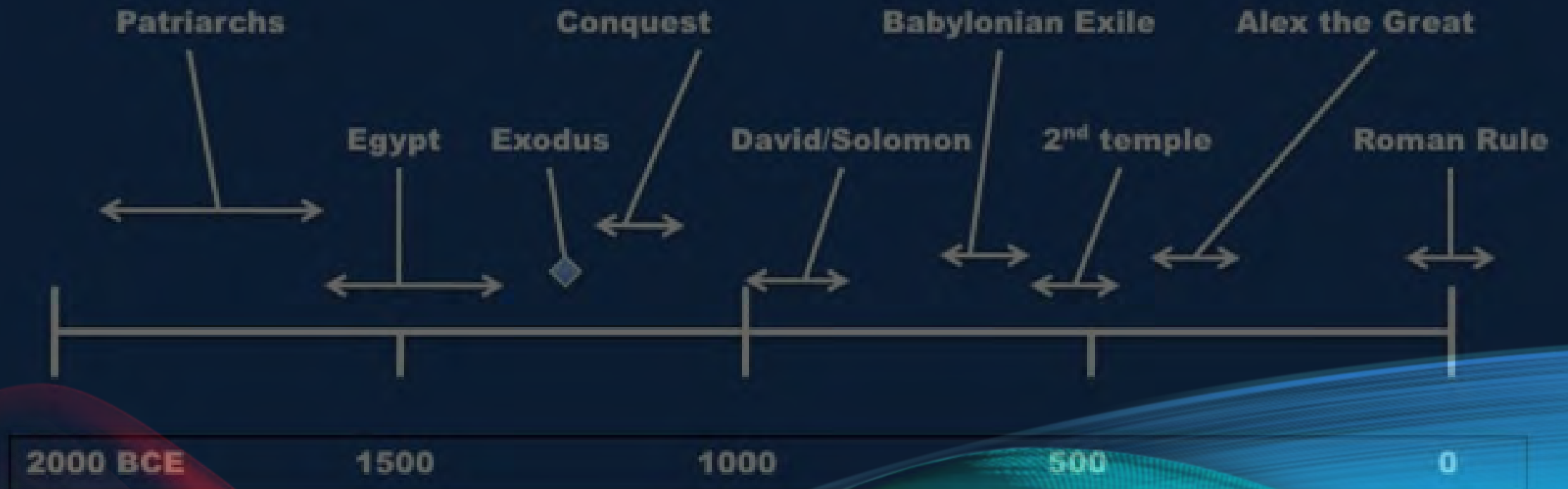


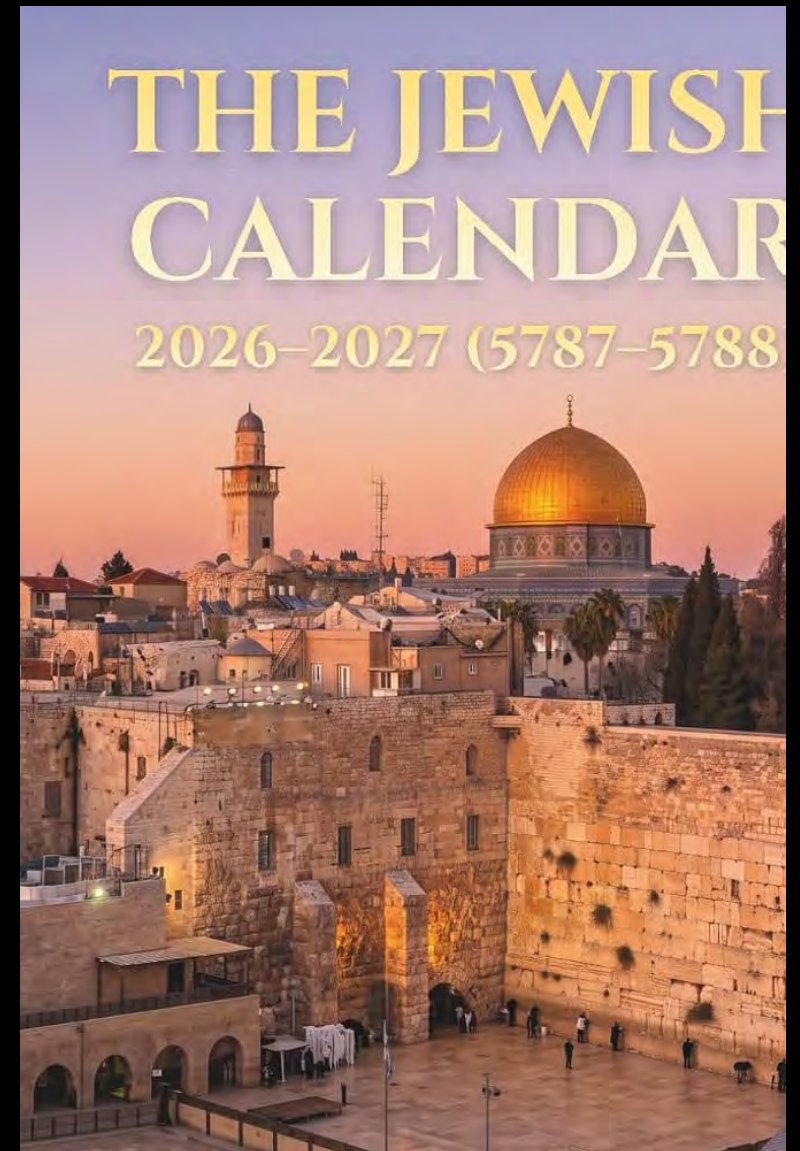
TIMELINES



TEN MAJOR PERIODS OF HEBREW AND BIBLE HISTORY

HAPPY NEW YEAR

- In the Hebrew calendar, years are counted using the **Anno Mundi (AM)** system, which translates to "in the year of the world". This calculation tracks the time elapsed since the traditional biblical narrative of creation
- On October 1, 2027, when the year 5788 begins.





