

## THE PENTATEUCH

These are notes on the first five books of the Bible

### IS THE BIBLE TRUE ?

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#### 1. Genesis

There must have been a first man and a first woman and common sense and logic proves this.

The Bible says this first couple was Adam and Eve and the name Eve means mother of all living. That makes absolute sense.

Adam and Eve had intimacy and children. In these early days, it is said that the people lived into many hundreds of years, which some may find difficult to accept, and so Cain probably married a distant relative not necessarily a sister.

Genesis declares that the human race sprang from one parental pair.

This was formerly ridiculed, but, after the most careful and exhaustive examination of the physical characteristics of men of various races, Prichard, the father of modern ethnology, concluded that their common descent was unquestionably proved. Anthropology finds in all races the same anatomical structure, the same average duration of life, the same disposition to disease, the same mean temperature of the body, the same average movement of the pulse, the same period of pregnancy. There can be no reasonable doubt regarding the common origin of all races.

Acceptance of this has led to the suggestion that, to reach the present population of the world, man must have originated 2,000,000 years ago. But a simple calculation shows that the present population would have been achieved if the human race had doubled itself 32 times--and a period of 6,000 years would have been completely adequate for this. Indeed, but for wars, disease, flood and wild beasts, the population would have been far in excess of what it now is.

#### Cain's Wife

Among the mysteries of the book of Genesis, is the question often raised by the disbeliever or heckler is, "Where did Cain get his wife?" To some this is a real difficulty, but a little reflection presents an explanation.

The Bible definitely states that Adam had sons and daughters (Genesis 5. 3-4) and in The Scriptures of Truth, Collet has demonstrated very clearly that, before the death of Adam, the population of the world might have been well in excess of 20 millions. This estimate is an extremely moderate one, and it is probable that 200 millions would be a far more accurate figure. Among the rapidly-increasing population of those early days, it would not be difficult for Cain to find a wife.

No moral difficulty is involved in the marriage of near relatives in this case, since the law of Sinai had not then been given.

As we consider the world and its beauty, it leads us to the belief of some superior Being as Creator and this Being is said to be God as recorded in the Bible. Some believe in evolution but cannot say who made life itself.

As to Creation, the word day can be misleading for the Bible says that a thousand years in God's sight is like a day to us. (Psalm 90. 4, 2 Peter 3.8).

Among the many attacks made upon the Bible, that of the evolutionary theory is by no means the least dangerous or the least subtle. In the world of the evolutionist there is neither room nor need for a Creator, and the Genesis record of creation is flatly dismissed.

The Bible reveals that life first originated in God who is life, but the evolutionary theory claims that life was evolved from primordial protoplasm, and that by innumerable stages of variation, selection and evolution, the climax was eventually reached in man. There is, of course, some measure of truth in this, in view of the progressive stages of creation. The unicellular organism, which consisted of a single cell, was the predecessor of the multicellular organism; following upon these came the invertebrates, or spineless animals, and then the vertebrates, or animals possessing a spinal column, the last stage of all being man. The Darwinian theory suggests that in no instance, did a separate act of creation take place, but that each distinct type was evolved from a simpler predecessor, its complexities and varieties gradually developing at a later stage. Instead of a separate creation of each distinct species, we are told that all species had a common origin, and gradually diverged by reason of environment and selection.

The fallacy of evolution is indicated by the fact that not a single link or intermediate form between the species has been discovered. Indeed, the rocks and fossils give a direct testimony against evolution. All species discovered are absolutely definite and distinct from each other. "There is no sign" writes Urquhart, "of mixture, or of confusion, or of infinitesimal or of indeterminate varieties." Again Le Conte writes: "The evidence of geology to-day is that species seem to come into existence suddenly, and in full perfection, remain substantially unchanged during the term of their existence, and pass away in full perfection. Other species take their places apparently by substitution not by transmutation." There is no evidence moreover, of any link whatsoever between inorganic matter and a living organism of any character.

