the Bible plainly states that God wants all men to be saved (1 Tim. 2:3-4; 2 Pet. 3:9).
 - h. The Word of God was settled in heaven (Ps. 119:89). The Scriptures existed in the mind of God prior to being delivered to its holy writers (2 Pet. 1:21).
 - i. The sacrifice of Christ was foreordained (1 Pet. 1:20; Rev. 13:8). In the mind of God, Christ is “the Lamb slain from the foundation of the world”; and it is solely upon the basis of Christ’s sacrifice that God has extended grace to sinners in all ages.
3. The first chapter of the Bible is contrary to many popular philosophies.
- a. Genesis is contrary to *ATHEISM* and *AGNOSTICISM* and *RATIONALISM*, because it says God exists. The Bible calls the atheist “the fool” (Psalm 14:1).

- b. Genesis is contrary to *MATERIALISM*, because it says the material things of the creation are not eternal but had a beginning.
- c. Genesis is contrary to *POLYTHEISM*, because it says there is only one God, the creator of all things.
- d. Genesis is contrary to *PANTHEISM*, because it says that God is above and distinct from the creation.
- e. Genesis is contrary to *FATALISM*, because it says everything was carefully designed for a specific purpose and that man was likewise created for a purpose, to know and serve God.
- f. Genesis is contrary to *DEISM*, because it says that God is actively involved with His creation and He can be known by man.
- g. Genesis is contrary to *EVOLUTION*, because it says God personally created the world. It is impossible to reconcile the theories of evolution with the teaching of the Bible. Following are six of the plain Bible statements that contradict the theories of evolution.
 - (1) Genesis says God created the world and everything in it in six days. According to the Bible, creation was brought into existence suddenly not gradually, which is strictly contrary to the doctrine of evolution.
 - (2) Genesis says all creation was made to reproduce after its kind. The statement “after their kind” is found nine times in Genesis chapter one. This is precisely what we observe in the world. Dogs reproduce dogs, spiders reproduce spiders, birds reproduce birds, and peanuts reproduce peanuts. Animals can interbred and “evolve” within species; a Dalmatian can interbred with a Poodle; but the lines of the species cannot be crossed; a dog cannot interbred with a cat. This is what the Bible teaches and is what we can observe everywhere in nature, but it is strictly contrary to what evolution teaches.

(3) Genesis says man and animals are distinctly different creations. Man did not descend from the animals but is a separate creation. Animals were not made in the image of God.

(a) Animals are not spiritual and do not relate to God.

Animals were made to relate to man and to provide his enjoyment and needs. The dog lifts up his eyes to man his master, and the man alone lifts up his eyes to his Creator God. Man was made to relate to God, to fellowship with, serve, worship, and glorify Him. No animal ever considered his daily sustenance and then lifted his heart to God in thanksgiving and praise or prayed to God for direction and wisdom.

(b) Animals do not have the inventive ability of man. “The strongest evidence that men have certain powers which no other animals possess in any degree whatsoever consists in the thing which men can do but which other animals cannot do at all. One such indication is man’s power of making things. I know that bees make hives, birds make nests, and beavers make dams. But such productions are entirely instinctive on their part. A given species of bird makes its nests in the same way generation after generation. This shows that the nest is a product of instinct not of art” (Mortimer J. Adler, *Great Ideas from the Great Books*).

(c) Animals do not have the communication ability of man.

“Whatever may be said for doves cooing and monkeys chattering, or the larger beasts calling for their mates, none of them have articulate speech, which they can spell, write down in books, translate for other generations, nor can they deliver orations, write poetry, or publish a paper. This is the gift of God to man, made in His image” (O.E. Sanden, *Twelve Bridges No Evolutionist Has Ever Crossed*).

(4) Genesis says the world was created in six days and then the process of creation was finished. This is what we see in creation, from the basic level of energy all of the way to the plant and animal kingdom. “No permanent change has ever since been made in the course of the world, no new species of animals been formed, no law of nature repealed or added to” (Jamieson, Fausset, Brown). The biblical fact of a completed creation is witnessed by the First Law of Thermodynamics, which is described by a secular scientist as follows: “To express all this, we can say: ‘Energy can be transferred from one place to another, or transformed from one form to another, but it can be neither created nor destroyed.’ Or we can put it another way: ‘The total quantity of energy in the universe is constant.’ When the total quantity of something does not change, we say that it is conserved. The two statements given above, then, are two ways of expressing ‘the law of conservation of energy.’ This law is considered the most powerful and most fundamental generalization about the universe that scientists have ever been able to make” (Isaac Asimov, “In the Game of Energy and Thermodynamics You Can’t Break Even,” *Smithsonian Institute Journal*, June 1970, p. 6). Dr. Henry Morris makes the following important observation: “The First Law is itself a strong witness against evolution, since it implies a basic condition of stability in the universe. The fundamental structure of the cosmos is one of conservation, not innovation. [The evolutionist] assumes that the process of evolution takes place within the framework of energy conservation, never stopping to wonder where all the energy came from in the first place nor how it came to pass that the total energy was constant from then on. ... the First Law shows that the universe could not have begun itself. The total quantity of energy in the universe is a constant ... Since energy could not create itself, the most scientific and logical