NAME THE PLACE

**Name
the
Place**

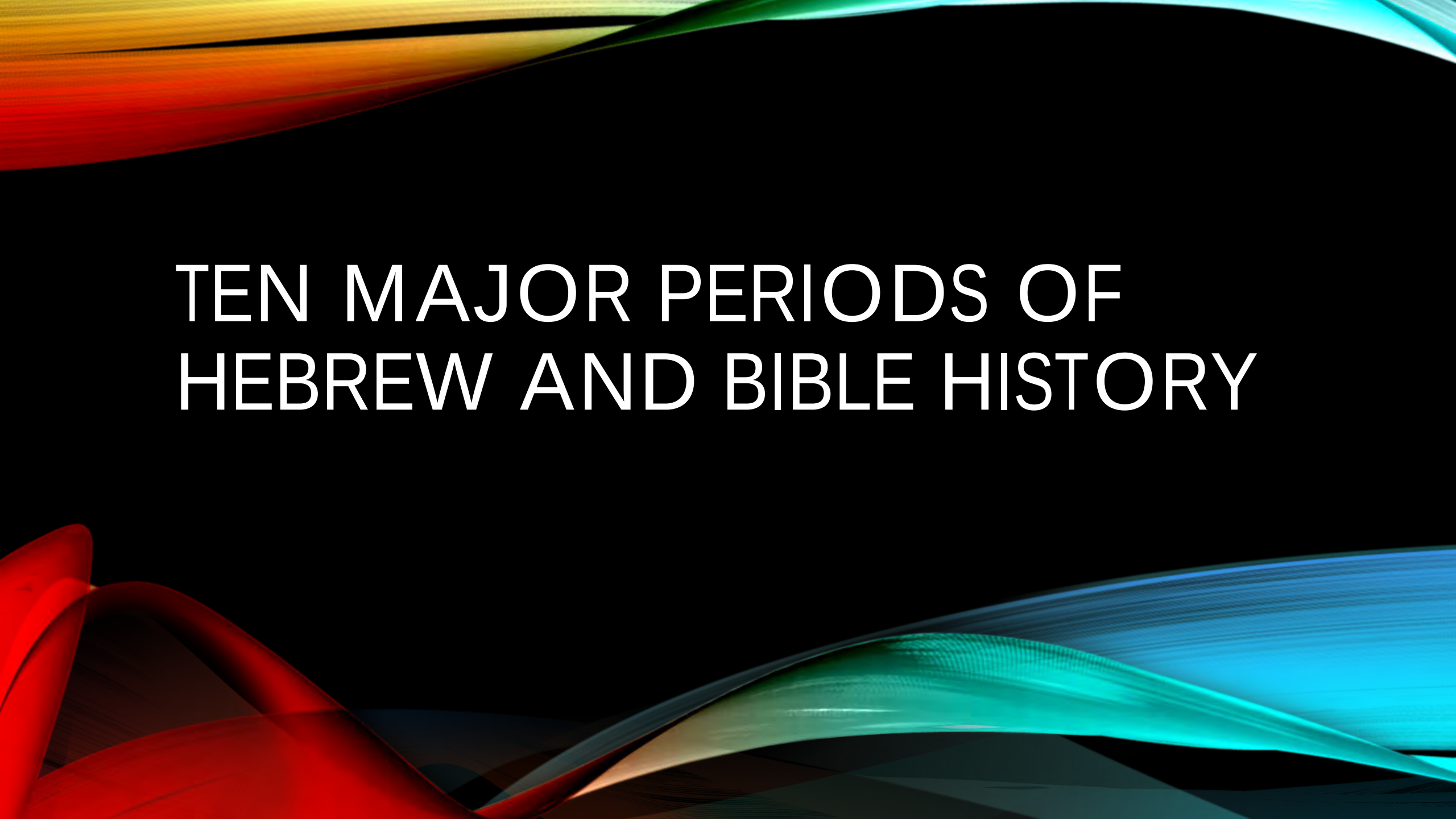


An aerial photograph of St. Peter's Basilica and St. Peter's Square in Rome, Italy. The basilica's large dome is prominent on the left. The square, with its elliptical colonnade and central obelisk, is in the foreground. The surrounding city of Rome is visible in the background under a clear sky.

Name the Place

Name the Place





TEN MAJOR PERIODS OF HEBREW AND BIBLE HISTORY

insight

noun [in-site] *English*

A clear, deep, and intuitive understanding of a person or situation.

A sudden flash of discernment about the values and motivations that drive behaviors.

Insight

[In-sīt] Noun

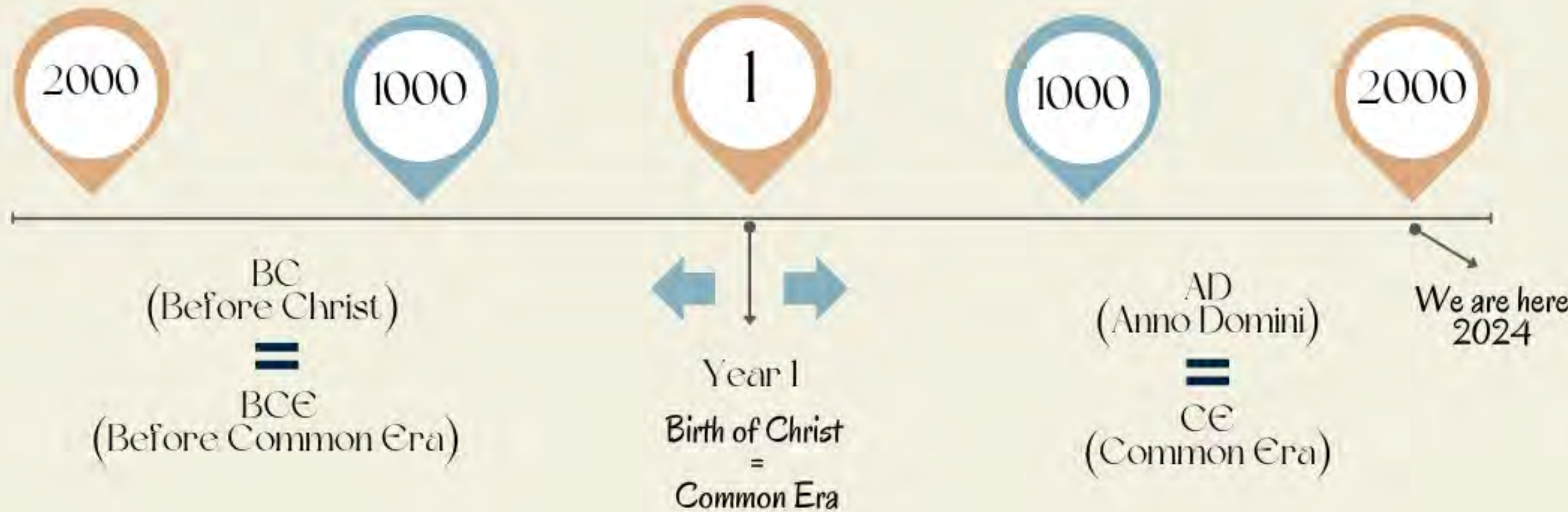
That "aha" moment when you finally understand something... or think you do, before realizing you're still completely clueless.

PART 1 – CREATION, THE FALL, THE FLOOD AND BABEL

- **Time:** (Creation to ~2000 BC)
 - Stone Age and Early Bronze Age
- **Books of the Bible:** Genesis (Chap. 1-11)
- **Theme:** Detailing creation, the flood, and the Tower of Babel
- **Identity:** Mesopotamian Ancestors (no actual name used to identify the people)

