

DAVE RAYMOND'S
ANTIQUITY

STUDENT READER
MASTER ASSIGNMENT AND EXAM LIST



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Lesson 1

ORIENTATION

Lecture 1.1 — INTRODUCTION & HOW TO TAKE NOTES

ASSIGNMENT: Read through the “Table of Contents” to learn what topics we will be covering this semester. What topics interest you? What topics are unfamiliar to you?

Lecture 1.2 — WHY DO WE STUDY?

ASSIGNMENT: Read the following quotations about the purposes of education. What is the purpose of education?

SELECTION: Quotation by James Schall.

"The problem of contemplation was not to create God but to discover Him. And this discovery initially consisted in having at least some experience of freedom, of sheer fascination and delight that had no reward but itself...We respond to God best in the freest of our activities."

SELECTION: Quotation by Francis Bacon.

"Crafty men condemn studies, simple men admire them, wise men use them."

SELECTION: Quotation by Ken Myers.

"[Education] requires...the nourishing of the imagination, the orienting of the heart so that we intuit the world aright even before we begin to shape our theories."

Lecture 1.3 — WHY DO WE STUDY HISTORY?

ASSIGNMENT: Read Psalm 78. How does this Psalm both give a sense of history and also communicate the importance of history?

SELECTION: Psalm 78, a Maskil of Asaph.

Give ear, O my people, to my teaching;
incline your ears to the words of my mouth!
I will open my mouth in a parable;
I will utter dark sayings from of old,
things that we have heard and known,
that our fathers have told us.
We will not hide them from their children,

but tell to the coming generation
the glorious deeds of the LORD, and his might,
and the wonders that he has done.

He established a testimony in Jacob
and appointed a law in Israel,
which he commanded our fathers
to teach to their children,
that the next generation might know them,
the children yet unborn,
and arise and tell them to their children,
so that they should set their hope in God
and not forget the works of God,
but keep his commandments;
and that they should not be like their fathers,
a stubborn and rebellious generation,
a generation whose heart was not steadfast,
whose spirit was not faithful to God.

The Ephraimites, armed with the bow,
turned back on the day of battle.
They did not keep God's covenant,
but refused to walk according to his law.
They forgot his works
and the wonders that he had shown them.
In the sight of their fathers he performed wonders
in the land of Egypt, in the fields of Zoan.
He divided the sea and let them pass through it,
and made the waters stand like a heap.
In the daytime he led them with a cloud,
and all the night with a fiery light.

He split rocks in the wilderness
and gave them drink abundantly as from the deep.

He made streams come out of the rock
and caused waters to flow down like rivers.

Yet they sinned still more against him,
rebellling against the Most High in the desert.

They tested God in their heart
by demanding the food they craved.

They spoke against God, saying,
“Can God spread a table in the wilderness?

He struck the rock so that water gushed out
and streams overflowed.

Can he also give bread
or provide meat for his people?”

Therefore, when the LORD heard, he was full of wrath;
a fire was kindled against Jacob;
his anger rose against Israel,
because they did not believe in God
and did not trust his saving power.

Yet he commanded the skies above
and opened the doors of heaven,
and he rained down on them manna to eat
and gave them the grain of heaven.

Man ate of the bread of the angels;
he sent them food in abundance.

He caused the east wind to blow in the heavens,
and by his power he led out the south wind;
he rained meat on them like dust,
winged birds like the sand of the seas;

he let them fall in the midst of their camp,
all around their dwellings.
And they ate and were well filled,
for he gave them what they craved.
But before they had satisfied their craving,
while the food was still in their mouths,
the anger of God rose against them,
and he killed the strongest of them
and laid low the young men of Israel.

In spite of all this, they still sinned;
despite his wonders, they did not believe.
So he made their days vanish like a breath,
and their years in terror.
When he killed them, they sought him;
they repented and sought God earnestly.
They remembered that God was their rock,
the Most High God their redeemer.
But they flattered him with their mouths;
they lied to him with their tongues.
Their heart was not steadfast toward him;
they were not faithful to his covenant.
Yet he, being compassionate,
atoned for their iniquity
and did not destroy them;
he restrained his anger often
and did not stir up all his wrath.
He remembered that they were but flesh,
a wind that passes and comes not again.
How often they rebelled against him in the wilderness
and grieved him in the desert!

