

Ordinary Life



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*Living In the Gap Between
The No-Longer
and
The Not-Yet*

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DON'T LOOK NOW, BUT THE FUTURE YOU PLANNED FOR JUST BECAME THE PAST.

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God is **NOT** a Being!

God is **BEING** itself.

Fundamentalism is growing
because people are not doing
the personal work they need
to do to grow up.

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Now I lay me down to sleep.
I pray the Lord my soul to keep.
If I should **DIE** before I wake,
I pray the Lord my soul to take.





... LIKE a THIEF in THE NIGHT

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People who are in their
minds are never at
peace.

People who are at peace
are never in their minds.

The word “*fundamental*”
means “*going to the root of the
matter.*”

When you come to the edge of all you know and step off into the unknown, one of two things will happen -

you will step onto something solid.

Or,

you will be taught to fly.

The “fundamentals”

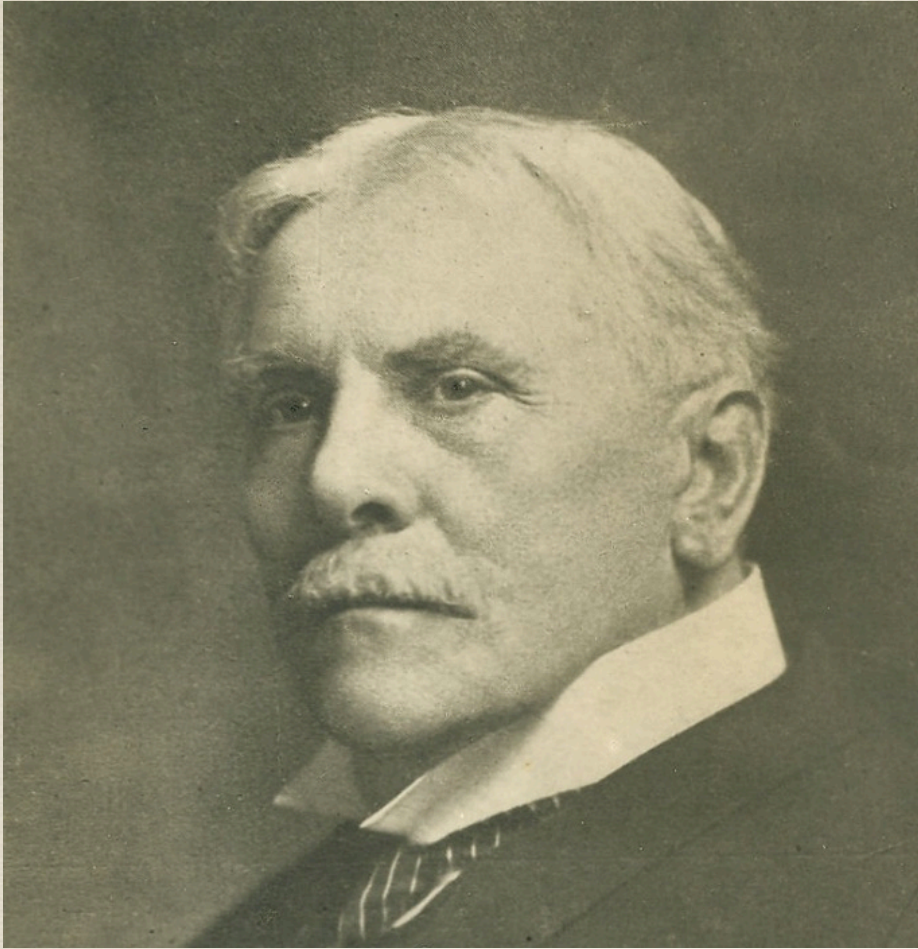
The Bible is the literal, inerrant word of God.

Jesus was literally born of a virgin.

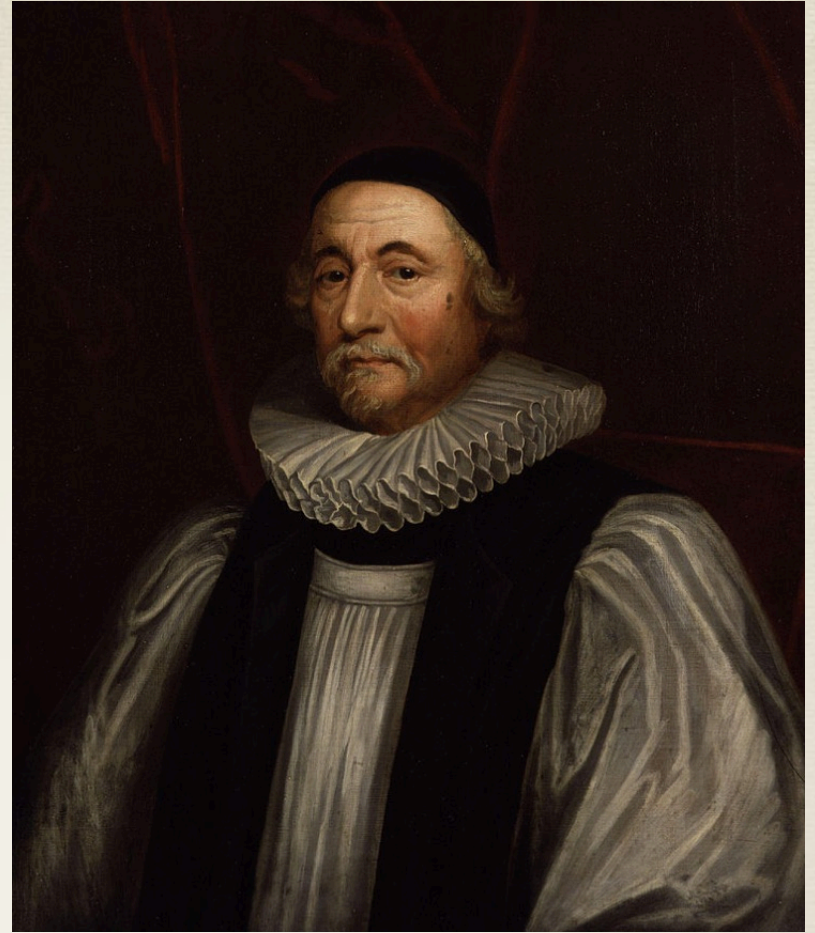
Substitutionary atonement is the meaning of Jesus death on the cross.