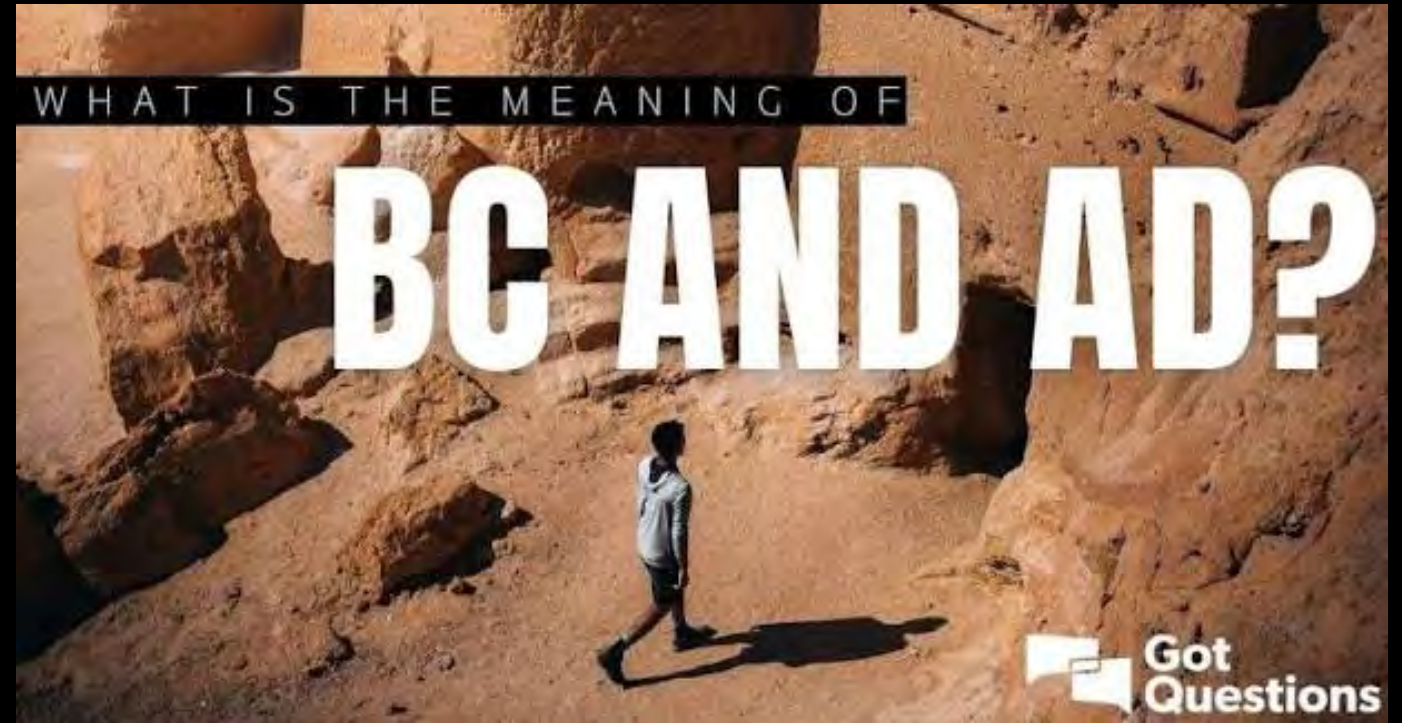


$$\text{BC/AD} = \text{BCE/CE}$$

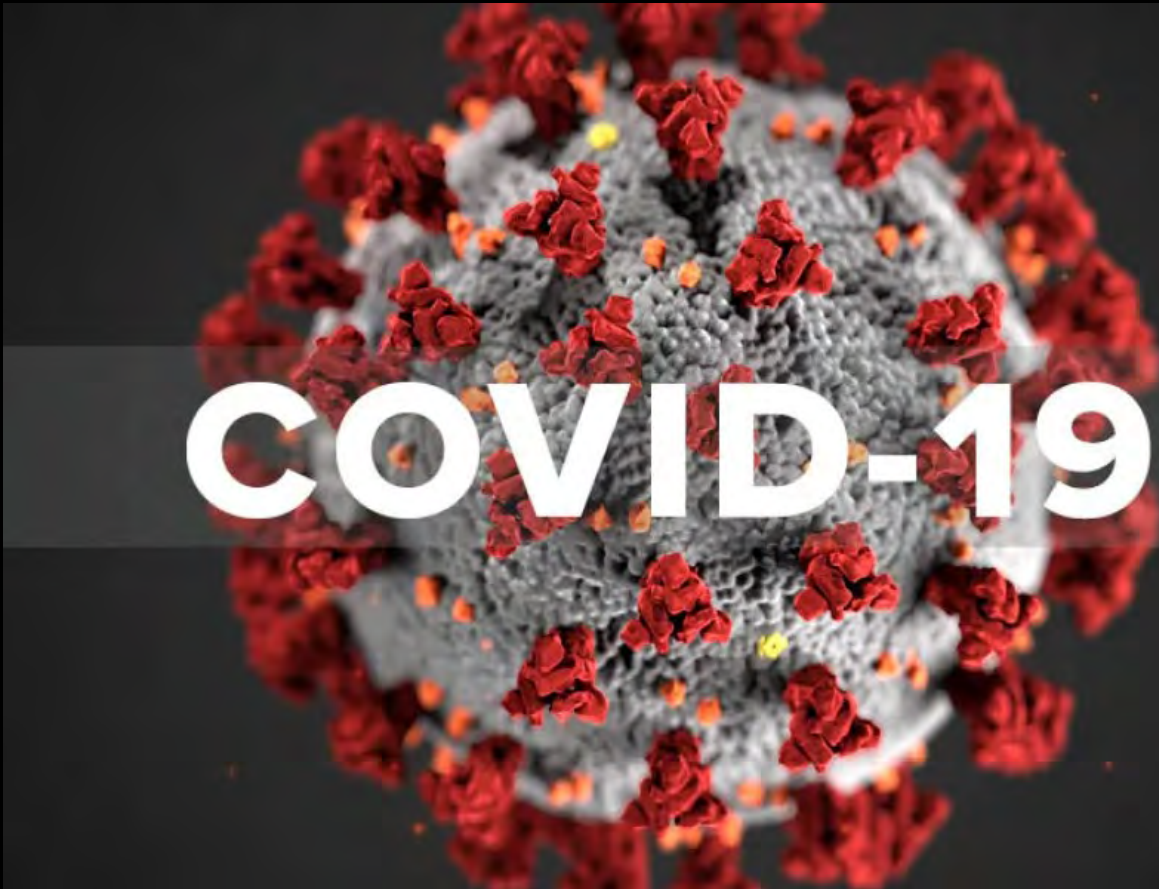


I PREFER.....

- BC – Before Christ
- AD – Anno Domini
- But what about BCE and CE ???



- BCE – Before the Covid Era
- CE – The Covid Era



COVID-19

#1 – CREATION, ADAM AND EVE,

- **We are given two (2) creation accounts in styling:**
- **1** In the beginning God created the heavens and the earth
- **3** And God said, “Let there be light,”
- **6** And God said, “Let there be a vault between the waters to separate water from water.”
- **14** And God said, “Let there be lights in the vault of the sky to separate the day from the night
- **24** And God said, “Let the land produce living creatures according to their kinds
- **26** Then God said, “Let us make mankind in our image, in our likeness
- **This is almost liturgical in styling**



#1 – CREATION, ADAM AND EVE,

- **Genesis 2 shifts register entirely:** it is intimate, told from ground level, with God forming a man from dust and breathing into him rather than simply speaking creation into being.
- ⁴ This is the account of the heavens and the earth when they were created, when the LORD God made the earth and the heavens.
- ⁵ Now no shrub had yet appeared on the earth, and no plant had yet sprung up...
- ⁶ but streams came up from the earth and watered the whole surface of the ground.
- ⁷ Then the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.



WHY IS THIS IMPORTANT

Genesis 1 moves in strict sequence:

- light, sky, seas and land, vegetation, sun and moon and stars, sea creatures and birds, land animals, and only then humanity, created last as the culmination of an ordered cosmos, male and female together in a single verse.

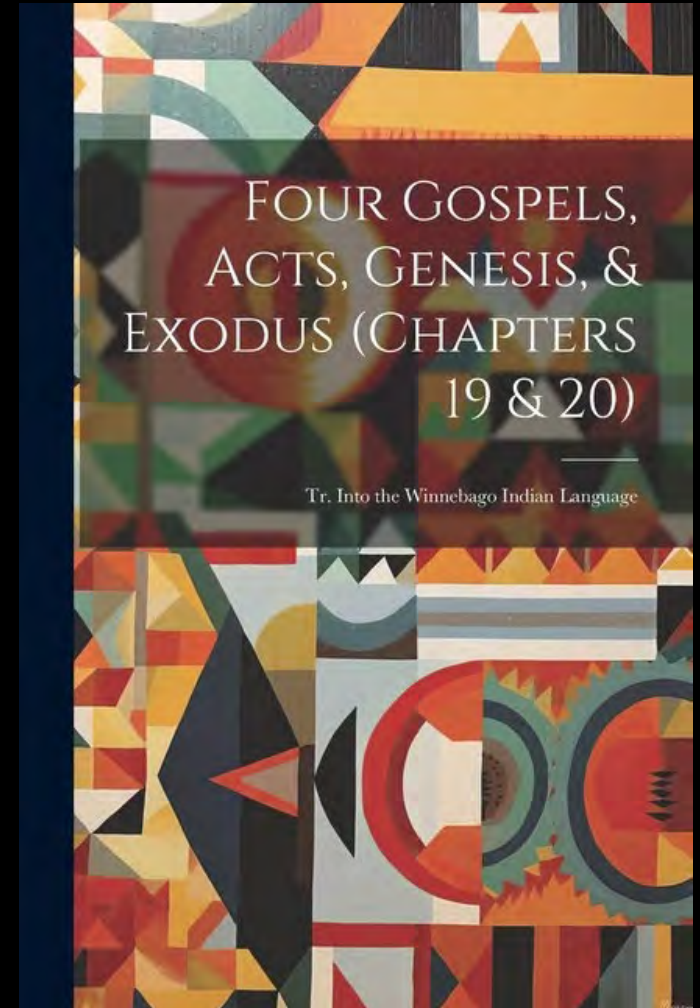
Genesis 2 reverses much of that order.