The first chapter of Genesis states that each species was made "after its kind" and Kindersley aptly remarks that "each 'breeding species' in nature is established and protected from the appalling confusion which would follow promiscuous inter-breeding on any considerable scale, by its twin attributes, (a) fertility inter se (with its own kith and kin), (b) sterility inter alia (against all other 'breeding species')." Similar species may be crossed and hybrids produced, but hybrids are almost invariably sterile, and it is virtually impossible to produce a permanent new species by this means. Breeding or cultivation may produce artificial variations, but when the products are left to themselves, they revert in time to the original type. "In spite of all efforts of trained observers," said Darwin himself, "not one change of a species into another is on record." Huxley confirms this when he declares, "There is no positive evidence that a group of animals has, by variation and selective breeding, given rise to another group which was in the least degree infertile with the first."

It was at one time argued that there was conclusive proof of the evolutionary theory in the human embryo. The human species, it was said evolved by many stages from the unicellular amoeba, and the human embryo passes through the same stages in its short pre-natal history of nine months. Sir Oliver Lodge wrote, "Each individual recapitulates rapidly the evolutionary process. At a very early stage, the human embryo and the embryo of a tadpole are very like each other. Later it passes through further animal likenesses." Haeckel also says, "The evolutionary evidence of comparative ontogeny, or embryology shows that every vertebrate, like every other animal develops from a single cell."

There is, however, no evidence that there is any connection between the changes of the embryo and the history of the species. The suggestion that each embryonic form or development indicates the

stages through which the species originally passed in course of an evolutionary process is not now generally accepted, and it has been established that any resemblance of the human embryo to that of other creatures at different stages of its growth is purely superficial, and that there is no essential likeness. As Prof. McCready Price aptly remarks, "Inasmuch as any one of the higher animals starts from a single fertilised germcell exactly like any other-even under a microscope - there must be many characteristics in the early stages of their development wherein they would seem to run parallel to each other. After a certain stage is reached, however, they begin to diverge, and to become differentiated in appearance."

Moreover, Prof. Fairhurst declares that "there are radical differences between the embryos of vertebrates and invertebrates. Worms and other articulates in embryo lie doubled backwards around the yolk, while all vertebrates are doubled in the opposite direction. According to the theory that the embryonic condition is a recapitulation of the stages of organic evolution, this fundamental fact on invertebrate embryology ought to have been preserved by the vertebrate. Evolution gives no account of this reversal of position by the vertebrates."

In addition, the flesh of the human embryo is always essentially different from that of any other creature. The argument from embryology is ill-founded, and Prof. A. Sidgwick says, "After fifty years of research and close examination of the facts of embryology the recapitulation theory is still without satisfactory proof."

The protagonists of evolution ignore one vital factor when they lose sight of the evidence of human blood. The corpuscles and capillary blood vessels of human beings of all races are uniform, and careful research has been unable to produce exceptions to this general rule. There are essential differences, however between the blood of man and that of any other species of animal. Indeed, the transfusion of the blood of one species into another frequently results in death. The blood test is a very strong argument against the theory of evolution.

It is sometimes argued that evidence of evolution is seen in the presence of organs in the human body which apparently have no useful function to perform. These, we are told, are vestigial organs, and in *Outline of Modern Belief*, it is stated that "man's body is a veritable museum of relics inherited from pre-human ancestors," and that "some anatomists have made a list of over a hundred of these vestigial structures."

Against this, it must be pointed out that even Darwin suggested "that very many structures which now appear to be useless will hereafter be proved useful." E. S. Goodrich says, "Some few years ago, it was held that such organs in man as the thyroid gland, the pituitary gland, the suprarenal glands and others, are useless structures, functionless, vestigial remnants. They are now known to be of the greatest importance. He would be a rash man indeed who would now assert that any part of the body is useless." Sir Arthur Keith also writes, "It has always been the custom to regard those organs whose functions or uses are unknown as useless, rudimentary, or vestigial organs. As our knowledge of the body has increased, the list of useless organs has decreased." Any argument based upon the presumption of vestigial organs is fallacious.

Another suggested proof of the evolutionary theory is based on the similarity of the construction of the human body and of the body of the ape. Says Haeckel, "The same 200 bones compose the skeleton in man and in the four tailless anthropoid apes, our nearest relatives. The same 300 muscles serve to move the various parts of the skeleton. The same hair covers the skin; the same mammary glands provide food for the young. The same four-chambered heart acts as central pump of the circulation; the same 32 teeth are found in our jaws; the same reproductive organs maintain the species; the same groups of neurons or ganglionic cells compose the wondrous structure of the brain."

