



OLD TESTAMENT SURVEY I

Student Manual

This Workbook was created by Curtis Tygres for the purposes of non-profit education. This work and those cited in this work are available for use under the "Fair use" Copyright section 107. Any or all of this work is made available by the creator for print and may be used for any educational and or teaching purposes.

Table Contents

Introduction.....	pg. 3
Syllabus.....	pg. 4
Chronological Outline of the Bible.....	pg. 5
Creation.....	pg. 6
Creator Word Study.....	pg. 9
Creation vs Evolution.....	pg. 10
Fall: Paradise and Temptation.....	pg. 13
The Temptation and Fall of Man.....	pg. 17
The Curse and the Promise.....	pg. 18
Increasing Evil Continually.....	pg. 22
Giants in the Bible.....	pg. 24
The Flood: Evidence of a Global Flood.....	pg. 27
Nations- History of the World.....	pg. 32
Patriarchs- Abraham through Joseph.....	pg. 36
Bondage and Deliverance.....	pg. 41
The Covenant: The Law.....	pg. 47
The Covenant: The Tabernacle.....	pg. 53
The Covenant: The Priesthood.....	pg. 59
The Covenant: The Sacrifices.....	pg. 64
The Covenant: The Festivals.....	pg. 72
Online Resources.....	pg. 78
Bibliography.....	pg.79

Introduction

Welcome and thank you for taking this class. I am a firm believer that as we *read and study* the Bible, which is truly God's Word, we will *know* Him more, we will *grow* in His likeness, and we will be able to *stand firm* in our faith and resist temptation. We will also be thoroughly equipped for every good work (2 Timothy 3:16-17).

My prayer for you is that your desire to read and study the Bible will grow more and more!

God's words are *more desirable than gold, yes, than much fine gold; Sweeter also than honey and the drippings of the honeycomb.*" (Ps. 19:10 NAS)

Christ-Centered Biblical Theology: Hermeneutical Foundations and Principles:

"If we grant that the overall timeline of the Bible from Genesis 1 to Revelation 21:22 contains the theme of creation of new creation, it is not surprising that the progressive revelation contains this theme of creation both in repetition and intensification. This is what typology is all about. The biblical pattern starts with the original order of creation that is disrupted by human rebellion and the Fall. The redemptive process, following the loss of both Eden and fellowship with God, has its main expression in God's promise to Abraham of a land and restored fellowship with God. This climaxes in the glories of David and Solomon, Zion, and the Temple, but it is glory within the fallen world. The prophetic eschatology points towards the restoration of the pre-Fall situation in terms of the outworking of the promise to Abraham. This perspective includes the renewal of all things so that the new heaven and the new earth are foretold as the context of fulfillment. The new creation is first and foremost found in Jesus Christ whose life, death, and resurrection are the redemptive means of that which belongs initially to Christ becoming also the possession of all God's people. The consummation of Christ's work is the new heavens and new earth as the dwelling of God with His people."¹

The Preface of The Hermeneutical Spiral:

"There is no greater privilege or joy in our lives than studying the Word of God. When we realize that God loved us enough not only to send His Son to be the atoning sacrifice for our sins, but also cared enough for us to give us His revealed truths to challenge and guide our lives, we are amazed at how little we deserve and yet how much He has done for us! There is only one set of final truths in the world, not mathematics, or science (for all physical laws are invalid in a quasar or black hole), but only the Word of God. In this the eternal principles intended to direct us through this life are truly found. Therefore, it is both a privilege and a responsibility to study God's word as carefully as possible. To fail as a Christian to study God's inspired revelation is tantamount to refusing to know the laws of the country we live in and breaking those laws with impunity. It is a failure that can and will have catastrophic results, for it means we do not care about the rules we have promised to obey by virtue of our being citizens of our country- whether they be the USA or Britain or heaven (Philippians 3:21)."²

¹ Goldsworthy, G. (2012). *Christ-centered biblical theology: Hermeneutical Foundations and principles*. Ill. 169.

² Osborne, G. R. (2010). *The hermeneutical spiral: A comprehensive introduction to biblical interpretation*. IVP Academic. 15; Preface to Second edition.

Syllabus Semester 1B

Class #	Topic	Description
1	Introduction	
2	Creation	God is the Creator
3	Creation	Creation vs. Evolution
4	Fall	Paradise and the Enemy's Temptation
5	Fall	The Curse and The Promise
6	Flood	Increasing Evil Continually
7	Flood	Evidence of Global flood
8	Nations	History of the World
9	Patriarchs	Abraham - Joseph
10	Bondage	Bondage and Exodus
11	The Covenant	The Law
12	The Covenant	Tabernacle
13	The Covenant	Priesthood
14	The Covenant	Sacrifices
15	The Covenant	Festivals

Credit Students:

Pick any 2 of the 4 below listed assignments. 1st is due by September 15th and 2nd is due by October 15th.

1. *Explain how the Abrahamic covenant from Genesis 12 is reiterated in the great commission of Matthew 28:16-20 and fulfilled by Jesus in Galatians.*
2. *List any quotes or references from Leviticus in the New Testament. Explain the theological truth the NT author is bringing into the situation and how it applies to that circumstance.*
3. *Describe how the Tabernacle and its furniture are a type of Christ. Include any scriptural references.*
4. *Describe how Jesus fulfills which festivals. Include scriptural references.*

Grading: Attendance and Participation 30%; Homework 12.5%, 12.5%; Final 45%

Chronological Outline of the Bible:

#	Period	Scriptures
1	Creation	Genesis 1-2 1 Chronicles 1:1
2	Fall	Genesis 3-5 1 Chronicles 1:1-3
3	Flood	Genesis 6-9 1 Chronicles 1:4
4	Nations	Genesis 10-11 1 Chronicles 1:5-26
5	Patriarchs	Genesis 12-50; Job; Exodus 1:1-7; 1 Chronicles 2:6-10
6	Bondage	Exodus 1:8-12:51; 1 Chronicles 2:6-10
7	Wanderings	Exodus 13- Joshua 3; 1 Chronicles 2:10-11
8	Conquest	Joshua 4-24:30; 1 Chronicles 2:11
9	Elders	Joshua 24:31-Judges 3:8 1 Chronicles 2:11
10	Judges	Judges 3:9-1 Samuel 9; 1 Chronicles 2:12-55 (Definition Neh. 9:27)
11	United Kingdom	1 Samuel 10-1 Kings 11; 1 Chronicles 3-2 Chronicles 9. Psalms; Proverbs; Ecclesiastes; Song of Solomon (Poetry)
12	Divided Kingdom	1 Kings 12-2 Kings 18:12; 2 Chronicles 10-31:21 Isaiah (1 st Major) Hosea; Joel; Amos; Obadiah; Jonah; Micah (1 st 6 minor)
13	Southern Kingdom	2 Kings 18:13-23:37; 2 Chronicles 32:1-36:5; Jeremiah (2 nd Major) Nahum; Habakkuk; Zephaniah (2 nd 3 minor)
14	Captivity	2 Kings 24:1-25:30; 2 Chronicles 36:6-21; Jeremiah; Lamentations; Ezekiel; Daniel (last 4 major)
15	Restoration	2 Chronicles 36:22-23 Ezra; Nehemiah; Esther (last OT history) Haggai; Zechariah; Malachi (last 3 minor)
Intertestamental Period		
16	Christ's Ministry	Matthew-John
17	Christ's Church	Acts-Jude
18	Christ's Return	Revelation

Creation

Scripture: Genesis 1:1-2:3

“In the beginning God created the heavens and the earth.”

“The fifty chapters of the book of Genesis serve as a complete introduction to the entire Bible. The facts set forth in this book, with neither apology nor argument, embrace virtually every major stream of Biblical truth.”³

“This brief section [Genesis 1:1-2:3] totaling thirty-four verses provides an amazing wealth of information about the beginning of the Earth and its creatures. Though the writing style is dignified and precise- scholars use the term “elevated”- it is prose rather than poetry. Thus, it is to be received as literal fact.”⁴

Doctrine of Creation

“Creation is the freely purposed work of God, outside himself, who has produced out of nothing the universe and all that is in it.”⁵

Historical Theology

“The Church has historically believed that God created the universe ex nihilo in the relatively recent past, perhaps five or six thousand years ago.”⁶

Ex Nihilo - Latin “ _____ ”

“Creation ex nihilo is the unique act by which God founded all creaturely reality—an act undertaken without any external aid or non-divine condition, including preexisting matter.”⁷

The emphasis is on creation being made from materials that never existed before!

³ Holdcroft, L. T. (1996). *The Pentateuch*. CeeTeC Pub., 13.

⁴ Ibid. 14.

⁵ Bray, G. (2018). *Creation*. In M. Ward, J. Parks, B. Ellis, & T. Hains (Eds.), *Lexham Survey of Theology*. Lexham Press. Logos Bible Software edition 10.

⁶ Allison, G. R. (2011). *Historical theology: An introduction to Christian doctrine*. Zondervan. 254.

⁷ Bray, G. *Creation*.

The theme of God as Creator of the “*heavens and the earth*” is prominent in both the Old Testament and New Testament:

Books of the Bible:	Scripture References:
Psalms	8; 33; 89; 90; 100; 136; 144.
Job	38:1-41:34
Isaiah	40:28; 42:5; 45:18
Jonah	1:9
Mark	13:19
John	1:1-3
Acts	4:24; 14:14-17; 17:24
Colossians	1:16
Revelation	4:11; 10:6

Significance of Creation:

Since God as Creator is the explanation for the existence of the world and for human existence, it is the activity of creation that establishes our deepest and most essential relation to God: as Creator and thus Lord. The doctrine of God as Creator, then is perhaps the most basic concept of God that we know.⁸

Theology of Creation⁹

1. God is the _____ That There Is
2. Creatures are _____
3. God Creates in _____

⁸ Elwell, W. A. (2001). *Evangelical dictionary of theology*. Baker Academic. 304.

⁹ *Ibid.* 304-305.

Table 2 - Order of Creation:

Day 1	Light	Good
Day 2		
Day 3		
Day 4		
Day 5		
Day 6		
Day 7		

Creation of Mankind

Image and Likeness (1:26-27)

Image תְּצַלֵּם (*tselem*) Strong's # 06754

*Statue, image, model, drawing*¹⁰

“Fashioned image, a shaped and representative figure, and image in some concrete sense”¹¹

Likeness דְּמוּת (*demuth*) Strong's # 01823

*Like, as much as, about, suitable, according to*¹²

“Likeness refers to the idea of similarity, but more in the abstract or ideal”¹³

“The image of God in which man was created included the totality of his being as living, intelligent, determining, and moral.”¹⁴

WHAT IS MAN TOLD TO DO? WHAT IS HIS PURPOSE?

¹⁰ HOLL - *A Concise Hebrew and Aramaic Lexicon of the Old Testament, Based upon the Lexical Work of Ludwig Koehler and Walter Baumgartner*, edited by W.L. Holladay. Copyright © 1997 by Brill Academic Publishers

¹¹ Ryrie, C. C. (1999). *Basic theology: A popular systemic guide to understanding biblical truth*. Moody Press. 217.

¹² Holl.

¹³ Ryrie. 217.

¹⁴ Ibid. 219

CREATOR WORD STUDY
Bara & Yatsar

<01254a> בָּרָא *bara*

Meaning: *to shape, create*

Origin: a prim. root

Usage: brings about(1), clear(2), create(6), created(32), creates(1), creating(3), Creator(4), cut them down(1), make(2), produced(1).

It appears 54 times in 46 verses in 27 different forms.
33 times when associated with God creating.

Book	Reference	Amount
Genesis	1:1, 21, 27; 2:3; 4; 5:1, 2; 6:7	9
Deuteronomy	4:32	1
1 Samuel	2:29	1
Psalms	89:13, 48; 102:19; 104:30; 148:5	5
Ecclesiastes	12:1	1
Isaiah	40:26, 28; 42:5; 43:1, 7, 15; 45:7, 8, 12, 18; 54:16	11
Ezekiel	21:35; 23:47; 28:15	3
Amos	4:13	1
Malachi	2:10	1

<03335> יָצַר *yatsar*

Meaning: *to form, fashion*

Origin: a prim. root

Usage: Creator(1), devises(1), earthenware*(1), fashion(1), fashioned(1), fashioning(2), fashions(1), formed(20), forming(2), forms(2), made(1), Maker(2), maker(4), ordained(1), planned(4), potter(9), potter's(7), potters(1).

It appears 59 times in 53 verses in 30 different forms.
30 times when used of God.

Book	Reference	Amount
Genesis	2:7, 8, 19	3
2 Kings	19:25	1
Psalms	33:15; 74:17; 94:9; 95:5; 104:26	5
Isaiah	27:11; 37:26; 43:1, 7, 21; 44:2, 9, 21, 24; 45:7, 9, 11, 18; 49:5	14
Jeremiah	1:5; 10:16; 33:2; 51:19	4
Amos	4:13; 7:1	2
Zechariah	12:1	1

Creation vs. Evolution

There are only two worldviews: A Creator made everything, or life just happened.

Belief in Creation is not necessary for salvation, but it is important for doctrine, and rightly understanding the rest of the Scriptures.

“To be a creationist one must believe that the Biblical record is factually historical, and Adam was the first man.”¹⁵

A necessary presupposition is:

“By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.” (Heb. 11:3)

“The facts God has revealed in the Bible are reliable facts, including those in the opening of Genesis. That means the events actually took place in time and space once they had been created.”¹⁶

Is Jesus a Creationist?

Theistic Evolution

“Theistic Evolution holds that God directed, used, and controlled the process of naturalistic evolution to “create” the world and all that is in it.”¹⁷

The Gap Theory¹⁸

The theory holds that original creation in Genesis 1:1 was sometime in the dateless past; an unmeasured period of time; long enough to accompany whatever was needed. The theory separates verse 1 from verse 2 and what follows.

This time allowed for Satan’s fall and the destruction of the Earth, which God then remade in Genesis 1:2.

¹⁵ Ryrie. 197.

¹⁶ Ibid. 206.

¹⁷ Ibid. 196.

¹⁸ Holdcroft. 16.

Note:

The Hebrew word for “*was*” in 1:2 can be translated as “*be, was, became*”.

The Hebrew words *formless and void* in Genesis 1:2 as well as Jeremiah 4:23.

The Age-Day Theory ¹⁹

It holds that the days of the first chapter of Genesis were lengthy periods of time equivalent to geological eras and were actually millions of years in length. They were days only in the figurative sense.

Arguments supporting 24-hour days:²⁰

1. Geological eras do not have an evening and a morning as the days in Genesis.
2. Plants on the third day could not have survived a geological era with sunshine.
3. God rested on the 7th day, and this became a model for the Jewish Sabbath.
4. The Hebrew word for day “*yom*” when accompanied by a number is always a 24-hour day.

Two Problems with the Evolutionary Theory²¹

1. Mutations are rare and almost always _____.
2. No new genetic information is added from a mutation.

Life never comes from non-life!

The Destructive Influences of Evolutionary Theory in Modern Thought²²

1. No SIGNIFICANCE
2. No ETERNAL VALUE
3. No SUPREME JUDGE *therefore* NO ABSOLUTE MORALS
4. Why should we hinder natural selection and help the weak and infirm?

¹⁹ Ibid. 17.

²⁰ Holdcroft. 16.

²¹ Ryrie. 199.

²² Grudem, W. A. (2020). *Systematic theology: An introduction to biblical doctrine*. (2nd ed.). Zondervan. 365.