- The man is formed first, before any plant has sprouted, then the trees begin to grow, then the animals are formed and brought to the man for naming, and only after that process proves unsatisfying is the woman formed from his side.

The importance is not about the differences themselves, but about what the tradition did with them.

GENESIS TO THE GOSPELS

- **Genesis 1** – systematic and sequential in history – a way we default today
- **Genesis 2** – emphasizing relationship and setting up to the fall (the climax)
- **The Four Gospels in the New Testament** (was thought to combine into one)
 - Matthew, Mark and Luke – Synoptic (more event-historical driven)
 - John – more theological and spiritual



DIFFERENT SCHOOLS OF THOUGHT

- The Maximalist View
- The Minimalist View
- The Alexandrian View
- The Antiochian View



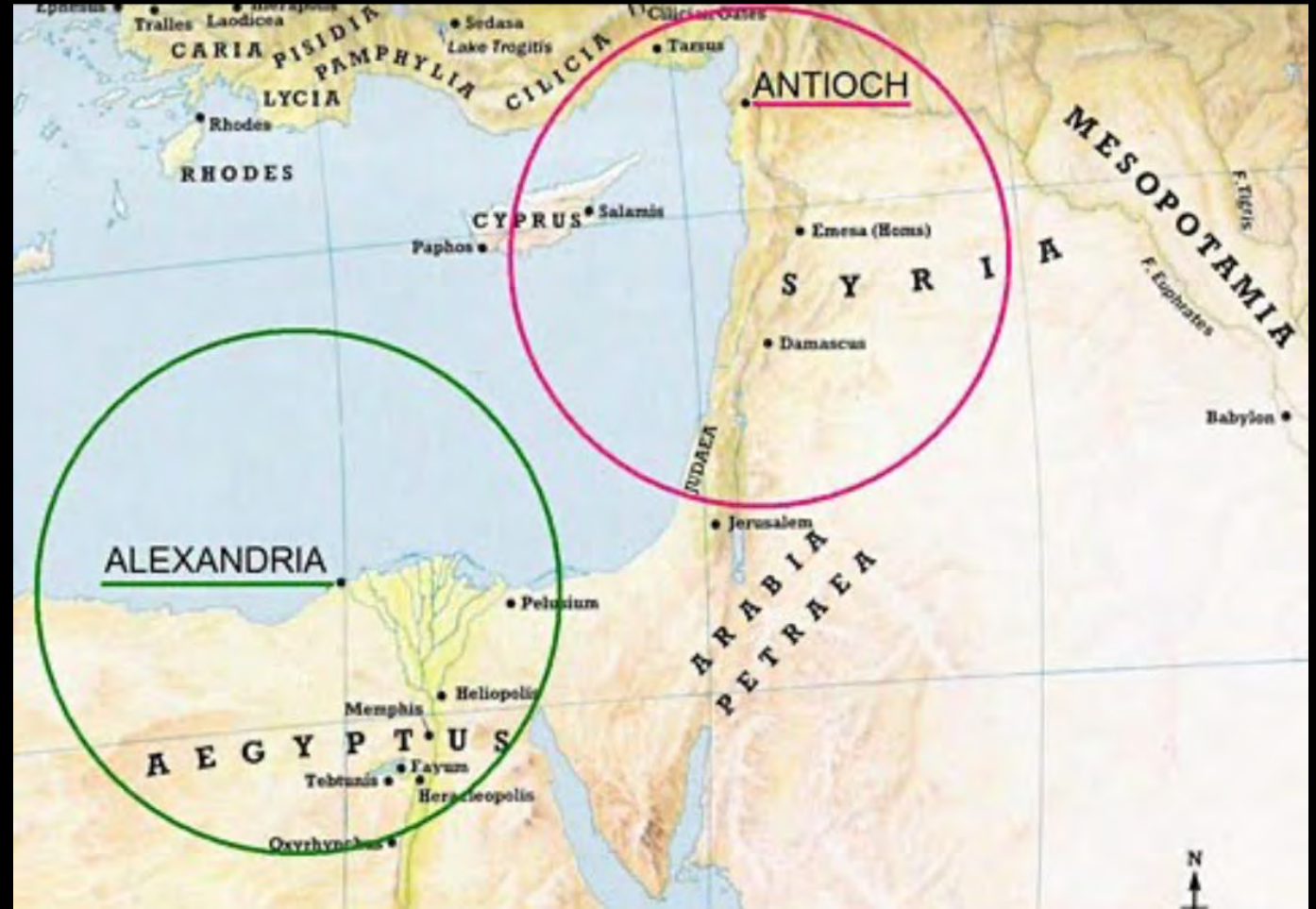
TWO DIFFERENT SCHOOLS OF BIBLICAL HISTORY AND ARCHAEOLOGY

- Maximalist
- Minimalist



TWO DIFFERENT SCHOOLS OF BIBLICAL INTERPRETATION

- Antiochian
- Alexandrian



UNDERSTANDING THE DIFFERENCE

THE CHURCH
FROM MID-200AD
TO MID-400AD

Scriptural Interpretation

Antiochian

Literal and historical. Focused on the plain meaning, the author's intent, and the historical context of Israel.

Alexandrian

Allegorical and spiritual. Looked past the literal text to find hidden, mystical, and theological meanings.

Philosophical Root

Influenced heavily by Aristotelian logic and Jewish historical tradition.

Influenced heavily by Platonism and Neo-Platonism.

An Example is Noah

CONSIDER NOAH AND THE ARK

- An **Alexandrian** interpreter might look at the Old Testament story as just a story to tell and teach us something – perhaps that Noah's Ark is told to focus us entirely on how the wood of the ark symbolizes the Cross, and the water symbolizes Baptism.
- An **Antiochian** interpreter would insist on establishing the literal historical reality of the flood and Noah's actual occurred and should be viewed as historical before drawing any spiritual conclusions.



#1 – CREATION, ADAM AND EVE, FLOOD AND THE TOWER OF BABEL

- Our First Discussion Question

Creation (Genesis 1)

- **The "As We" Plurality:** In Genesis 1:26, God says, "Let us make man in our image." [Gen 1:26] How do you evaluate the different theological explanations for this plural language?
- (e.g., 1.) the heavenly court of angels,
2.) a literary plural of majesty, or
3.) an early hint of the Trinity)?

The "As We" Plurality in Genesis 1:26 – Interpretations

The Heavenly Court. God is addressing an assembly of angelic beings, a concept well attested elsewhere in the Hebrew Bible (Job 1:6, Psalm 82:1).

This fits the ancient Near Eastern literary world in which Genesis was written. The weakness is that angels are never described as participants in creation, and humanity bears *God's* image, not the council's.