The similarity is so marked that it necessarily attracts attention but even such a remarkable likeness fails to establish man's simian ancestry. The similarity is simply the resemblance of animals of the same group or family of species, and proves nothing more than that man and the ape both belong to the same family, so far as physical construction is concerned. There is no real link between them. "We seek in vain," says Virchow, "for the missing link."

The argument of similarity of physical form has been too strongly stressed. As another has pointed out, "It is the life-mentality, not the organism, that fundamentally determines the kind of being."

The central point of the physical system is the brain, and evolution necessarily demands a gradually increasing brain capacity. Says Joseph Cook "Increased cephalization is the law of progress in animal forms. In *Lessons From Nature*, Prof. Dana shows that the capacity of the cranium of the lowest existing man is 68 cubic inches, whereas the cranium of the highest man-ape has a capacity of only 34 cubic inches. There is thus a tremendous gap between the lowest man and the highest ape - a gap which the evolutionary theory requires an incalculable time to bridge, and during which time there would be thousands of stages. Yet the most careful and minute search has failed to produce a single example of an intermediate stage. The argument from the similarity of physical form is superficial.

Countless attempts have been made to discover the missing link between man and the ape, but all efforts have been fruitless. Every fresh discovery of an ancient tooth or an old bone is hailed with delight, but the joyful cries soon die away when it becomes evident that the antiquity of the find is too dubious to provide any real support for the theory.

In 1894, Du Bois discovered in volcanic deposits in Java a small, incomplete skull in one place, and nearby a diseased femur (thigh bone), and not far away two molar teeth. "These were hailed as remains of the missing link," says Prof. G. F. Wright, "and it was forthwith dubbed *Pithecanthropus erectus*. The skull was indeed small, being only two-thirds the size of that of the average man, but Prof. Cope, one of our most competent comparative anatomists, concluded that as the 'femur is that of a man, it is by no means a connecting link.' The erect form carries with it all the anatomical characteristics of a perfect man." The British Museum authorities consider the remains insufficient for a definite opinion and state that their original possessor "may be an ancestral man, or it may be merely a gigantic and precocious gibbon."

At Piltdown (Sussex) in 1911 were found four fragments of a skull the right half of a lower jaw and a tooth. From these has been reconstructed an apelike creature, and it was claimed that the Piltdown man lived over 100,000 years ago. Prof. C. Schwalbe, the great German anatomist, declared that "the proper restoration of the Piltdown fragments would make them belong, not to any preceding stage of man, but to a well-developed, good-sized *Homo sapiens*, the true man of today." But even his theory has been proved incorrect and the remains exposed as a fake.

A human jaw found in the sands of the Mauer River near Heidelberg, was also regarded as an important discovery, and its age was computed at 700,000 years. Thoughtful scientists, however, now question the antiquity of this find also, and indicate that there is no evidence to suggest any connection between the jaw and the long-sought missing link.

In 1937, the third lower molar tooth of a fossil ape (*Australopithecus transvaalensis*) discovered in a cave near Krugersdorp, South Africa, was triumphantly hailed by scientists all over the world as indicating man's direct descent from the ape. Unlike the gorilla, the chimpanzee and the orang, which are presumed to have had the same ancestors as man, the *Australopithecus* was authoritatively stated to be in the direct line of descent, and this dogmatic conclusion was founded upon the inconsiderable trifle of a third lower molar tooth!

Despite all efforts and research, no satisfactory evidence has yet been produced of any link between man and the ape, and Prof. H. F. Osborn, the greatest American authority on fossil vertebrates, says that "the idea of man's ape ancestry is a myth and a bogey."

There are many peculiarities possessed by man which are found in no other animal, and these effectively separate the human being from the beasts of the earth.

Alone of all animals, for example, man possesses true heredity, by which the faculties, nature and characteristics of the parent are transmitted to the children. In the possession of a conscience and the ability to discern between good and evil, as well as of a soul and the capacity to know God, man is unique in the animal world. He alone of all creatures has the ability to reason, to distinguish colours, music and beauty, to love and to hate, to sorrow and to rejoice. He alone uses articulate language, makes and employs tools, uses fire, etc. These facts are beyond the power of the evolutionist to explain.