Creation and New Creation²³

Isaiah 11:6-9:

And the wolf will dwell with the lamb, And the leopard will lie down with the kid, And the calf and the young lion and the fatling together; And a little boy will lead them. Also the cow and the bear will graze; Their young will lie down together; And the lion will eat straw like the ox. And the nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper's den. They will not hurt or destroy all My holy mountain, For the earth will be full of the knowledge of the LORD As the waters cover the sea.

Isaiah 51:3:

Indeed, the LORD will comfort Zion; He will comfort all her waste places. And her wilderness He will make like Eden, And her desert like the garden of the LORD; Joy and gladness will be found in her, Thanksgiving and sound of a melody.

Isaiah 65:17-19

"For behold, I create new heavens and a new earth; And the former things shall not be remembered or come to mind. "But be glad and rejoice forever in what I create; For behold, I create Jerusalem for rejoicing, And her people for gladness. "I will also rejoice in Jerusalem, and be glad in My people; And there will no longer be heard in her The voice of weeping and the sound of crying.

If the First Creation is not literal how can we be certain about the New Creation?

Insert Jesus as the Creator and see if it flows with your theology:

Jesus created the world over 6 million years ago. Jesus created mankind through the process of evolution, which is death and change. Death existed before mankind's sin....

²³ Goldsworthy, G. (2012). *Christ-centered biblical theology: Hermeneutical Foundations and principles*. 148.

Fall: Paradise and the Enemy's Temptation
Scripture: Genesis 2:8-3:8

Life in the Garden

Who planted the Garden of Eden? _____

What is the LXX (Septuagint: Greek translation of the Hebrew OT) word for Garden?

“And they heard the sound of the LORD God walking in the garden in the cool of the day” (Gen. 3:8)

Physical Description (Gen. 2:9-12)

Every tree was _____ and was _____.

What are the two trees in the center of the garden?

A mist watered the whole ground.

A river flowed out of Eden to water the Garden.

_____ and _____ were there.

Responsibility for the Garden (2:15)

Adam was to work and Cultivate the Garden

Work (to work) v. — *to exert oneself by doing mental or physical work for a purpose or out of necessity.*²⁴

Cultivate (to keep, maintain) v. — *to keep in a certain state, position, or activity.*²⁵

The Woman's Purpose (Gen. 2:18-25)

Whose idea was it to make the woman? _____

God said it was not good for the man to be alone (opposite of God's pronouncements of Creation)

A woman is a _____ who is _____ for the man.

²⁴ Bible Sense Lexicon. *work*.

²⁵ Ibid. *to keep*.

Helper n. — *a person who contributes to the fulfillment of a need or furtherance of an effort or purpose.*²⁶

Suitable/ Fit: likeness n. — *similarity in appearance, character, or nature between persons or things.*²⁷

The Woman as a Created Being (Gen. 2:21-22)

Adam celebrates!

“Bone of my bone, flesh of my flesh”

Figure of Speech: Ampliatio (*Am´pli-a´ti-o*) The name lives through the change which has taken place, and is still used, though in a new sense.²⁸

Together, Naked & Unashamed (Gen. 2:24-25)

Whereas where Adam was alone, now he is _____ with the Woman.

Naked implies: No barrier, open, exposed, vulnerable, and innocent.

(Not) Ashamed *“to be or become characterized by feelings of shame, guilt, embarrassment, or remorse.”*²⁹

How would you describe Life in the Garden?

The Enemy’s Temptation (Gen. 3:1-8)

“Now the serpent.....”

Serpent - 5729 I. שָׂרָפָה (nā·ḥāš): n.masc.; 1. serpent, snake, viper, i.e., a poisonous reptile which may represent several species (Ex 4:3); 2. sea serpent, sea monster, i.e., creature at home in the water (Am 9:3), note: this may refer to a mythological “dragon” or a normal “crocodile”; 3. dragon, serpent, i.e., the talking, tempting creature of the garden (Ge 3:1–14 passim); 4. a representation of a serpent made of bronze, later to become an idol among the sons of Israel (Nu 21:9ac; 2Ki 18:4+)³⁰

²⁶ (2023). helper. *Logos Bible Software Bible Sense Lexicon* (Version 25.2) [Computer software; Logos Bible Software]. Faithlife, LLC.

²⁷ Bible Sense Lexicon. *likeness*.

²⁸ Bullinger, E. W. (1898). *Figures of speech used in the Bible* (p. 689). Eyre & Spottiswoode; E. & J. B. Young & Co.

²⁹ Bible Sense Lexicon. *ashamed*.

³⁰ Swanson, J. (1997). In *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (electronic ed.). Logos Research Systems, Inc.

The Attack

“Has God really said...?” _____

“You shall not die...” _____

“He knows you will be like God...” _____

The Serpent calls God a liar, jealous, and not really good.

The Enemy promises life but only brings death (John 10:10).

They already had life, they already had access to the Tree of Life, and to God Himself.

I can imagine all of creation is watching and holding its collective breath!

When Eve saw (Gen. 3:6)

“When the woman **saw** that the tree was *good for food*, and that it was a *delight to the eyes*, and that the tree was desirable *to make one wise...*”

Saw/ To See “to perceive by sight or have the power to perceive by sight.”³¹

Good טוב (<i>tob</i>)	Having desirable or positive qualities; especially those suitable for a thing specified.	<i>For food</i>
Delight תַּאֲוָה (<i>taavah</i>)	An inclination to want things.	<i>To the eyes</i>
Desirable חָמַד (<i>chamad</i>)	To be worth having or seeking or achieving.	<i>To make one wise</i>

The Fruit of Rebellion

“She took from its fruit and ate; and she gave also to her husband with her, and he ate.” (Gen. 3:6)

The eyes of both of them were _____.

They _____ that they were naked.

They were now together in a negative sense: what once was good, and innocent has _____.

³¹ Bible Sense Lexicon. *to see*.

Death of Innocence

“and they sewed fig leaves together and made themselves loin coverings.” (Gen. 3:7)

They attempted to cover themselves; and created a new barrier between them and God.

This is the start of the first separation from God!

Before the curse was pronounced!

Temptation Comparison: Categories of Eve’s and Jesus’ temptation described in 1 John 2:16.

	Of the World	Eve	Jesus
Scripture Ref.	1 John 2:16	Genesis 3:6	Matthew 4:3-10
Temptation #1	The lust of the flesh	Good for food	Use power to feed yourself
Temptation #2	The lust of the eyes	Delight to the eyes	Show everybody God is with you
Temptation #3	The pride of life	Desirable to make one wise	Offered all the kingdoms of the world

The Temptation and Fall of Man

Genesis 3:1–7. These verses provide both the record of the historical Fall of man and the archetypal temptation. This passage is a perfect case study of temptation, for sin cannot be blamed on environment or heredity.

Genesis 1–2 recorded what God said, now the serpent (the devil, Rev. 20:2) spoke. The word of the Lord brought life and order; the word of the serpent brought chaos and death. Truth is older than falsehood; God’s word came before Satan’s lies.

Genesis 3:1 is connected with 2:25 by a Hebrew wordplay: Adam and Eve were “naked” (‘ārūmmîm); and the serpent was craftier (‘ārūm, “shrewd”) than all. Their nakedness represented the fact that they were oblivious to evil, not knowing where the traps lay, whereas Satan did and would use his craftiness to take advantage of their integrity. That quality of shrewdness or subtleness is not evil in itself (indeed, one of the purposes of the Bible is to make believers so, according to Prov. 1:4, where ‘ārmâh, shrewdness, is [translated as] “prudence”). But it was used here for an evil purpose.

The tempter was a serpent (Satan in the form of a snake), thus suggesting that temptation comes in disguise, quite unexpectedly, and that it often comes from a subordinate (someone over whom one should have exercised dominion; cf. Gen. 1:28). Also, there may well be a polemical element here, for the serpent was worshiped by pagans. Their symbol of life was in fact the cause of death. Divinity is not achieved (the promise of Satan here; 3:5) by following pagan beliefs and symbols. That is the way of death, not of life.

Eve either did not know God’s command very well or did not want to remember it. By contrast, Christ gained victory over Satan by His precise knowledge of God’s Word (Matt. 4:4, 7, 10).

Eve disparaged the privileges, added to the prohibition, and weakened the penalty—all seen by contrasting her words (Gen. 3:3) with God’s original commands (2:16–17). After Satan heard this, he blatantly negated the penalty of death that God had given (3:4). Satan is a liar from the beginning (John 8:44), and this is his lie: one can sin and get away with it. But death is the penalty for sin (Gen. 2:17).

The tempter also cast doubt over God’s character, suggesting that God was jealous, holding them back from their destiny (3:5). They would become like God when they ate—and God knew that, according to Satan. So Satan held out to them the promise of divinity—knowing good and evil.

With this the work of Satan was finished. The woman was then left to her natural desires and physical appetites. The word for desirable (neḥmāḏ, v. 6) is related to a word that appears later in the command, “You shall not covet” (ṭaḥmōḏ, Ex. 20:17). Physical practicality (good for food), aesthetic beauty (pleasing to the eye), and the potential for gaining wisdom—to be “in the know”—these draw a person over the brink once the barrier of punishment is supposedly removed.

The results, of course, were anticlimactic. The promise of divine enlightenment did not come about. They both ate and saw, but they were spoiled by so doing. They were ill at ease with one another (mistrust and alienation) and they were ill at ease with God (fearful and hiding from Him). Satan’s promises never come true. Wisdom is never attained by disobeying God’s Word. Instead, the fear of the Lord is the beginning of wisdom (Prov. 1:7).³²

³² Ross, A. P. (1985). Genesis. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 32). Victor Books.

The Curse and the Promise

Scriptures: Genesis 3:8-24

What is the first sacrifice mentioned in Scripture?

Adam heard the Lord walking in the Garden in the cool of the day.

What is Adam's response? Adam was afraid and hid.

He hid among the trees! (He tried to camouflage himself)

- Psalm 139

In Genesis 3:9-13 God uses what to draw them out of hiding and expose the truth? Questions

To the Man (3):

1. _____ (v9)
2. _____ (v11)
3. _____ (v11)

To the Woman (1):

1. _____ (v13)

Their Responses:

Adam's

First response to the Presence of God was an _____.

Second response to God's first question was that he was _____.

Third response to God's other questions is to _____.

"The woman *you* gave me..."

The woman's

Her only response to God's question was to _____ !

"*The serpent deceived me, and I ate.*"

Deceived...to deceive v. — *to cause someone to believe an untruth.*³³

The Curse

The Serpent

The serpent is cursed more than “*every beast of the field... on your belly you shall go, and dust shall you eat...*”

The Promise is in the curse! (Gen. 3:15)

The Seed - enmity, wound, and victory!

“Enmity”: Strong’s # 368 אִי־בָה (‘*ê-bā(h)*): n.fem.; ≡ hostility, animosity, i.e., enmity or rancor between two parties or even classes of beings (Ge 3:15; Nu 35:21, 22; Eze 25:15; 35:5+)³⁴

Who is the enmity between? _____

The Woman

2 different words for pain used:

“*Pain* in childbearing multiplied” (same word as blessing in 1:28)

“*Pain*” Strong’s # 6779 עֲצָבוֹן (‘*is-ṣā-bôn*): n.[masc.]; **1. pain**, suffering, i.e., the physical sensation of ache or sharp pains, for any period of time (Ge 3:16+); **2. hard work**, toil, i.e., labor that is very intense and so expending of considerable energy, with a special focus on the physical pain that occurs in very strenuous work (Ge 3:17; 5:29+), note: in context, farm work³⁵

Pain in bringing forth children Strong’s # 06089a עָצַב *etseb* Meaning: *a hurt, pain, toil*

³³ Bible Sense Lexicon. *to deceive*.

³⁴ Swanson, J. (1997). In *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (electronic ed.). Logos Research Systems, Inc.

³⁵ Swanson, J. (1997). In *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (electronic ed.). Logos Research Systems, Inc.

“*Desire for your husband*”:

Strong’s # 9592 רָצוּהָ (r^ešû·qā(h)): n.fem.; ≡desire, urges, longing, i.e., a very strong emotion or feeling to have or do something (Ge 3:16; 4:7; SS 7:11[EB 10]+), note: this strong desire may refer to sexual urges or desires, or a desire to dominate, or just be independent of the man, other references may also be possible³⁶

Adam

“*Because you have listened (obeyed) to your wife over Me*”:

Cursed is the ground.

In pain/toil shall you (Same word for pain in childbearing)

“*Thorns, thistles, and sweat till you die and return to dust*”

Even in a curse there is hope: Man will live and work and eat, the woman will give birth to the Man Child, who will defeat the serpent!

How does Adam express faith? (Gen. 3:20) _____

The First Sacrifice (Gen. 3:21)

God made garments of skin and clothed them.

God performed the first sacrifice.

They were clothed with another’s life and death.

Exiled from Paradise (Gen. 3:22-24)

They were _____ from the Tree.

They were sent from the garden.

Their way was _____ by the Cherubim and a flaming sword.

³⁶ Swanson, J. (1997). In *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (electronic ed.). Logos Research Systems, Inc.

- ❖ How would you describe life now?
- ❖ How do Romans chapters 1 through 3 describe humanity's condition?
- ❖ How is the current state of Creation described?
- ❖ What is Creation eagerly awaiting according to Romans 8?
- ❖ What similar terms does Romans 8 use in this section that are reminiscent of Genesis chapter 3?

We have _____ instead of _____ with God, each other, and creation.

This passes on to each generation. We never know the full extent of our sin and its consequences.

As we progress in our study of life before and after the Flood, we will see the long succession of death and evil that continually kept growing.

Increasing Evil Continually

Scripture: Genesis 4:1-6:5

“Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.” (Genesis 6:5)

First Murder:

Cain and Abel

Why did Cain kill Abel? _____.

Genesis 4:7 The words “desire” and “master” are the same Hebrew words as 3:16.

Mark of Cain (Gen. 4:13- 15)

What was the purpose of the sign or mark of Cain? _____

First Recorded Song (Gen. 4:23-24)

Genealogy From Adam to Noah

Descendant	Age Begot Son	Lived Afterward	Died
Adam*	800	130	930
Seth*	105	807	912
Enosh*	90	815	905
Kenan*	70	840	910
Mahalel*	65	830	830
Jared*	162	800	962
Enoch*	65	365 (taken up)	---
Methuselah*	187	782	969
Lamech*	182	595	777
Noah	500		950 (Genesis 9:29)
Adam 4004-2400 Flood (approx.)			

* “And he had other sons and daughters.”

The Nephilim (Gen. 6:1-4)

The Sons of God (*beney ha'elohim*)

The OT refers to Sons of God as spiritual/divine beings (angels): Gen. 6:2, 4; Job 1:6; 2:1; 38:7.

Beings came down and took human women as their wives.

Babylonian, Egyptian, Ugaritic (Amorite), Hittite, and Greek textual traditions include similar accounts of semi-divine beings conceived from divine-human relations (e.g., Gilgamesh was “said to be two-thirds god and one-third human”; Arnold, *Genesis*, 73, 90; see also Coxon, “Nephilim,” 619.³⁷

1 Enoch 6-8:

In the days of Jared 200 hundred divine beings descended on Mt. Hermon. They taught people sorceries, enchantments, root cutting, explained the plants, metal working for weapons and bracelets, astrology, and stargazing. They had children with human women, which are the Nephilim, the giants. The giants were also cannibalistic.