They tested God again and again
and provoked the Holy One of Israel.
They did not remember his power
or the day when he redeemed them from the foe,
when he performed his signs in Egypt
and his marvels in the fields of Zoan.
He turned their rivers to blood,
so that they could not drink of their streams.
He sent among them swarms of flies, which devoured them,
and frogs, which destroyed them.
He gave their crops to the destroying locust
and the fruit of their labor to the locust.
He destroyed their vines with hail
and their sycamores with frost.
He gave over their cattle to the hail
and their flocks to thunderbolts.
He let loose on them his burning anger,
wrath, indignation, and distress,
a company of destroying angels.
He made a path for his anger;
he did not spare them from death,
but gave their lives over to the plague.
He struck down every firstborn in Egypt,
the firstfruits of their strength in the tents of Ham.
Then he led out his people like sheep
and guided them in the wilderness like a flock.
He led them in safety, so that they were not afraid,
but the sea overwhelmed their enemies.
And he brought them to his holy land,
to the mountain which his right hand had won.
He drove out nations before them;

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he apportioned them for a possession
and settled the tribes of Israel in their tents.

Yet they tested and rebelled against the Most High God
and did not keep his testimonies,
but turned away and acted treacherously like their fathers;
they twisted like a deceitful bow.

For they provoked him to anger with their high places;
they moved him to jealousy with their idols.

When God heard, he was full of wrath,
and he utterly rejected Israel.

He forsook his dwelling at Shiloh,
the tent where he dwelt among mankind,
and delivered his power to captivity,
his glory to the hand of the foe.

He gave his people over to the sword
and vented his wrath on his heritage.

Fire devoured their young men,
and their young women had no marriage song.

Their priests fell by the sword,
and their widows made no lamentation.

Then the Lord awoke as from sleep,
like a strong man shouting because of wine.

And he put his adversaries to rout;
he put them to everlasting shame.

He rejected the tent of Joseph;
he did not choose the tribe of Ephraim,
but he chose the tribe of Judah,
Mount Zion, which he loves.

He built his sanctuary like the high heavens,

like the earth, which he has founded forever.
He chose David his servant
and took him from the sheepfolds;
from following the nursing ewes he brought him
to shepherd Jacob his people,
Israel his inheritance.
With upright heart he shepherded them
and guided them with his skillful hand. (ESV)

Lecture 1.4 — WHAT EACH STUDENT NEEDS

ASSIGNMENT: Read the following quotations by Sir Arthur Quiller-Couch. How does he show the traits of a good student?

SELECTION: Quotations by Sir Arthur Quiller-Couch.

“The true business of a university is to train liberty into responsibility, to teach a young man to think for himself, yet so he remembers he is a citizen, and of no mean city.”

“There is such a thing in the world as a love of learning.”

“Be it admitted that the more deeply a man explores his subject, the further he will be led to consider the views of those who have studied and thought upon it before him; the more conscious he will feel of his own fallibility in the fog of ignorance encompassing all. He will read on and on, and a growing modesty will deter him from seeking such positive assertions as are made by hastier, less-informed men.”

“[We are] guarding a high tradition while stewarding a beautiful estate.”

“In due course, let us hope, you will all advance through the degree of Bachelor to a Mastership of Arts. You may even—if you value it—proceed to a Doctorate in some branch of learning. But a Mastership of Arts implies, or should imply, that you have taken such advantage of three or four years here that you have so far acquired—by help of your dons, and by rubbing your intelligence in a large and jostling concourse of youth—a chastened and corrected liberty of your own thought, with a responsibility for it which sends you out with a grip of affairs and a persuasive mastery over your own and other men's minds whether your vocation be the Court, the Bar, or Teaching, or the modest service of a Country Parish; in all—to quote the words of the Catechism so often misunderstood—'to learn and labour truly to get mine own living, and to do my duty in that state of life into which it shall please God to call me.' Service, in other words; service in whatever capacity, with a mastery learnt here, but a mastery of service.”

Lecture 1.5 — COURSE ASSIGNMENTS

ASSIGNMENT: Begin your portfolio by creating a title page and an entry on the purposes of life, school, and history.

ASSIGNMENT: Complete Exam #1.

