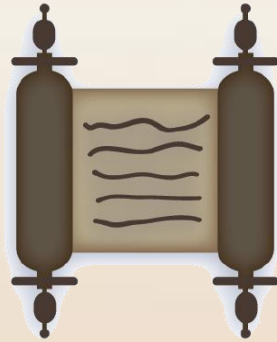


Old Testament Introduction

BI 101 OT Survey BIOMA


Kevin S Lucas, Bible Teacher





Welcome to Bi 101 OT Introduction





Your Textbooks

-  The Authorized Version of the Holy Bible (KJV)
-  An Historical Survey of the Old Testament by Eugene Merrill




 **Your Time – Approximately two hours a week (one class hour, one hour of personal reading)**
*note if you spend more time you will get more knowledge and benefit more from the class

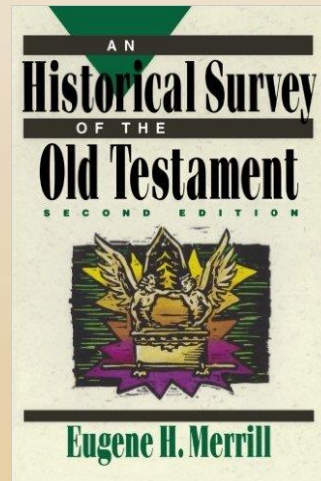
-  Our class meets in Sunday from 3:30 to 4:30 PM-
-  Stay for Choir Practice if you can, Pastor Nathan would appreciate it.

Your Task

-  To learn God's precious Word
-  To equip your heart to serve
-  To grow and mature in the faith
-  To avoid the mistakes of the Children of Israel

Your Teacher

-  I am here to guide you but understand the real teacher of this class is the Holy Spirit of God, the Author of the Old Testament
-  I John2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”
-  bibleteacher57@outlook.com



Our Plan

Lesson #	Lesson Title
1	The Big Picture - The Old Testament from the Mountain Top
2	The God of the Old Testament
3	The Inspiration, Preservation, and Canon of the Old Testament
4	The Absolute Reliability of the Old Testament
5	The People, The Promises, and Place
6	Creation-An Awesome God, A Young Earth and the Key to the Bible Itself
7	The Fall of Man and the Promise of Redemption-The Grand Explanation
8	The Big Three - Cain, Abel, and Seth
9	The World That Perished - The World Before the Flood
10	The Flood -A Turning Point for God, Man, and the Earth
11	The Noahic Covenant- Human Government Instituted
12	Human Government Fails at Babel and the Confusion of Languages
13	The Divisions of Humanity and the Inception of the Hebrews
14	The Founder - Father Abraham
15	The Followers - Isaac and Jacob, Warts and All
16	The Faithful - Joseph, So Much Like Jesus
17	Egypt and the Birth of A Nation
18	Moses - The Mightiest and Meekest of Men
19	Let My People Go - The Battle of God and the gods
20	The Passover and Red Sea Experience
21	Encampment at Sinai- The Law - A Schoolmaster
22	Encampment at Sinai- The Sacrifices - Portraits of Redemption
23	Encampment at Sinai - The Priesthood - Mediators Between God and Man
24	Encampment at Sinai- The Tabernacle - God's Picture of Christ
25	The Failure to Enter the Promised Land and Its Bitter Fruit
26	A Faithful God - Manna, Quail, and Water from the Rock
27	The Balaam Incident - The For Profit Prophet
28	Journey's End - The Deuteronomy and Death of Moses
29	General Joshua -The Campaigns and Conquests of Joshua
30	The Background of the Judges -The Nasty Neighbors
31	The Judges Cycle -The Death Spiral in the Decline of Israel



32	Two Remarkable Women - Ruth and Hannah (Ruth and I Samuel)
33	Samuel - The Last of the Judges and Anointer of Kings
34	Saul - A First Rate Second Rate Man
35	A Man After God's Own Heart - Introducing David
36	A Man After God's Own Heart - David Becomes King
37	A Man After God's Own Heart - David's Decline
38	Solomon the Splendid On the Rise
39	Solomon the Not-So Splendid On the Decline
40	Hebrew Poetry - The Book of Job
41	Hebrew Poetry - The Book of Psalms
42	Hebrew Poetry -The Book of Proverbs
43	Hebrew Poetry - The Book of Ecclesiastes and Song of Solomon
44	A House Divided -The Northern and Southern Kingdoms
45	The Dynasties of the North and the Prophet Elijah
46	The Age of Prophets -Elisha and His Compeers
47	Obadiah, Joel, and Jonah
48	Amos and Hosea
49	The Deep Breath Before the Plunge -Hezekiah
50	Isaiah and Micah
51	The Last Days of the Southern Kingdom
52	Nahum, Zephaniah, Habakkuk
53	Jeremiah and Lamentations - God's Cry Baby
54	Captivity Comes - Ezekiel
55	Captivity Comes - Daniel
56	The Persians and the Return of the Jews
57	Haggai, Zechariah
58	Esther - For Such a Time as This
59	Return and Revival -Ezra and Nehemiah
60	God's Final Word - Malachi
61	The Stage is Set for Messiah - The Intertestamental Period


Mountaintop View of Old Testament History



Ruth gives us information life during the Judges Period; Lamentations and Esther do the same for later history. The Prophets also have extend history sections and the Books of Chronicles give a parallel history from the reign of Saul to Cyrus (1050-530 BC) with a spiritual emphasis.

Periods of Old Testament History		
Period	Dates	Scriptural Content
Pre-Patriarchal Period	CA 6000-2100 BC	Genesis 1:1-11:26
Patriarchal Period	2100-1800 BC	Genesis 11:27-50:26
Egyptian and Exodus Period	1800-1406 BC	Exodus 1:1-Deuteronomy 34:12
Conquest and Judges Period	1406-1050 BC	Joshua 1:1-I Samuel 10:1
United Monarchy Period	1050-911 BC	I Samuel 10:1-I Kings 12:15
Divided Monarchy to Jehu Period	911-841 BC	I Kings 12:15-II Kings 9:27
Divided Monarchy to Fall of Israel Period	841-722 BC	II Kings 9:27-16:6
Kingdom of Judah Alone to Fall of Judah Period	722-586 BC	II Kings 16:6-25:26
Babylonian Exile and Captivity and Post-Exilic Period	586-420 BC	II Kings 25:26-30; Ezra; Nehemiah

Foundations for Study of the Old Testament

 **Why the Old Testament is special:**

 **The Age of the OT**

 **The Author of the OT**

 **The Aim of the OT**



Books of the OLD Testament – Hebrew & Protestant Arrangements

Jesus in Luke 24:44
 “.. which were written ... concerning Me.”
 in the Law of Moses, and the Prophets, and the Psalms

The Law (Torah)	The Prophets (Nebhim)	The Writings (Kethubhim or Hagiographa)
1. Genesis 2. Exodus 3. Leviticus 4. Numbers 5. Deuteronomy	A. Former Prophets 1. Joshua 2. Judges 3. Samuel 4. Kings B. Latter Prophets 1. Isaiah 2. Jeremiah 3. Ezekiel 4. The Twelve	A. Poetical Books 1. Psalms 2. Proverbs 3. Job B. Five Rolls (Megilloth) 1. Song of Songs 2. Ruth 3. Lamentations 4. Esther 5. Ecclesiastes C. Historical Books 1. Daniel 2. Ezra-Nehemiah 3. Chronicles

Old Testament Books Arrangement in the Hebrew Bible

Authorized Version Arrangement

The 39 Books of the Old Testament

OLD TESTAMENT			
<ul style="list-style-type: none"> • Genesis • Exodus • Leviticus • Numbers • Deuteronomy • Joshua • Judges • Ruth • 1 Samuel • 2 Samuel 	<ul style="list-style-type: none"> • 1 Kings • 2 Kings • 1 Chronicles • 2 Chronicles • Ezra • Nehemiah • Esther • Job • Psalms • Proverbs 	<ul style="list-style-type: none"> • Ecclesiastes • Song of Solomon • Isaiah • Jeremiah • Lamentations • Ezekiel • Daniel • Hosea • Joel • Amos 	<ul style="list-style-type: none"> • Obadiah • Jonah • Micah • Nahum • Habakkuk • Zephaniah • Haggai • Zechariah • Malachi

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The OLD Testament -Contents



- The Old Testament is a collection of sacred writings which was considered by the Jews as Scripture virtually from the time of their composition.
- Together with the New Testament they make up the whole of God's Word or the βιβλιον "biblion" or Bible – which simply means "book."
- There are 5 books of the Law, 12 Books of History, 5 books of Poetry, 5 books of the Major Prophets, and 12 Minor Prophets.

The OLD Testament -Contents



- The names of the sections should not lead you to conclude that the sections are only about Law, History, Poetry, or Prophecy. These are only the MAJOR THEMES of the section.
- The Law or Torah begins at Creation and eventually narrows its focus down to the Nation of Israel which is traced from Abraham to the death of Moses before the entrance to the Promised Land! In it, we find Origin of the Hebrew Nation, the Ordinances of Law of God, and Order of the Worship of the LORD in the Tabernacle.
- They are Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

The OLD Testament -Contents



- The Second Division of the Old Testament is the Books of History. There are twelve of them in our English Bible: Joshua, Judges, Ruth, I and II Samuel, I and II Kings, I and II Chronicles, Ezra, Nehemiah, and Esther.
- These books trace the History of Israel from the time it enters the Promised Land until the return of the Jews after the Babylonian Captivity.

The OLD Testament -Contents



- The Third Division of the Old Testament is the five Books of Poetry or Wisdom Books.
- These books are some of the most beloved in the Bible: Job, Psalms, Proverbs, the Song of Solomon (Song of Songs or Canticles) and Ecclesiastes.
- They are generally poetic and philosophical in nature.

The OLD Testament -Contents



- The Fourth Division are the Five Major Prophets.
- They are called Major Prophets because of their size and scope, not because they are more important than the Minor Prophets that follow.
- They are: Isaiah, Jeremiah, the Lamentations of Jeremiah, Ezekiel, and Daniel.
- They are largely prophetic utterances but they also possess strong moral and spiritual lessons for their contemporary society and ours.

The OLD Testament -Contents



- The Fifth and Final Division of the Old Testament Scriptures is the Minor Prophets.
- These 12 books are small in size compared to the Major Prophets, but are every bit as important and significant as their larger counterparts.
- They are: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

The God of the Old Testament

יְהוָה

LORD (Jehovah) YHWH

אֱלֹהִים

Elohim God, Creator

אֲדֹנָי

Adonai- Lord,
Master

אֵל שֶׁדַּי

God
Almighty

יְהוָה יִרְאֶה

Jehovah-Jireh, The LORD will
Provide

Names of God	Pronunciation	Meaning
אֱלֹהִים	<i>Elohim</i>	God, Mighty Creator
אֵל רֹאִי	<i>El Roi</i>	The God Who Sees Me
אֵל שֶׁדַּי	<i>El Shadday</i>	God Almighty
אֵל עוֹלָם	<i>El Olam</i>	The Everlasting God, The Eternal God
יְהוָה יִרְאֶה	<i>Yahweh Yireh</i>	The Lord will Provide
יְהוָה	<i>Yahweh</i>	Lord
אֲדֹנָי	<i>Adonai</i>	Lord, Master
יְהוָה רֹפֵא	<i>Yahweh Rophe</i>	The Lord Who Heals
יְהוָה נְסִי	<i>Yahweh Nissi</i>	The Lord My Banner
אֵשׁ אֹכֶלֶת, אֵל קָנָא	<i>Esh Oklah, El Kanna</i>	Consuming Fire, Jealous God
קְדוֹשׁ יִשְׂרָאֵל	<i>Qedosh Ysrael</i>	Holy One of Israel
יְהוָה שְׁלוֹם	<i>Yahweh Shalom</i>	The Lord is Peace
יְהוָה צְבָאוֹת	<i>Yahweh Tsebaoth</i>	The Lord of Hosts
יְהוָה צוּרִי	<i>Yahweh Tsur</i>	The Lord is My Rock

The God of the Old Testament

Names of God

The great purpose of man, especially the believer in Christ, is to glorify God. “Whether, then, you eat or drink or whatever you do, do all to the glory of God” (1 Corinthians 10:31). Essential to our ability to glorify God is the knowledge of God and knowing Him personally in view of that knowledge.