The miracles in the New Testament literally happened.

Jesus rose physically from the grave, literally ascended into heaven and will return someday in the “second coming.”



Cyrus Scofield
1848 - 1921



James Ussher
1581 - 1656

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THE FIRST BOOK OF MOSES
CALLED
GENESIS

GENESIS is the book of beginnings. It records not only the beginning of the heavens and the earth, and of plant, animal, and human life, but also of all human institutions and relationships. Typically, it speaks of the new birth, the new creation, where all was chaos and ruin.

With Genesis begins also that progressive self-revelation of God which culminates in Christ. The three primary names of Deity, Elohim, Jehovah, and Adonai, and the five most important of the compound names, occur in Genesis; and that in an ordered progression which could not be changed without confusion.

The problem of sin as affecting man's condition in the earth, and his relation to God, and the divine solution of that problem are here in essence. Of the eight great covenants which condition human life and the divine redemption, four, the Edenic, Adamic, Noahic, and Abrahamic Covenants, are in this book; and these are the fundamental covenants to which the other four, the Mosaic, Palestinian, Davidic, and New Covenants, are related chiefly as adding detail or development.

Genesis enters into the very structure of the New Testament, in which it is quoted above sixty times in seventeen books. In a profound sense, therefore, the roots of all subsequent revelation are planted deep in Genesis, and whoever would truly comprehend that revelation must begin here.

The inspiration of Genesis and its character as a divine revelation are authenticated by the testimony of history, and by the testimony of Christ (Mt. 19:4-6; 24:37-39; Mk. 10:4-9; Lk. 11:49-51; 17:26-29, 32; John 1:5; 7:21-23; 8:44, 56).

Genesis is in five chief divisions: I. Creation (1:1-2:25). II. The Fall and Redemption (3:1-4:7). III. The Diverse Seeds, Cain and Seth, to the Flood (4:8-7:24). IV. The Flood to Babel (8:1-11:9). V. From the call of Abram to the death of Joseph (11:10-50:26).

The events recorded in Genesis cover a period of 2,315 years (Ussher).

CHAPTER 1.	B.C. 4004.	
<i>The original creation.</i>	a John 1:1.	and void; and darkness <i>was</i> upon the face of the deep. And <i>the</i> ^a Spirit of God moved upon the face of the waters.
I n the ^a beginning ^{1b} God ² created the heaven and the earth.	b Deity (names of). Gen. 2:4, 7. (Gen. 1:1; Mal. 3:18.)	<i>The new beginning—the first day: light diffused.</i>
<i>Earth made waste and empty by judgment (Jer. 4:23-26).</i>	c Holy Spirit, Gen. 6:3. (Gen. 1:2; Mal. 2:15.)	3 And God said, Let there be ⁴ light: and there was light.
2 And the earth was ³ without form,	d Job 26:13. Psa. 104:30.	4 And God saw the light, that it

¹(1:1) *Elohim* (sometimes *El* or *Elah*), English form "God," the first of the three primary names of Deity, 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. This uni-plurality implied in the name is directly asserted in Gen. 1:26 (plurality), 27 (unity); see also Gen. 3:22. Thus the Trinity is latent in *Elohim*. As meaning primarily the Strong One it is fitly used in the first chapter of Genesis. Used in the O. T. about 2500 times. See also Gen. 2:4, *note*; 2:7; 14:18, *note*; 15:2, *note*; 17:1, *note*; 21:33, *note*; 1 Sam. 1:3, *note*.

²(1:1) But three *creative* acts of God are recorded in this chapter: (1) the heavens and the earth, v. 1; (2) animal life, v. 21; and (3) human life, vs. 26, 27. The first creative act refers to the dateless past, and gives scope for all the geologic ages.

³(1:2) Jer. 4:23-26, Isa. 24:1 and 45:18, clearly indicate that the earth had undergone a cataclysmic change as the result of a divine judgment. The face of the earth bears everywhere the marks of such a catastrophe. There are not wanting intimations which connect it with a previous testing and fall of angels. See Ezk. 28:12-15 and Isa. 14:9-14, which certainly go beyond the kings of Tyre and Babylon.

⁴(1:3) Neither here nor in verses 14-18 is an original *creative* act implied. A different word is used. The sense is, made to *appear*; made *visible*. The sun and moon were *created* "in the beginning." The "light" of course came from the sun, but the vapour diffused the light. Later the sun appeared in an unclouded sky.

THERE IS NOTHING
“FUN” OR “MENTAL”
ABOUT
FUNDAMENTALISM

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