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The Plural of Majesty. The plural reflects divine grandeur, similar to the royal "we." This is perhaps the most common introductory explanation, but it is actually the weakest. The construction is difficult to demonstrate convincingly in Biblical Hebrew, and many Hebrew scholars are skeptical of it for this passage specifically.



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The Trinity. The plural reflects the triune nature of God in eternal communion. This is theologically coherent within a Christian framework, and the New Testament does present Christ as active in creation (John 1:3, Colossians 1:16).



THE JEWISH APPROACH TO THE PLURAL

- Jewish interpreters have historically been among the most rigorous in pushing back on the **plural explanation**.
- They want to avoid any reading that suggests multiple divine persons.
- The stakes for Jewish theology are high here, given the centrality of strict monotheism (*echad*, the oneness of God) rooted in the Shema (Deuteronomy 6:4).

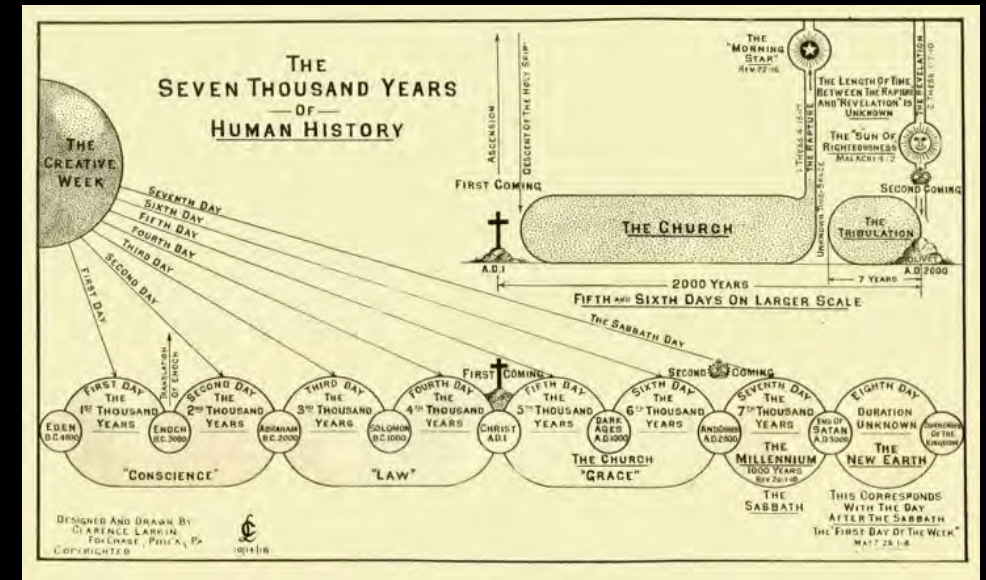
The Shema

Hear, O Israel! YHWH is our Elohim, YHWH is one! You shall love YHWH your Elohim with all your heart and with all your soul and with all your might.

Deuteronomy 6:4-5

-1924) AN AMERICAN
BAPTIST PASTOR AND
DISPENSATIONALIST AUTHOR

AN AMERICAN
BAPTIST PASTOR AND
INTERNATIONALIST AUTHOR



TRADITIONAL DISPENSATIONALISM

- **Innocence** (Eden before the Fall)
- **Conscience** (Fall to the Flood)
- **Human Government** (Noah to the tower of Babel)
- **Promise** (Abraham to Moses)
- **Law** (Mount Sinai to the cross of Christ)
- **Grace** (The current Church Age / Pentecost to the Rapture)
- **Millennial Kingdom** (Christ's literal 1,000-year reign on Earth)

Why is this important?

THE ADORING CHERUB
THAT COVERS
E.C. 30-34

THE SPIRIT WORLD.

"THE GOD OF THIS AGE,"
2 COR. 4: 4 (KARON).

"PRINCE OF THE POWERS OF THE AIR,"
JOHN 12: 31, 14: 30, EPH. 2: 2 (K.V.).

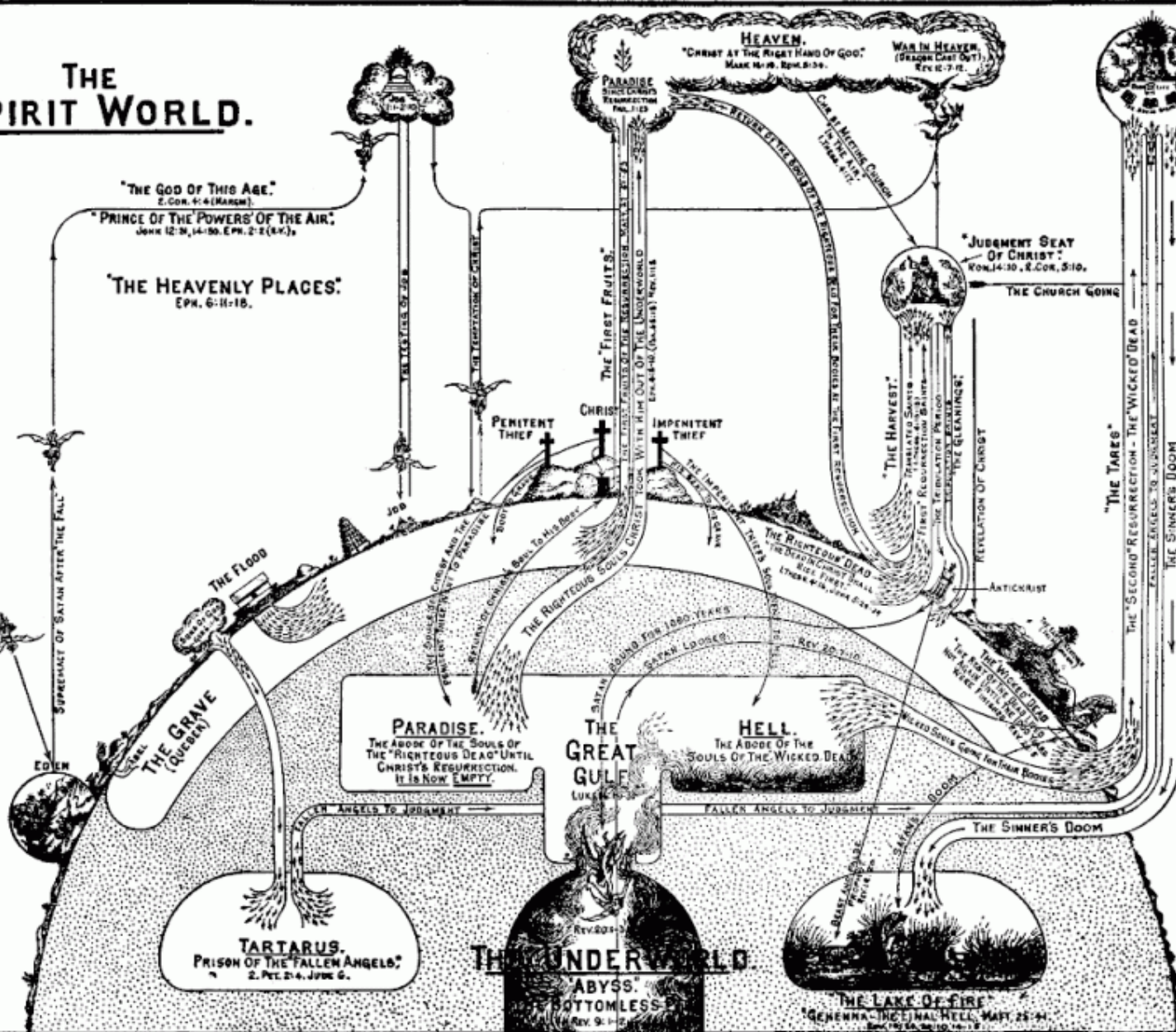
"THE HEAVENLY PLACES,"
EPH. 6: 11-12.