The Bible declares that man was created by God in the image and after the likeness of God (Gen. 1:26). To those who accept the authority of the Scriptures, this is final. There is no room here for a gradual evolutionary process.

It is, however, evident that there was a divine order in creation. Each successive act of creation indicated progress, and each creature was an advance upon its predecessor. Man was not only the last creature to be created? but was also the culminating point of creation. God had a definite plan before Him and, as Psalm 139 indicates, He had man in mind from the first, and each work was but a step nearer the final end. Agassiz points out that the aim "in creating successively all the different types of animals which have passed away was to introduce man upon the face of our globe. Man is the end towards which all the animal creation has tended from the first appearance of the Palaeozoic fishes."

There is, however, not the slightest evidence in support of the Darwinian theory, and many of the leading scientists of today wholeheartedly reject it. The result of accepting the evolutionary teaching is plainly indicated by T. H. Huxley. "Evolution, if consistently accepted," he writes, "makes it impossible to believe the Bible".

Sir William Dawson declares, "If the universe is causeless and a product of fortuitous variation and selection, and if there is no design or final cause apparent in it, it becomes literally the enthronement of unreason, and can have no claims to the veneration or regard of an intelligent being. If a man is merely an accidentally improved descendant of apes, his intuitions and decisions on things unseen must be valueless and unfounded. Hence it is a lamentable fact that the greater part of the men of science, who are evolutionists, openly discard all religious belief."

In other words, when carried to its logical conclusion, the choice lies between the Bible and evolution, Christ and Darwin. For the Christian, the decision is removed beyond doubt or question.

### Creation of the World

The Bible opens with the explicit statement, "In the beginning God created the heaven and the earth." The apostle John adds that "All things were made by Him (the Word of God); and without Him was not anything made that was made" (John 1.3), and this is confirmed by Paul in Col. 1.16, "For by Him were all things created, that are in heaven, and that are in earth, . . . all things were created by Him, and for Him.

The grand simplicity of the Scriptural record is emphasised by comparison with the cosmogonies of other "sacred books," with their fantastic mythologies. The most familiar of the creation myths is

probably the Babylonian, an account of which may be found in the Creation Tablets of Assurbanipal's Library in the British Museum. According to this story, there first existed an abyss, out of which arose the goddess Tiawath and then other deities who made war upon her. Eventually Merodach slew her and divided her body asunder, forming heaven from one half and earth from the other. Merodach is then reputed to have decapitated himself and to have formed man from his blood and bones.

The Egyptian story is equally absurd. In the watery primeval abyss, Nu, the sun god, Ra, came into existence. (In some versions, Osiris is stated to have been the creator: in others, Khepera assumes the honour). Having begotten himself, the god then created the earth, light, men, vegetation and other deities.

The sacred books of India literally teem with ideas concerning the origin of the world and the human race, and it is impossible to examine them all in a brief statement. The chief Brahman theory attributes creation to Brahma. "The supreme Brahma, the supreme soul, the substance of the world, the lord of all creatures, the universal soul, the supreme ruler Hari (Vishnu), of his own will having entered into matter and spirit agitated the mutable and imitable principles, the season of creation having arrived." A vast egg came into existence, from which Brahma was born and which later formed the universe. Buddhism, on the other hand, teaches that there was no first cause, but that matter is eternal and "that every portion of animated existence has in itself its own rise, tendency, and destination." Zoroaster, the great teacher of the Parsees, taught that God, the eternal and self-existent, first brought light and darkness into being, and then, out of them, created the universe.

The Chinese cosmogony has been well summarised by Lewis Spence. "From nothingness an atom is formed. In the course of ages, it splits into a male and female principle, which again splits in two. From the cooperation of these four elements springs a being whose body is broken up into the constituents of a universe, and the worms from its decomposing corpse become men."

In Japanese mythology, the source of all things is stated to have been an egg, which, having quickened with life, became heaven and earth.

Scandinavian cosmogony resembles the Babylonian. Out of a primeval abyss a being, Ymir, arose, who became the progenitor of a race of giants. The gods slew Ymir and made the universe from his body.