“But those offspring and their knowledge were not of the true God- they were the result of a rebellion against Yahweh by lesser divine beings.”³⁸

Man’s proclivity to sin was intensified by fallen angel influence and technology. Genesis 6:5!

2 Peter 2:4 “*For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment;*” (ESV)

Jude 1:6 “*And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.*”

In 2 Peter 1 and Jude 4: Fallen angels are given as an example of what type of people? And what form of Judgment? _____, and _____.

³⁷ Peterson, B. N. (2016). *Nephilim*. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), *The Lexham Bible Dictionary*. Lexham Press. Logos.

³⁸ Heiser, M. S. (2019). *Unseen realm: Recovering the supernatural worldview of the Bible*. LEXHAM PR. 108.

Giants in the Bible

“Greater is He that is in you than he that is in the world.”

1 John 4:2

Introduction

1. Giants really did exist in Bible times and were given a variety of names.
2. They lived in a number of places in and around the promised land.

In Particular:

- a. Bashan was known as the land of the Rephaim (land of the giants).

Deuteronomy 3:13.

- b. A route leading to Jerusalem from the south-southwest was known as the Giant’s valley or the valley of the Rephaim.

Joshua 15:8; 18:16; 2 Samuel 5:18, 22; 2 Samuel 23:13; 1 Chronicles 11:15; 14:9; Isaiah 17:5.

3. The Hebrew word *Rephaim* means “giants” and is sometimes translated that way.
4. Old Testament proper nouns ending with “-im” are plural.

A. Giant Peoples

1. Nephilim
 - a. Genesis 6:4; Numbers 13:33.

2. Rephaim (Giants)

- a. Genesis 14:5; 15:20; Deuteronomy 2:11, 20; 3:11, 13; Joshua 12:4; 13:12; 15:8; 17:15; 18:16; 2 Samuel 5:18, 22; 21:16, 18, 20, 22; 23:13; 1 Chronicles 11:15; 14:9; Isaiah 17:5.
- b. For “giant” or “giants” see 2 Samuel 21:16, 18, 20, 22; 1 Chronicles 20:4, 6, 8.

3. Zuzim

- a. Genesis 14:5.

4. Emim (Terrors)

- a. Genesis 14:5; Deuteronomy 2:10, 11.

5. Anakim (Sons of Anak)

- a. Numbers 13:22, 28; 13:33; Deuteronomy 1:28; 2:10, 11, 21; 9:2; Joshua 11:21, 22; 14:12, 15; 15:13, 14; 21:11; Judges 1:20.

6. Zamzummim

- a. Deuteronomy 2:20.

B. Giant Persons

1. Ahiman

- a. Numbers 13:22; Joshua 15:14; Judges 1:10, 20.

2. Sheshai

- a. Numbers 13:22; Joshua 15:14; Judges 1:10, 20.

3. Talmai

- a. Numbers 13:22; Joshua 15:14; Judges 1:10, 20.

4. Anak
 - a. Numbers 13:22, 28; 13:33; Deuteronomy 9:2; Joshua 15:13, 14; 21:11; Judges 1:20.

5. Og, King of Bashan
 - a. Numbers 21:33; 32:33; Deuteronomy 1:4; 3:1, 3, 4, 10, 11, 13; 4:47; 29:7; 31:4; Joshua 2:10; 9:10; 12:4; 13:12, 30, 31; 1 Kings 4:19; Nehemiah 9:22; Psalms 135:11; 136:20.

6. Arba
 - a. The greatest of the Anakim, and for which Kiriath-Arba was named; this city was also known as Hebron and became one of the six Cities of Refuge.
 - b. Joshua 14:15. For Kiriath-Arba see also Genesis 23:2; 35:27; Joshua 15:13, 54; 20:7; 21:11; Judges 1:10; Nehemiah 11:25.

7. Goliath
 - a. 1 Samuel 17:4, 23; 21:9, 10, 19; 1 Chronicles 20:5.

8. Ishbi-beno
 - a. 2 Samuel 21:16, 22.

9. Saph/ Sippai
 - a. 2 Samuel 21:18, 22; 1 Chronicles 20:4.

10. Goliath, son of Goliath?
 - a. 2 Samuel 21:19, 22.

11. Man of great stature with six fingers on each hand and six toes on each foot
 - a. 2 Samuel 20:21, 22; 1 Chronicles 20:6, 7.

12. Lahmi, brother of Goliath
 - a. 1 Chronicles 20:5.

The Flood: Evidence of a Global Flood

Scriptures: Genesis 7:1-9:29

Introduction:

Why is the study of the Flood important?

The authority of God's word is ultimately at stake! If it didn't happen and God's word said it did, then it is not reliable. If it did happen and we reject this teaching, then we are undermining its reliability and authority.

Who was saved through the Flood?

During the approximately 1,600 years before the flood the population could have grown to a billion or more people!

Global Event:

*"And behold, I, even I am bringing the flood of water upon the earth, to destroy **all flesh** in which is the breath of life, from under heaven; **everything** that is on the earth shall perish. (Gen. 6:17)*

"Every living thing", "all flesh", "all mankind", "all", and "every living thing" (Gen.7:4, 21, 22, 23)

*"So that **all the high mountains** everywhere under the heavens were covered. The water prevailed fifteen cubits higher, and **the mountains** were covered." (Gen. 7:19-20)*

The Ark: Gen. 6:14-16

1. Noah's ark was 300 cubits in length, 50 cubits in width and 30 cubits in height (Cubit ranged from 17.5 inches to 20.6 inches).
2. Dimensions:

Shorter estimate: 438 ft. x 73 ft. x 44 ft.

Larger estimate: 515 ft. x 86 ft. x 52 ft.

With these dimensions, the total volume of the ark would have been approximately 1.45-million-cubit feet; and with three decks it would have had a total deck area of approximately 98,800 square feet, which is equivalent to slightly more than the area of 20 standard basketball courts! The gross tonnage of the ark would have been 14,500 tons, well within the category of large metal ocean-going vessels today.³⁹

³⁹ Ham, K. (2010). *The new answers book 3: Over 35 questions on creation/evolution and the Bible*. Master Books. 66.

Flood Time Sequence: How long did it last? _____

Noah and family entered the ark

Seven days later the Flood began

On the 17th day of the second month of Noah's 600th year

The fountains of the great deep and the floodgates of the sky were opened

May have taken 40 days for ark to float. (see 7:18)

The fountains and floodgates were closed 150 days after the flood started

The Ark rested on top of the mountain on the 17th day of the seventh month

The water decreased steadily until the first day of the tenth month

All of the water dried up on the first month of Noah's 601st year

Forty days later, Noah sent out a raven, it did not return

Then he sent out a dove, it returned

Seven days later, he sent out a dove again- returned with a freshly picked olive leaf

Seven days after that, Noah sent out a dove again, it did not return

Noah Came out of the ark on the 27th day of the second month.

The Lord Jesus Christ made special reference to Noah and the Flood in Luke 17:26-30:

"And just as it happened in the days of Noah, so it shall be also in the days of the Son of Man: they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all." (Lk. 17:26-27)

The Apostle Peter warned believers in in 2 Peter 3:3-7 that in the last days scoffers would be against three things: the Creation, the Flood, and the Coming Judgement.

Six Points for Evidence of the Flood:⁴⁰

1. Evidence #1 - _____ :

On every continent, there are fossils of sea creatures in rock layers that are high above the sea level. For example, most of the rock layers in the walls of the Grand Canyon contain marine fossils. This includes the Kaibab Limestone at the top of the strata sequence and exposed at the rim of the canyon, which is 7,000-8,000 feet above sea level.

⁴⁰ I bid. Pg 283-297

2. Evidence #2 - _____:

Billions of plant and animal fossils are found in extensive “graveyards” where they had to be buried rapidly on a massive scale. Often the details of the creatures are exquisitely preserved. Some were fossilized so fast they were in the middle of eating or giving birth!

3. Evidence #3 - _____:

On every continent there have been found layers of sedimentary rocks spread over vast areas.

Consider the sedimentary rock layers exposed in the walls of the Grand Canyon. This sequence of layers is not unique to that region of the United States. For more than 50 years geologists have recognized that these strata belong to six megastructures (very thick, distinctive sequences of sedimentary rock layers) that can be traced right across North America.

4. Evidence #4 - _____:

When the Flood waters swept over the continents and rapidly deposited sediment layers across vast areas, these sediments had to have been transported from distant sources.

For example, the Coconino Sandstone, seen spectacularly in the walls of the Grand Canyon, has an average thickness of 315 feet and covers an area of 200,000 square miles, thus contains 10,000 cubic miles of sand. The sands are pure quartz, which is why the Coconino Sandstone is such a distinctive buff color. Beneath that is the strikingly different red-brown Hermit Formation, consisting of siltstone and shale. Sand for the Coconino Sandstone could not have come from the underlying layer.

5. Evidence #5 - _____:

If the fossil-bearing layers took hundreds of millions of years to accumulate, then it would be expected to find many examples of weathering and erosion after successive layers were deposited. The boundaries between many sedimentary strata should be broken by lots of topographic relief with weathered surfaces.

6. Evidence #6 - _____:

There are two schools of thought regarding the sedimentary units in the Grand Canyon. Gradualists (ideology: gradualism) believe the rock layers were laid down slowly over millions of years, whereas Uniformitarian Geologists believe they were deposited and formed over the past 500 million years. The argument is, if it really did take millions of years for these sedimentary sequences to be deposited, then individual layers would not have been deposited rapidly, nor would the sequences have been laid continuously. When solid, hard rock is bent (or folded), it invariably fractures and breaks because it is brittle. Rock will bend only when it is soft and pliable.

Fossils Show Signs of Rapid Burial⁴¹:

Of-often repeated series of textbook illustrations shows a hypothetical animal dying alongside a stream. Before nature's degradative influences have full sway, the stream overflows, burying the carcass in mud, protecting it from ruin. Over the years, the mud accumulates around the remains, and eventually the entire region subsides, allowing even greater thickness of lake bottom or ocean bottom mud to blanket the area, mineralizing the bones, and consolidating the mud into rock. Eventually, the region rises again, and erosion exposes the now fossilized remains.

Right Condition Required:

Obviously, animals or plants must be quickly buried to avoid the action of scavengers.

To become a fossil, a living thing must be out of reach of other creatures and processes which would destroy it. This includes not only scavengers, but also bacteria. Where can you hide from microscopic bacteria? Likewise, the dead body must be kept from oxidation. Only by undergoing rapid burial, away from scavengers, bacteria, and oxygen, can an organism be fossilized. Yet we find them in almost every rock type. Surely catastrophic processes are displayed in the fossils.

Types of Fossils Found:

1. Clams:

Most animal fossils are of marine invertebrates, especially shellfish.

Clam fossils are found by the millions, perhaps billions. Clams are surprisingly agile creatures, able to burrow in the sand in their search for food and shelter. The muscle that connects the clam's two halves relaxes at death. But often the fossils retain both shell halves, tightly closed.

2. Fish:

Sometimes fossilized animals appear to have been caught suddenly and buried in life poses, such as eating and giving birth.

3. Jellyfish:

a. Another remarkable fossil is the jellyfish. Jellyfish are made mostly of water; when they get washed up on shore, they quickly dry out. Yet, huge jellyfish graveyards have been found, requiring rapid deposition, burial, and fossilization.

⁴¹ Ibid. 91-96

4. Polystrate Fossils:

- a. Usually, fossils are found in only one particular layer, but sometimes fossils are discovered straddling two or more geologic layers.
- b. In the coal regions of Kentucky, trees are often found standing upright in a growth position with their base in one layer, but extending up through several layers, including, in some cases, layers of coal.

The point is that it doesn't take a long time for a plant or animal to fossilize; it just takes the right conditions. The conditions for rapid burial would have occurred globally across the continents at the time of the Flood of Noah's day. Due to this, we can have confidence in the reliability of Scripture!

Other Flood Traditions⁴²:

- Egyptian Tradition: The gods at one time purified the earth by a great flood, from which only a few shepherds escaped.
- Greek Tradition: Deucalion warned that the gods were going to bring a flood upon the earth because of its great wickedness. As a result, he built an ark, which came to rest on Mount Parnassus. A dove was sent out twice.
- Hindu Tradition: Manu, the first man, was warned that a flood would come. He built a ship and he alone escaped from a deluge that destroyed all creatures.
- Chinese Tradition: Fa-He, the founder of the Chinese civilization, is represented as having escaped from a flood with his wife, three sons, and three daughters.
- English Tradition: The Druids have a legend that the world was repopled by a righteous patriarch. He had been saved in a strong ship from a flood that was sent to destroy man for his wickedness.
- Polynesian Tradition: There are stories of a flood in which eight people escaped.
- Mexican Tradition: One man, his wife and children were saved in a ship from a flood, which overwhelmed the earth.
- Peruvian Tradition: One man and one woman were saved in box that floated on waters.
- Native American Tradition: There are various legends, but in one, either three or eight people were save in a boat that was above the waters on a high mountain.
- Greenland Tradition: The earth once tilted over, and all men were drowned, except one man and one woman, who re-peopled the earth.

⁴² Halley's. 97.

Nations – History of the World Scriptures: Genesis 10-12

Introduction:

Noah's family leaves the ark – Gen. 8:14-18

Noahic Blessing and Covenant – Gen. 9:1-17

God Blessed Noah and His Sons – Gen. 9:1-7

“Be fruitful and multiply; the fear and terror of you will fall on all living creatures ; every living thing is given for food with green plants now, except do not eat meat with the blood in it - the life force is in the blood, (it is sacred); God requires retribution from man and animal for shedding the blood of man; Be fruitful and multiple, populate the earth abundantly.”

God's (Noahic) Covenant – Gen. 9:9-17

Never again will God destroy the world or all living flesh with water

The covenant is with all living creatures (all flesh on the Earth)

What is the sign of this covenant? _____

First Mention of Covenant:

1382 בְּרִית (*b^erit*): 1. Covenant, treaty, compact, i.e., an agreement between two parties (Gen. 6:18; 14:13), note: the exact relationships of the two parties will vary according to context; 2. Pledge, a binding oath of promise (2Ki. 11:4); 3. Marriage (Pro. 2:17); 4. כָּרַת בְּרִית (*kā·rāt b^erit*) make an agreement, formally, cut a covenant (Gen. 26:28)⁴³

covenant n. — a contractual arrangement between God and a person, or between human beings, which required binding action from one or both parties; one party often had higher status in the arrangement.⁴⁴

God calls it an everlasting covenant in verse 16.

⁴³ Swanson, J. (1997). In *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (electronic ed.). Logos Research Systems, Inc.

⁴⁴ Bible Sense. *Covenant*.

Table of Nations: Gen. 10:1-32

70 (Dt. 32:8)

The confusion of languages occurred in the fourth generation after the Flood, about the birth of Peleg. (Gen. 10:25)

Babel: Gen. 11:1-9

It occurred approximately 200 years after the Flood (four generations).

The whole earth used the same (*one*) language and the same (*one*) words (Gen. 11:1).

The people came together in the plain of Shinar:

And they said, "Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name; lest we be scattered abroad over the face of the whole earth." (Gen. 11:4)

The LORD came down to see it and *confused* the speech of the whole world (Gen. 11:5-9).

Confused means *to mingle, mix, confuse or confound*.

They stopped building the city and were *scattered* over the face of the earth.

Babel Evidence:

Ziggurats and Language⁴⁵:

It was during the days of Peleg that the family groups left the plains of Shinar and traveled to different parts of the world, taking with them their own language that other families could not understand.