1. What is the purpose of life? Give a detailed answer.
2. For what primary reasons do we undergo a formal education through school?
3. List and define at least four (4) reasons for the study of history.

Lesson 2

IMAGO DEI: CREATION

Lecture 2.1 — THE CHARACTER OF GOD

ASSIGNMENT: Read the the second chapter of the Westminster Confession of Faith on God and the Holy Trinity. How many attributes of God can you identify? Where in the Scriptures can you find these?

SELECTION: *Westminster Confession of Faith*, Chapter 2: Of God, and of the Holy Trinity.

1. There is but one only, living, and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body parts, or passions; immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal, most just, and terrible in his judgments, hating all sin, and who will by no means clear the guilty.

2. God hath all life, glory, goodness, blessedness, in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them. He is the alone fountain of all being, of whom, through whom, and to whom are all things; and hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever himself pleaseth. In his sight all things are open and manifest, his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent, or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them.

3. In the unity of the Godhead there be three persons, of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost: the Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

Lecture 2.2 — A CREATION STORY LIKE NO OTHER

ASSIGNMENT: Read Genesis 1-2:3. What does Genesis 1 reveal about who God is? What patterns do you notice in the text? How does this describe the beginning of—literally—everything?

In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

And God said, “Let there be light,” and there was light. And God saw that the light was good. And God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

And God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.” And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. And God called the expanse Heaven. And there was evening and there was morning, the second day.

And God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.

And God said, “Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.” And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. And there was evening and there was morning, the third day.

And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. And God set them in the expanse of the heavens to give light on the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

And God said, “Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens.” So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. And God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” And there was evening and there was morning, the fifth day.

And God said, “Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.” And it was so. And God made the beasts of the earth according to their

kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

So God created man in his own image,
in the image of God he created him;
male and female he created them.

And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation. (ESV)

Lecture 2.3 — INTERPRETATIONS OF GENESIS

ASSIGNMENT: Read the first tablet of the *Enuma Elish*, an epic of creation. How does the *Enuma Elish* differ from the creation account in Genesis?

SELECTION: The first tablet of the *Enuma Elish*.

When in the height heaven was not named,
And the earth beneath did not yet bear a name,
And the primeval Apsu, who begat them,
And chaos, Tiamut, the mother of them both
Their waters were mingled together,
And no field was formed, no marsh was to be seen;
When of the gods none had been called into being,
And none bore a name, and no destinies were ordained;
Then were created the gods in the midst of heaven,
Lahmu and Lahamu were called into being...

Ages increased,...
Then Ansar and Kisar were created, and over them...
Long were the days, then there came forth....
Anu, their son,...
Ansar and Anu...
And the god Anu...
Nudimmud, whom his fathers, his begetters....
Abounding in all wisdom,...'
He was exceeding strong...
He had no rival -
Thus were established and were... the great gods.
But Tiamat and Apsu were still in confusion...
They were troubled and...
In disorder...
Apru was not diminished in might...
And Tiamat roared...
She smote, and their deeds...
Their way was evil...
Then Apsu, the begetter of the great gods,
Cried unto Mummu, his minister, and said unto him:
"O Mummu, thou minister that rejoicest my spirit,
Come, unto Tiamut let us go!
So they went and before Tiamat they lay down,
They consulted on a plan with regard to the gods, their sons.
Apsu opened his mouth and spake,
And unto Tiamut, the glistening one, he addressed the word:
...their way...
By day I can not rest, by night I can not lie down in peace.
But I will destroy their way, I will...
Let there be lamentation, and let us lie down again in peace."
When Tiamat heard these words,
She raged and cried aloud...
She... grievously...,
She uttered a curse, and unto Apsu she spake:
"What then shall we do?
Let their way be made difficult, and let us lie down again in peace."
Mummu answered, and gave counsel unto Apsu,
...and hostile to the gods was the counsel Mummu gave:
Come, their way is strong, but thou shalt destroy it;
Then by day shalt thou have rest, by night shalt thou lie down in peace."
Apsu harkened unto him and his countenance grew bright,
Since he (Mummu) planned evil against the gods his sons.
... he was afraid...,