"Anaximander," says Prof. G. F. Wright, "traced everything back to an infinity which gradually worked itself into a sort of pristine mud, out of which everything else evolved; while Thales of Miletus tried to think of water as the mother of everything, and Anaximenes practically defied the air. Diogenes imagined a 'mind stuff,' which acted as if it had intelligence; while Heraclitus thought that fire was the only element pure enough to produce the soul of man. These speculations culminated in the great poem of Lucretius entitled *De Rerum Natura*. His atomic theory was something like that which prevails at the present time among physicists. Amid the unceasing motion of these atoms, there somehow appeared, he said, the orderly forms and the living processes of nature.

Details might be added of the weird Celtic and Mexican myths or the fanciful Roman stories, but sufficient has been written to demonstrate the absurdity of these myths.

Present day theories vary. We are told, for example, that, for millions of years, matter existed in the form of vast nebulae, or masses of hot gases, which gradually condensed and solidified into stars. Parts torn out of these stars formed planets which rotated around their parents, the earth in this way becoming a satellite of the sun. Some theorists suggest that matter was initially brought into being by First Cause, while others contend that matter was eternal. It is difficult to accept that our own galaxy of the Milky Way, with its 100,000 million stars all rotating regularly around the nucleus,

and some with their own satellites rotating in turn around them, merely happened, and that the millions of galaxies beyond, each with its own billions of stars, and all possessed of the same inherent property of ordered and consistent motion, are due purely to chance. There must have been a Creator who made them and decided upon their orbits. This is what the Bible states. "Through faith we understand that the worlds were framed by the Word of God" Heb. 11.3). This is as true of the planet on which we live as of all God's other works.

A practical difficulty arises in connection with the age of the world. If the unbroken chronological continuity of the Pentateuch be assumed, it would appear that the world was created approximately 6,000 years ago, and this is at once in serious conflict with scientific facts. As Prof. Hitchcock says, "The denudations and erosions that have taken place on the earth's surface indicate a far higher antiquity to the globe ... than the common interpretation of Genesis admits."

There have been at least five great geological ages, viz., the Ezoic, Palaeozoic, Mesozoic, Cainozoic and Quaternary (human life first appearing in the last of these), and it is claimed by the geologists that the age of the earth is anything from 8 to 1,500 million years. Prima facie, therefore, the critics appear to have some ground for their contention that the Bible is inaccurate and unreliable from a scientific point of view.

In no place, however, does the Bible state that the world was created 6,000 years ago, and investigation soon disposes of the possibility of a Scriptural error. There are two possible explanations. In the first place, the Hebrew word yom, which is translated day In Gen. 1, does not necessarily refer to a solar day of 24 hours, nor even to the period of daylight as opposed to night. The word is frequently used to describe a long period or an age, and might possibly be thus interpreted in Gen. 1. The six demiurgic days of the chapter, therefore, might conceivably represent six long periods of time, corresponding with terrestrial geological history. On the other hand, it should be pointed out that these days of divine labour are compared in the fourth commandment (Exod. 20.9-11) with the literal days of the week.

A more probable explanation is that which places a wide gap between the first and second verses of the chapter. The Hebrew particle vau, which is translated and noted in Gen. 1.2, may be copulative, disjunctive, or adversative, and might equally well be translated then, after or afterwards. The erudite Dr. Dathe renders it "but afterwards . . ." If this is the correct solution to the problem, the first verse stands alone as a sublime statement of fact, and there is ample space if necessary, for millions of years to intervene between the first and second verses of Genesis 1.

As to the order of creation, scientists agree the order of events as in Genesis.

The name God is synonymous with good, and evil is synonymous with the Devil. As with previous logic, we all know that there is good and evil in the world.

It is said that evil increased and God sent a flood and Noah, his family and animals survived in the Ark. But this flood is also recorded in secular writings such as the Epic of Gilgamesh. There is independent scientific evidence of this as well. As to the size of the Ark and number of animals, this is unimportant. The flood happened.

### The Deluge

The Scriptural record of Noah's flood was long called into question, but the testimony of geology has now vindicated the record. The witness of the rocks in all the quarters of the globe conclusively prove the fact of the deluge.