The word “glory” in the Greek New Testament is *doxa* which means an opinion, an estimation, or reputation in which one is held. It refers to that which should accrue to God as praise, thanksgiving, obedience, reverence, and service because of who God is and what God does (past, present, and future). In other words, giving glory to God is tied in with the knowledge of God (revelation of God), and knowing God personally (response to God).

The Lord Jesus said in John 17:3, “And this is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent.” The many names in Scripture constitute additional revelation of God’s character, His works, and His relationship to us based on His character and works. The names which God chose for Himself and which are ascribed to Him in the Word of God are additional revelations of the who and what of God that we may know and relate to God.

Note David’s declarations about God’s name and word in Psalm 138:1-2. God’s name declares much about His person, but it is God’s Word that reveals God and His name.

We know what God is like, not only by His perfections and works, but also by His names. They tell us many things about God’s care and concern for his own. This is one of the fascinating studies of Scripture. The various circumstances which bring forth each of the names of God are important.

The Significance of the Names of God in Scripture

In our twentieth century Western culture, personal names are little more than labels to distinguish one person from another. Sometimes nicknames are chosen which tell something about a person, but even this is a poor reflection of the significance of names in the Bible.

Unfortunately, to many the names *God* or *Lord* convey little more than designations of a supreme being. It says little to them about God’s character, His ways, and what God means to each of us as human beings. But in Scripture, the names of God are like miniature portraits and promises. In Scripture, a person’s name identified them and stood for something specific. This is especially true of God. Naming carried special significance. It was a sign of authority and power. This is evident in the fact that God revealed His names to His people rather than allowing them to choose their names for Him. This is also seen in the fact that God often changed the names of His people: Abram to Abraham, Sarai to Sarah, Jacob to Israel. Note also how this concept of authority and power is seen when Nebuchadnezzar changed the names of Daniel and his three friends.

The God of the Old Testament

The Name of God in General

There are a number of instances where no name of God is employed, but where simply the term “name” in reference to God is used as the point of focus:

- (1) Abraham called on the *name* of the Lord (Gen. 12:8; 13:4).
- (2) The Lord proclaimed His own *name* before Moses (Ex. 33:19; 34:5).
- (3) Israel was warned against profaning the *name* of the Lord (Lev. 13:21; 22:2, 32).
- (4) The *name* of the Lord was not to be taken in vain (Ex. 20:7; Deut. 5:11).
- (5) The priests of Israel were to minister in the *name* of the Lord (Deut. 18:5; 21:5).
- (6) The *name* of God is called “wonderful” in Judges 13:18.
- (7) To call on the *name* of the Lord was to worship Him as God (Gen. 21:33; 26:25).

Consequently, from this we can conclude that such phrases as “the name of the LORD” or “the name of God” refer to God’s whole character. It was a summary statement embodying the entire person of God.

When we turn to the New Testament we find the same. The name *Jesus* is used in a similar way to the name of God in the Old Testament:

- (1) Salvation is through His *name* (John 1:12).
- (2) Believers are to gather in His *name* (Matt. 18:20).
- (3) Prayer is to be made in His *name* (John 14:13-14).
- (4) The servant of the Lord who bears the *name* of Christ will be hated (Matt. 10:22).
- (5) The book of Acts makes frequent mention of worship, service, and suffering in the *name* of Jesus Christ (Acts 4:18; 5:28, 41; 10:43; 19:17).
- (6) It is at the *name* of Jesus that every knee will one day bow and every tongue confess that Jesus Christ is Lord (Phil. 2:10-11).

So, just as the name of God in the Old Testament spoke of the holy character of God the Father, so the name of Jesus in the New Testament speaks of the holy character of God the Son

The God of the Old Testament

Overview of the Names of God in Scripture

(1) **Elohim**: The plural form of *EL*, meaning “strong one.” It is used of false gods, but when used of the true God, it is a plural of majesty and intimates the trinity. It is especially used of God’s sovereignty, creative work, mighty work for Israel and in relation to His sovereignty (Isa. 54:5; Jer. 32:27; Gen. 1:1; Isa. 45:18; Deut. 5:23; 8:15; Ps. 68:7).

Compounds of *El*:

El Shaddai: “God Almighty.” The derivation is uncertain. Some think it stresses God’s loving supply and comfort; others His power as the Almighty one standing on a mountain and who corrects and chastens (Gen. 17:1; 28:3; 35:11; Ex. 6:1; Ps. 91:1, 2).

El Elyon: “The Most High God.” Stresses God’s strength, sovereignty, and supremacy (Gen. 14:19; Ps. 9:2; Dan. 7:18, 22, 25).

El Olam: “The Everlasting God.” Emphasizes God’s unchangeableness and is connected with His inexhaustibility (Gen. 16:13).

(2) **Yahweh (YHWH)**: Comes from a verb which means “to exist, be.” This, plus its usage, shows that this name stresses God as the independent and self-existent God of revelation and redemption (Gen. 4:3; Ex. 6:3 (cf. 3:14); 3:12).

Compounds of *Yahweh*: Strictly speaking, these compounds are designations or titles which reveal additional facts about God’s character.

Yahweh Jireh (Yireh): “The Lord will provide.” Stresses God’s provision for His people (Gen. 22:14).

Yahweh Nissi: “The Lord is my Banner.” Stresses that God is our rallying point and our means of victory; the one who fights for His people (Ex. 17:15).

Yahweh Shalom: “The Lord is Peace.” Points to the Lord as the means of our peace and rest (Jud. 6:24).

Yahweh Sabbaoth: “The Lord of Hosts.” A military figure portraying the Lord as the commander of the armies of heaven (1 Sam. 1:3; 17:45).

Yahweh Maccaddeshcem: “The Lord your Sanctifier.” Portrays the Lord as our means of sanctification or as the one who sets believers apart for His purposes (Ex. 31:13).

YahwehRo’i: “The Lord my Shepherd.” Portrays the Lord as the Shepherd who cares for His people as a shepherd cares for the sheep of his pasture (Ps. 23:1).

Yahweh Tsidkenu: “The Lord our Righteousness.” Portrays the Lord as the means of our righteousness (Jer. 23:6).

Yahweh Shammah: “The Lord is there.” Portrays the Lord’s personal presence in the millennial kingdom (Ezek. 48:35).

Yahweh Elohim Israel: “The Lord, the God of Israel.” Identifies Yahweh as the God of Israel in contrast to the false gods of the nations (Jud. 5:3; Isa. 17:6).

The God of the Old Testament

- (3) **Adonai**: Like *Elohim*, this too is a plural of majesty. The singular form means “master, owner.” Stresses man’s relationship to God as his master, authority, and provider (Gen. 18:2; 40:1; 1 Sam. 1:15; Ex. 21:1-6; Josh. 5:14).
- (4) **Theos**: Greek word translated “God.” Primary name for God used in the New Testament. Its use teaches: (1) *He is the only true God* (Matt. 23:9; Rom. 3:30); (2) *He is unique* (1 Tim. 1:17; John 17:3; Rev. 15:4; 16:7); (3) *He is transcendent* (Acts 17:24; Heb. 3:4; Rev. 10:6); (4) *He is the Savior* (John 3:16; 1 Tim. 1:1; 2:3; 4:10). This name is used of Christ as God in John 1:1, 18; 20:28; 1 John 5:20; Tit. 2:13; Rom. 9:5; Heb. 1:8; 2 Pet. 1:1.
- (5) **Kurios**: Greek word translated “Lord.” Stresses authority and supremacy. While it can mean sir (John 4:11), owner (Luke 19:33), master (Col. 3:22), or even refer to idols (1 Cor. 8:5) or husbands (1 Pet. 3:6), it is used mostly as the equivalent of *Yahweh* of the Old Testament. It too is used of Jesus Christ meaning (1) Rabbi or Sir (Matt. 8:6); (2) God or Deity (John 20:28; Acts 2:36; Rom. 10:9; Phil. 2:11).
- (6) **Despotes**: Greek word translated “Master.” Carries the idea of ownership while *kurios* stressed supreme authority (Luke 2:29; Acts 4:24; Rev. 6:10; 2 Pet. 2:1; Jude 4).
- (7) **Father**: A distinctive New Testament revelation is that through faith in Christ, God becomes our personal Father. Father is used of God in the Old Testament only 15 times while it is used of God 245 times in the New Testament. As a name of God, it stresses God’s loving care, provision, discipline, and the way we are to address God in prayer (Matt. 7:11; Jam. 1:17; Heb. 12:5-11; John 15:16; 16:23; Eph. 2:18; 3:15; 1 Thess. 3:11).

Jehovah Rapha = The Lord my Healer.
Jehovah Jireh = The Lord is my Provider. **Jehovah Shalom** = The Lord my Peace. **Jehovah Nissi** = The Lord my

Banner. **Jehovah Gibbawr** = The Lord is mighty in battle. **Jehovah Aman** = The Lord is Faithful. **Jehovah Palat** = The Lord my Deliverer. **Jehovah Shammah** = The Lord’s abiding Presence is there for me. **Jehovah Tsidkenu** = The Lord my Righteousness. **Jehovah M’Qadishkem** = The Lord my Sanctifier. **Jehovah Rohi** = The Lord is my Shepherd. **Jehovah Ab** = The Lord is my Father. **Jehovah Tsebaoth** = The Lord of Hosts. **Baal-Perazim** = Lord of

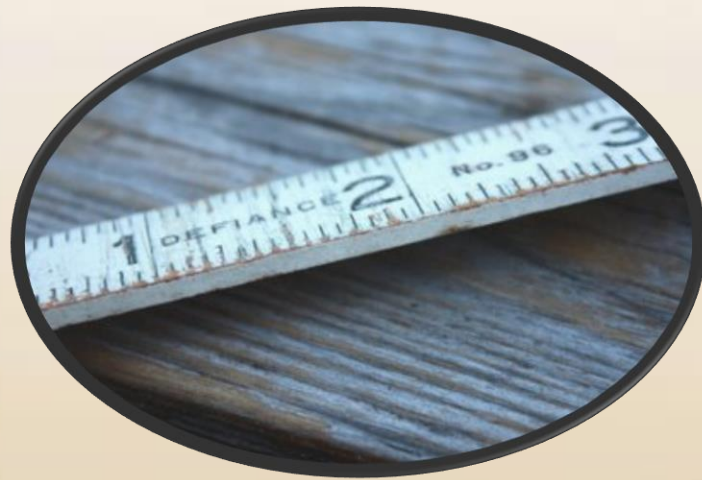
the Breakthrough.
Jehovah Towb = The Lord is good.
Jehovah Reya = The Lord my Friend.
Jehovah Shama = The Lord hears me.
Jehovah Magen = The Lord is my shield. **Jehovah Owr Yesha** = The Lord is my Light and He is my Salvation.
Jehovah Halal = The Lord is worthy to be praised.
Jehovah Checed = The Lord is merciful and gracious to me.