Ziggurats throughout the world:

Ziggurats, pyramids, mounds, and the like have been found in many parts of the world from Mesopotamia to Egypt to South America.

The ancient Chinese built pyramids and the Mississippian culture-built mounds.

How many Native American temple mounds are in the Lake Jackson Mounds State Park? _____

⁴⁵ Ham, K. (2008). *The new answers-book 2: Over 30 questions on creation, evolution and the Bible*. Master Books. 299-311.

Languages:

Language Facts

Number of living languages	
Number of those that are nearly extinct	
Languages with the greatest number of native speakers	
Language spoken by the greatest number of non-native speakers	(250 to 350 million non-native)
Country with the most languages spoken	has 820 living languages
Language with the most words	, ~ 250,000 distinct words
Longest word in the English language	

*Source: Vistawide.com

There are over 6,900 spoken languages in the world today. Yet the number of languages emerging from Babel at the time of the dispersion would have been less than 100 different original language families. Linguists recognize that most languages have similarities to other languages. Related languages belong to what are called language families. These original language families resulted from the confusion of the language at Babel. Since that time, the original language families have grown and changed into an abundant number of languages today.

Isn't it interesting that we call them language families?!

Language Legends from around the World⁴⁶:

1. Maidu Natives - Western North America: *“Suddenly in the night everybody began to speak in a different tongue except that each husband and wife talked the same language. Then he called each tribe by name, and sent them off in different directions, telling them where they were to dwell.”*
2. Quiches - Central America: *“When tribes multiplied and left their old home to a place called Tulan, here language changed and people sought new homes in various parts of the world as a result of not being able to understand each other.”*
3. Wa-Sania -East Africa: *“That of old, all the tribes of the earth knew only one language, but during a severe famine the people went mad and wandered in all directions, jabbering strange words, and so different languages arose.”*
4. Mikir - Northeastern India: *“Higher and higher rose the building, till at last gods and demons feared lest these giants should become the masters of heaven, as they already were of earth. So, they confounded their speech, and scattered them to the four corners of the world. Hence arose all the various tongues of mankind.”*
5. Greece - Southern Europe: *“For many ages men lived at peace, without cities and without laws, speaking one language, and ruled by Zeus alone... At last Hermes introduced diversities of speech and divided mankind into separate nations.”*
6. Polynesia - Pacific Island of Hao: *“They made an attempt to erect a building by which they could reach the sky and see the creator god Vatea [Atea]; but the god in anger chased the builders away, broke down the building, and changed their language, so that they spoke diverse tongues.”*
7. Sumerians - Middle East: *“In those days... the whole universe, the people in unison... Enki, the lord of abundance... Changed the speech in their mouths and [brought?] contention into it, into the speech of man [until then] had been on.”*
8. Gaikho - Southeast Asia: *“In the days of Pan-dan-man, the people determined to build a pagoda that should reach up to heaven... when the pagoda was half up to heaven, God came down and confused the language of the people, so that they could not understand each other. Then the people were scattered, and Than-mau-rai, the father of the Gaikho tribe, came west, with eight chiefs and settled in the valley of Sitang.”*
9. Inca – Western South America: *“In the story of the creator god Virachocha, he created the second race of human beings from clay - the earth. Having painted his creation with distinctive clothes and given them different languages and customs that would distinguish them, he breathed life into them and caused them to descend into the earth and disperse.”*

⁴⁶ Ham, K. (2013). *The new answers book 4: Over 30 questions on creation/evolution and the Bible*. Master Book. 207-209.

Patriarchs - Abraham through Joseph

Scriptures: Genesis 12-50

Introduction:

- The time of the patriarchs took place _____ after the Flood
- Noah lived 350 years after the Flood; he died two years before the birth of Abraham
- Noah lived to see nine generations of his descendants
- Shem lived until 75 years after Abraham entered Canaan
- Abraham lived 175 years, Isaac 180, Jacob 147, and Joseph 110

Abraham:

Abraham was born when his father was 130 years old.

He was 75 years when he entered Canaan.

He was about 80 years when he rescued Lot and met Melchizedek.

He was about 86 years when Ishmael was born, 99 years when Sodom was destroyed, 100 years when Isaac was born, 137 years when Sarah died, and 160 years when Jacob was born.

He died at 175, which was 115 years before Jacob went into Egypt.

God first called Abraham in Ur (Gen. 11:31, Acts 7:2-4) and again in Haran (Gen. 12:1-4), Shechem (Gen. 12:7), Bethel (Gen. 13:14-17) and twice in Hebron (Gen. 15:5, 18; 17:1-8).

Age (Years)	Events in Abraham's Life
0	Abraham born
75	Entered the land of Canaan
80	Rescued Lot / Met Melchizedek
86	Ishmael born
99	Sodom destroyed
100	Isaac born
137	Sarah died
160	Jacob born
175	Abraham died

God's Promise to Abraham:

God promised Abraham; a righteous man who believed God, not in the idols around him although his father was an idolater (Joshua 24:2); that his descendants would have the three-fold promise:

1. _____
2. _____
3. _____

This promise (Gen. 12:2-3; 22:18) is the foundation for the rest of the Bible.

The promise was repeated to his son Isaac (Gen. 26:3-4).

Then to his grandson Jacob (Gen. 18:13-14; 35:11-12; 46:3-4).

A Comprehensive List of God's Promises to Abraham:

"I will make you into a great nation"	Gen. 12:2; 13:16; 15:18; et al.
"I will bless you"	Gen. 12:2
"I will make your name great"	Gen. 12:2
"You will be a blessing"	Gen. 12:2
"I will bless those who bless you"	Gen. 12:2
"I will curse those who curse you"	Gen. 12:2
Divine blessing for Jews and Gentiles	Gen. 12:3; 22:18; 26:4
Descendants will occupy Canaan	Gen. 15:18; 17:8
The promise is eternal	Gen. 13:15; 17:7-8, 13, 19; 48:4
Kings will descend from you	Gen. 17:6, 8
God will be Israel's God forever	Gen. 17:7-8

Name changed: (Gen. 17:5)

Abram meant "Exalted Father".

God renamed him to Abraham, which means "_____"

Highlights:

Isaac: "_____"

Not much is recorded of the events of Isaac's life beyond the incident of Abimelech, Rebekah, and the argument over wells.

Isaac was born when Abraham was 100 years old, and Sarah was 90.

He was 37 years when his mother died, 40 when he married, 60 when Jacob was born, 75 when Abraham died. He was approximately 137 when Jacob fled, 157 when Jacob returned, and 167 when Joseph was sold. He died at 180, in the year that Joseph became ruler of Egypt.

Age (Years)	Events in Isaac's Life
0	Isaac born (Abraham 100 years)
37	Sarah died
40	Married Rebekah
60	Jacob born
75	Abraham died
137	Jacob fled from home
157	Jacob returned
167	Joseph sold
180	Isaac died / Joseph became ruler of Egypt

The LORD reaffirmed his covenant with Isaac when the famine occurred, and the LORD commanded him to stay in the land.

"Because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws."
 (Gen. 26:5)- Shows knowledge of God's Word at the time.

Jacob: "_____".

His future was prophesied before his birth: *"The older shall serve the younger"*. (Gen. 25:23)
 Manipulated Esau into giving up his birthright. (Gen.25:31-34)
 Deceived his father to obtain the blessing.
 Jacob fled Esau's wrath.

Jacob was thought to have been 77 years old at time of first Bethel vision occurred, 15 years when Abraham died, 84 years when he married, 90 years when Joseph was born, 98 years when he returned to Canaan, 120 years when Isaac died, 130 years when he went to Egypt, and 147 years when he died.

His first 77 years were spent in Canaan, the next 20 in Haran, then 33 in Canaan, and the last 17 in Egypt.

Haran was a time of hardship and suffering.

Jacob's family:

Of Leah: Reuben, Simeon, Judah, Issachar, and Zebulun

Of Rachel: Joseph and Benjamin

Of Zilpah (Leah's maidservant): Gad and Asher

Of Bilhah (Rachel's maidservant): Dan and Naphtali

His name was changed to Israel, which means “_____”. (Gen. 32:28; 35:8)

Highlights:

Joseph: “_____”

He was Jacob’s favorite child.

Jacob gave him a special robe.

God gave him dreams.

He was sold into slavery.

He was falsely accused by Potiphar’s wife and sent to Jail.

He Interpreted dreams.

Joseph made it clear interpretations belong to God. (Gen. 40:8)

Joseph gained the attention of Pharaoh by interpreting his dreams as an agent of God.

Joseph made himself known to his brother (Gen. 42-45)

Joseph’s family settled in the land of Goshen:

*"And you shall live in the land of Goshen,
and you shall be near me,"*
(Gen. 45:10; 46:28-29; 46:34; 47:1, 4, 6, 27; 50:8)

“At Avaris, the evidence shows a small group of settlers from the Canaan/Syria area settled on virgin ground, rapidly grew to a huge population, fell on hard times (consistent with enslavement), before evacuating the site quickly at the same time that Egypt’s power fell drastically.”⁴⁷

Jacob’s Blessing and Prophecy:

Jacob split the birthright, designating Judah as the channel of the messianic promise (Gen. 49:10) and national esteem to be brought through Joseph’s son, Ephraim (Gen. 48:19-22; 49:22-26; 1 Chronicles 5:1-2).

“Shiloh”: *"The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples.* (Gen. 49:10)

Shiloh means “_____”

⁴⁷ <https://www.patternsofevidence.com/2017/12/01/severed-hands-uncovered-at-avaris.07.30.2023>

Death of Jacob and Joseph:

Jacob died and was buried in Hebron

Joseph died, was embalmed, and placed in a coffin in Egypt

Joseph secured the promise from his brothers to carry his bones back to Canaan

Moses fulfilled Joseph's prophecy and request (Ex. 13:19)

Bondage and Deliverance

Scriptures: Exodus 1:1-12:51

Introduction:

Whose plan was it for the Israelites to go into bondage?_____

“And *God* said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years.” (Gen. 15:13)

- Strangers (ESV *sojourners*) **Meaning:** “*a sojourner*”
- Enslaved (ESV *servants*) **Meaning:** “*to work, serve*”
- Oppressed (ESV *afflicted*) **Meaning:** “*to be bowed down or afflicted*”

To Serve and Worship:

“*And He said, ‘Certainly I will be with you, and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall **worship** God at this mountain’*” (Ex. 3:12).

Worship (#05647, 𐤀𐤁𐤀, *abad*) means “*to work or serve*”.

That they may (*abad*) the Lord: Translated as serve in the NAS and ESV.

Examples: Ex. 4:23; 7:16; 8:1; 8:20; 9:1, 13; 10:3, 7, 8, 11, 24, 26.

Genealogical Timeline:

Judah > Perez > Hezron > Ram > Amminadab > Nahshon (Matt. 1:3-4) 6 generations

Levi > Kohath > Amran > Aaron > Nadab, Abihu, Elazar, and Ithamar (Ex. 6:16-20) 4 generations

Call, Commission, and Challenge of Moses – Ex. 3-4:

- He assembled the Elders, and *they believed the signs* (Ex. 4:29-30)
- Moses spoke thus to the sons of Israel, *but they did not listen to Moses* on account of their despondency and cruel bondage (Ex. 6:9)
- God spoke further to Moses (Ex. 6:2)
- Moses was 80 years old and Aaron was 83 years old when they spoke to Pharaoh (Ex. 7:7)

Signs, Wonders, and Judgments:

Signs: Ex. 4:9, 17, 28, 30; 7:3; 10:1, 2

253 I. אֵיטָ (’ôṭ): Sign, mark, i.e., a non-verbal symbol or signal which has meaning, either as a crafted, or natural object (Ge 1:14; 4:15); 2. banner, standard, flag, i.e., an ornamental piece of cloth on the end of a staff or pole as a leader’s signal for its followers,: possibly this is a figurine on a pole as a signal and not a cloth signal; 3. miracle, wonder, sign, i.e., a mighty act of God which gives a message of wonder or terror; 4. example, illustration, formally, sign, i.e., an object which makes something clearly known; account, formally, sign, i.e., a record of moral debits and credits for evaluating reward or recompense.⁴⁸

Wonders: Ex. 4:21; 7:3; 11:9; 10; 15:11

4603 מִוֹפֵת (mô·pēṭ): 1. Wonder, miracle, portent, i.e., a marvelous sign showing power, that also causes a response of awe, sign, portent, symbol, sign,⁴⁹

Judgments (Punishment): Ex. 6:6; 7:4; 12:12

9150 שֶׁפֶט (šē·pēṭ): Punishment, judgment, i.e., act of inflicting pain or suffering on a guilty party, either to improve behavior, or for strict justice.⁵⁰

Judgments against Egypt and their Gods:

“For I will go through the land of Egypt on that night and will strike down all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments-- I am the LORD.”
Ex. 12:12

The Egyptians believed in a vast number of gods, nearly 1,500 of which were known by name (Wilkinson, *Complete Gods and Goddesses of Ancient Egypt*, 6). Many of these gods incorporate animal forms. Because the origins of Egypt’s deities begin in prehistoric times, it is difficult to understand their beginnings with precision. There was a great deal of variety in the divine realm, and the gods were not the only divine beings. The Egyptian term for “god” has a wider range of meaning than the English word “god.” Divine beings in Egypt included not only the gods, but also minor deities, spirits, demons, monsters, and even the pharaoh himself.⁵¹

⁴⁸ Swanson, J. (1997). *Signs*. In *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (electronic ed.). Logos Research Systems, Inc.

⁴⁹ Ibid. *wonders*.

⁵⁰ Ibid. *judgments*.

⁵¹ Bryant, D. (2016). *Egypt, Religion of*. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), *The Lexham Bible Dictionary*. Lexham Press. Logos.

Although Egyptians worshiped a multitude of deities, a much smaller number were particularly important. Significant Egyptian gods and goddesses include the following:⁵²

- Re, a sun deity, particularly worshiped at Heliopolis but important throughout Egypt. He was seen as a creator god and as a king of gods already in the Old Kingdom. Egyptian pharaohs were titled “Son of Re,” and most pharaohs took royal names that referenced Re.
- Amon, associated with wind and the breath of life was particularly worshiped in Thebes. In the New Kingdom period, Thebes became the Egyptian capital and Amon became the state god and was seen as the king of gods. He came to be associated with Re, and this combined deity was known as Amon-Re.
- Aten, a sun deity, was associated with the solar disk.
- Osiris, a god of the dead and the underworld. In Egyptian mythology, he was killed by his brother Seth and resuscitated.
- Isis, a goddess associated with magic and the healing arts.
- Horus, a god of the sky and of war. In the myth of Osiris, he contended with Seth to succeed his father Osiris as king.
- Seth, a god of the desert, violence, and foreigners.
- Ptah, a creator god associated with craftsmanship and wisdom (creator, god of craftsmanship, wisdom). He was the main deity of the Egyptian city Memphis.
- Hathor, a goddess of love and motherhood.
- Maat, goddess of justice and divine order.
- Thoth, the god of scribes, writing, and knowledge. He was particularly worshiped at Hermopolis.
- Hapy, the god of the annual Nile flood.
- Apis, a bull deity particularly worshiped in Memphis.

⁵² Ibid. *Egypt, Religion of: The Gods*.

Plagues:

1. Nile turned to blood
2. Frogs
3. Gnats
4. Swarms of insects
5. Plague on cattle
6. Boils
7. Hail
8. Locust
9. Darkness
10. Death of Firstborn

God showed His power and control over everything: water, earth, sky, animals, crops, health, time light, darkness, life, and death. Yahweh is Lord of all!