His knees became weak; they gave way beneath him,
Because of the evil which their first-born had planned.
... their... they altered.
... they...,
Lamentation they sat in sorrow
.....
Then Ea, who knoweth all that is, went up and he beheld their muttering.
[about 30 illegible lines]
... he spake:
... thy... he hath conquered and
... he weepeth and sitteth in tribulation.
... of fear,
... we shall not lie down in peace.
... Apsu is laid waste,
... and Mummu, who were taken captive, in...
... thou didst...
... let us lie down in peace.
... they will smite...
... let us lie down in peace.
... thou shalt take vengeance for them,
... unto the tempest shalt thou...!"
And Tiamat harkened unto the word of the bright god, and said:
... shalt thou entrust! let us wage war!"
... the gods in the midst of...
... for the gods did she create.
They banded themselves together and at the side of Tiamat they advanced;
They were furious; they devised mischief without resting night and day.
They prepared for battle, fuming and raging;
They joined their forces and made war,
Ummu-Hubur [Tiamat] who formed all things,
Made in addition weapons invincible; she spawned monster-serpents,
Sharp of tooth, and merciless of fang;
With poison, instead of blood, she filled their bodies.
Fierce monster-vipers she clothed with terror,
With splendor she decked them, she made them of lofty stature.
Whoever beheld them, terror overcame him,
Their bodies reared up and none could withstand their attack.
She set up vipers and dragons, and the monster Lahamu,
And hurricanes, and raging hounds, and scorpion-men,
And mighty tempests, and fish-men, and rams;
They bore cruel weapons, without fear of the fight.
Her commands were mighty, none could resist them;
After this fashion, huge of stature, she made eleven [kinds of] monsters.

Among the gods who were her sons, inasmuch as he had given her support,
She exalted Kingu; in their midst she raised him to power.
To march before the forces, to lead the host,
To give the battle-signal, to advance to the attack,
To direct the battle, to control the fight,
Unto him she entrusted; in costly raiment she made him sit, saying:
I have uttered thy spell, in the assembly of the gods I have raised thee to
power.
The dominion over all the gods have I entrusted unto him.
Be thou exalted, thou my chosen spouse,
May they magnify thy name over all of them the Anunnaki."
She gave him the Tablets of Destiny, on his breast she laid them, saying:
Thy command shall not be without avail, and the word of thy mouth shall be
established."
Now Kingu, thus exalted, having received the power of Anu,
Decreed the fate among the gods his sons, saying:
"Let the opening of your mouth quench the Fire-god;
Whoso is exalted in the battle, let him display his might!"

Lecture 2.4 — THE SEVEN DAYS

ASSIGNMENT: Read Genesis 2:4–25 and the included excerpt from Part I of *The Everlasting Man* by G.K. Chesterton. How does Chesterton demonstrate the unique nature of man?

SELECTION: Genesis 2:4-25.

These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.

When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man to work the ground, and a mist was going up from the land and was watering the whole face of the ground—then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

A river flowed out of Eden to water the garden, and there it divided and became four rivers. The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. And the gold of that land is good; bdellium and onyx stone are there. The name of the second

river is the Gihon. It is the one that flowed around the whole land of Cush. And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

The LORD God took the man and put him in the garden of Eden to work it and keep it. And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

Then the LORD God said, “It is not good that the man should be alone; I will make him a helper fit for him.” Now out of the ground the LORD God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him. So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said,

“This at last is bone of my bones
and flesh of my flesh;
she shall be called Woman,
because she was taken out of Man.”

Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. And the man and his wife were both naked and were not ashamed. (ESV)

SELECTION: Excerpt from *The Everlasting Man*, Part I, Chapter I.

It will be well in this place, however, to sum up once and for all what is meant by saying that man is at once the exception to everything and the mirror and the measure of all things. But to see man as he is, it is necessary once more to keep close to that simplicity that can clear itself of accumulated clouds of sophistry. The simplest truth about man is that he is a very strange being; almost in the sense of being a stranger on the earth. In all sobriety, he has much more of the external appearance of one bringing alien habits from another land than of a mere growth of this one. He has an unfair advantage and an unfair disadvantage. He cannot sleep in his own skin; he cannot trust his own instincts. He is at once a creator moving miraculous hands and fingers and a kind of cripple. He is wrapped in artificial bandages called clothes; he is propped on artificial crutches called furniture. His mind has the same doubtful liberties and the same wild limitations. Alone among the animals, he is shaken with the beautiful madness called laughter; as if he had caught sight of some secret in the very shape of the universe hidden from the universe itself.