The Composition of the Old Testament



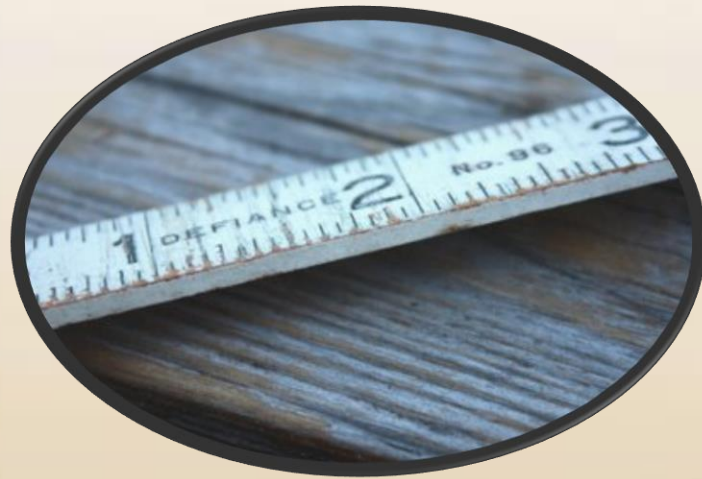
- You may be thinking: “just how did the people in the Old Testament know whether a book or writing was scripture?”
- Often books make the claim “thus saith the LORD” but not all were accepted or obeyed as Scripture.
- The Experts have a name for the science of determining what should or should not be Scripture: it is called “Canonicity.”

The Composition of the Old Testament



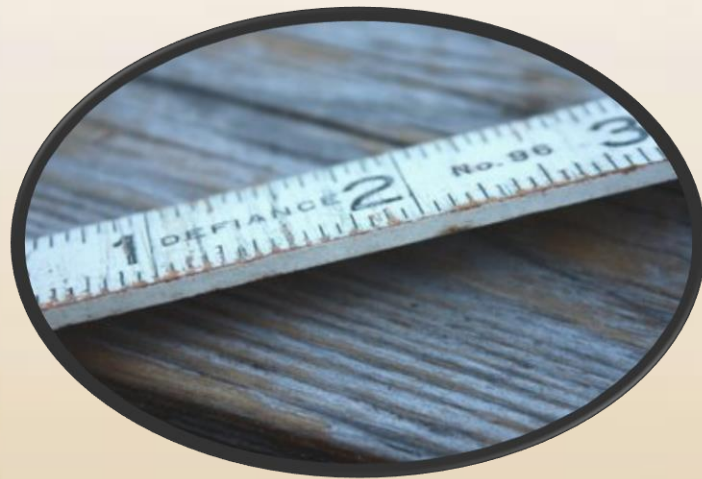
- The word “canon” comes from the Hebrew word “qaneh” **הַנֵּאֵק** which means “reed” or “measuring stick.”
- The stick was used to serve as a standard for measurement.
- When applied to the Bible it refers to a certain book adhering to certain well-defined principles.

The Canonicity of the Old Testament



- Jewish scholars, some before the NT, argued that for a book to be canonical it must have been written before 400 BC
- A book must have been written by a prophet, scribe or individual with the prophetic gift
- The book must be extant...God would not have inspired a book to have it hidden for centuries...would eliminate in books discovered in the latter days i.e. Book of Mormon
- There must be evidence of Divine inspiration.
- The early and unanimous recognition of the Book as inspired by the Jews as a community

The Canonicity of the Old Testament



- All the books of the Old Testament were canonized shortly after they were written. i.e. Joshua and his generation recognized the Pentateuch instantly
- It seems reasonably clear that by the 3rd Century BC, at the latest, all the canonical books were in place.
- There is no reliable or even convincing basis that there was ever a dispute of the canonicity of any of the books.
- The discovery of the Dead Sea Scrolls have added to the understanding that the Jews understood exactly what they had in the Old Testament – the inspired, infallible and uniquely preserved Word of the Living God!

The Nature of the Old Testament



- Our contention is that an honest evaluation of the Old Testament is that it is the Word of God.
- This is based on a careful study of both internal and external evidence.
- This is not to say that critics will not dispute the contention.
- But our evidence is firm and has never been successfully assailed.

The Nature of the Old Testament



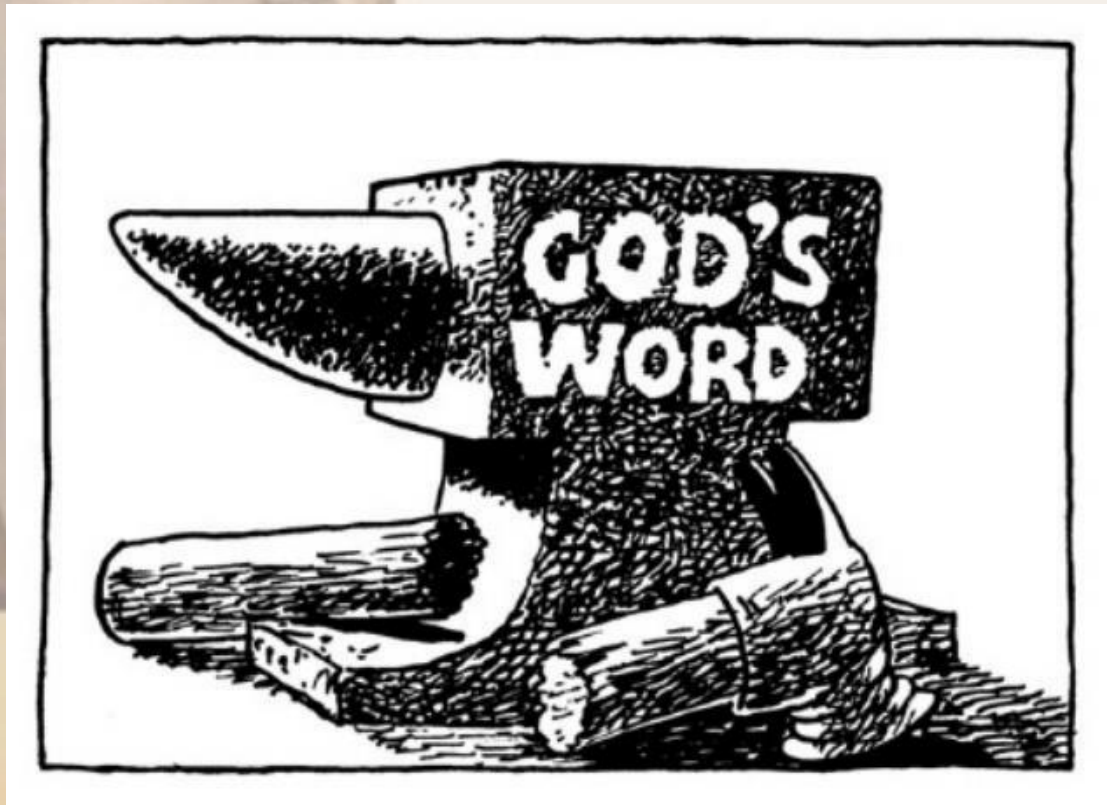
- Since Its inception it has been subjected to numerous attacks
- It has equally had Its successful defenders in every age.
- Some have claimed that accepting the testimony of the Bible concerning Itself is circular reasoning and therefore not sound.
- We hold that if the Bible is inspired, and we believe It is, then whatever It says about Itself must be the truth.

The Nature of the Old Testament



- Of course, the Lord Jesus Christ and the disciples and apostles believed the Old Testament was God's Word.
- But our faith does not rest on reason – it is a reasonable faith = however, we do not trust to human wisdom or human reason to give us direction...we look to the Scriptures...which cannot be discounted or denied
- To quote our textbook: "One must believe a priori, on the basis of faith, that the Bible is inspired, and then only can he believe with confidence what it says about its own inspiration as well as matters other than its inspiration."

The Nature of the Old Testament



“In the final analysis, all the great truths of Christian Theology rest upon a foundation of faith. It is no more irrational to accept the doctrine of inspiration by faith than it is to accept any of the other doctrines of the Christian message, all of which must be taken on that basis alone. In fact what essential truth in any area of life is not couched in the framework of faith?”

The Nature of the Old Testament



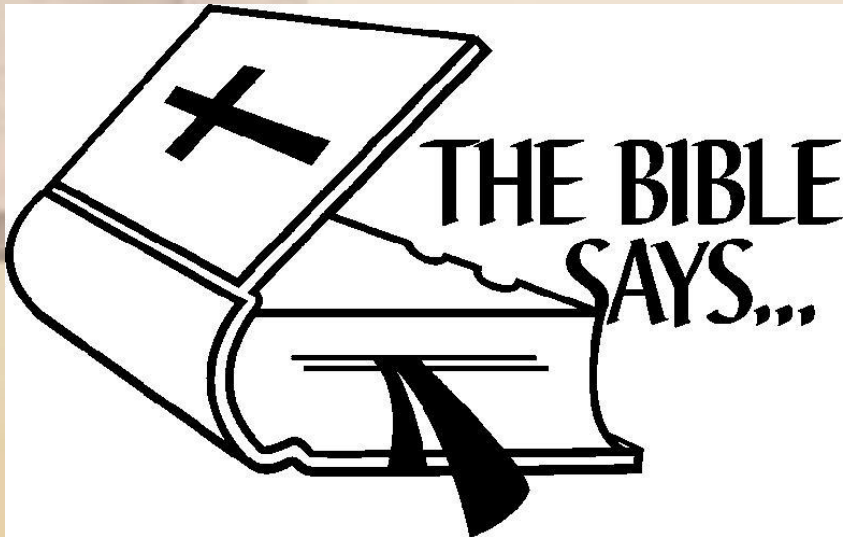
- Argument here is not wasted on whether the Bible teaches its own inspiration for it most assuredly does.
- We must focus on what Inspiration means to the believer who is accepted this basic premise by faith.
- The answers are found in 2 key passages of the New Testament: II Peter 1:20-21 and II Timothy 3:16. Here it is possible to see both the source of the Old Testament and the means by which it was transmitted to ancient writers.