Writing of his excavations at Ur, C. Leonard Woolley says, "Deep below several strata, composed of house refuse... was discovered, about the level of the outer plain, a clean water-laid clay about eight feet deep; below this, another stratum rich in flint chips and cores, pottery and a burnt brick of unknown type, and below this – a few feet above sea-level – virgin soil. Only a flood – and that one of unexampled magnitude – could have deposited the eight-foot bank of clay which we found, not in one spot alone, but in three, as much as 200 yards apart. The disaster which had buried the old settlement and caused a breach in the continuity of civilisation can, on the face of it, be nothing other than the Flood."

Confirmation of the Biblical account is to be found in the traditions of almost every country and in most of the ancient systems of mythology. Legends told in India, China, Polynesia, Australia, Africa and America are consistent with the Divine story in Genesis 7.

The remains of antediluvian mammoths in the Arctic regions is a further evidence in support of the Mosaic account. The state of these carcasses, with their reddened nostrils, coagulated blood etc. indicates sudden death by drowning within a short time of feeding (undigested meals were found in their stomachs, and often unchewed food in the mouths of these beasts), followed by a freezing which has prevented disintegration and decomposition.

Excavation has discovered remains of an enormous number of incongruous animals, which would never ordinarily live in the same vicinity, buried together, and the only possible explanation can be some tremendous catastrophe. As Trumper appositively points out, "In face of a common danger such as a prairie or forest fire, all sorts of animals which normally prey upon each other, will herd together, their natural predatory instincts, or fear, as the case may be, being swamped by the greater terror of the approaching catastrophe." It has often been claimed that the explanation of these buried animals, and of diluvial debris and sedimentary deposits, is to be found in the glacial theory of a great ice age, but, as the same writer has said, "The extent of cold and the continuance of it over a long period of time... would effectually have stopped the continued formation of glaciers and icebergs, and would not have allowed them to move, and the surface of the globe affected by this ice cap would have remained in a state of frigidity and rigidity."

It was at one time contended that the sea did not contain a sufficient quantity of water to permit of a universal deluge, but the fallacy of this is evident when it is realised that the sea is over six miles deep in parts, whilst the Bible states that the highest point reached by the flood was fifteen cubits above the mountains (Genesis 7.20). Quite apart from this, the record states that "the windows of heaven were opened" (Genesis 7.11). In other words, "The entire antediluvian vapour canopy which had been suspended in the upper atmosphere since the second day of creation, fell upon the earth". (J C Whitcomb).

Abraham had two sons, one in a legal union with his wife Sarah, which produced Isaac, and an illegal union with Hagar which produced Ishmael, the father of all Arabs, who have been the enemies of the Jews for thousands of years and, usually, the Arabs were the originators of all conflicts.

A Channel Four documentary proved the Sodom and Gomorrah story and the salt eruption which overtook Lot's wife.

Joseph was the younger son of Jacob, and grandson of Isaac, and because of jealousy was sold into Egypt. Eventually, Hebrews had a large population in Egypt which troubled the Egyptians. The Hebrews were used for slave labour including in the building of cities and, probably, the pyramids, as evidenced in contemporary hieroglyphics, writings and drawings.

With all this evidence , there will always be doubters who will produce what they think are valid arguments, but some are really out to criticise and treat the Bible as rubbish and lies. Jews and their history, Christianity its good morality and the Bible is positively and unfairly hated.

## **2. Exodus**

According to some scholars , they want to turn Abraham, Joseph, Moses and even King David into legends and myths and the wholesale effect is the rejection of both the Bible and of Israel.

The exodus story is often regarded as a total myth. Did the plagues happen? Can we believe that about 603, 000 Israelites left Egypt and how did the Israelites cope ? Can we believe that Pharaoh and his army perished in the sea ? It does not definitely say that Pharaoh drowned nor that the sea was the Red Sea and if scholars are wrong on these points they could be wrong on many other things.

Science has explained the validity of the burning bush and also explained the plagues as natural phenomena.

None of this is recorded in Egyptian history and one can understand why. Egypt was powerful nation particularly under Ramesses II who reigned from 1278 to 1213.

Merenptah was the 13th son of Ramesses and he ruled from 1213 to 1203 and it is Merenptah's stele that speaks of the Egyptians conflict with the Israelites.

