

labeled chapter-wise because it was thought that the "toledah" colophon was designated to appear before the body or text of the assigned chapter. The ancient Mesopotamian tablets show the opposite. The colophon statement (the Hebrew "toledah") points backward to a narrative, not forward. The "toledah" therefore ends a section or chapter. Of particular interest is Genesis 1 where that chapter should actually end with Gen. 2:4, "these are the generations of the heavens and the earth ..." Now, Fischer's argument for an old earth becomes even more effective. Fischer makes the point that Gen. 2:4 supports an old-earth view because the plural (*toledah*) generations—meaning long periods of time—fit into one (*yom*) day. The same patriarch or scribe, who wrote the inspired words of Genesis 1, also wrote the "toledah" of Gen. 2:4 to end his account. The patriarch or scribe who wrote Genesis 2 started his account with Gen. 2:5.

Text ending statements ("toledah" — these are the generations) occur in Genesis:

- 2:4 ... of the heavens and the earth
- 5:1 ... of Adam
- 6:9 ... of Noah
- 10:1 ... of the sons of Noah
- 11:10 ... of Shem
- 11:27 ... of Terah
- 25:12 ... of Ishmael
- 25:19 ... of Issac
- 36:1 ... of Essau
- 36:9 ... of Essau
- 37:2 ... of Jacob

It is my hope that Wiseman's *Ancient Records and the Structure of Genesis* would again be published, if not by Thomas Nelson Publishers, then by another publisher who would buy the publishing rights.

Notes

¹P. J. Wiseman, *Ancient Records and the Structure of Genesis* (Nashville, TN: Thomas Nelson Publishers, 1985).

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Numbers in Genesis

I appreciated the article by Carol A. Hill in the December issue (*PSCF* 55, no. 4 [2003]: 239–51).

Another scriptural reason follows for doubting that the numbers in Genesis can be used for bookkeeping, like that Bishop James Ussher tried to do (*The Annals of the World*, 1658). Genesis 46:26 indicates that 66 people went into Egypt and lists them. However, Gen. 46:7 describes daughters and granddaughters, plural, when there is only one daughter and one granddaughter listed. Even if these plurals hadn't been used, it seems extremely unlikely that all of Jacob's descendants, save these two, were male. Not only that, no wives are mentioned by name at all, even though verse 5 and common sense tell us that wives were

included among those who went into Egypt. So 66 is not the real number, although the Bible says that it is. How can this be? Surely those who wrote down Scripture knew full well that 66 is less than 66 plus wives, daughters, and granddaughters. More important, God, the inspirer of Scripture, knew it, too. The conclusion I come to, which is the same as Hill's, is that God had other purposes than the arithmetic when these numbers were given, and, furthermore, that the arithmetic is not important.

Keep up the good work. "For the Lord God is a sun and shield, the Lord bestows favor and honor; no good thing does he withhold from those whose walk is blameless" Psalm 84:11 (NIV).

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Concordism's Illusion That It Is Upholding the Historicity of Genesis 1–11

In *PSCF* Letters (June 2003: 138), I said that neither creation science's global flood nor concordism's local flood could solve the problem of the conflict between the biblical account of the flood and the findings of modern science. Since then Carol Hill (*PSCF* 55 [Sept. 2003]: 209), John McIntyre, and Thomas Godfrey (*PSCF* 55 [Dec. 2003]: 276–8) have written resisting my answer to the problem, namely that God accommodated his theological revelation in Genesis 1–11 to the now antiquated science/ history of the times.¹ They say they believe the history in Genesis 1–11 is accurate history that agrees with the historical/scientific facts.

This belief, though a popular assumption, is not provable from Scripture.² There is no biblical reason why God could not or would not accommodate his revelation of theology to the science/history of the times, and all the more so if he has delegated the discovery of science/history to humankind.³ Indeed, Jesus showed that he believed Scripture is sometimes accommodated to ingrained cultural concepts which are not merely scientifically defective, but which are morally defective (Matt. 19:8/Mark 10:5). Divine inspiration does not exclude divine accommodation.

In addition, the writers of history in the Bible regularly imply or say that they are relying upon merely human sources and never claim to have received their history *qua* history from God by revelation. Consequently, the accuracy of the historical books in Scripture is contingent upon the quality of the sources employed. That is why the history in Genesis 1–11, which gives evidence of resting in part upon earlier Mesopotamian stories and motifs, can be considered of rather poor historical worth, while chapters 12–50 regarding the patriarchs can be esteemed more highly because they apparently rest upon traditions passed down by the patriarchs themselves. The resurrection of Christ can be esteemed yet even more highly because it rests upon eyewitness accounts from that very generation.