The Nature of the Old Testament

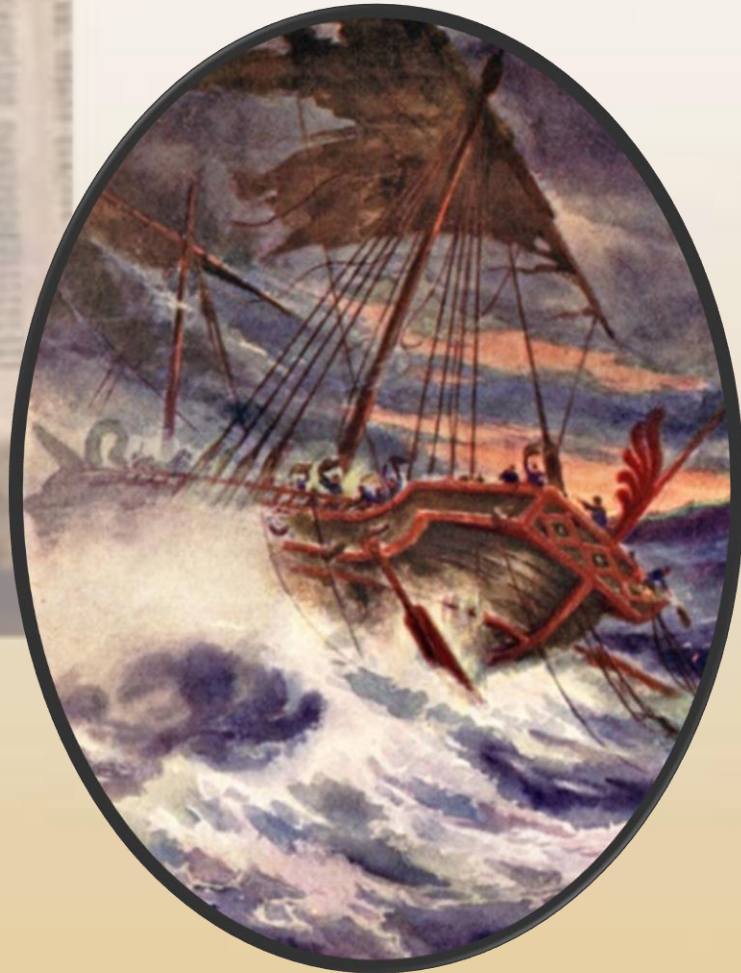
II Peter 1:21 “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”

This passage reveals the two key aspects of Inspiration:

1. **Human Penmanship** – “Holy Men of God spake”
2. **Divine Authorship** – “moved by the Holy Ghost”



Carried Along by God



What the verse is saying is that **God was the active source of the Scriptures**. The word “*moved*” (Greek “*pheromenoi*” *φερομενοι*) means “carried along” or “borne along” as a leaf is carried in the wind or a log in the swift moving waters of a flood. This indicates that God did not simply follow the writers along or hover over their shoulders to make sure they did not accidentally make a mistake. He did not intervene if He thought that someone was straying from His plan.

Rather, the Scripture indicates **that God consciously moved these willing men along**. God impressed on their minds, using their style and vocabulary the very words He intended for them to use. And as God’s Words filled their hearts and minds as wind filled the sails of a ship, they were carried along to write exactly what He intended.

(The very same Greek word was used in Acts 27:17 and is translated “driven” signifying that the ship was completely controlled by the wind and was at the total mercy of the storm.)

II Timothy 3:16

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:”

II Timothy 3:16



Inspiration

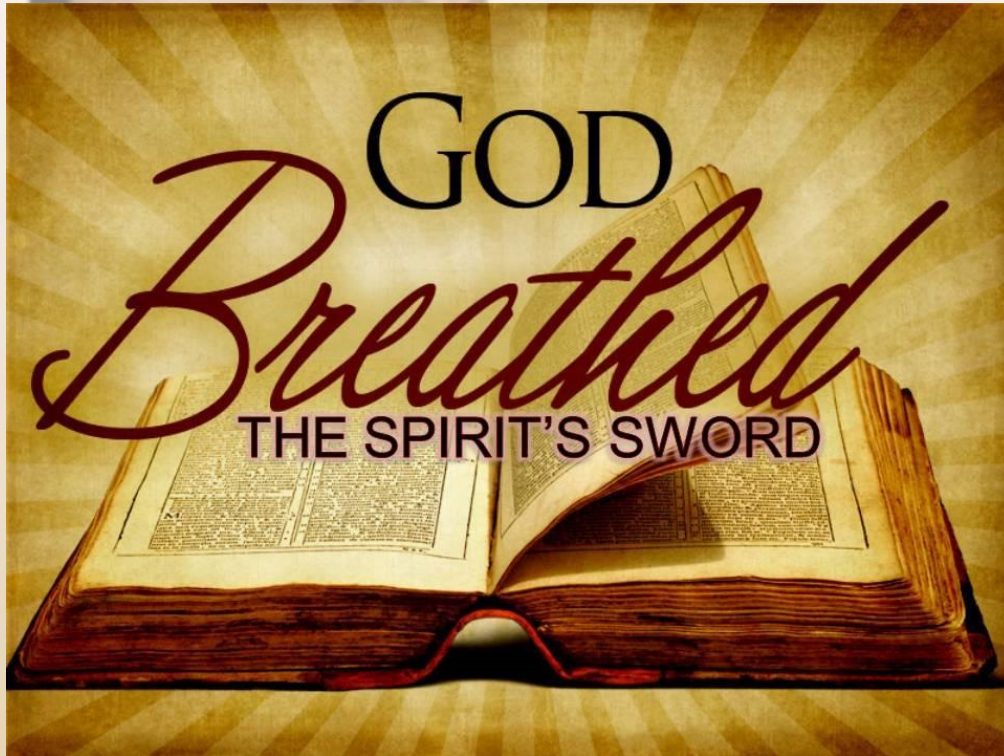
All Scripture is God-Breathed

All Scripture is “God Breathed”

Here the key phrase is “given by inspiration”.

Inspiration is theopneustos (Greek θεοπνευστος or “God-breathed”.)

What this Scripture is literally saying is that God is the very Author of Divine Revelation and that makes Bible the very Word of the living God!



Moving Toward a Full Definition of Inspiration



We can say on the basis of these and other Scriptures that inspiration is the moving of the Holy Spirit upon the human writers of the Bible in such a way that they recorded the very words and sense of God, though clearly written in their own vocabulary and literary style.

The Nature of the Old Testament



While the previous two passages are sufficient to indicate the origin of Scripture and the motive its transmission, they should also satisfy the inquisitiveness of the honest seeker concerning the essential nature of the word of God. However, there still remains some unanswered questions, matters that can be solved only by a certain amount of reconstruction and evaluation based upon the data we have available.

There are problems such as the great variety of styles and vocabularies employed by the scriptural writers.

40 Authors 40 Generations



The inspiration of the Scriptures (both Old and New Testament) is a TOTAL miracle from God. God used some 40 different authors of widely varying occupations and educational levels over a time span of 40 generations (1,600 years) – and gave us a Book that is total agreement with itself and without error. It is truly God's miracle book.

The Nature of the Old Testament



Amos, the Country
Preacher



Isaiah, the Cultured
Seminarian

The writers of Scripture were not permitted to invent their own message but rather they expressed the message God gave them within the bounds of their own intellectual and cultural resources. yet at the same time were divinely shielded from error in content.

On the one hand, a comparatively uneducated, roughhewn Amos was given a divine message, but he was not expected to express it in the style and with the words beyond his experience.

On the other hand, a cultured, refined, poetic Isaiah was entrusted with his revelation and permitted to express it in the inimitable style so very much admired in his writings. All the time, both men were preserved from error in fact or judgment of any kind.

The Nature of the Old Testament- A Human Illustration



When a businessman desire to communicate with an associate or potential customer, he usually leaves the actual communication in the hands of the secretary. Perhaps upon leaving the office in the middle of the morning he informs her that he wishes to send a letter to Mr. A. and he wishes to express ideas 1, 2, 3, and 4. He also notifies her that he will return in the afternoon to check the letter before it's mailed. She goes to work on the letter and, employing her own mode of expression and vocabulary. She produces a letter she is sure will be satisfactory.

The Nature of the Old Testament- A Human Illustration



That afternoon when the boss returns, he examines letter and says, "great job! That's exactly what I wanted to say, sentence for sentence, word for word, and even the punctuation. If I did it myself it could not be more perfect. Miss Jones, you worked for me long enough that I can tell this is my very own letter and yet it is so much like you! Good job!" The secretary has expressed the intentions of her employer to the point of exactness, but she has done so in her own manner.

Bearing in mind the weakness of such an illustration, one may still gain from it the essential idea of inspiration. Through some inexplicable means God revealed his intentions to the biblical writers, who in turn recorded them in writing while retaining their own individuality and God's purposes at the same time! One point needs to be made however, the Scripture writers were not mere stenographers!

The Nature of the Old Testament



One more idea need to be cleared up: inspiration does not mean dictation.

Inspiration is not an amount to dictation, except in the sense we just described. The Scripture writers did not go into a trance in which God took over and used them as a pen. Perhaps a good analogy might be a master musician blowing into a wind instrument. He is playing the prescribed note but each instrument has its own peculiar sound.

The Languages of the Old Testament



- The largest part of the Old Testament was written in Hebrew a branch of a larger family of languages known as Semitic. In its written form, this vowel-less, alphabetic language, was used as the official vernacular of the Israelites at least as early as the time of Moses.
- A few sections, notably Daniel 2:4-7:28; Ezra 4:8-6:18, 7:12-26; Jeremiah 10:11, were written in a language known as Aramaic, which was also a somatic language and closely related to Hebrew.
- By New Testament times, Aramaic had replaced Hebrew completely as the common language among the Jews, and most likely that Jesus himself spoke this language except in the synagogue discourses, when he may have used Hebrew.
- Following the completion of the Hebrew canon, the Old Testament was translated into various languages, like Greek (the Septuagint version [LXX] of around 250 BC), Syriac, and Latin.

The Languages of the Old Testament

Vav	Hay	Daled	Gimmel	Vet	Bet	Aleph
Final Chaf	Chaf	Kaf	Yud	Tet	Chet	Zayin
Ayin	Samech	Final Nun	Nun	Final Mem	Mem	Lamed
Resh	Kuf	Final Tsadee	Tsadee	Final Fay	Fay	Pay
Taf	Taf	Sin	Shin			

Hebrew Alphabet

patāch	segōl	tze(())rē	chirik	chatāf kamātz	chatāf patāch	chatāf segōl	shva
a	e	e	i	o	a	e	e, 'e, 'e, 'e
[a]	[e]	[e]	[i]	[o]	[a]	[e]	[e, 'e, 'e, 'e]
[a()]	[e()]	[e:]	[i()]	[o]	[a]	[e]	[e, 'e, 'e, 'e]
	sin	shin	dagesh	shurūk	kubūtš	cholām	kamātz
	s	sh	(stress)	u	u	o	a
	[s]	[]		[u]	[u]	[o]	[a, o]
				[u()]	[u()]	[o:]	[a()]

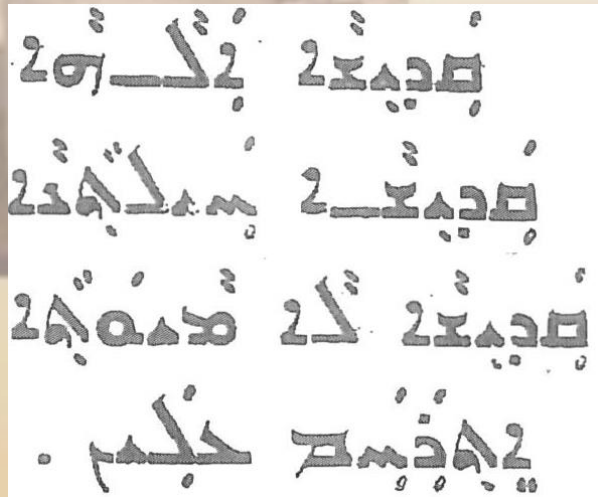
יהוה

Jehovah – the Sacred Tetragrammaton

The Languages of the Old Testament

𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊
kāph	yudh	tēth	hēth	zain	waw	hē	dālath	gāmal	bēth	ālah
k	y	t	h	z	v	h	d	g	b	ʾ
𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑	𐤒	𐤓	𐤔	𐤕
tau	shin	rēsh	qoph	ṣādhē	pē	'ē	semkath	nun	mim	lāmadh
t	sh	r	q	ṣ	p	'	s	n	m	l

Old Aramaic



Syriac Script



The LXX

	Aramaic	Nabataean	Arabic		Aramaic	Nabataean	Arabic
ʾ	𐤀	Ⲁ	ا*	l	𐤌	Ⲍ	ل
b	𐤁	ⲁ	ب	m	𐤃	ⲃ	م
g	𐤇	ⲇ	ج**	n	𐤎	Ⲇ	ن
d	𐤇	ⲇ	د	s	𐤒	Ⲓ	س
h	𐤆	Ⲇ	ه	ʾ	𐤐	Ⲑ	ه**
w	𐤅	ⲅ	و	p	𐤔	Ⲕ	ف
z	𐤄	Ⲅ	ز	ṣ	𐤏	ⲏ	ص
h	𐤃	ⲃ	ح**	q	𐤎	Ⲇ	ق
t	𐤂	Ⲃ	ط	r	𐤁	ⲁ	ر
y	𐤁	ⲁ	ي	ṣ	𐤅	ⲅ	س
k	𐤀	Ⲁ	ك	t	𐤋	ⲓ	ت

All Arabic letters are isolated forms, except * denotes final form, and ** denotes initial form

Texts of the Old Testament

- After the original writers of the Scriptures finished the autographs, scribes copied the texts over and over again
- The writing material was a crude form of paper called papyrus or animal skins called parchment.
- These materials did not survive for long periods of time. So they had to be recopied over and over again.
- But even though the original were lost to time, every effort was made to preserve EXACT COPIES!