FOR ACCOUNT OF SATAN'S FALL
SEE BACK OF MY CHART ON SATAN.

DESIGNED AND DRAWN BY
CLARENCE LARKIN
FOXCHABE, PHILA., PA.

COPYRIGHTED. JANUARY 1918



JUDGMENT
OF THE
"GREAT WHITE THRONE,"
REV. 20: 11-15.



THE NEW HEAVENS



FOR EXPLANATION OF CHART
SEE THE BACK.

...AND THEY WERE TEMPTED



#1 – CREATION, ADAM AND EVE, FLOOD AND THE TOWER OF BABEL

- Discussion Question #2

Adam and Eve (Genesis 3)

- **The Nature of Temptation:** Read Genesis 3:1-5.
- **3** Now the serpent ... said to the woman, “Did God really say, ‘You must not eat from any tree in the garden’?”
- ²The woman said to the serpent, “We may eat fruit from the trees in the garden, ³but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’”
- ⁴“You will not certainly die,” the serpent said to the woman. ⁵“For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”

#1 – CREATION, ADAM AND EVE, FLOOD AND THE TOWER OF BABEL

- Discussion Question #2

Adam and Eve (Genesis 3)

- **The Nature of Temptation:** From Genesis 3:1-5. Did the serpent's temptation primarily appeal to fleshly desire (knowledge), or was it a deeper attack on the goodness and authority of God?
- How do believers face similar "knowledge vs. trust" temptations today?



OUR FIRST TRIVIA QUESTION.....

- Who was the first martyr?

THE ANSWER.....

Abel



WHAT DO WE KNOW AND THEY THINK ABOUT CAIN AND ABEL ?

1. Scholarly thought
2. Jewish thought from the Mishnah
3. ...even other thoughts....(*you'll see*).

WHAT DO WE KNOW AND THEY THINK ?

- This was probably not the first offering made by the brothers.

WHAT DO WE KNOW AND THEY THINK ?

- This was probably not the first offering made by the brothers.
- The text never explains why God had regard for Abel's offering but not Cain's. *v.3 Cain worked the soil. ³In the course of time Cain brought some of the fruits of the soil as an offering to the LORD. ⁴And Abel also brought an offering—fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering, ⁵but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast.* Every later explanation, that Abel gave his firstborn and best while Cain gave ordinary produce, that the difference was one of heart rather than material, is interpretation layered onto a genuinely silent text.

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- When Cain grows angry, God tells him that sin is "crouching at the door," using a Hebrew verb, **rovets**, that some scholars connect to an Akkadian word for a demon ready to pounce.

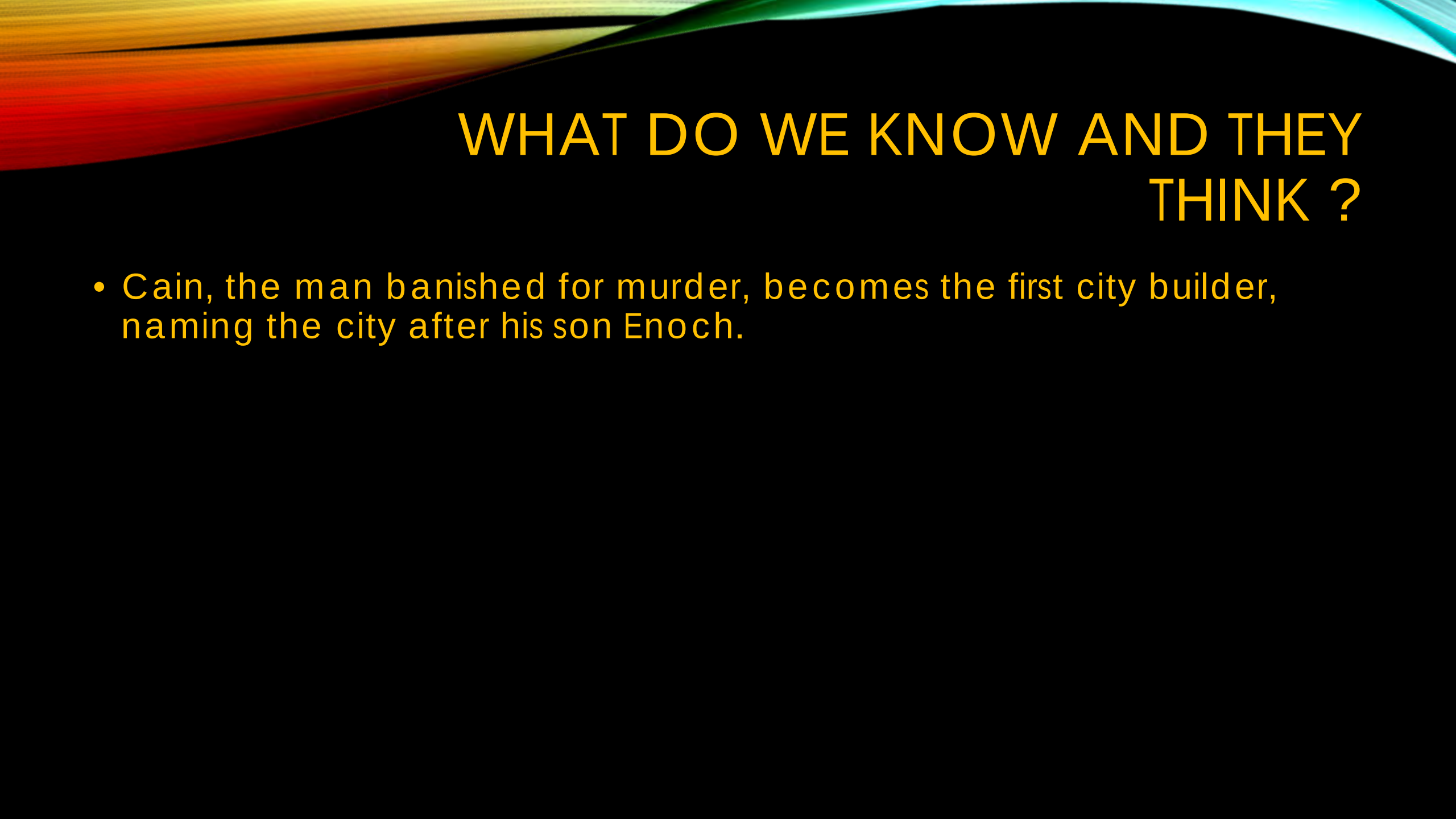


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- Abel's Hebrew name, *Hevel*, means breath or vapor. His name essentially foreshadows how briefly his life lasts in the narrative.
- The mark placed on Cain is usually remembered as a curse, but the text says the opposite. It is protective, placed specifically so that no one who finds him will kill him. God punishes Cain by exile, not death, and then guards him from vigilante justice.



WHAT DO WE KNOW AND THEY THINK ?

- Cain, the man banished for murder, becomes the first city builder, naming the city after his son Enoch.

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WHAT DO WE KNOW AND THEY THINK ?

- Cain, the man banished for murder, becomes the first city builder, naming the city after his son Enoch.
- Cain and Abel likely had younger sisters and brothers...with some perhaps traveling with Cain as he was banished helping to form the first city.
- The Quran tells a version of the story, without naming the brothers directly in most manuscripts though later tradition calls them:
- Qabil and Habil.



