

January 1-8

<u>January 1</u> Genesis 1-3
<u>January 2</u> Genesis 4-7
<u>January 3</u> Genesis 8-11
<u>January 4</u> Job 1-4
<u>January 5</u> Job 5-9
<u>January 6</u> Job 10-14
<u>January 7</u> Job 15-20
<u>January 8</u> Job 21-26

The first eleven chapters of Genesis are probably the most disavowed by modernists of any chapters in the Bible. They are passed off as mythology and tradition without historic value. But any time other Bible writers, or even Jesus Himself, referred to these chapters, they were spoken of in a literal way.

Modern man rejects them, not because there is anything there that is inconsistent or self-contradictory or unreasonable once one accepts the first four words of the Bible ("In the beginning God..."), but because these chapters do not present a view of origins in line with the evolutionary teaching invented by man himself. Is it important for the Bible believer to accept the literal historical accuracy of these chapters?

These are the chapters where God lays the groundwork for His entire plan of redemption. It is the account of Adam's choice in the Garden of Eden that explains the source of our own sin nature and tendency toward evil. It is God's response to Adam's sin that shows His holy curse upon sin, but also mentions for the first time God's plan to send a Redeemer, the Seed of the woman presented in Genesis 3:15 who will bruise the serpent's head.

There is also an example of the inevitable judgment when sin runs its course to a certain point (the Flood), followed by the beginning of a new world. This foreshadows the final judgment of Earth, followed by the New Heavens and New Earth of eternity where sin will have been put away forever.

In short, a literal understanding of these opening chapters gives the best understanding of what we see around us as the world heads toward the final judgment on sin that will usher in eternal righteousness. Yes, seeing the literal truth of these chapters is vital to properly understanding all that follows in the Bible.

We do not know exactly when Job lived or when his story was written. It is typically inserted at this point in history because of Job's priestly intercession for his sons. There is no priesthood such as was introduced through the Mosaic Law that ordered such sacrifices as Job offered for his children, therefore it is assumed that he lived in the patriarchal period before the priesthood was established.

Job, too, is often regarded by modern theologians as a mythical character whose story is allegorical. But Ezekiel (14:14, 20) spoke of both him and Noah along with Daniel. Daniel was not only a literal, historical character, but he was alive and prominent during the time of Ezekiel's prophecy. Joining them should establish the historicity of both Job and Noah (who was also presented by Jesus in Matthew 24:37-38 as a historical person). Further, James speaks of Job as an actual person in his epistle (5:11).

His historic record teaches us much about dealing with suffering and also shows the early activity of Satan in opposing the people of God.