conclusion to which we could possibly come is that: ‘In the beginning, God created the heaven and the earth’” (Morris, “Evolution, Thermodynamics, and Entropy,” *Impact No. 3*, Institute for Creation Research, 1973).

- (5) Genesis says the world was created perfect then fell under sin and God’s curse and has been deteriorating ever since. This is consistent with everything we can observe. Everything is proceeding from order to chaos. Everything is corrupting. Evolution would require the exact opposite of this. The second law of thermodynamics is described by a secular scientist as follows: “Another way of stating the Second Law then is: ‘The universe is constantly getting more disorderly!’ Viewed that way, we can see the Second Law all about us. We have to work hard to straighten a room, but left to itself it becomes a mess again very quickly and very easily. Even if we never enter it, it becomes dusty and musty. How difficult to maintain houses, and machinery, and our own bodies in perfect working order; how easy to let them deteriorate. In fact, all we have to do is nothing, and everything deteriorates, collapses, breaks down, wears out, all by itself and that is what the Second Law is all about” (Isaac Asimov, “In the Game of Energy and Thermodynamics You Can’t Break Even,” *Smithsonian Institute Journal*, June 1970, p. 10). Dr. Henry Morris, founder of the Institute for Creation Research, observes: “Remember this tendency from order to disorder applies to all real processes. Real processes include, of course, biological and geological processes, as well as chemical and physical processes. The interesting question is: ‘How does a real biological process, which goes from order to disorder, result in evolution, which goes from disorder to order?’ ... Thus, the Second Law proves, as certainly as science can prove anything whatever, that the universe had a beginning. ... The evolutionist will not accept this conclusion, however. He hypothesizes that ... some natural law canceling out the

Second Law prevails far out in space. When he makes such assumptions, however, he is denying his own theory, which says that all things can be explained in terms of presently observable laws and processes. He is really resorting to creationism, but refuses to acknowledge a Creator” (Morris, “Evolution, Thermodynamics, and Entropy,” *Impact No. 3*, Institute for Creation Research, 1973).

(6) Genesis says everything was created to fulfill God’s purposes; this includes the world and everything in it, as well as the planetary universe. *Teleology* is the study of purposes, final causes, and evidences of design in nature. It is a fascinating study, because regardless of how minutely one studies the creation, one is impressed at the brilliant design in every detail. Study the eye, the ear, the leaf, the wing, the atom, light, sound, hydrogen—everywhere you find purpose and design. Michael Denton observes, “It is the sheer universality of perfection, the fact that everywhere we look, to whatever depth we look, we find an elegance and ingenuity of an absolutely transcending quality, which so mitigates against the idea of chance” (Denton, *Evolution: A Theory in Crisis*, London: Burnett Books, 1983, p. 342). Even a microscopic one-celled bacterium (R. Coli) contains DNA information units that are equivalent to 100 million pages of the *Encyclopedia Britannica*, and all of that information works together in perfect harmony! Purpose and design is what one would expect if God created the world as the Bible says He did, but it is not what we would find if evolution were true. If the latter were true, we would find incredible chaos, happenstance, and haphazardness. We would have a world filled with monsters and unpredictable madness, part one thing and part another, a fish becoming a bird, a frog becoming a rat, a lizard becoming a bird, partially formed beaks which do not yet have a purpose, partially formed feet, partially formed wings, partially formed eyes, partially

formed brains. We would have no fixed absolutes from which and with which to work. We would have no atomic clock because the atom would not be stable. We would have no sure guide across the trackless oceans because the heavenly bodies would be in fluctuation. Praise the Lord that evolution is a lie and the Bible is true.