Wikipedia, which claims that the exodus is a myth, details the Pharaohs in great depth but has no record of the exodus. But the Israelites later conquest of Canaan has validity. While people cannot disprove the exodus ,Christians may not be able to prove it. This is where faith comes in and faith is one thing and is not the opinions of professors, historians and atheists.

Mass migration is quite a common thing . In the early part of the 20th century, there were mass migrations in Norway, Italy and the Guangdong region of China and in the USA, due to industrialization, which included the African -American population. Consider the Irish migration to the USA following the potato famine of 1845 and the plight of the Jews.

The book of Exodus' s real gem which includes the ten commandments, which even some atheists and agnostics agree is the finest moral teaching , and if all lived by it , t, he world could be a better place. It is a book about redemption for God says, When I see the blood I will pass by.

Arthur Cundall writes:

In Exodus 32, Moses is on the mountain receiving instructions ,statutes and the ten commandments. The children of Israel are getting impatient about his absence and persuade Aaron to make a golden calf that they can worship. This was a dreadful failure by Israel and it might seem inexplicable had we no knowledge of the frailty of human nature. Israel had been spectacularly delivered from Egypt had encountered God at Sinai and had solemnly sworn obedience to God (19.8, 24,7). How soon it evaporated. Their desire for a visual focus of worship is not unique.

Calf is misleading, Young bull would be more accurate referring to the chief symbol of Baal, the main image of procreative power. That the Israelites became involved in play is misleading as since it is sex play. It was a drunken , licentious orgy typical of Canaanite Baal worship. Loss of clothes, inhibitions and decency were evident and all in a mainly public area.

Aaron appears to be weak and non-existent . He timidly went along with the demands of the people and personally hand-sculptured the image. He may have been sincere in his personal desire to retain the worship of the Lord although it is doubtful that the people shared this desire. The whole episode reveals his spineless compromise. Earlier, details of the tabernacle , priestly duties and garments were set out.

Moses' true greatness as the shepherd of Israel and an intercessor shows his passionately loyalty to God and it shines out. A great honour was offered him which would have made him a second Abraham or Jacob. His selfless concern, was for the completion of God's work. Repentance( (verse 14) does not mean a change of mind as applied to God from a wrongful position, as with us. It did not involve an inconsistency of character and illustrates the place and power of Moses' intercession. Clearly Moses expected a serious judgement beyond the resolute action of the Levities in the immediate crisis ( verse 5-29) for in the legislation already given the seriousness of disobedience had been regularly stressed but no man , not even a Moses, can be a substitute for the sins of others. This can only be done by Christ ( Romans 5 )

It is difficult to believe that the exodus from Egypt is fiction when the ten commandments ,in the same book , are so honest. Image a world without thefts, lies, trouble, immorality, gossip, hatred and murder and where people respected each other.

### **3. Leviticus**

This book deals with the customs, health and hygiene of the Israelites.

It contains

The law of sacrifice

Instructions for the priests

Institution of the priesthood

Uncleanness, which dealt with childbirth, disease and discharges

The Day of Atonement

Holiness

Sexual behaviour, homosexuality, blasphemy, mediums and spiritualists, women 's health.

Animal lovers may not approve of animal sacrifice but it is significant They spoke of the temporary covering for forgiveness of sin and foreshadowing of the future death of Christ .Without the shedding of blood there is no forgiveness of sin.

Homosexuality is an abomination to God as is bestiality. God set out the union of a man and a woman. Leviticus is concerned with health and hygiene and homosexuality has major health risks including over 33 million deaths to 2009, 86% due to homosexuality. God must not be condemned because He cares for the health of His people.

As to mediums and spiritualists, we must remember than God Is holy and any reverence or devotion to spirits minimalises His worth and Superiority. As history has proved, mediums have

made many mistakes, gained monetary benefits and become atheists going against the God of the Bible. God, who knows all things, would have known this,

#### 4. Numbers

Moses is instructed to number everyone from 20 years of age and above who were able bodied by tribe that is to say the sons of Jacob later called Israel.