Of special note:

- The frogs died... “*So, they piled them in heaps, and the land became foul.* Ex. 8:14
- 8:17 Gnats: annoying insect: variously identified; (NIV, NASB, RSV, NRSV) gnats; (Ex 8:12, 13, 14; Ps 105:31; Isa 51:6); (KJV, NKJV, ASV) lice; (NAB) flies; (NEB, REB) maggots; (NJB) mosquitos; (Tanakh) swarms of insects.⁵³

Magic and Ritual:

Belief in magic dates to the earliest times in the history of the Egyptians, who were perhaps the most magic-conscious people of the ancient world. They considered magic to be a vital aspect of the created order, believing that it was involved in the creation of the universe, helped to maintain order, and could be used by humanity to ward off disaster. The danger always existed that humankind might also use it for nefarious ends, such as bringing about evil results or even threatening the gods.

Egyptian priests engaged in various rituals, including the creation of cult images and the preparation of the deceased for burial. The populace was often excluded from rituals that celebrated the gods and their activities. One major ritual was the morning service in the temple, which Egyptians considered to be the home of the god. Priests prepared offerings for the gods and rendered service to the religious statue by washing it, anointing it with oil, and perfuming it. The god would be given a change of clothes. The priests then presented their offerings for the gods’ consumption. Myths depict the gods enjoying bread and fresh water along with more substantial offerings such as cooked meat and grain.⁵⁴

⁵³ Swanson, J. (1997). *gnats*.

⁵⁴ Ibid. *Egypt, Religion*.

What signs did the magicians copy?

1. _____ - Ex. 7:10-12
2. _____ – Ex. 7:22
3. _____ – Ex. 8:7

The Magicians' Defeat:

- “And the magicians tried with their secret arts to bring forth gnats, but _____; so, there were gnats on man and beast.” Ex. 8:18
- “Then the magicians said to Pharaoh, “_____”. But Pharaoh's heart was hardened, and he did not listen to them, as the LORD had said.” Ex. 8:19
- “And the magicians _____ Moses because of the boils, for the boils were on the magicians as well as on all the Egyptians.” Ex. 9:11

They were powerless to stop God!

Pharaoh's Defeat:

Pharaoh's tomorrow

Pharaoh was given the opportunity to choose when the frogs would depart.

*“Then he said, "Tomorrow."
So, he said, "May it be according to your word,
that you may know that there is no one like the LORD our God.” Ex. 8:10*

God's tomorrow:

*“And I will put a division between My people and your people.
Tomorrow this sign shall occur.” Exod. 8:23*

- *Tomorrow* livestock will die. Ex. 9:5
- *Tomorrow* hail will fall. Ex. 9:18
- *Tomorrow* locust will come. Ex. 10:4

Egypt is Destroyed:

After Moses threatened to send locusts among the Egyptians:

“Pharaoh's servants said to him, ‘How long will this man be a snare to us? Let the men go, that they may serve the LORD their God. Do you not realize that Egypt is destroyed?’ Ex. 10:7

There is no one like The LORD:

- *“So that you may know that there is no one like the LORD our God.” Ex. 8:10*
- *“So that you may know that there is no one like Me in all the earth.” Ex. 9:14*
- *“In order to show you My power, and in order to proclaim My name through all the earth.” Ex. 9:16*

*“Then the LORD said to Moses, ‘Go to Pharaoh, for I have hardened his heart and the heart of his servants, that I may perform these signs of Mine among them and that you may tell in the hearing of your son, and of your grandson, **how I made a mockery** of the Egyptians, and how I performed My signs among them; that you may know that I am the LORD.’” Ex. 10:1-2*

The Covenant: The Law Scriptures: Ex.-Dt.

Introduction:

Who has read the Law or Leviticus last 6 months? Why or why not?

Common Responses:

1. Avoid it
2. Think negatively about it

“All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.”
(2 Tim. 3:16-17)

Not the attitude of OT saints: They were thankful for it!

God did not deliver Israel from Egypt just to put them in bondage under the law.

Three defining narratives for Israel as a people in the book of Exodus:⁵⁵

1. God delivered them from slavery under the most powerful empire in the world
2. God’s Shekinah presence returned to Israel, distinguishing them from all other nations
3. God reconstituted Israel as his special people at the foot of Mt. Sinai. (called Mt. Horeb in Deuteronomy)

What is the Purpose of the Law in the Old Testament?

The Mt. Sinai Experience:

It was a three-month journey – Ex. 19:1

The people had a mediator: up and down, up and down... Ex. 19:3, 7, 8, 10, 14, 20, 21, etc.

There was a fellowship meal with God of Moses, Aaron, Nadab, Abihu and 70 of the elders of Israel - Ex. 24:1, 10-11

“They saw the God of Israel; and under His feet there appeared to be a pavement of sapphire, as clear as the sky itself.” (Ex. 24:10)

⁵⁵ Osborne, G. R. (2010). *The Hermeneutical Spiral: A comprehensive introduction to biblical interpretation*. IVP Academic. 185.

The congregation agreed: “Then he took the book of the covenant and read it in the hearing of the people; and they said, “All that the LORD has spoken we will do, and we will be obedient!” (Ex. 24:7)

The Law

Definitions and Uses:⁵⁶

Strong's #9368 תּוֹרָה (*tô-rā(h)*):

1. **Law**, regulation, i.e., a legal prescription of something that should or must be done (Ex. 12:49; Lev. 6:2)
2. **Teaching**, instruction, i.e., information that is imparted to a student (Ps. 78:1; Prov. 1:8)
3. **Torah**, the Law, i.e., a written code (Ne 8:2)
4. Book of the Law, i.e., a written code (Dt 28:61)
5. Law of Moses, i.e., a written code (Jos 8:31)
6. Law of the Lord, i.e., a written code (1 Ch 16:40)
7. **Manner**, custom, i.e., the usual way of doing something (2 Sa 7:19)

The term for “Law” is “Torah”, but it refers to _____, _____ or general ethical guidance. It can also include poetry (Dt. 32:1-41).

It is best interpreted as teaching, especially in the books of Exodus and Deuteronomy; reading it as such is the best way to understand its purpose.⁵⁷

Examples:

Tablets written for their instruction (Ex. 24:12)

Taught by the priests and Levites (Dt. 33:10; 2 Chron. 15:3; Ezra 7:6, 10)

Taught in the family (Ex. 13:8-9)

Taught when the nation would assemble (Dt. 31:10-12)

The Law (teachings) were primarily used as instructions for daily conduct in reference to God and fellow Israelites.

The people were expected to learn the laws and understand them, so they could keep them at all times.

⁵⁶ Swanson, J. (1997). In Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament) (electronic ed.). תּוֹרָה (*tô-rā(h)*). Logos Research Systems, Inc.

⁵⁷ Osborne, G. R. (2010). *The Hermeneutical Spiral: A comprehensive introduction to biblical interpretation*. IVP Academic. 186-187.

The Law Included:

Over 600 regulations for groups and individuals, as “the Book of the Law” (Josh. 1:8)

A particular section or aspect of the Torah (Decalogue or “Law of the Nazirites - Num. 6:13)

The whole Jewish Religious system (Rms. 7:1; 1 Cor. 9:20)

The Torah also encompasses narrative themes The stories are Torah (*teaching*) in the sense they provide moral examples for proper living before God as well as examples of God’s mighty and gracious acts on behalf of his people .

Specific Uses:

_____ - Sacrifices, offerings, regulations for sabbaths and feast days, and issues regarding being clean and unclean

_____ - Civil matters were part of the religious law. Relationships were still under Torah; it included regulations for settling disputes, determining cities of refuge, handling judicial matters etc.

_____ - in Proverbs *torah* is used for the wisdom passed on from father and mother to son and the wise to the young - Prov. 1:8; 3:1; 4:2; and 13:14. These were godly instructions given to ensure proper conduct.⁵⁸

Four collections of laws in the Pentateuch⁵⁹:

The “Decalogue” and ”The Book of the Covenant” were given at Mt. Sinai and reenacted after the golden calf incident (Ex. 20-23).

The “Tabernacle Laws” of Exodus 25-40 provided God’s directions for building the Tabernacle (Ex. 25-31), the description of Israel following those directions (Ex. 35-40) with the golden calf incident of Ex. 32-34 providing a counter to the main theme, challenging God’s presence and “no other god”.

The laws written in the book of Leviticus expand on the tabernacle laws and follow what is written in the book of Exodus.

The Laws written in the book of Deuteronomy consist of a series of speeches given by Moses on the plains of Moab just before Israel entered the Promised Land- Dt. 1:6-4:40; 5:1-26:19; 27:1-28:68; 29:1-30:20.

⁵⁸ Ibid. 186-187.

⁵⁹ Ibid. 187-188.

Theological significance of the laws⁶⁰ (Dt.5-11):

The people were taught to follow the LORD, fear the LORD, obey Him and be blessed. The parents were commanded to teach children the significance of the commands - Dt. 6:20

The Torah was seen as a gift by the grace of God, meant to be lived in a society that protected the helpless and poor

The land theology centers on the control of Yahweh and the centrality of worship

The people were meant to transmit faith to the next generation

Clean and Unclean

What is God's Primary Attribute? _____

We cannot understand the regulations for clean- unclean without recognizing how the centrality of the holy-common life for the life of God's people

"Who is like You among the gods, O LORD? Who is like You, majestic in holiness, Awesome in praises, working wonders?" (Ex. 15:11)

God's primary demand for His people is, *"be holy, because I, the LORD your God am holy"*. (Lev. 19:2)

The key issue with holiness/unholiness and clean/unclean comes from:

_____?

Purity laws answer that question.

Why is this so critical?

_____.

A holy God must destroy all uncleanness from the land!

In Leviticus 15:31, the purity laws are seen as necessary so that the people will be acceptable to Yahweh and not defile His dwelling place, lest they be destroyed. An unclean person entering the sanctuary would have brought God's wrath down on the nation.

⁶⁰ Ibid. 189.

The purpose of the laws relating to being clean and unclean were intended to help people move back and forth between these conditions and to maintain their relationships to a holy God.⁶¹

Passages of special relevance are Lev. 10-15; 18-22; Num. 5-9; 18-19; Dt. 12-15; Ezek. 22; 24; 36-37; 39; 43-44.

Summary sections - Lev. 11:46-47; 13:45-46; 13:45-46; 14:54-57; 15:11-33; 16:29-34 .

Types of Clean and Unclean Laws:

Animals for Food - Lev. 11

Included: land animals, birds, water creatures, and ground creeping land creatures

Classifications for clean and unclean animals:

Animals that _____ and have _____ are clean

Fish with _____ and _____ are clean

No principle given for birds, but 20 unclean types are listed (mainly birds of prey)

Winged insects that walk on all fours are unclean, but four kinds that hop can be eaten

People (Giving birth, leprosy, and hygiene): (Lev 12-15)

With respect to humans, there are many more laws of purity. The purpose was to enable the Israelites to have a relationship with the holy God by maintaining ritual purity. To do so, they had to be whole/clean before entering any sacred space, lest the holiness of God destroy them.

Purification after childbirth. The mother was to make a purification offering 40 days after a boy and 80 days after a girl was born – Lev. 12

Impurity from infectious skin diseases- can be any type of infectious eruption: *skin, clothing, or house defilement* – Lev. 13-14

Skin Defilement:

- Once contracted, the person had to be quarantined for two weeks
- Then they were forced out of the community because everyone else around them would become unclean if not (Lev. 13:4-8)
- They had to tear their clothes

⁶¹ Ibid. 191-192.

- They had to have unkempt hair
- They had to cover the lower part of their face
- They had to call out “unclean” whenever anyone approached them (Lev. 13:45-46)

For recovery, they had to be examined by a priest and then partake in a complex ceremony for eight days to be pronounced clean again (Lev. 14:1-32)

Uncleanness caused by male (Lev. 15:2-18) and female (Lev. 15:19-30) sexual discharges.

Close contact with an animal corpse (Lev. 11) or a human corpse (Num. 19); or stepping on a grave.

Process to become clean again:

The person was considered Unclean for seven days

They had to be sprinkled with water mixed with Red Heifer ashes on the third and seventh days (Num. 19:17-19)

Four major theories for laws:⁶²

1. Ensure good hygiene
2. Keep separate from surrounding nations
3. Clean animals represented behavior God wanted
4. Displays the opposition between life and death – in terms of death: the Law protected animals by limiting the number that could be slaughtered, as the opposite of life-giving holiness

There are many purity regulations, which can be confusing, but the central theme is maintaining holiness with the LORD.

Holiness is absolutely required for a relationship with God!

Conclusion:

The Torah or teachings of the Mosaic Law allowed the people to learn how to live a holy life to the LORD and how to abstain from the unholy practices that the surrounding pagan nations practiced (that the LORD hated). Understanding this allows us to apply the same seriousness of holiness in our lives as well.

“Without holiness no one will see the Lord.”
(Heb. 12:14 NIV)

⁶² Ibid. 192.

The Covenant: The Tabernacle

Scriptures: Ex.- Dt.

Introduction:

The unique tent at the center of the life and worship of the Israelites indicated the special dwelling place of God with man on earth. Within the court stood the Tabernacle proper, divided into the Holy of Holies, a perfect cube, and the Holy Place, twice as long, always facing east. The entire structure was completely portable.

What is the Purpose of the Tabernacle? Ex. 25:8: “_____”

The first recorded being filled by the Holy Spirit is for what purpose? (Ex. 31:1-6)

Designed by God:

God gave the blueprint (Ex. 25:1-19; 30:1-38)

“*according to the pattern*” (Ex. 25:9, 40) _____

The Tabernacle is Built:

The Contribution is given to build the Tabernacle (Ex. 25:1-7)

The Tabernacle is Constructed (Ex. 35:4-39:42)

“And Moses examined all the work and behold, they had done it; just as the LORD had commanded, this they had done. So, Moses blessed them.” (Exod. 39:43)

Moses sets up the Tabernacle - Ex. 40

“Now it came about on the day that Moses had finished setting up the tabernacle, he anointed it and consecrated it with all its furnishings and the altar and all its” (Num. 7:1)

“Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle.” (Ex. 40:34)

The Tabernacle⁶³:

The Court:

Enclosed by hangings of fine twisted linen suspended by silver hooks from silver connecting bars between sixty pillars (apparently of bronze-covered acacia wood) 5 cubits high and 5 cubits apart. Each pillar was topped with silver, set in a bronze base or socket and secured to the ground by bronze pegs attached with a cord. The only entrance was the gate in the center of the eastern side, 20 cubits wide, made of blue and scarlet material and fine twisted linen, with needlework. The eastern half of the court had two pieces of furniture:

The Altar of Burnt Offering:

This hollow altar of acacia wood planks covered with bronze was 5 cubits by 5 cubits by 3 cubits high, with a bronze grate halfway up (level with the tops of the mercy seat and table). Four rigs at the ends of the grate held bronze covered acacia wood poles for carrying. A horn at the top of each corner could be seized by those seeking refuge. All the other furniture could fit within it. The utensils were placed on the shelf that surrounded the altar above the grate. When traveling, the altar and all of its utensils, except the firepan, were covered with purple cloth.

Bronze pails to carry ashes

Bronze basins to catch blood for sprinkling

Bronze forks to position the sacrifices

Bronze firepans to carry coals from bronze shovels to gold censers of the Holy Place

The Bronze Laver:

The place at which the priest washed their hands and feet before entering the Holy Place was made from the mirrors of the women. No instructions were recorded for its size, shape, covering or marching location.