(a) *Consider an example of design in the inanimate universe, the proton:* “Consider the mass of the proton. Such a property of an elementary particle might at first seem of trivial significance. However, closer inspection reveals that the proton’s mass has been exactly chosen to provide both its own stability and that of the entire universe. In contrast, a free neutron (n), a slightly heavier particle, decays to a proton, an electron, and an antineutrino with a half-life of just twelve minutes. Free neutrons simply cannot persist in nature. However, if the mass of a proton were somehow increased by just 0.2%, then the proton would become the unstable particle. It would quickly decay to a neutron, positron, and neutrino: This second reaction does not occur, but it would if the proton were just slightly heavier. The implications are truly universal. Of chief significance, the hydrogen nucleus is just a single proton. Thus the hypothesized rapid decay of protons would destroy all hydrogen atoms. Furthermore, hydrogen is a major component of our bodies, as well as water molecules, the sun, and all other stars. Hydrogen is, after all, the dominant element of the universe. It is obvious that the proton’s mass has been wisely planned to be slightly smaller than that of a neutron, to prevent the collapse of the universe. Also, protons are not subject to the influence of mutation or natural selection. Their physical properties were chosen from the beginning and have not changed. ... The knife-edged balance of protons and forces is indeed a strong testimony to the Creation. ... Evolutionary change is

entirely unable to deal with such permanent properties of nature” (Dr. Donald DeYoung, “Design in Nature,” *Impact No. 149*, November 1985, Institute for Creation Research,).

(b) *Consider an example of design in the animal world, the Bombardier Beetle:* The following is a brief excerpt from *Incredible Creatures that Defy Evolution 1* by Dr. Jobe Martin (ExplorationFilms.com, 800-964-0439): “In the fall of 1971 I went to Baylor University in Dallas and gave my first lecture. It was on the evolution of the tooth. I talked about how these fish scales gradually migrated into the mouth and became teeth. A couple of students came to me after the class that day and said, ‘Dr. Martin, have you ever investigated the claims of creation science?’ That was 1971, and I had never even heard of it. So I said, ‘Sure, I’ll look into this with you.’ And I’m thinking, kind of as a cocky young professor, ‘I’ll blow these guys away.’ Well, they asked me to study the assumptions that the evolutionists make. In all of my eight years of scientific education, I had never had a single professor tell me about an assumption. So we started looking at the assumptions. I began to realize that evolutionists are making some claims that are based on assumptions that aren’t valid, when they tell us that rocks are so old and these kinds of things. Then they asked me to start studying some animals and see if I thought that animal could have evolved. The first thing that we studied together was this little bug called the bombardier beetle. This little insect, which is about a half inch long, mixes chemicals that explode. I began to think, O.K. how would that evolve? If evolution is true it had to somehow evolve that. Let’s assume it is evolving this defense mechanism, but the first time that it finally produces the explosion, what happens to the bug? Well, it is destroyed by the explosion, and we know that splattered bug pieces don’t evolve. So I thought, how could this have

happened? Well, it doesn't blow itself up. [And that is because of the intricate way that it is built.] It has another little factory inside itself and it manufactures a chemical that acts as a catalyst, so when it squirts that chemical into these other chemicals that are in a suspended state it produces the explosion. And it has an asbestos lined firing chamber to protect itself. And it has two little twin tail tubes, and it can aim these tubes out the side, even out the front. Let's say a spider is coming up toward its side and it doesn't have time to turn around and shoot. It can just take its little gun turret, aim it out to the side, and shoot. If you are listening to the explosion all you hear is a single pop, but scientists have now put that sound into slow motion, and it is like about a thousand sequential little explosions that are so fast that all we hear is one pop. So you think, why would that be? It was a curious thing for the scientists that are studying this little bug. A lot of them are at Cornell University and some other places. What they discovered was that if it were just one big explosion, the little bug would be jetted away by the force! But as long as it is a sequential explosion, the bug with his little legs can hang on. How would evolution explain a sequential explosion? This little bug messes with all of the theories of evolution. There is no way a slow, gradual process is going to produce this bug. There is no way, even, that the newer theories, such as punctuated equilibrium, can explain this bug. I began to realize that this little bug needed to have all of its parts there at once or you just don't have the animal. And my stomach started to churn. My wife will tell you that my stomach churned for five years. It took a five-year struggle for me to begin to flip the way I think, from thinking in an evolutionary way to thinking that this creature was created fully formed just like it is. That went against everything I had ever learned."