Texts of the Old Testament

- Here is a key illustration from Jeremiah 36: And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book. Jeremiah 36:1-5
- But the king did not like the words of Jeremiah and: "Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. Jeremiah 36:22-23



Texts of the Old Testament

- What was God's response?
- Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, **Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.** And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? **Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not. Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.** Jeremiah 36:27-32
- God preserves HIS Word and you dare not defy or despise it.



Texts of the Old Testament

Ways in which the Scribes assured accurate reproduction of the Word:

- They counted the number of words in a chapter or a book
- They would then compare the number they should have with what they did have.
- If there was a discrepancy they would stop work and find the error, and correct it before continuing.
- They went so far as determining what the middle word or letter of a book might be and if it did not correspond, the work would be destroyed.



Texts of the Old Testament

Nevertheless, no matter how hard they tried there was sometimes a variant. And that variant may have been copied as well.

But here is the amazing fact: no one can explain the remarkable agreement of most of the manuscripts. Even in ones that have some variants God has seen to it that NO doctrine or theological teaching has been lost or distorted. We are blessed with thousands of extant manuscripts that all say the same thing!

What is more, the non-Textus Receptus texts of the Bible are so wildly different that they have lost all credibility from real Bible believers.



Texts of the Old Testament

- Here is a remarkable truth. Until about 50 years ago, the earliest Hebrew manuscripts we had were from the 10th Century A.D. – these were medieval manuscripts which we believed to be to be same as the early manuscripts.
- However, in 1947 the Dead Sea Scrolls were discovered at Wadi Qumran by a shepherd boy looking for a lost goat.
- Over 40,000 scroll fragments containing the texts of every Old Testament book except Esther were a part of this major discovery.
- They were written at least 150 years before Christ. The amazing thing was they confirmed the accuracy of the previous texts.
- In the few places they deviated from the traditional text was because they adopted the readings of the LXX. Another great proof of the preservation of the Old Testament Scriptures!



In short, it is safe to say without hesitation that the originals exist in so far as they were faithfully preserved by godly and exacting scribes down through the ages. It is not overstating the case to say that one can hold in his hands the Old Testament of the prophets. This is only as it must be, for it is theologically inconceivable that God, after inspiring the original manuscripts, would permit them to lose their value as an errant revelation by failing to preserve. The very inspiration of the Old Testament assures its faithful textual preservation.

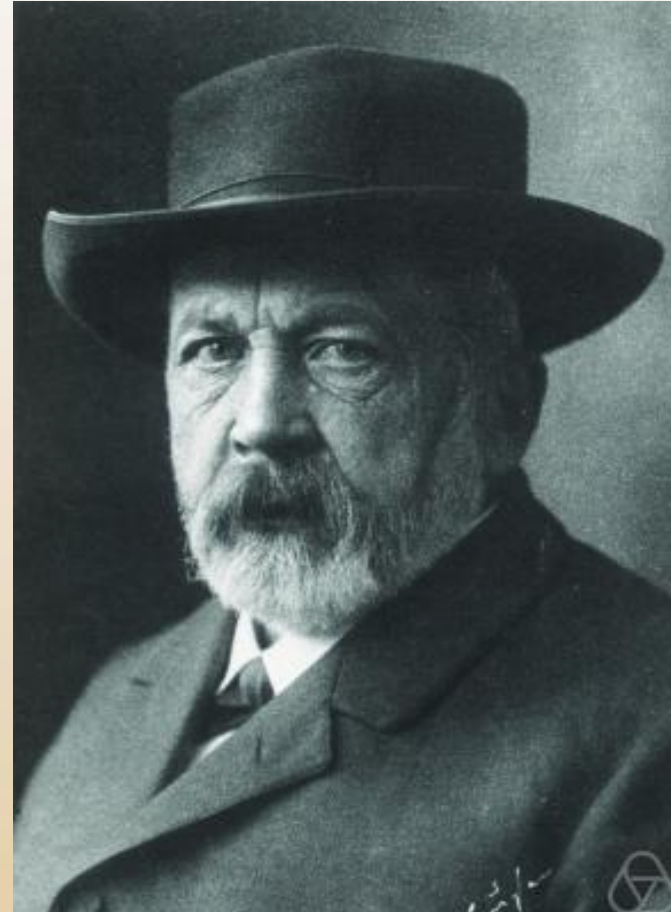
Modern Critical Theories

- Within the past two centuries, scholars have developed various theories supposedly explaining biblical phenomenon. Each of these theories reject the explanation for the origin and development of biblical truth is found in the Bible itself and insist that the Bible must be judged according to certain literary historical and philosophical criteria. The same criteria that are used in any other book
- This process of evaluating the Bible with the desire to ascertain its "real nature" is known most commonly as higher criticism.
- This higher criticism is not to be confused with the legitimate and scientific textual criticism known as lower criticism which has to do with matters of textual composition and collation.



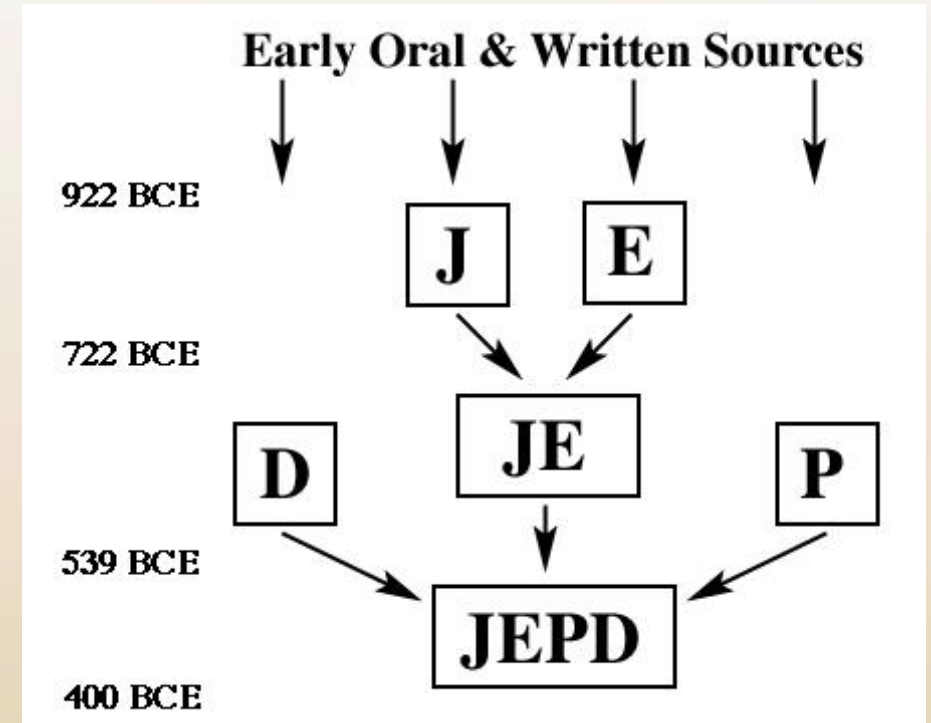
Modern Critical Theories

- Higher criticism was born in the middle of the nineteenth century following German rationalism and the French Enlightenment
- Higher criticism is a direct offshoot of the theory of godless evolution
- Higher criticism was developed by men like Abraham Kuenen and Julius Wellhausen, who had rejected both the Scriptures of God and the God of the Scriptures



Modern Critical Theories

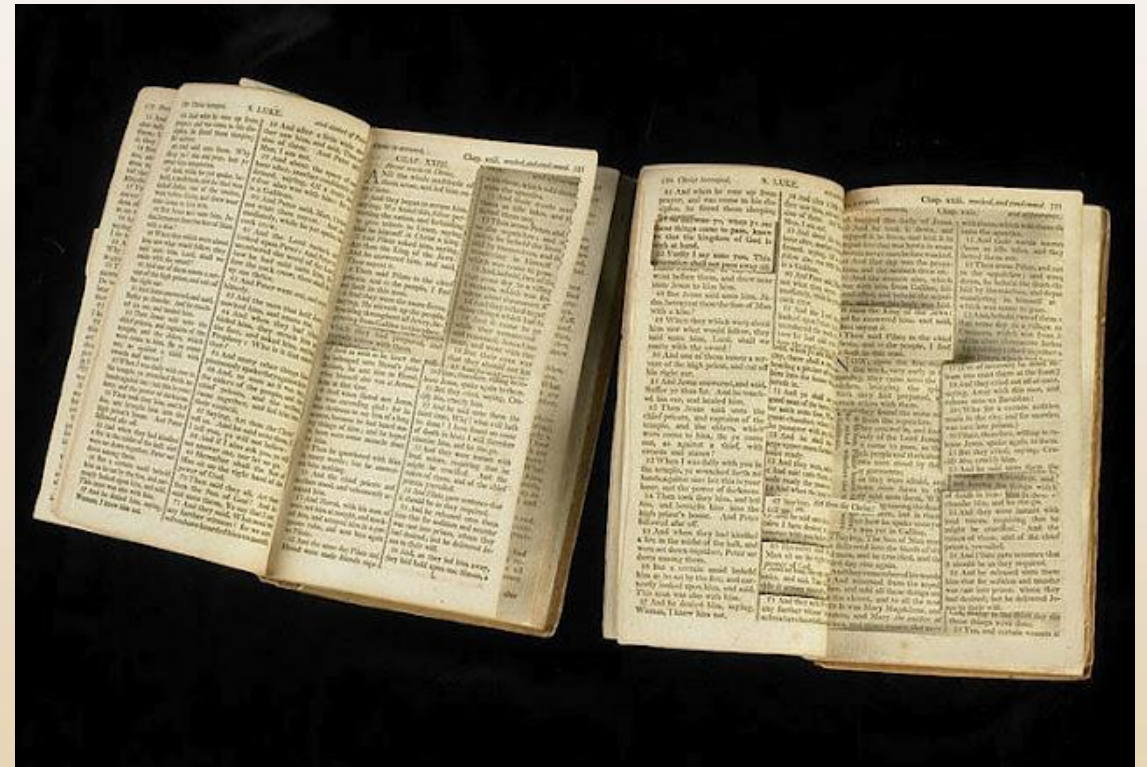
- The theories of the higher critics were based on the evolutionary idea that the Pentateuch was made up of a multitude of documents eventually woven together by Editors (redactors) throughout Israel's history
- Much of the theory centered on the use of different names for God in the various sections of the Pentateuch such as Elohim and Jehovah.
- The theory also posits that at least two other major editors were involved: a priestly editor and the writer of the book of Deuteronomy.
- Thus it became known as the JEPD theory



A graphic reinterpretation of the origin of the books of Moses based on the documentary hypothesis of Graff-Wellhausen

Modern Critical Theories

- Without answering each point in detail, which is neither necessary nor desirable, it is quite sufficient to say that the whole higher criticism process rests upon rabid unbelief, and the most subjective and tenuous reasoning.
- What the Bible says about itself in these areas, and what Christ, the apostles, and even tradition have maintained, is completely rejected in favor of the supposedly irrefutable internal evidence, no matter how subjective that evidence might be.
- In other words, the Old Testament has been forced into a prearranged philosophical and historical framework, even though on every page it cries out against such an artificial and untenable reconstruction.
- These modern critical theories are nothing more than the same attitude expressed by Jehoaikim who recklessly that the Bible into pieces and tossed it on the fire and Jeremiah 36.