Reuben	46,500	
Simeon	59,300	
Gad	45,650	
Judah	84,600	
Issachar	54,400	
Zebulun	57,400	
Joseph	40,500	People of Ephraim
Manasseh	32,200	
Benjamin	35,400	
Dan	72,700	
Asher	41,500	
Naphtali	53,400	

This count was conducted at Sinai two years after leaving Egypt. The tribes were given locations to pitch their tents. The firstborn of each family was said to belong to the Lord.

The tribe of Levi was not numbered as they had other duties including those in the tabernacle . By chapter four other groups joined the Israelites including the Kohathites, the Gershonites and the Merarites. The next chapters deals with the unclean and lepers, problems of jealousy, the Passover reinstated and the appearance of the cloud to lead the people. But the people grew tired of the heavenly food known as manna. Quails become available, Seventy elders are chosen to help with administration. Aaron and Miriam object to Moses taking an Ethiopian as wife and the Lord was angry with them and Miriam is struck with leprosy. Men were sent out as scouts to see the land ahead and their report caused the people to complain and the penalty for this is be forty years wandering in the wilderness. That may seem severe but the people had forgotten their remarkable deliverance form Egypt who had treated them so badly. Now there was rebellion by Korah against the leadership of Moses and the rebels were eventually swallowed up by the earth .A plague followed and Moses interceded for the people and the plague ceased. When the water supply was jeopardised ,Moses struck the rock and water became available. Eleazar succeeds Aaron who dies. The people again complain bitterly and a plague of serpents appears and a man-made brazen serpent is upheld and brings deliverance foreshadowing Christ being raised up to deliver us.

There is the strange story of Balak and Balaam. The Israelites are condemned for their prostitution encouraged by the godless Midianites.

There is the case of the daughters of Zelophahad who died during the forty years of wandering in the wilderness and had no part in Korah's rebellion. The daughters petitioned Moses for their rights to inherit his property since, if not, his name would be forgotten and lost. God upheld their case and each married the son of an uncle, Where it says that Zelophahad died in his own sin is to eliminate him from Korah's rebellion.

There seems to be no objections to these accounts

## 5. Deuteronomy

There will always be people who will question and doubt anything Biblical. There will be those who object to the outlawing of spiritualism and other detestable ways and cross dressing

What this book seems to be is a collection of sermons or speeches made by Moses with words of warning, the law and the blessings of God for His people take chapter verse 4 Hear, O Israel. the Lord our God is one God and thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might

Chapter 30.19 I call heaven and earth to record this day that I have set before you life and death, blessing and cursing so chose life that both thou and thy children shall live.

18,10 There shall not be found any among you that will make his son or daughter walk through the fire or that useth divination or is an observer of times or an enchanter or a witch, Human sacrifice and the occult is forbidden 4,2 Ye shall not add unto the word I have commanded you neither shall ye diminish ought from it and that ye keep the commandments of the Lord God

18. 9 When ye enter the land which the Lord thy God giveth thee thou shalt not learn to do after the abominations of those nations

32.4 He is the ROCK, His way is perfect, for all His ways are judgment; a God of truth and without iniquity. just and right is He

5.6 I am the Lord thy God which brought thee out of the land of Egypt, from the house of slavery

22,5 The woman must not wear the garments that pertain unto a man, neither shall a man put on garments that pertain to a woman for all that do are an abomination unto the Lord. Another abomination is homosexuality and bestiality as in Leviticus 18. You can understand why homosexuals and spiritualists are atheists and hate the just and holy God.

31.6 Be strong and of a good courage, Fear not nor be afraid for the lord thy God He is that goeth with thee He will not fail thee nor forsake thee

7,8 But because the Lord loved thee and because he will keep the oath which he swore unto your fathers hath the lord brought you out with a mighty hand and redeemed you out of the house of bondage from the hand of Pharaoh king of Egypt.

10,11 Arise take thy journey that they may go in and possess the land which I swore unto their fathers to give them.

33,27 The eternal Go is thy refuge and underneath are His everlasting arms

I accept that these verses are chosen at random and are in no particular order but the character and care of the Lord is plainly shown

Because of his disobedience in Numbers 20 Moses did not enter the Promised Land but God granted him a view of it before Moses died. he was a loyal and faithful servant of the Lord and had a lot to contend with with the Israelites and was sometimes fearful and his faith was tested.

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