“When they enter the tent of meeting, they shall wash with water, that they may not die; or when they approach the altar to minister, by offering up in smoke a fire sacrifice to the LORD.” (Ex. 30:20 NAS)

The Tabernacle Proper:

The basic structure consisted of 48 gold-covered acacia boards, each with two tenons (feet), formed the north, south, and west walls, with the tenons set in 96 silver sockets. These vertical boards were joined by five gold-covered acacia bars on each of the three sides. These horizontal bars were inserted in gold rings on the boards, with only the middle bar extending the full length of the wall.

The eastern entrance to the Holy Place consisted of five gold-covered acacia wood pillars set in bronze sockets, with gold hooks at the top from which was hung the blue, purple, scarlet, and fine twisted linen screen, which formed that side.

⁶³ Hull, David. Treasures of God; Christ in the Law. 1995.

The veil between the Holy Place and the Holy of Holies was also of blue, purple, scarlet material and fine twisted linen, adorned with cherubim. It hung from gold hooks at the top of four gold-covered acacia pillars set in silver sockets.

The first covering over this building consisted of two sets of five curtains of fine twisted linen with blue, purple, and scarlet material and cherubim. Each curtain was 28 by 4 cubits, with 50 blue loops on two matching edges of each set, which were then joined by 50 gold clasps.

The second covering consisted of 11 curtains of black goats' hair, in sets of five and six, with the sixth curtain of the larger set doubled over at the front. Each curtain was 30 by 40 cubits, with 50 bronze clasps and two sets of 50 loops joining the two curtains.

The third covering was made from dyed red rams' skins.

The uppermost covering was made of porpoise skins, with no further instructions recorded concerning the third and fourth coverings.

The Holy Place:

The Table of Showbread:

The northern article of furniture was 2 x 1 x 1 cubits high, made from acacia wood covered with gold, having a gold border (crown), with another gold crown a handbreadth away at the rim. It was carried by means of gold-covered acacia poles inserted through four gold rings on the feet, close to the rim. When being carried, a cloth of blue (or possibly violet) was spread over the table and the utensils and continual bread was placed on it, covered first by a scarlet cloth, then a porpoise skin.

Bread of Presence (literally, "Bread of the Faces"), consisting of 12 fine flour cakes in two rows of six, placed on the table each Sabbath. The old loaves were eaten by the High Priest and his sons. Each cake had 2/10ths of an ephah (about 4 quarts) of flour. Pure frankincense was placed on each row as a memorial portion.

Gold dishes were used to hold the bread. Twelve silver dishes, each weighing 130 shekels (about 65 oz.) and 12 silver bowls, each weighing 70 shekels (about 35 oz.), all full of fine flour mixed with oil, were given by the 12 tribe leaders as part of the offering dedicated to the altar.

12 gold spoons, used to carry incense to the golden altar, each weighing 10 shekels (about 5 oz.), were sometimes called "pans".

Gold cups were used for the drink offering ("libations"), that were poured out in the Holy Place daily and on feast days, new moons, and sabbaths.

Gold bowls were also used with the drink offerings.

The Golden Lampstand:

One talent (about 125 pounds) of gold was used to make the lampstand and utensils. The lampstand, south of the table, was formed entirely by being hammered and beaten. Likewise, the clear oil used in the lamps came only from beaten olives. The central shaft had four sets of almond cups, bulbs, and flowers, while each of the six branches had three sets of almond cups, bulbs, and flowers. Some take these terms to mean almonds, pomegranates, and lilies. The Septuagint (LXX) and Latin Vulgate both translated “flowers” as “lilies”. Properly speaking, the central shaft is the lampstand. The word for shaft is used in Exodus 1:5 and Judges 8:30 for “loins” or “thigh” to indicate the origin or offspring. The almond tree, the first to awake from winter, is a sign the first-born from the dead and is seen also in Aaron’s rod that budded. The bulbs (“buds” of “knobs”) are indicated by the same word used in Amos 9:1 for a lintel or capital. When marching, a blue cover was placed over the lampstand and all its vessels, all were placed in porpoise skins and then transported by means of carrying bars.

“And you shall charge the sons of Israel, that they bring you clear oil of beaten olives for the light, to make a lamp burn continually.” (Exod. 27:20 NAS)

Gold tongs (“snuffers”) were used to raise the wicks for trimming or for transferring coals to the golden altar of golden censers.

Gold censers (“firepans”, “snuff-dishes”, or “trays”) were used to carry incense. Except when talking about the lampstand, they are called “firepans” or “censers”. On the Day of Atonement, the High Priest who was the one who trimmed the lamps every morning and evening, took the golden censer from the lampstand and filled it burning coal, took the golden censer from the lampstand, filled it with burning coals, took the gold incense spoon from the table of showbread to place incense on the fire in the censer and cast the burning incense before the ark.

Gold oil vessels were used to carry oil for the lamps.

The Golden Altar of Incense:

Made of acacia wood covered with gold, 1 x 1 x 2 cubits high, with a crown and four corner horns, the golden altar stood higher than the ark, the table and perhaps the lampstand. The piece of furniture nearest the veil, had two, rather than four, gold rings for the two carrying poles of gold covered acacia wood.

The formula for the incense was not to be imitated and consisted of fine beaten incense made with equal parts of the first of four ingredients, plus an unspecified amount of the last. It was consistently described as pure and holy.

Stacte, a sweet gum that exuded from trees in droplet form. The Hebrew word for this spice meant “drop” or “distill”. The word is used elsewhere for “rain” or “drops”. See Judges 5:4; Job 29:22; 36:27; and Amos 9:13.

Onycha, a soft resin highly regarded for its fragrance and medicinal qualities. Onycha literally means (finger) “nail”, “claw”, “husk”, “shell”, or “flap” that which hangs. Its blossoms have five white petals with scarlet blotches, rather nail-shaped, deepening to black at the bases. Some think that the onycha was derived from the closing flap of a shellfish found in the Red Sea that is said to feed on the fragrant stems of plants.

Galbanum from the hardened milky juice of a species of giant fennel, recognized for its fragrance and medicinal value. When burned, it gave off a strong, but pleasant odor, giving strength and endurance to other ingredients.

Frankincense, from a word root meaning “to be white”, was pure white gum that burned freely with a white flame. Obtained as a juice or resin from incisions into the inner wood, it hardens, becoming brittle, shiny, and very bitter to the taste. It was also used as a poison antidote. Frankincense was always placed on meal offerings and was completely consumed on the altar as part of the memorial portion, along with oil and some of the meal.

Salt, the only non-spice ingredient.

The formula for the anointing oil is described in the same passage. It also has four similar ingredients, plus one distinct character.

500 Shekels of flowing myrrh, from a thick white gum that turns red on exposure to air, myrrh was an important perfume ingredient, also used for beauty treatment, scenting garments, deadening pain, and preparation of dead bodies.

250 Shekels of fragrant cinnamon, golden brown derivative of the bark of a small evergreen of the laurel family, the same spice with which we are familiar, with pleasant taste and odor.

250 Shekels of fragrant cane, apparently the aromatic oil derived from a reed or grass sometimes called “sweet calamus”. The word “cane” means “reed”, “rod”, staff” or “shaft” and is the word used for the shaft of the lampstand.

500 Shekels of cassia, a fragrant bark similar to cinnamon that is more pungent in taste and aroma, said to grow in places not suitable for other plants. It is also used for a variety of medicinal purposes.

1 Hin of olive oil, approximately one gallon of oil served as the vehicle for the anointing oil, which was used to anoint the tabernacle, the furniture, and the priests.

"And you shall speak to the sons of Israel, saying, 'This shall be a holy anointing oil to Me throughout your generations. 'It shall not be poured on anyone's body, nor shall you make any like it, in the same proportions; it is holy, and it shall be holy to you. Whoever shall mix any like it, or whoever puts any of it on a layman, shall be cut off from his people.'" (Ex. 30:31-33)

The Holy of Holies:

The Ark:

This chest was 2 x 1 x 1 cubits high, made of acacia wood covered with gold. It had gold rings through which were inserted the gold-covered acacia poles. The poles were so long that they extended past the veil in the temple. The ark contained the following objects:

Two tablets of stone, the set that Moses wrote out, front and back, to replace the tablets inscribed by God, but destroyed by Moses at the incident of the golden calf.

Deuteronomy 21:26 states that the book of the law was to be placed beside or much less possible, inside the ark as a witness against the people.

The golden pot of ,manna, a reminder of the daily bread that God gave the Israelites in the wilderness and of the hidden manna stored up for those that overcome.

Aaron's rod that budded reminded the people of God's designated High Priest, who retained his rank in spite of the objections of the rebellious.

The Mercy Seat:

Not actually a separate article of furniture, it served as the lid for the ark. It was made of pure beaten gold, with two cherubim, or angels, also of gold, made of one piece with it, on it to the north and south. Their wings were outstretched over the mercy seat, with their gaze focused down at the place representing the location at which man found atonement with God through the sprinkling of blood.

The Covenant: The Priesthood

Scripture: Ex.- Dt.

High Priest:

The office [of the High Priest] was significant, and involved a special ritual of investiture, special clothing, and certain special responsibilities.⁶⁴

[The High Priest is] the One in charge of the temple (or tabernacle) worship. A number of terms are used to refer to the high priest: the priest (Exod. 31:10); the anointed priest (Lev. 4:3); the priest who is chief among his brethren (Lev. 21:10); chief priest (2 Chron. 26:20); and high priest (2 Kings 12:10).⁶⁵

In his hands rested spiritual responsibility for the entire people of God, and therein lay the true honor and gravity of his position.⁶⁶

Lineage:

From the Tribe of Levi, of the family of Aaron (Ex. 6:16-20; 28:1)

Levi had 3 sons: Gershon, Kohath, Merari.

Kohath → Amram → Aaron → Nadab and Abihu, Eleazar and Ithamar

Calling and Consecration:

To Minister to God: (Ex. 28:1, 3, 4)

Anointed with same Holy Oil as the Tabernacle (Lev. 8:12)

Aaron and sons, blood of ram on right ear lobe, right thumb, and right big toe (Lev. 8:23)

Aaron, sons, and their garments were consecrated by sprinkling of blood mixed with oil (Lev. 8:30)

Ordination was seven days, not allowed to leave Tabernacle (Lev. 8:33)

No reference is given for end of duties, only death.

⁶⁴ Elwell, W. A., & Beitzel, B. J. (1988). *Priests and Levites*. In Baker encyclopedia of the Bible (Vol. 2, p. 1755). Baker Book House. Logos.

⁶⁵ Church, C. (2003). High Priest. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary* (pp. 762–764). Holman Bible Publishers. Logos.

⁶⁶ Elwell. *Priests and Levites*.

Duties:

Morning and Twilight:

Burn Fragrant Incense of Altar of Incense (Ex. 30:7-8)

Trim Lamps on Lampstand (Ex. 30:7-8)

Offer Morning and Evening Sacrifice (Ex. 29:39-42)

Weekly:

Place New Bread on Table of Presence (Lev. 24:8-9)

Yearly:

Perform Day of Atonement Ritual (Lev. 16:1-34)

For Himself, the people, and the furniture

The High Priest Dress:

1. Linen breeches
2. Fine linen tunic of checkered work
3. Blue robe of the ephod
4. Hem with golden bells and pomegranates of blue, purple, and scarlet
5. Fine twisted linen ephod of gold, blue, purple, and scarlet
6. Sash
7. Fine twisted linen breast piece of judgment of gold, blue, purple, and scarlet
8. Twelve precious stones, each with one name of 12 tribes
9. Urim and Thummim (*Lights & Perfection*)
10. Shoulder pieces with two onyx stones, each engraved with six names of tribes
11. Fine linen turban
12. A pure gold plate engraved "*Holy to the LORD*" fashioned with a blue cord on front of the turban

"...and Aaron shall take away the iniquity of the holy things which the sons of Israel consecrate, with regard to all their holy gifts; and it shall always be on his forehead, that they may be accepted before the LORD." (Ex. 28:38)

Table of High Priest⁶⁷

Aaron	Exodus 28-29
Eleazar	Num. 3:4; Deut. 10:6
Phinehas	Josh. 22:13-32; Judg. 20:28
Eli	1 Sam. 1:9; 2:11
Ahimelech	1 Sam. 21:1-2; 22:11
Abiathar	2 Sam. 20:25; 1 Kings 2:26-27
Zadok	1 Kings 2:35; 1 Chronicles 29:22
Azariah	1 Kings 4:2
Amariah	2 Chron. 19:11
Jehoiada	2 Kings 11:9-10, 15; 12:7, 9-10
Azariah	2 Chron. 26:20
Uriah	2 Kings 16:10-16
Hilkiah	2 Kings 22:10, 12, 14; 22:4, 8; 23:4
Seriah	2 Kings 25:18
Joshua	Hag. 1:1, 12, 14; 2:2, 4; Ezra 3; Zech. 3:6-7; 4:14; 6:9-15
Eliashib	Neh. 3:1, 20
Simon the Just	Sirach 50:1-21
Onias III	1 Macc. 12:7; 2 Macc. 3:1
Jason	2 Macc. 4:7-10, 18-20; 4 Macc. 4:16
Menelaus	2 Macc. 4:23-26
Alcimus	1 Macc. 7:9
Jonathan Maccabee	1 Macc. 10:20; 14:30
Simon Maccabee	1 Macc. 14:20, 23
John Hyrcanus	1 Macc. 16:23-24
Annas	Luke 3:2; John 18:13, 24; Acts 4:6
(Joseph) Caiaphas	Matt. 26:57; John 18:13
Ananias	Acts 23:2; 24:1

⁶⁷ Church, C. (2003). *High Priest*. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary* (pp. 762-764). Holman Bible Publishers. Logos.

Priest: *Sons of Aaron*:

Priests were to maintain the sanctuary so it reflects the holiness and purity of the Lord and to instruct the people to honor the Lord by obeying the regulations regarding clean and unclean in three areas- the holiness and purity of God's presence in the tabernacle (Lev. 10-16), maintaining the holiness and purity of Israel contra the other nations (Lev. 17-20), and maintaining holiness and purity in their worship of Yahweh as a nation (Lev. 21-27).⁶⁸

Aaron → Eleazar and Ithamar

Commanded not to defile themselves (Lev. 21)

Touching a dead body, unless immediate family; make any baldness, shave sides or beard; or cuts in the flesh.

Duties

Perform the Sacrifices and Offerings (Lev. 1:1-7:38, Num. 3:38)

Examination and Pronouncement of Clean or Unclean

Skin Defilement (Lev. 13:9-17-46)

Clothing Defilement (Lev. 13:47- 59)

House Defilement (Lev.14:34-48)

The Priestly Blessing (Num. 6:22-27)

*Then the LORD spoke to Moses, saying,
"Speak to Aaron and to his sons,
saying, 'Thus you shall bless the sons of Israel. You shall say to them:*

*The LORD bless you, and keep you;
The LORD make His face shine on you,
And be gracious to you;
The LORD lift up His countenance on you, And give you peace.'
"So they shall invoke My name on the sons of Israel, and I then will bless them.*

⁶⁸ Osborne. 191.