QURAN - SURAH 5:27–31

- **Surah and Verses:**
- **The Threat & Response (Verses 27–29):** The two sons of Adam offer sacrifices; one is accepted and the other is rejected. The rejected brother threatens, "*I will surely kill you,*" and the righteous brother replies that he will not strike back because he fears God.
- **The Murder (Verse 30):** The brother gives in to his impulse, commits the murder.
- **The Raven and Remorse (Verse 31):** Allah sends a raven (or crow) scratching at the earth to show the killer how to cover his brother's corpse, prompting him to cry out in regret.
- This of course does not appear anywhere in Genesis.

- ...and there was a dispute among the brothers over a girl.
- This is what caused the friction between the brothers.
- This of course does not appear anywhere in Genesis but creates the narrative of Cain's wife.
- Qabil (Cain) and Habil (Abel)

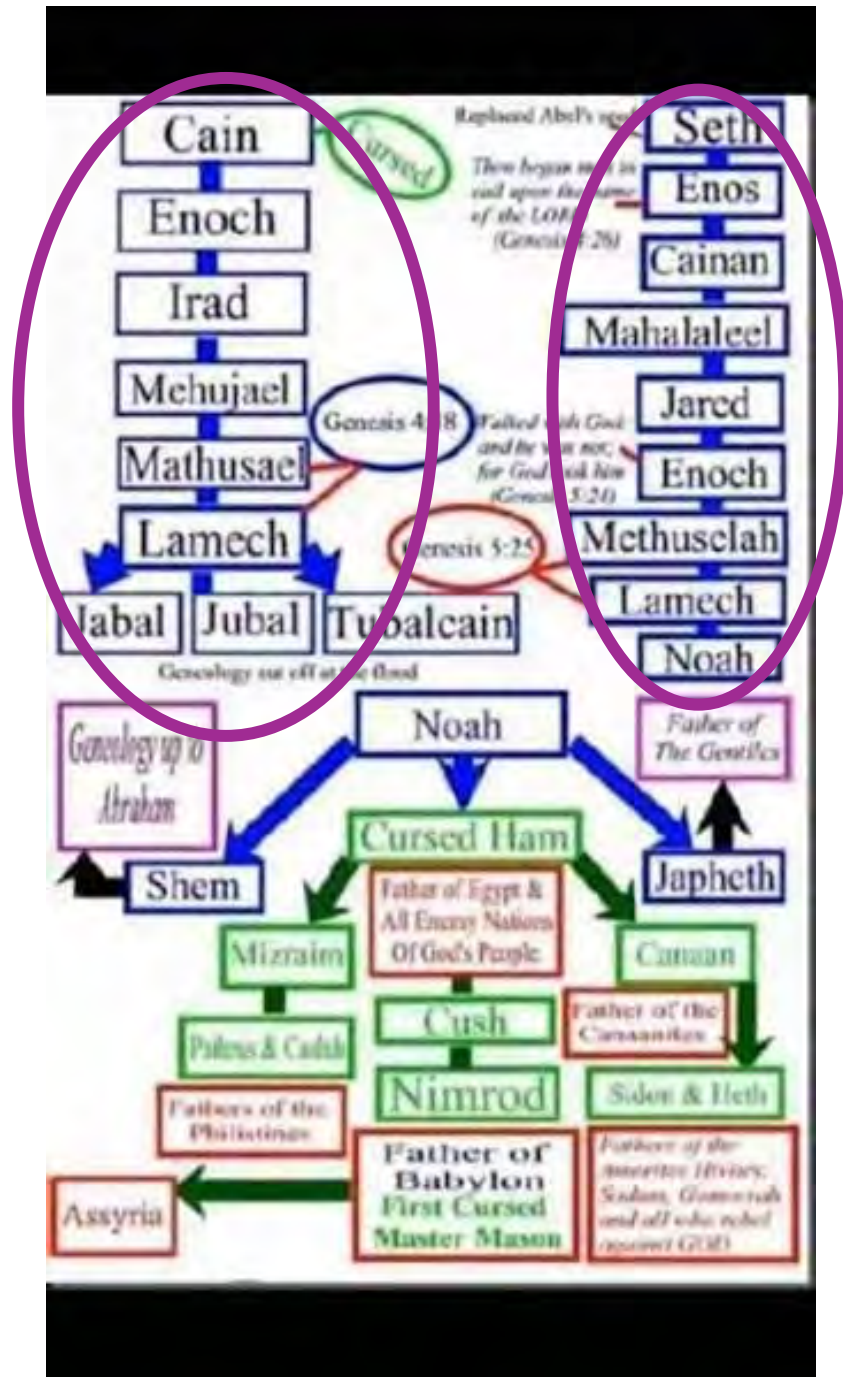


Photo: Harvard Art Museums, Courtesy Harvard Art Museums

(<https://harvardartmuseums.org/collections/object/>)

The difference between the line of Cain and the line of Seth lies in their contrasting **spiritual legacies, purposes, and cultural achievements**

as described in the Bible's Book of Genesis. In biblical theology, they represent the "City of Man" (a secular civilization exalting human self-sufficiency) and the "City of God" (a humble community of faith).



#1 – CREATION, ADAM AND EVE, FLOOD AND THE TOWER OF BABEL

- Discussion Question #3

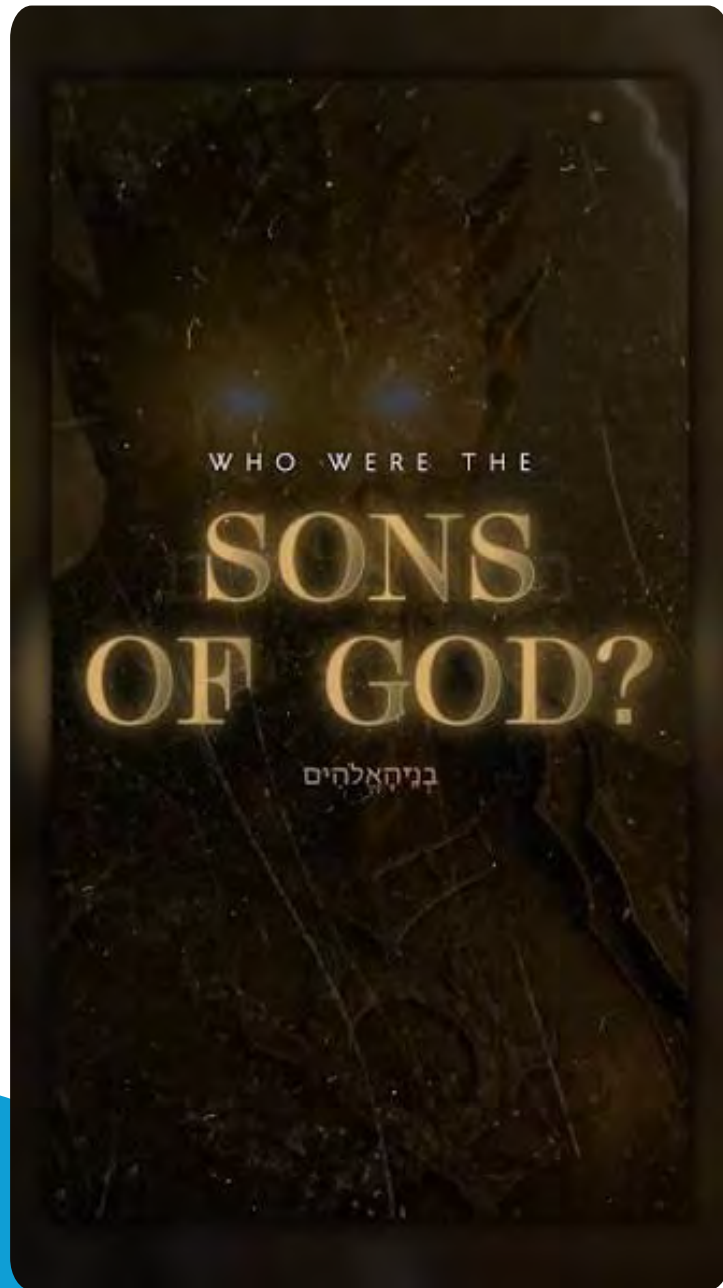
Cain (Genesis 4)

- **Where is Cain now?:** God marked Cain for protection even after judging him for murdering Abel, yet the New Testament associates him with evil rather than faith, and no repentance is ever recorded on his part.
- **Based on this mixed evidence, was Cain saved, or was the mark simply a matter of God restraining human vengeance rather than a sign of grace toward Cain's soul?**
- What does the uncertainty here tell us about how we should approach the eternal fate of others?