Alone among the animals he feels the need of averting his thought from the root realities of his own bodily being; of hiding them as in the presence of some higher possibility which creates the mystery of shame. Whether we praise these things as natural to man or abuse them as artificial in nature, they remain in the same sense unique. This is realised by the whole popular instinct called religion, until disturbed by pedants, especially the laborious pedants of the Simple Life. The most sophistical of all sophists are gymnosophists.

It is not natural to see man as a natural product. It is not common sense to call man a common object of the country or the seashore. It is not seeing straight to see him as an animal. It is not sane. It sins against the light; against that broad daylight of proportion which is the principle of all reality. It is reached by stretching a point, by making out a case, by artificially selecting a certain light and shade, by bringing into prominence the lesser or lower things which may happen to be similar. The solid thing standing in the sunlight, the thing we can walk round and see from all sides, is quite different. It is also quite extraordinary, and the more sides we see of it the more extraordinary it seems. It is emphatically not a thing that follows or flows naturally from anything else. If we imagine that an inhuman or impersonal intelligence could have felt from the first the general nature of the non-human world sufficiently to see that things would evolve in whatever way they did evolve, there would have been nothing whatever in all that natural world to prepare such a mind for such an unnatural novelty. To such a mind, man would most certainly not have seemed something like one herd out of a hundred herds finding richer pasture, or one swallow out of a hundred swallows making a summer under a strange sky. It would not be in the same scale and scarcely in the same dimension. We might as truly say that it would not be in the same universe. It would be more like seeing one cow out of a hundred cows suddenly jump over the moon or one pig out of a hundred pigs grow wings in a flash and fly. It would not be a question of the cattle finding their own grazing ground but of their building their own cattle-sheds, not a question of one swallow making a summer but of his making a summer house. For the very fact that birds do build nests is one of those similarities that sharpen the startling difference. The very fact that a bird can get as far as building a nest, and cannot get any farther, proves that he has not a mind as man has a mind; it proves it more completely than if he built nothing at all. If he built nothing at all, he might possibly be a philosopher of the Quietist or Buddhistic school, indifferent to all but the mind within. But when he builds as he does build and is satisfied and sings aloud with satisfaction, then we know there is really an invisible veil like a pane of glass between him and us, like the window on which a bird will beat in vain. But suppose our abstract onlooker saw one of the birds begin to build as men build. Suppose in an incredibly short space of time there were seven styles of architecture for one style of nest. Suppose the bird carefully selected forked twigs and pointed leaves to express the piercing piety of Gothic, but turned to broad foliage and black mud when he sought in a darker mood to call up the heavy columns of Bel and Ashtaroth; making

his nest indeed one of the hanging gardens of Babylon. Suppose the bird made little clay statues of birds celebrated in letters or politics and stuck them up in front of the nest. Suppose that one bird out of a thousand birds began to do one of the thousand things that man had already done even in the morning of the world; and we can be quite certain that the onlooker would not regard such a bird as a mere evolutionary variety of the other birds; he would regard it as a very fearful wild-fowl indeed; possibly as a bird of ill-omen, certainly as an omen. That bird would tell the augurs, not of something that would happen, but of some thing that had happened. That something would be the appearance of a mind with a new dimension of depth; a mind like that of man. If there be no God, no other mind could conceivably have foreseen it.

Lecture 2.5 — A CREATURE LIKE NO OTHER

ASSIGNMENT: Complete Exam #2.

1. What is an **incommunicable** attribute? What are the six (6) incommunicable attributes of God delivered in this lesson?
2. What are some of God's **communicable** attributes? How do they add to the revelation of who God is?
3. What are some of the shared characteristics of pagan creation accounts? What does the biblical creation account communicate about the person of God and about His creation?
4. How does Hebrew grammar and vocabulary add to the historicity, specificity, and beauty of the creation account in Genesis?
5. Describe the chief differences between the interpretations of Genesis with regard to the origins of the universe. Which one do you find the most compelling? Why?
6. How does evolution fail to escape philosophical and even religious questions?
7. What are the themes for each of the days of Creation?
8. Use the categories of man's uniqueness to explain what Francis Schaeffer meant by "the mannishness of man."