Levites:

The Levites Were Given to Assist Priests:

"And I have given the Levites as a gift to Aaron and to his sons from among the sons of Israel, to perform the service of the sons of Israel at the tent of meeting, and to make atonement on behalf of the sons of Israel, that there may be no plague among the sons of Israel by their coming near to the sanctuary."
(Num. 8:6-19)

Not counted in the Census (Num. 1:20)

Care and Moving of The Tabernacle:

"But you shall appoint the Levites over the tabernacle of the testimony, and over all its furnishings and over all that belongs to it. They shall carry the tabernacle and all its furnishings, and they shall take care of it; they shall also camp around the tabernacle. (Num. 1:49-50)

Gershon – Responsible for the Tabernacle tent and courtyard, coverings, hangings and screen doorways, and bronze altar. (Num. 3:25-26)

Kohath - The ark, table, lampstand, altars, utensils of the sanctuary, and the screen
(Num. 3:29-31)

Merari - The frames of the tabernacle, its bars, pillars, sockets, all its equipment, and the pillars around the court with their sockets, their pegs, and cords (Num. 3:36-37)

Served from age 25-50 (Num. 8:24-50)

No (territorial) land inheritance (Num. 18:20-22)

Given 48 cities and pastureland from all 12 tribal areas (Num. 35:1-8)

Includes the 6 cities of refuge (Num. 35:9-34)

Given Tithes and Offerings (Num. 18:21)

Teachers of the Law (Deut. 33:10)

"For the LORD your God has chosen him and his sons from all your tribes, to stand and serve in the name of the LORD forever."
(Deut. 18:5)

The Covenant: The Sacrifices

Scripture: Ex.-Dt.

There are 5 primary types of sacrifice in Lev 1-7, which is between Exodus 40 and Lev. 8 in which God commands Moses to consecrate the tabernacle.

Ritual for the offer followed by ritual for the priest

The Offerings

The Burnt Offering

Is described in Lev 1. From Hebrew word "*an offering of ascent*".
It was totally burned on the altar, with the aroma "ascending" to God.

"Speak to the sons of Israel and say to them, 'When any man of you brings an offering to the LORD, you shall bring your offering of animals from the herd or the flock. (Lev. 1:2)

These are animal offerings consisting of perfect male specimens from cattle (Lev. 1:3-9), sheep and goats (Lev. 1:10-15) or, for the poor birds (Lev. 1:14-17).

The offerer would lay hands on the animal and consecrate it to the Lord, slaughter it and the priest would splash blood at the sides of the altar (Lev. 1:15).

The animal was then skinned and cut up and placed on the altar (a large altar 7'6" by 7'6" by 4'6").

The purpose was a gift presented to God to please Him and effect atonement.

It does not so much remove sin as appease God's wrath and make fellowship possible. As such it would both cleanse the person and satisfy God's wrath when He accepted it as a "*pleasing aroma*" (Lev. 1:4,9).

The whole animal (apart from its skin (Lev. 7:8) was burned on the altar and presented along with meal and drink offerings in the tabernacle/ temple every morning and night as a sacred meal for the LORD.

The Whole Burnt Offering System

	Bulls	Rams	Lambs	Goats	Totals
Daily: Morning & Evening	--	--	2	--	2
Weekly Sabbath	--	--	2	--	2
Monthly New Moon	2	1	7	1	11
Unleavened Bread Daily	2	1	7	1	11
Unleavened Bread Total	14	7	49	7	77
Weeks (Pentecost)	2	1	7	1	11
Trumpets 7/1	1	1	7	1	10
Day of Atonement 7/10	1	1	7	1	10
Tabernacles First Day, 7/15	13	2	14	1	30
Tabernacles Second Day, 7/16	12	2	14	1	29
Tabernacles Third Day, 7/17	11	2	14	1	28
Tabernacles Fourth Day, 7/18	10	2	14	1	27
Tabernacles Fifth Day, 7/19	9	2	14	1	26
Tabernacles Sixth Day, 7/20	8	2	14	1	25
Tabernacles Seventh Day, 7/21	7	2	14	1	24
Tabernacles Eighth Day, 7/22	1	1	7	1	10
Tabernacle Totals	71	15	105	8	199

The Meal (Grain or Cereal) Offering

'Now when anyone presents a grain offering as an offering to the LORD, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it. (Lev. 2:1)

Followed the daily burned offering Num. 28.

Described in Lev. 2 and Lev. 6: 14-23.

Several different kinds were offered- sifted grain, baked cakes (cooked in an oven) or wafers (cooked on a griddle), and crushed grits of first ripe grain (Lev. 2: 1-7, 14-16).

Oil would be added as well as salt and sometimes incense (Lev. 2:1, 2, 13).

The purpose was to present a sweet-smelling aroma to the LORD (Lev. 2:2).

The offerer would give it to the priest who would place a handful on the altar as a “memorial portion” to the LORD (Lev. 2:2,9,16).

A “reminder” that the LORD deserves the whole but is pleased to accept a portion as well as to “remind” the person of the reason (i.e., the iniquity) for bringing the offering.

The rest of the offering was “most holy”, so only the priests would consume it.

The offerer would also bring drink with it (see Num 15:1-16 for varying amounts of different types of offering) and with burned offering provided a balanced meal (meat, bread, drink) for the LORD.

This offering was considered a “gift” or “tribute” to the LORD. It was often a thanksgiving offering at harvest time (Deut. 26:9-19) but could also be an offering to remember iniquity, as when a man suspected his wife of adultery (Num. 5:15).

Yeast and honey were prohibited.

When used with the burnt offering, it signified thanks for the forgiveness experienced in the burned offering as well as consecration of the person to God.

The Peace (Fellowship) Offering

“Now if his offering is a sacrifice of peace offerings”, (Lev. 3:1)

The Peace or Fellowship offering is described in Leviticus 3 and is a “sacrificial” offering involving cattle (Lev. 3:1-5), sheep (Lev. 3: 6-11) or goats (Lev. 3:12-17)- unlike the burned offering, female as well as male animals could be presented (Lev. 3:1).

It was considered a “food offering” for the LORD (Lev. 3:5, 11, 16) and was **optional**, presented as a confession offering, a **free will** offering, or to **fulfill a vow** (Lev. 7:12-18).

As with the burned offering the offerer laid his hand on the animal and then slaughtered it, then the priest sprinkled blood on the side of the altar,

Unlike the other two the people share in the meal (Lev. 7:15-20; Deut. 12:7).

Unlike the burned offering, only the kidneys, fat covering the intestines, and liver (plus the fat of the tail for sheep) were burned on the altar as food offering to the LORD. (Lev. 3:3-5, 9, -11).

The animal's breast was a "wave offering" and the right thigh was a "tribute offering" intended for the priests alone (Lev. 7:28-34).

There were three types of peace offerings:

Confession or Thanksgiving offering either to confess sins and seek God's intervention or to thank God for that intervention after it occurred (eaten the same day),

Votive offering connected to a promissory vow intended to gain God's help,

Free will offering which could fit any purpose and was primarily thanks for His goodness (the latter two were eaten the first and second day [Lev. 7:11-18]).

The meaning of this offering is first to establish _____ and then to bring peace or general well-being to the worshipper.

The Sin Offering

"Speak to the sons of Israel, saying, 'If a person sins unintentionally in any of the things which the LORD has commanded not to be done, and commits any of them, (Lev. 4:2)

Described in Lev. 4:1-5:13 and 6:24-30 and was used both for moral failure and physical impurity (e.g., after childbirth).

The description in Leviticus 4-5 centers on the sin aspect, presented in two sections, inadvertent (meaning "in error" more than unintentional, so applicable to conscious sins) offenses against God (Lev. 4:1-35) and sins of omission (Lev. 5:1-13).

As such it was the primary atonement offering involving blood.

Each section Leviticus 4-5 begins with "If anyone sins" and then closes with "the priest will make atonement... and they will be forgiven."

Though required, it seemingly was offered less frequently than the others (Num. 28-29).

The meal aspect was not as important as the splashing of blood.

There were four types:

The priest (a bull, Lev. 4:3-12)

The whole congregation (a bull, Lev. 4:13-21)

The leader (a male goat, Lev. 4:23-26)

The common Israelite (a female goat or lamb, Lev. 4:27-5:13)

The poor could substitute two doves or pigeons or a grain offering (Lev. 5:7, 11-13; Lk. 2:24).

For the first two groups the priest sprinkled the blood with his finger seven times before the veil between the holy place and the holy of holies, while for the second pair he placed the blood on the horns of the altar of burned offering,

The first pair were admitted to the sanctuary (the congregation included symbolically in the priest) while the second pair could go no further than the altar.

“it, and it shall be forgiven him” (Lev. 5:18)

The point was both sin and impurity would contaminate the tabernacle and had to be expiated, (sins removed by sacrifice).

The Trespass (or Guilt) offering (Lev. 5:14-6:7).

“Then the LORD spoke to Moses, saying, “If a person acts unfaithfully and sins unintentionally against the LORD’s holy things, then he shall bring his guilt offering to the” (Lev. 5:14-15)

“Then the LORD spoke to Moses, saying, “When a person sins and acts unfaithfully against the LORD, and deceives his companion in regard to a deposit or a security entrusted to him, or through robbery, or if he has extorted from his companion, or has found what was lost and lied about it and sworn falsely, so that he sins in regard to any one of the things a man may do; (Lev. 6:1-3)

A guilt offering for desecration or trespass against holy things.

When a violation occurs, the holy item must be reconsecrated, and restitution must be made for the violation. It is not clear what constituted such a trespass.

Lev. 2:10-16 provides one example, asserting that when the holy food has been wrongly consumed by a common person, he or she must make restitution and add a fifth of the value (Lev. 22:14).

Another example is seen in the person who has unintentionally taken sacred property; he or she again must return it and add a fifth of its value (Lev. 5:17-19).

Often the person suspected the violation had occurred but did not know how. Then no restitution could be made but the offering was still made.

If a person took someone else’s property and then made a false oath that they had not, full restitution plus a fifth more must again be made and then the reparation offering presented (Lev. 6:2-7).

Three other occasions are mentioned elsewhere

the cleansing of the leper (Lev. 14:12-28)
premarital sex with slave woman (Lev. 19:20-22)
defiling a Nazirite vow (Num. 6:12).

All deal with defiling a sacred object (the body, another's property, or a vow to the Lord).

Along with restitution they were to bring either a ram or male lamb without defect (no other kind of animal) to the altar of burned offering, then killing it and splashing blood on the altar. The fat and entrails were burned on the altar, and only the priests were allowed to eat the meal.

"and the priest shall make atonement for him before the LORD; and he shall be forgiven for any one of the things which he may have done to incur guilt." (Lev. 6:7)

In conclusion, the sacrifices more than any other thing were intended for the forgiveness of sins and the removal of guilt, thus for maintaining one's communion with a holy God.

The animal stands as a substitute.

They were also gifts given to God in grateful worship and offerings to maintain communion with God.

Wave, Heave, and Drink offerings

Wave offering

05130 נָפַח (*nuph*) Meaning: *to move to and fro, wave, sprinkle*

Origin: a prim. root

Usage: lifted(1), offer(1), present(5), presented(6), shake back and forth(1), shakes(1), shed abroad(1), sprinkled(1), wave(13), waved(1), waving(1), wield(3), wielded(1), wielding(1), wields(1).

Used of: *bread, animal breast, gold, bronze, male lamb with log of oil, sheaf of first fruits, grain offerings, boiled ram's shoulder with one unleavened cake and one unleavened wafer, and the Levites.*

Wave offerings⁶⁹ are parts of peace-offerings were so called because they were waved by the priests (Exo 29:24),(Exo 29:26),(Exo 29:27) (Lev 7:20-34) (Lev 7:20) (Lev 8:27) (Lev 9:21) (Lev 10:14),(Lev 10:15) etc., in token of a solemn special presentation to God. They then became the property of the priests. The first fruits: a sheaf of barley, offered at the feast of Pentecost (Lev 23:17-20) and wheat-bread, the first-fruits of the second harvest, offered at the Passover (Lev 23:10-14) were wave-offerings.

Heave offering

08641 תְּרוּמָה (*terumah*) Meaning: *contribution, offering* (for sacred uses)

Origin: from 7311

Usage: allotment(15), contribution(20), contributions(10), heave offering(4), offered by lifting(2), offering(20), offerings(4), who takes bribes(1).

Ram's thigh, first of dough.

Heave Offerings⁷⁰

Heb. *terumah*, (Ex. 29:27) Simply means an offering, a present, including all the offerings made by the Israelites as a present. This Hebrew word is frequently employed. Some of the rabbis attach to the word the meaning of elevation, and refer it to the heave offering, which consisted in presenting the offering by a motion up and down, distinguished from the wave offering, which consisted in a repeated movement in a horizontal direction, a "wave offering to the Lord as ruler of earth, a heave offering to the Lord as ruler of heaven." The right shoulder, which fell to the priests in presenting thank offerings, was called the heave shoulder (Lev 7:34) (Num 6:20) The first fruits offered in harvest-time (Num 15:20), (Num 15:21) were heave offerings.

Drink Offerings⁷¹

Jacob poured oil on the stone he had set up (Gen 28:18) in honor of the Deity and consecrated the spot. Jacob later (Gen 35:14) set up a pillar where God had revealed Himself and poured drink offerings and oil upon it. Probably wine was used. Drink offerings accompanied many of the sacrifices (Ex 29:40,41). None could be poured upon the altar of incense (Ex 30:9). At all set feasts the Drink offerings must be presented (Lev 23:13, 18, 37). The Nazirite was not exempt (Nu 6:15, 17). Wine and oil must accompany all votive and freewill offerings (Nu 15:4, 5, 7, 10, 24); the continual burnt offering (Nu 28:7, 8); sabbaths (Nu 28:9, 10) and all the other set feasts (Nu 28:14-31; 29:6-39). That drink offerings were common among the heathen is shown by Dt 32:38.

"I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship." (Rom. 12:1)

⁶⁹ Orr, James, and Melvin Grove Kyle, eds. *Wave offering*. The International Standard Bible Encyclopedia. 2nd ed. Grand Rapids: Eerdmans, 1939. BibleWorks, v.10.

⁷⁰ Easton, Mathew George. *Heave offering*. Illustrated Bible Dictionary. 3rd ed. n.p.: Thomas Nelson, 1897. BibleWorks, v.10.

⁷¹ Orr. *Drink offering*.

Bible Calendars

Hebrew Calendar Month	Older Civil Bible Calendar	Newer Sacred Bible Calendar	Modern Civil Calendar Months	Feast and Fast Days	Weather and Agriculture
Nisan (Abib or Aviv)	Seventh Month	First Month	March/ April	Passover Unleavened Bread First Fruits	Latter Rains Barley Harvest Flax Harvest
Iyar or Iyyar (Ziv)	Eight Month	Second Month	April/ May		Dry Season Starts
Sivan	Ninth Month	Third Month	May/ June	Weeks	Wheat Harvest and Early Figs Ripen
Tammuz	Tenth Month	Fourth Month	June/ July		Grape Harvest
Ab	Eleventh Month	Fifth Month	July/ August		Olive Harvest
Elul	Twelfth Month	Sixth Month	August/ September		Date Harvest Summer Fig Harvest
Tishri or Tisheri (Ethanim)	First Month	Seventh Month	September/ October	Trumpets Day of Atonement Tabernacles	Early Rains
Heshvan, Cheshvan, or Marchesvan	Second Month	Eighth Month	October/ November		Winter Fig Harvest Plowing
Kislev, Chislev, or Kieslev	Third Month	Ninth Month	November/ December	Dedication	Sowing
Tebet, Tebeth, or Tevet	Fourth Month	Tenth Month	December/January		Rain Snow at Higher Elevations
Shebat or Shevat	Fifth Month	Eleventh Month	January/ February		Almond Trees Blossom
Adar	Sixth Month	Twelfth Month	February/ March	Purim	Citrus Harvest

The Covenant: The Festivals

Scriptures: Ex.- Dt.