GENESIS 6:1-4

- **6** When people began to multiply on the face of the ground, and daughters were born to them, ²the sons of God saw that they were fair; and they took wives for themselves of all that they chose. ³Then the LORD said, 'My spirit shall not abide in mortals for ever, for they are flesh; their days shall be one hundred and twenty years.' ⁴The Nephilim were on the earth in those days—and also afterwards—when the sons of God went in to the daughters of humans, who bore children to them. These were the heroes that were of old, warriors of renown.





- Genesis 6:1-4 and refers to a group whose identity is one of the most debated topics in biblical theology.
- Depending on the interpretive tradition, they are viewed as
 - 1) **fallen angels**, or the
 - 2) **righteous descendants of Seth**.

BY THE WAY

- If Noah's sons were
 - Shem
 - Ham
 - Japeth
- Then what was the name of Noah's wife?

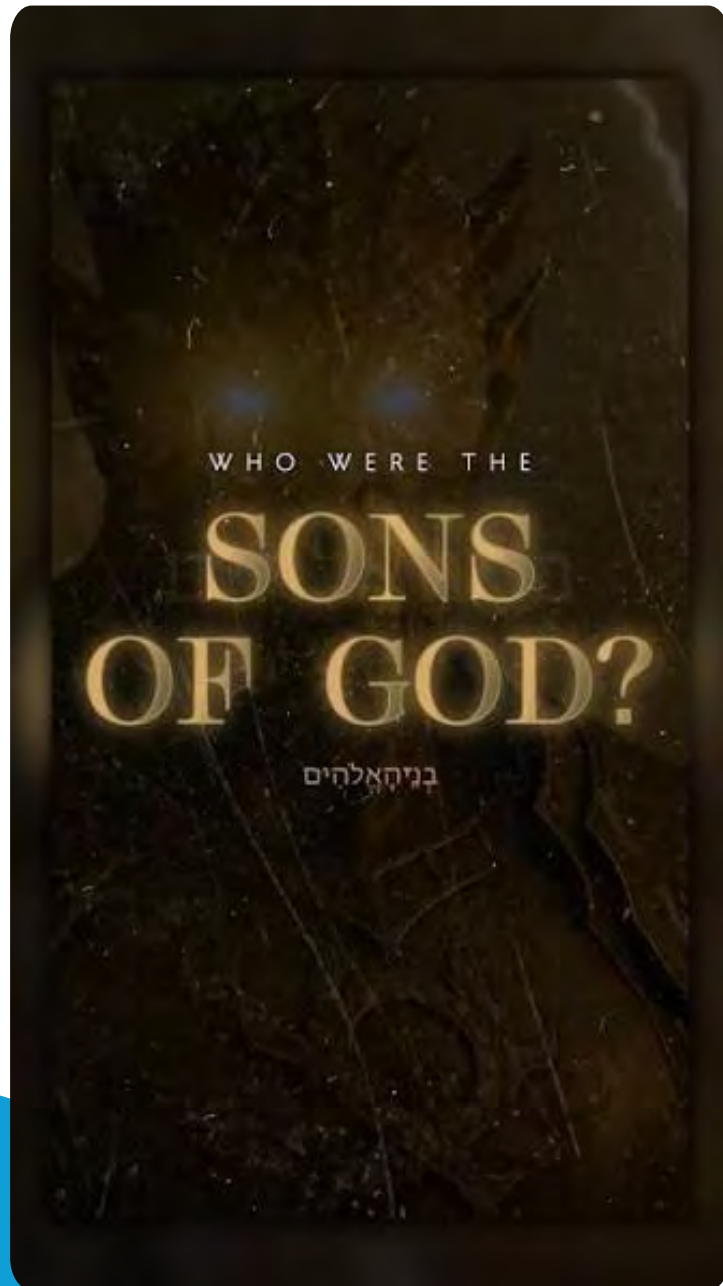




From those very wise
Boston High School Seniors

ACCORDING
TO SOME
VERY WISE
12TH GRADERS
IN BOSTON





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What about the Daughters of Man?

#1 – CREATION, ADAM AND EVE, FLOOD AND THE TOWER OF BABEL

- Discussion Question #3

The Flood (Genesis 6-9)

- **Divine Sorrow vs. Divine Repentance:** In Genesis 6:5-6, the text says: ⁵*The LORD saw that the wickedness of humankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil continually.* ⁶*And the LORD was sorry that he had made humankind on the earth, and it grieved him to his heart.* ⁷*So the LORD said, 'I will blot out from the earth the human beings I have created.'*
- How do we reconcile the idea of God's unchanging nature with the language of God changing His mind about mankind? Did He make a mistake the first time?

OPEN THEISM

- Open Theism takes these verses quite literally.
- Proponents argue that God grants humans genuine free will.
- God chooses to experience time dynamically alongside creation and watches the events.
- In this view, God truly did experience a shift in expectations, felt genuine regret, **and altered His future plans** based on how terribly human history had played out
- But, God always knew what was going to happen (contrary to traditional Open Theism).
- Thoughts? Do you agree?



ANOTHER TRIVIA THOUGHT

- Was Methuselah alive during the Flood?

ANOTHER TRIVIA THOUGHT

- Was Methuselah alive during the Flood?
- **No**, Methuselah was not alive during the flood.
- **Timeline of Death:** According to the standard Masoretic Text chronology in the Book of Genesis, Methuselah died at the age of 969 in the exact year the flood began (the 600th year of Noah's life)

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Noah

Ham

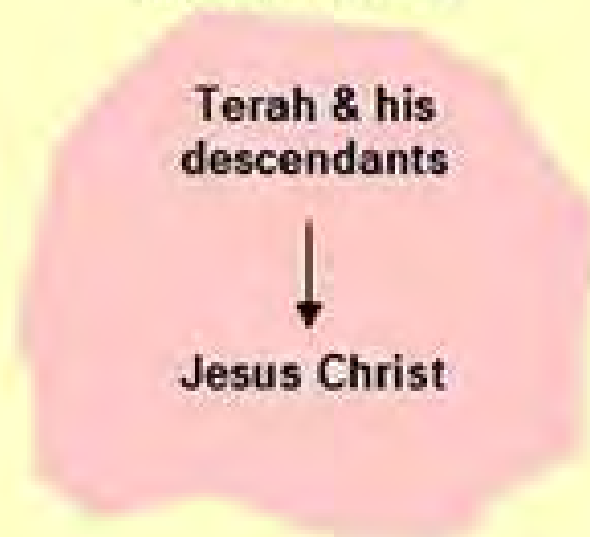
POLYTHEISTS



World system:
Role in Bible times
*Babylon, Egypt, North
Africa, Syria, Jordan*

Shem

MONOTHEISTS



Semitic peoples
Jews & Arabs

Japheth

POLYTHEISTS



World system:
Role in end times
*Europe, Russia,
Iran, Iraq*

The Genealogy of Shem