The Credibility of the Old Testament



- We may weigh the credibility of the Old Testament by two separate scales - the internal and external evidence
- Here the Bible testifies for itself and great clouds of witnesses confirm its absolute accuracy as well as its pedigree
- We would do much better to listen to this testimony than the unbelieving testimony of the German rationalists

The Credibility of the Old Testament



Internal Evidence

- The Pentateuch claims to be written by Moses-Exodus 17:14; Numbers 33:1-2; Deuteronomy 31:22- and the other books of the Old Testament concur without dissent (Judges 3:4; Second Kings 21:8; Malachi 4:4)
- Interestingly, intertestamentary Jewish literature like the Apocrypha and Pseudepigrapha bear the same testimony (Baruch 2:2; II Maccabees 7:30)
- Even greater weight is given to the fact that New Testament writers and speakers, including Jesus and the apostles, referred to the Mosaic authorship of the Pentateuch many times (E. G., Matthew 19:8; Romans 10:5; Acts 3:22; John 7:19).
- This latter testimony is impossible to overcome without seriously impeaching the accuracy, authority, and omniscience of the Lord Jesus Christ. And one must conclude that anyone who denies the Mosaic authorship of the Pentateuch is denying Christ's divine attributes.
- The Lord Jesus Christ believed in the historicity of Daniel (Matthew 24:15) and Jonah (Matthew 12:39-40) and also maintained that Isaiah wrote the entire book bearing his name (Matthew 12:17-21). And much more could be said.

The Credibility of the Old Testament



While the Bible is not primarily a book of science, when it speaks on the topic of science it speaks with scientific precision.

- The external evidence is varied and interesting and we shall divided into three separate areas for easier discussion- archaeological and historical correspondence, scientific accuracy, and the fulfillment of biblical prophecy.
- While external proofs are in and of themselves far less authoritative than the Bible's own statement concerning itself, they are nonetheless powerful proofs
- It is reasonable to expect the Old Testament, if it is as it says the inspired word of God, to be accurate in all historical and scientific matters with which it deals and to bear evidence of supernatural fulfillment of biblical prophecy. Consider it God's fingerprint upon His Word.

The Old Testament and History



- Both Jewish and Christian traditions universally considered the Old Testament historical record to be completely reliable in all points.
- With the advent of modern rationalism and naturalism, however, the Old Testament was subjected to a massive attack upon its historicity.
- Higher criticism, it was felt, had completely demolished the integrity of the Scriptures in this respect, for all kinds of the alleged unhistorical or nonhistorical biblical references had been uncovered.
- For example, historians demonstrated that there was no record of the Hittite people in extra-biblical history so this must be a mistake in the Old Testament which references the Hittites over and over again
- Isaiah mentions an Assyrian king names Sargon who according to the prophet must have lived near the end of the eighth century BC, however no Assyrian records indicate such a king ever existed.
- Another favorite target was Belshazar, who according to the book of Daniel, was on the throne of the neo-Babylonian empire when Cyrus the great overthrew the Empire. Because extra biblical historical records failed to mention such a name Daniel was considered to have made a serious blunder.

The Old Testament and History



- However, when the Hittite people were not only discovered but that it was realized they were one of the most powerful empires in the near East in the eighteenth through the twelfth century's, the higher critics lost a great deal of credibility. (Though they were strangely silent and failed to make retractions even in the face of overwhelming evidence to the contrary)
- When excavations in Iraq uncovered the palace of Sargon the great with his name plastered all over the walls of his eighteenth century Assyrian palace there was again a deafening silence from the higher critics. Since then it has been well established that few kings in the ancient world were as well known as this man whose existence had been denied by unbelieving Bible critics

The Old Testament and History



And the Babylonian Chronicles which have been discovered and published in these modern times described the history of the Mesopotamian world and the seventh and sixth centuries. They point out that while King Nabonidus of Babylon was out on campaigns or treasure seeking (for he was a lover of antiquities), his son Belshazzar was left in the city of Babylon to administer affairs in the capital. During his tenure in Babylon, the Medo Persians under Darius the Mede entered Babylon without resistance and summarily put Belshazzar to death. Just prior to this, Daniel, who was a captive in Babylon and had predicted the collapse of Babylon, had been appointed to the position as third ruler of the kingdom (Daniel 5:29). Until the discovery of the Babylonian Chronicle the statement had always puzzled Bible readers, for if Belshazzar was the first ruler, who was the second? With astounding accuracy the book of Daniel had implied that there were two kings in Babylonia at once, but until recent times historians did not realize that Nabonidus had a son named Belshazzar and that both were on the throne in the period in question. The Old Testament had proved itself not only reliable, but much more reliable and informative than had been imagined by its critics.

The Old Testament and History



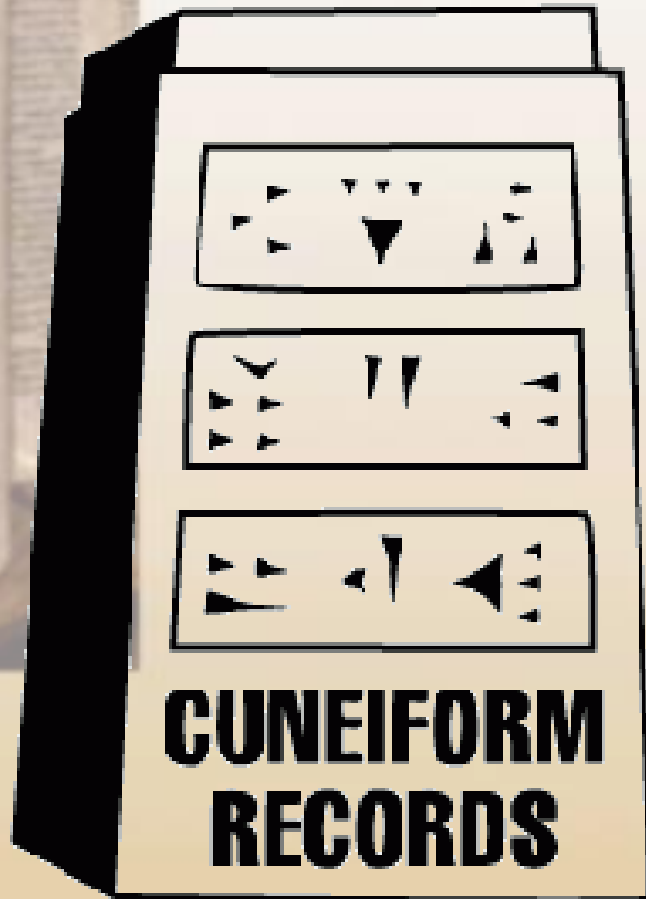
- The results of modern archaeological and historical research have been even more amazing for pre-monarchical Hebrew history (Before one thousand BC). The most skeptical scholars had maintained the Old Testament history beginning with David, was at least in its main points, quite reliable. They declared that anything earlier than that, however, was outside the realm of true history.
- The figures of the judges, Joshua, Moses, and especially the patriarchs were nothing but shadowy and idealized representations conceived by Israel to give its history and covenantal claims some kind of romantic and meaningful origin.
- Now, however, all of this estimation is rapidly being re-examined and rejected, even by skeptics who just recently held to these opinions most doggedly. Those who taught a century ago that Moses could not have written the Pentateuch because writing had not developed as an art until after his time have been completely confounded. Not that the skeptics have excepted Mosaic authorship; for they have not. But now the concession is that Moses could have written the Pentateuch as far as the ability to write itself is concerned.

The Old Testament and History

- Furthermore, many generally concede that the entire historical situation in Canaan and Egypt at the time of Moses and Joshua was exactly what the Bible describes it to have been. Though these critics still do not usually admit that the persons in Genesis named Abraham, Isaac, Jacob, and Joseph were historical, many scholars freely suggest that what the Old Testament has to say about the patriarchs fits perfectly into what was known about life in the Middle East in the period of 2000 BC to 1660 BC.