“These are the appointed times of the LORD which you shall proclaim as holy convocations, to present offerings by fire to the LORD-- burnt offerings and grain offerings, sacrifices and libations, each day's matter on its own day--besides those of the sabbaths of the LORD, and besides your gifts, and besides all your votive and freewill offerings, which you give to the LORD.” (Lev. 23:37-38)

Major Levitical Festivals:

Feast of Passover and Unleavened Bread:

Scriptures: Ex. 12:1-28; 23:14-15; 34:18; Lev. 23:4-8; Num. 28:16-25; Dt. 16:1-8; Matt. 26:2, 17-30; Mk. 14:1-2, 12-26; Lk. 22:1; Jn. 6:4-59; 13:1-17:26; 1 Cor. 5:6-9.

Passover:

A sacred observance in Judaism that commemorates the climactic 10th plague in the book of Exodus, when Yahweh punishes Egypt by killing all the firstborn, but “*passes over*” the firstborn of Israel (Ex. 12:12–13), resulting in the Israelites’ deliverance from slavery in Egypt (Ex. 12:14–17).⁷²

Passover is celebrated on the 14th day of the first month of Abib (later called Nisan)

Israel had to follow the following instructions in order to survive the 10th plague:

- Selecting an unblemished male lamb for sacrifice, typically one per family, on the 10th day of the month (Ex. 12:3–5)
- Sacrifice the lamb at twilight on the 14th day of the month (Ex. 12:6)
- Put the lamb’s blood on the doorposts and lintel of the house (Ex. 12:7)
- Roast the lamb with fire; it was not to be boiled or eaten raw (Ex. 12:8–9)
- Eat it with unleavened bread and bitter herbs (Ex. 12:8)
- Must eat all of the lamb that night or burn any leftovers (Ex. 12:10)
- Eat the meal in haste, ready to leave home at a moment’s notice (Ex. 12:11)

Additional Passover requirements:

- Outsiders—including foreigners, temporary residents, or non-Israelite hired workers were not allowed to eat the Passover meal (Ex. 12:43, 45)
- Slaves or foreigners living among the Israelites had to be circumcised before they could participate in the Passover (Ex. 12:44, 48).
- The Passover meal had to be eaten in one house and could not be taken out of that house (Ex. 12:46)

⁷² Mangum, D. (2016). *Passover*. In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, L. Wentz, E. Ritzema, & W. Widder (Eds.), *The Lexham Bible Dictionary*. Lexham Press. Logos.

- No bones of the Passover lamb were to be broken (Ex. 12:46)

Provisions were made for when a person was unclean or on a journey to celebrate the Passover (Nu. 9:10):

- If the person was unclean due to touching a dead person or they were on a long journey away from Jerusalem, they could celebrate it on the 14th day of the second month.

No _____ Work (Lev. 23:7)

Feast of Unleavened Bread:

Instructions concerning future observances of the Feast of Unleavened Bread are found in Exodus 12:14–20, interrupting the story of the first Passover and linking Passover with the Feast of Unleavened Bread. Passover proper took place on one night—the 14th of the month. The Israelites left Egypt that very night, provisioned mainly with unleavened bread (Ex. 12:30–32, 39). The future commemoration of their departure, therefore, centered around unleavened bread (Ex. 12:17–20).⁷³

Unleavened bread refers to a type of flatbread made without a leavening agent (e.g., yeast).

This type of bread was made for meals prepared in a hurry, because it did not need time for the leaven to work (e.g., Gen 19:3; 1 Sam 28:24).

Pharaoh commanded the Israelites to leave Egypt (Ex. 12:34, 39). In commemoration of this, only unleavened bread was to be eaten during Passover (Ex. 12:8; Num 9:11) and the six days immediately following Feast of Unleavened Bread (Ex. 12:14–20).

In Leviticus 23:5–6, Passover begins on the 14th day of the month and the Feast of Unleavened Bread on the 15th (Num 28:16–17).

“In the first month, on the fourteenth day of the month at twilight is the LORD's Passover. 'Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread. 'On the first day you shall have a holy convocation; you shall not do any laborious work. 'But for seven days you shall present an offering by fire to the LORD. On the seventh day is a holy convocation; you shall not do any laborious work.'”
(Lev. 23:5-8)

Why celebrate it? Exodus 13:8-9

⁷³ Ibid. *Passover*.

What happens if you don't celebrate it? _____ . Ex. 12:15, 19; Num. 9:13

Pilgrim Festivals: *“Three times in a year all your males shall appear before the LORD your God in the place which He chooses.”* (Dt. 16:16)

1. Feast of _____
2. Feast of _____
3. Feast of _____

Feast of First Fruits:

Scriptures: Ex. 13:1-16; 22:29-30; 34:19-20; Lev. 23:9-14; Num. 15:21; Deut. 26:1-11; Job 19:25; Ps. 16:9-10; Matt. 28:1-10; Mk. 16:1-3; Lk. 24:1-46; Jn. 20:1-17; Rom. 8:23; 11:15-16; 16:5; 1 Cor. 15:1-4, 20-23; 16:5; Heb. 1:6; 12:23; James 1:18, Rev. 14:4.

This feast was initiated after the Israelites entered the Promise land - Lev. 23:10
It occurs on the day after the Sabbath of the Unleavened Bread

The instructions are:

- Bring a sheaf of the first fruit of the harvest
- Bring it to the priest
- The priest shall wave it before the LORD
- The family must include a burnt offering: a one-year-old lamb without defect, a grain offering, and a drink offering
- The family cannot eat their harvests' bread, roasted grain, or new growth until it is performed.

Feast of Weeks (Pentecost):

Scriptures: Ex. 23:16; 34:22; Lev. 23:15-22; 34:22; Num. 28:26-31; Deut. 16:9-13, 16-17.

It is the celebration of the wheat harvest and occurred seven weeks after Passover on the sixth day of Sivan (June); also known as the Feast of Pentecost.

They presented two loaves of bread as a wave offering

They brought a burnt offering: lamb, bull, and two rams with their grain and drink offering

They brought a sin offering: one male goat

They made a peace offering: two male lambs

Feast of Trumpets (Rosh Hashanah):

Scriptures: Lev. 23:23-25; Num. 10:1-10; 29:1-6; Neh. 8:1-12, 29; Ps. 89:15; 103:12; 150:1-3; 1 Cor. 15:51-53; 1 Thess. 4:16.

“Again, the LORD spoke to Moses, saying, ‘Speak to the sons of Israel, saying, ‘In the seventh month on the first of the month, you shall have a rest, a reminder by blowing of trumpets, a holy convocation. ‘You shall not do any laborious work, but you shall present an offering by fire to the LORD.’” (Lev. 23:23-25)

Day of Atonement (Yom Kippur):

Scriptures: Lev. 16:1-34; 17:11; 23:26-32; 25:9; Num. 29:7-11; Heb. 9:11-14.

God commanded the Day of Atonement to be observed: *“To make atonement for the holy sanctuary, the tent of meeting, the altar, for the priests, and for all the people of the assembly.” (Lev. 16:33)*

“And the LORD spoke to Moses, saying, ‘On exactly the tenth day of this seventh month is the day of atonement; it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to the LORD. ‘Neither shall you do any work on this same day, for it is a day of atonement, to make atonement on your behalf before the LORD your God.’” (Lev. 23:26-28)

“It is to be a sabbath of complete rest to you, and you shall humble your souls; on the ninth of the month at evening, from evening until evening you shall keep your sabbath.” (Lev. 23:32)

Day of Atonement Requirements (Lev. 16: 1-34):

- The priest entered the Holy Place alone once a year with the blood of a bull and male goat
- Aaron, for himself and his household, brought a bull for a sin offering and a ram for a burnt offering
- The congregation brought two male goats for sin offering and a ram for burnt offering
- Two goats were selected and based on casting lots, one becomes the sin offering for the people and the other the scapegoat
- The priest washed his body and puts on the holy turban, undergarments, and sash
- Aaron offered the bull and goat as sin offerings and collected their blood
 - ___ mixed coals from the altar with incense and were brought before the ark
 - ___ sprinkled bull’s blood seven times in front of and on the Mercy Seat
 - ___ sprinkled goat’s blood seven times in front of and on the Mercy Seat
 - ___ put blood on the horns of the altar before the LORD
 - ___ sprinkled blood seven times on the altar before the LORD

- He lays his hands on it and releases the live goat into the wilderness, bearing the peoples' sins
- The priest then bathed and put on his clothes
- The priest offered the burnt offerings

*“for, it is on this day that atonement shall be made for you to cleanse you;
you shall be clean from all your sins before the LORD.”*
(Lev. 16:30)

*“As for any person who does any work on this same day, that person I will destroy from among
his people.”* (Lev. 23:30)

Feast of Tabernacles (Booths or Succoth):

Scriptures: Lev. 23:33-44; Num. 29:12-38; Deut. 16:13-17; Jn. 1:14; 7:1-44.

The feast occurred on the fifteenth day of the seventh month
It took place when the Fall crops were harvested
It was a time of rejoicing and celebration
It lasted for seven days
There was a holy assembly on the first and eighth days
The people were commanded to rest on the first and eighth day. They could do no
labor of any kind
They were to make offerings by fire each day
They took foliage of beautiful trees, palm branches and boughs of leafy trees to and
made booths to live in for seven days
All the natives born were to live in booths

*“So, that your generations may know that I had the sons of Israel live in booths when I brought
them out from the land of Egypt. I am the LORD your God.”* (Lev. 7:43)

Other Festivals Referenced in the Bible:

1. Feast of Dedication (Lights or Hanukkah)
Scriptures: Ps. 27:1; Isa. 60:1-3; Lk. 2:32; Jn. 3:19-21; 8:12; 10:22-39; Acts 26:18; Rev. 21:23-25; 22:16 (non-Levitical).
2. Feast of Purim (non-Levitical):
Scriptures: Es.3:7; 9:24-32
3. Sabbath:
Scriptures: Ex.16:22-31; 20:8-11; 31:12-17; 34:21; 35:1-3; Lev. 19:3, 30; 23:1-3, 37-38; Deut. 5:12-15; Mat. 11:28-30; 12:1-8; Mk. 2:23-28; Lk.6:1-6; Col. 2:16-17

4. New Moon:
Scriptures: Num. 10:10; 28:11-15; Ps. 81:3; Col. 2:16-17
5. Sabbath Year:
Scriptures: Ex. 23:10-11; Lev. 25:1-17, 18-22; Dt. 2:1-18; Matt. 11:28-30
6. Year of Jubilee:
Scriptures: Lev. 25:8-34; Isa. 61:1-3; Luke 4:16-21

ONLINE RESOURCES

Free Bible Study Tools

<https://accordancebible.com/product/lite-collection-accordance-13-free/>
<https://app.logos.com/signin>
<https://www.blueletterbible.org/>
<https://biblehub.com/>
<https://www.studydrive.net/>

Websites

Answers in Genesis <https://answersingenesis.org>
Ark Encounter [Life-size Noah's Ark | Ark Encounter](#)
Associates for Biblical Research www.biblearchaeology.org
Biblical Archeological Society <https://www.biblicalarchaeology.org>
Creation Research Science <https://www.creationresearch.org/>
Creation Today <https://creationtoday.org/>
The Jewish Virtual Library <https://jewishvirtuallibrary.org>
The Temple Institute of Jerusalem <https://templeinstitute.org/>

You Tube

Wretched: Nothing made everything <https://youtu.be/sK2yNkTuJkY>
Expelled Movie: Richard Dawkins interview <https://youtu.be/GIZtEjtlirc>
Richard Dawkins laughed at by crowd <https://youtu.be/-AQvWrX-mKg>

Teaching Series

Michael Heiser: The Unseen Realm and Reversing Hermon
Mike Winger: How Jesus is like the OT Tabernacle

Documentaries

Expelled: No Intelligence Allowed is a 2008 documentary
Patterns of Evidence Movies <https://www.patternsofevidence.com>
Is Genesis History? <https://isgenesishistory.com>
True Legend Series. GenSix Productions

Bibliography

- Allison, G. R. (2011). *Historical theology: An introduction to Christian doctrine*. Zondervan.
- Bray, G. (2018). Creation. In M. Ward, J. Parks, B. Ellis, & T. Hains (Eds.), *Lexham Survey of Theology*. Lexham Press. Logos Bible Software edition 10.
- Brown, W. T. (2008). *In the beginning: Compelling evidence for creation and the flood*. Center for Scientific Creation.
- Elwell, W. A. (2001). *Evangelical dictionary of theology*. Baker Academic.
- Easton, Mathew George. *Illustrated Bible Dictionary*. 3rd ed. n.p.: Thomas Nelson, 1897. BibleWorks, v.10.
- Geisler, N. L., & Turek, F. (2009). *I don't have enough faith to be an atheist*. Good Seed Publishing.
- Goldsworthy, G. (2012). *Christ-centered biblical theology: Hermeneutical Foundations and principles*. III.
- Grudem, W. A. (2020). *Systematic theology: An introduction to biblical doctrine*. (2nd ed.). Zondervan.
- Halley, H. H. (2000). *Halley's Bible handbook*. Zondervan.
- Ham, K. (2000). *Creation evangelism for the New Millennium*. Master Books.
- Ham, K. (1987). *The lie: Evolution*. Master Books.
- Ham, K. (2006). *The new answers book: Over 25 questions on creation/evolution and the Bible*. Master Books.
- Ham, K. (2008). *The new answers-book 2: Over 30 questions on creation, evolution and the Bible*. Master Books.
- Ham, K. (2010). *The new answers book 3: Over 35 questions on creation/evolution and the Bible*. Master Books.
- Ham, K. (2013). *The new answers book 4: Over 30 questions on creation/evolution and the Bible*. Master Book.
- Heiser, M. S. (2019). *Unseen realm: Recovering the supernatural worldview of the Bible*. LEXHAM PR.
- Holdcroft, L. T. (1996). *The Pentateuch*. CeeTeC Pub.
- HOLL - *A Concise Hebrew and Aramaic Lexicon of the Old Testament, Based upon the Lexical Work of Ludwig Koehler and Walter Baumgartner*, edited by W.L. Holladay. Copyright © 1997 by Brill Academic Publishers. BibleWorks Version 10.0.8.755
- McCallum, D. (1996). *Death of truth*. Xenos Christian Fellowship, Inc.
- Osborne, G. R. (2010). *The Hermeneutical Spiral: A comprehensive introduction to biblical interpretation*. IVP Academic.
- Orr, James, and Melvin Grove Kyle, eds. *The International Standard Bible Encyclopedia*. 2nd ed. Grand Rapids: Eerdmans, 1939. BibleWorks, v.10.
- Sire, J. W. (2004). *The universe next door*. Inter-Varsity Press.

Ryrie, C. C. (1999). *Basic theology: A popular systemic guide to understanding biblical truth*. Moody Press.

Sproul, R. C. (1998). *The holiness of god*. Tyndale Momentum, the nonfiction imprint of Tyndale House Publishers.

Strobel, L., & Vogel, J. (2014). *The case for a creator: A journalist investigates scientific evidence that points toward god*. Zondervan.

Tipler, F. J. (2008). *The physics of Christianity*. Doubleday.