(c) Consider an example of design in the human body, the eye. “The eye is constructed exactly like a camera except that it is infinitely more complex and sophisticated. Like some modern cameras, it has autofocus and automatic adjustment of the iris diaphragm. In the case of the eye, the lens actually changes its shape or correction to focus at different distances. The lens is made of living cells that are marvelously transparent as is the cornea, the window like skin that covers the eye. The most amazing component of the camera eye is its ‘film’ or retina. This light sensitive layer, which lines the back of the eye ball, is thinner than a sheet of Saran-Wrap and is vastly more sensitive to a wider range of light than any man-made film. The best man-made film can handle a range of 1,000-to-one. By comparison, the human retina can handle a dynamic range of light of 10 billion-to-one and can sense as little as a single photon of light in the dark! In bright daylight, the retina bleaches out and turns it's ‘volume control’ way down so as not to overload. The light sensitive cells of the retina are like an extremely complex high gain amplifier. There are over 10 million such cells in the retina and they are packed together with a density of 200,000/mm² in the highly sensitive fovea. These photoreceptor cells have a very high rate of metabolism and must completely replace themselves about every 7 days! If you look at a very bright light such as the sun, they immediately burn out but are rapidly replaced in most cases. Because the retina is thinner than the wavelength of visible light it is totally transparent. Each of these minute photoreceptor cells is vastly more complex than the most sophisticated man-made computer. It has been estimated that 10 billion calculations occur every second in the retina before the light image even gets to the brain! ... Attempts to explain the evolution of the eye, like most other evolutionary

'explanations,' are merely untestable scenarios in the guise of science. Not only must one account for the eye itself but also an optically transparent 'skin,' the cornea through the eye must look, and a brain to process the optical information. The visual cortex of the brain, together with the eye, which is actually part of the brain, must translate optical information which begins as nothing more than differences in the amplitude and wave length of light rays into what is perceived as real time 3-dimensional color vision. There is undoubtedly a scientific explanation for all of this signal processing and we already know a great deal about it but we are no closer to a scientific explanation for how we came to have eyes in the first place. No wonder the Bible says, "The hearing ear and the seeing eye the Lord hath made them all" (Dr. David N. Menton, *Can Evolution Produce an Eye?* Missouri Association for Creation, 1994; Dr. Menton received his Ph.D. in Biology from Brown University and has been involved in biomedical research and education for over 30 years.)

- (d) *Consider the ultimate example of design in the human body, the human brain.* "The adult brain weighs about 1350 grams, just three pounds, yet it handles the information of 1000 supercomputers. The fundamental unit within the brain is the neuron, or nerve cell. Each cell, about 10-6 meter in diameter, contains a nucleus and branching fibers called dendrites and axons. When a cell 'fires,' it sends electrochemical impulses along its axon extension to neighboring neurons. Our brain contains about 10 billion neurons (10¹⁰). During the first nine months of life, these neurons form at the astounding rate of 25,000 per minute. ... Each neuron is in dendritic contact with perhaps 10,000 other neurons. The total number of neurological interconnections is on the order of 10¹⁴ (100 trillion). This number is equivalent to all the leaves on all the trees of a

vast forest covering half of the U.S. The total length of the nerve dendrites in an adult brain is over 100,000 miles!2 ... the brain holds at least 10¹⁴ bits (binary digits) of information. Actually, it is a much greater number, since the neurons also show intermediate firing states, somewhat like a light-dimmer switch. The storage capacity of this supercomputer [the Cray-2] is 1,000 times less than that of the human brain. ... Note that the potential brain capacity is estimated as at least equivalent to that of 25 million volumes, a 500-mile-long bookshelf! ... The beautiful complexity of our brain contrasts sharply with all simplistic, secular attempts to explain it away. Our brain remains a frontier of science; we actually know very little about it, but what is known is overwhelming. In addition, every single neuronal cell within the brain contains a trillion atoms. This is like a microscopic universe within each cell, complete with order, purpose, and interdependence of components. ... The brain truly provides an ultimate design challenge for evolution. It should be a cause for humble praise in considering the wonder of the mind. It is a privilege to dedicate these minds to the Creator” (from the article “Thinking About the Brain” by Dr. Don DeYoung and Dr. Richard Bliss, copyright 2004, Institute for Creation Research).

4. Genesis 1-2 is literal history. The following are nine reasons why we can be certain that the first chapters of Genesis are historical:

- a. The six days of creation were evening and morning days, thus referring to normal 24-hour days (Gen. 1:5, 8, 13, 19, 23, 31).
- b. When the word “day” is prefaced with a numerical adjective in the Bible, it always refers to a normal day -- “first day” (Gen. 1:5), “second day” (Gen. 1:8), “third day” (Gen. 1:13), “fourth day” (Gen. 1:19), “fifth day” (Gen. 1:23), “sixth day” (Gen. 1:31),

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