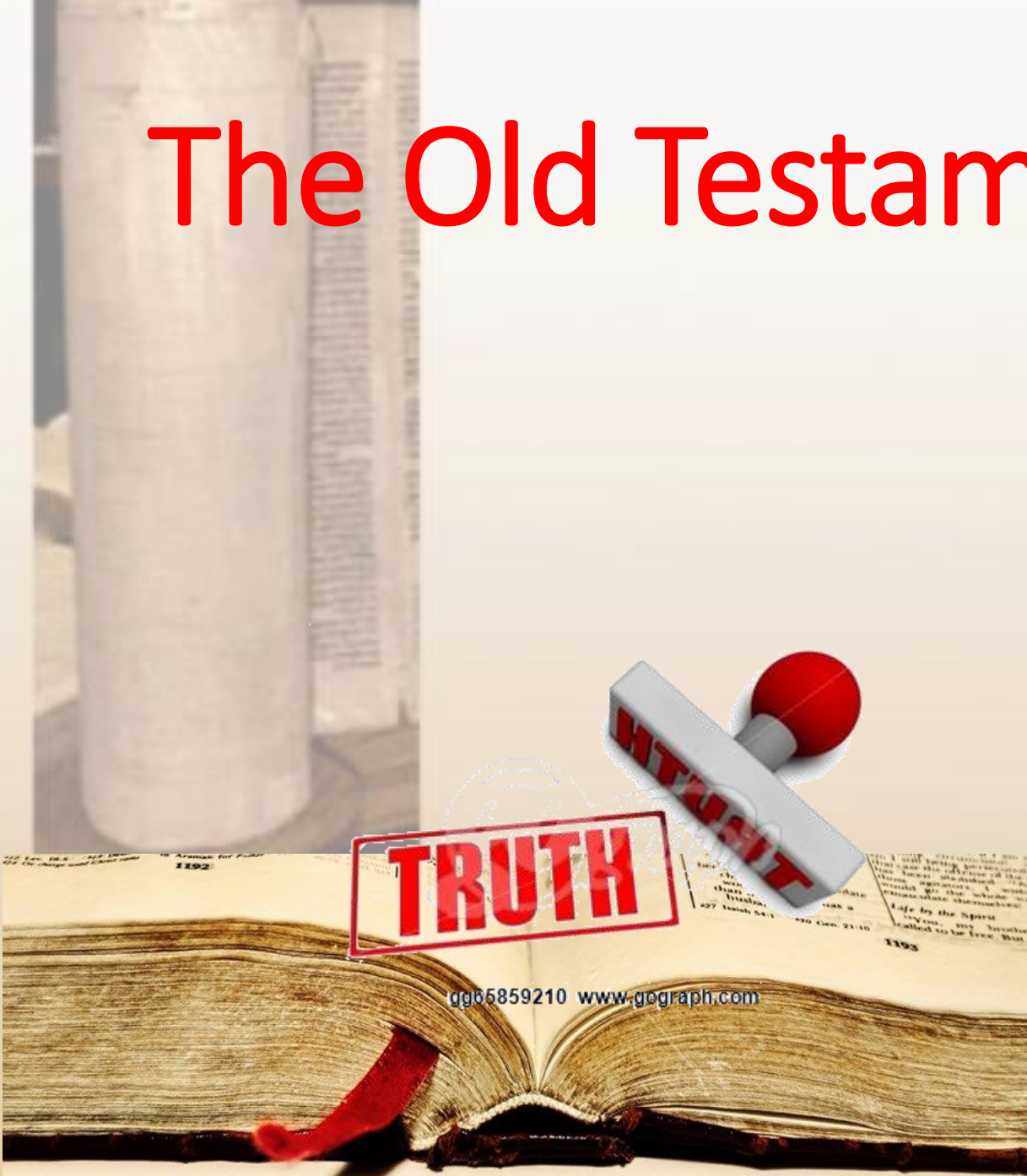
The Old Testament and History



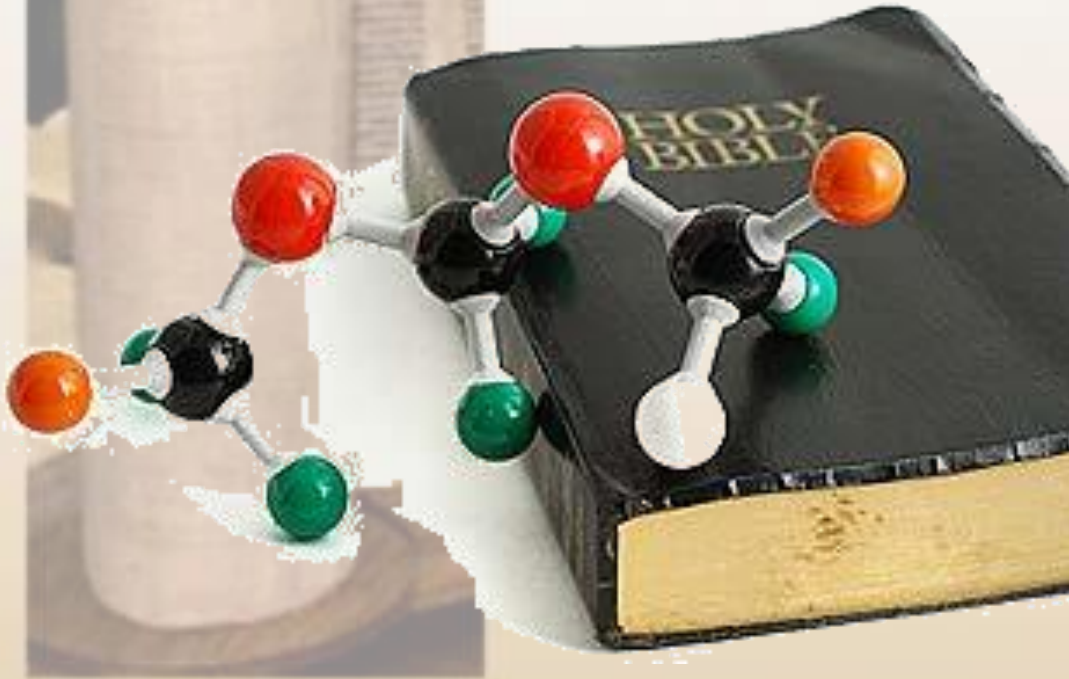
- Cuneiform tablets from such places as Nuzi, Mari, Alalakh, and Ebla provide fascinating accounts of civil, social, business, and political life from this, or a little later, and accounts given in the Old Testament from the patriarchal age fit harmoniously into the entire historical and cultural context.
- In other words, according to much modern historical criticism, though the persons and events of the patriarchal times probably are not truly historical, they could be from the standpoint of their adherence to what is now known about the historical situation of these ancient times. This constitutes something akin to an admission that the Old Testament, at least from the patriarchal times, is essentially historical. Just a few years ago no reputable critical scholar could have made such an admission.

The Old Testament and History

- Bible believing Old Testament students hold that the Old Testament is a collection of absolutely reliable historical documents.
- Efforts made by some critics to rationalize the miraculous elements by cloaking them in the guise of mythological history or straining to interpret them as pious inventions calculated to express only a spiritual truth become in themselves arguments for this Historicity.
- Specific cases of the miraculous in history will be discussed later on in the outline of Israel's covenant and national history to be considered later.



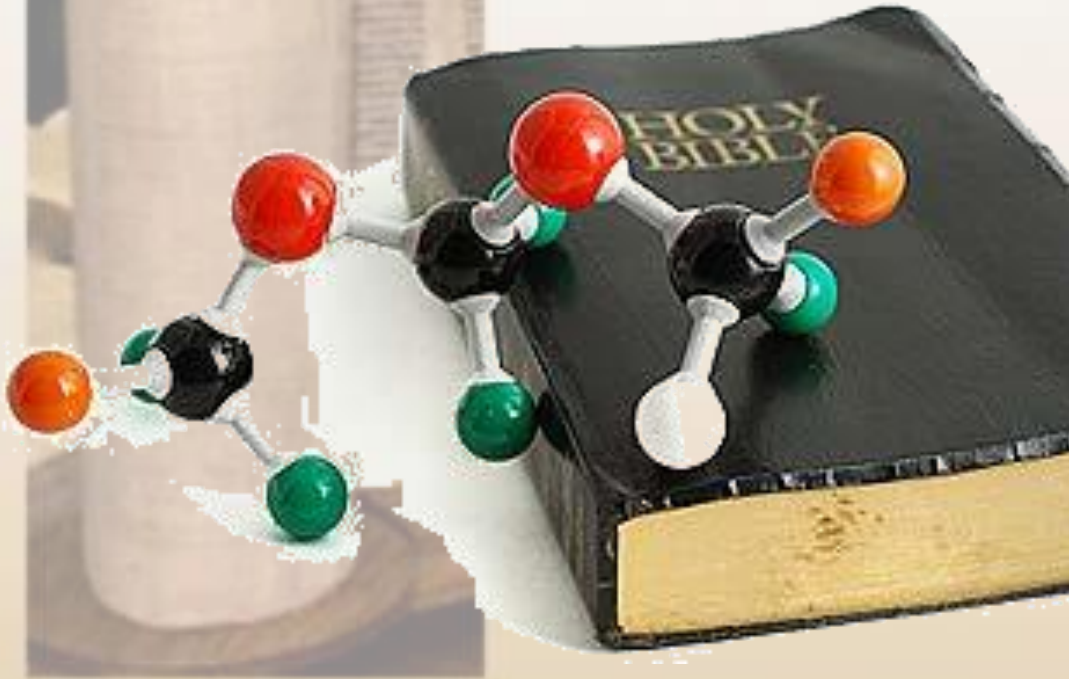
The Old Testament and Science



Scientism is a term which was coined recently to denote the modern philosophy of science which excludes any notion of anything proven outside the realm of science.

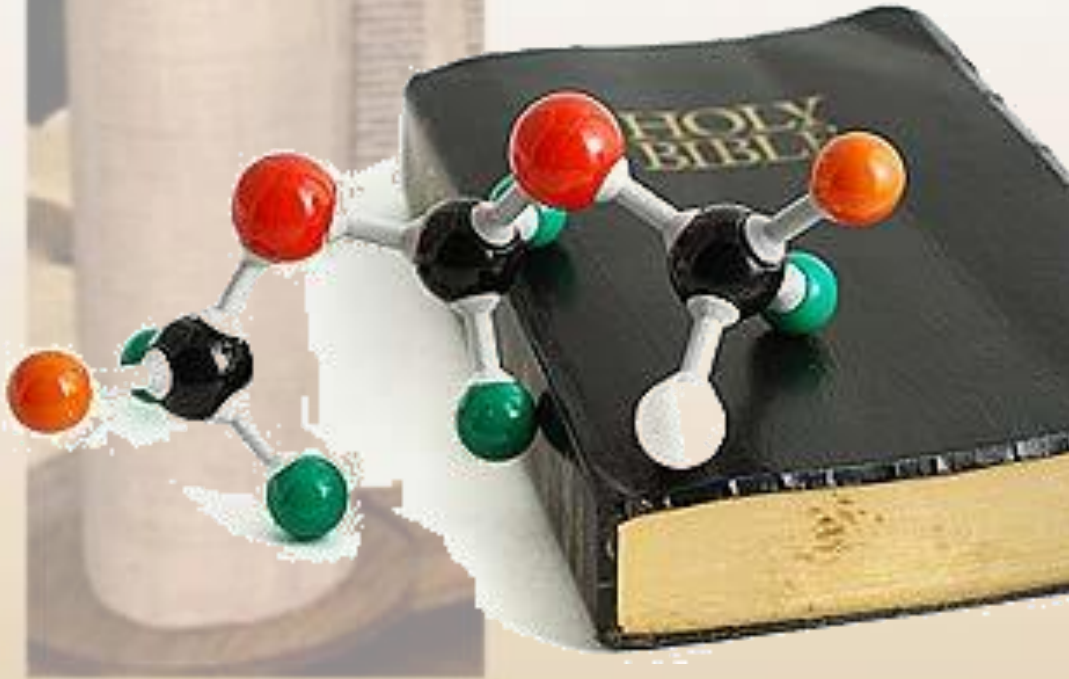
- The advent of modern scientism, primarily in the nineteenth century, has brought a renewed assault on the scientific accuracy or reliability of the Old Testament.
- The same rationalistic spirit that attempted to undermine the authority of the word of God in matters historical is also the driving force behind the "Bible-science" conflict of today.
- Of course there is no real conflict between the Bible and science. Science by definition is the branch of study concerned with the observation and classification of facts and therefore is strictly limited to natural laws and processes. If one assumes that God is the author of the Old Testament as well as the author of all wall, including natural law, it becomes axiomatic that they cannot conflict.

The Old Testament and Science



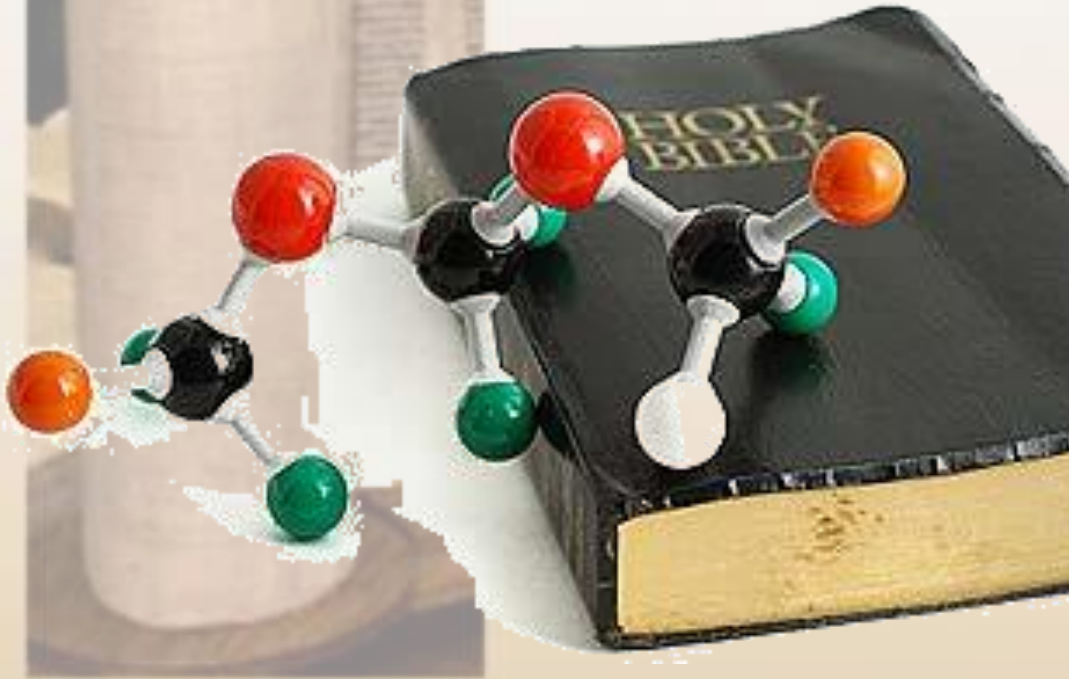
- It is unreasonable to expect the Old Testament to speak scientifically when it is his intention to speak poetically or in ordinary popular discourse, for this is placing restrictions on that which would not be placed on any other book or speaker. For example, when the Scriptures speak of the four corners of the earth or the rising of the sun, one should not condemn them for speaking on scientifically, for these are obviously colloquialisms. Who would telephone the television weatherman after the news broadcast to inform him that he is speaking on scientifically when he says the very same things? Ordinary fairness to the Bible would permit it to use the speech of the workaday world.
- Furthermore it is totally inappropriate to judge the Bible to be unscientific when it speaks of miraculous events that seem to contradict the rules of natural science. The basic question is what is really scientific-what is observed and declared to be in conformity with the present scientific wall, or what reacts according to divine law? This is a vital point, for it raises the issue of whether God himself is subject to so-called natural law, or whether as the creator of all things including these laws, he transcends them.
- It seems obvious that only the latter can be correct, so from one perspective any of the miracles recorded in the Bible must be interpreted as a temporary suspension of natural law. One could even say, at the risk of being misunderstood, that there is no such thing as a real miracle, only a relative miracle, and that what appears to be natural law may be only a restriction placed on the universe by God for some specific purpose or other. Paul suggests that the whole world is currently out of joint (Romans 8:22). Practically all of the eschatological passages that the Bible speak of time when miracles will be the rule rather than the exception

The Old Testament and Science



Science, when it rejects the miraculous, is only rejecting something that it cannot explain on the basis of known causes and effects. Many of the phenomenon today taken for granted would have seen nothing less than miraculous to even relatively modern generations, for the laws that control or permit these things were unknown at the time or misunderstood until relatively recently. Given a set of supernatural laws, what could possibly be the natural order is impossible to imagine, though the Bible bears eloquent testimonies to the marvelous occurrences both past and future that may offer suggestions.

The Old Testament and Science



The only truly satisfying approach to supporting the scientific claims of the Bible is not to defend it point by point in its scientific pronouncements, although it is easily defensible, but to accept it as the word of God with the implicit idea that its pronouncements are scientifically accurate.

- To put it simply, the basic conflict between the Bible and science is one of philosophy. The alternatives are to accept it **by faith** the record of the Bible regarding creation, the flood, and other miraculous acts of God or to accept **by faith** the reconstruction of all of these events by ungodly scientism.
- The evidence is there for all to see; the responsibility of the individual is to properly evaluate and interpret that evidence.
- If one proceeds from the concept of an all-wise, sovereign God, he has no difficulty in accepting the biblical account; if he takes however as his premise a no God thesis, he must find some way to explain the evidence the best that he can.

The Old Testament and Science



As a Christian High School Science teacher, I have developed a large number of examples of the Scientific accuracy of the Scriptures. Many are Old Testament examples. Let me share a few with you:

- The Earth is a sphere suspended in space. Isaiah 40:22; Job 26:7
- The water-cycle keeps the land watered. Job 36:27-28; Ecclesiastes 1:7; Amos 5:8
- The universe is running down. (2nd Law of Thermodynamics) Isaiah 51:6; Psalm 102:26

The Old Testament and Science



- Ocean currents flow through the sea. Psalm 8:8
- The stars are incredibly distant from the earth and cannot be numbered. Job 22:12; Genesis 15:5; 22:17; Jeremiah 33:22
- The winds form a circulating system. Ecclesiastes 1:6
- Man's body is composed of the same materials as the earth. Genesis 2:7; 3:19; Psalm 103:14
- Surgery should be performed while the patient is sleeping. Genesis 2:21
- DNA contains all the characteristics of the human just like pages of a book. Psalm 139:14-16

The Old Testament and Science



- Hygiene demands separation from dead things and waste products. Leviticus 12-15
- Diseases are caused by unclean germs transferred from one person to another. Leviticus 12-15
- Dietary laws reflect the dangers of eating animals that could not be properly prepared or preserved in Biblical conditions and climates. Leviticus 11

The Old Testament and Science



- Blood sustains life. Leviticus 17:11
- Had men understood the clear teaching of the Old Testament. They would not have followed the foolish teaching of “bad humors” which led to the “bleeding” of George Washington When he most needed his blood with its life-giving oxygen which starved him for breath and led to more bleeding. And finally his death in agony.
- Ironically his Bible was open to Leviticus 17:11 “The life of the flesh is in the Blood.”
- Moral: **IGNORANCE** of the Old Testament Truth can kill you!

The Old Testament and Prophecy



- The fulfillment of prophecy has been one of the greatest concerns modern criticism. If the prophets could accurately predict the future, even in the broadest sense of the term, to say nothing of specific details, then one must automatically yield to the Old Testament a certain amount of supernatural character.
- If they actually could then either their prophecies must be dated after the events they prophesied came to pass, or the fulfillment must be regarded as a fortuitous accident and only one of several possible interpretations of the prophecy.
- Both of these solutions have been applied by many scholars, with the result that some prophetic books (especially Daniel) and great parts of the others such as Isaiah chapters 40 through 66 have been completely re-dated to allow the prediction to follow the fulfillment.
- Such a strategy obviously nullifies the prediction and makes it, instead, history.

The Old Testament and Prophecy



- As for the fulfillments that materialized after the Old Testament times and could not, therefore, have occurred before the prediction of the Old Testament books, these are usually described as fulfillments only in the sense that they have been "shaped" were interpreted by later writers is having some correspondence to the Old Testament prophecy.
- For example, when Matthew states (Matthew 1:23) that the virgin birth of the Lord Jesus Christ was a fulfillment of Isaiah's prophecy (Isaiah 7: 14), the liberals state that he merely intends to suggest that of all the passages of the Old Testament this one most closely approximate what was really involved in the birth of Christ. This line of reasoning says that Jesus was not really born of a virgin but that Matthew as a Christian apologete was attempting to validate the uniqueness of Jesus birth and therefore use the virgin birth symbol from the Old Testament. By using such tactics the critics believe that they can remove every possible Old Testament fulfillment from the new without impugning the integrity and intelligence of every New Testament writer including Jesus Himself.

The Old Testament and Prophecy



- How does the critic deal with the problem of the Old Testament prophecies that are fulfilled later in the Old Testament? Well, this is not nearly as difficult as the New Testament but it is still fraught with intellectual and logical problems.
- Have these are usually handled has been suggested already and that is to assign the book a date late enough to prevent it having been written earlier than the fulfillment. For example the book of Daniel was written by Daniel no later than 530 BC. Yet it contains the most miraculously accurate descriptions of the affairs of individuals and nations which did not exist until hundreds of years after Daniel's time. For the solution the liberals simply date the book of Daniel to around one sixty-five BC thus reducing Daniel's remarkable prophecies to a mere historical outline of current events.
- The same thing happens with the book of Isaiah, although only part of the book has to be redated. The first thirty-nine chapters are admittedly ascribed to Isaiah of Jerusalem, but chapters 40 through sixty-six are attributed to an anonymous profit or perhaps profits who live not until after the Babylonian captivity sometime after five forty BC. Why? Because when the last twenty-seven chapters contain such notes of comfort and hope, and because they speak with such amazing predictive accuracy regarding events and persons who do not appear until after the death of Isaiah in Jerusalem (around 685 BC). It has always remained a puzzle to the critics that the second Isaiah who, they admit, wrote the most glorious prophetic work of all should remain totally anonymous, though other prophets was shorter and much less polished works should be remembered. If it wasn't so pathetic it would be sad to see the poor critics grasping at such intellectual straws. The second Isaiah exists nowhere but in the twisted minds of those who have refused to believe the truth.

The Old Testament and Prophecy



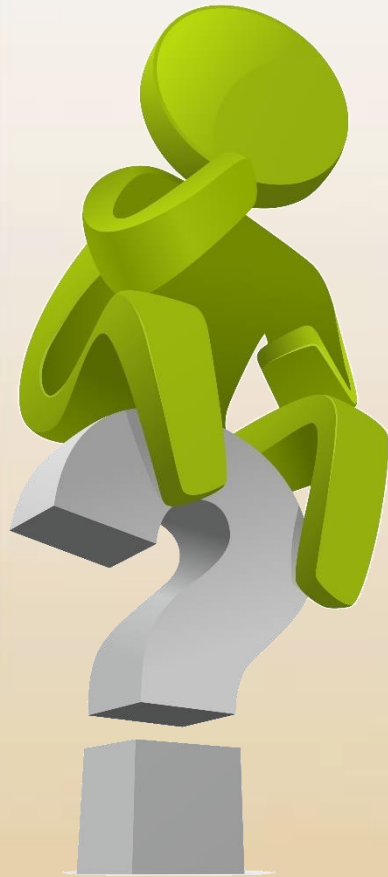
- The Lord Jesus frequently quotes from the last chapters of Isaiah, and the gospel writers invariably assign them to the prophet Isaiah (Matthew 3:3; 8:17; Luke 3:4-5; John 12:38-39). Jesus does the very same thing with the prophet Daniel (Matthew 24:15) and other disputed books.
- Once again the integrity of our Lord is in question if these books were not written by the men and in the times to which they bear internal witness. The effectiveness of fulfilled prophecy as an evidence of the supernatural character of the Old Testament is amply demonstrated by the machinations to which these critics must resort in order to attempt, futilely we might add, to disprove it.

The People of the Old Testament



- The history of the Old Testament is a history of a very special people. This people, from the earliest times known as the Hebrews and later as the Israelites or the Jews, constitute the very human theme of the Old Testament.
- The existence of the Jews can be traced back to the ethnic covenant made by God with Abraham.
- This covenant was reconfirmed to Abraham's son Isaac and from Isaac to his son Jacob and from Jacob to his twelve sons, the fathers of the twelve tribes of Israel.

The People of the Old Testament



- The reason for the need of a special people through whom God could reveal his redemptive purposes to all the world is fairly obvious.
- The reason Israel was selected to be that people, is not quite so plain.
- In the final analysis, all that can be truly said is that God loves them (Deuteronomy 7:8) and made them the special object of his grace.
- It is also true that while God has temporarily set aside His direct dealings with the nation of Israel during the church age, He has nonetheless promised, planned and will fulfill a glorious future for the nation of Israel. (See Romans 9-11)

The People of the Old Testament



- Throughout the Old Testament baby seen the continual unfolding of the trials and tribulations of this people or nation in both the history and prophecy.
- What the Jews failed to accomplish in the Old Testament times was reserved for them to accomplish in the eschatological plan of God, both in conjunction with an independent of the church.
- Their's is a temporal kingdom and temporal promises but with a spiritual heritage

The People of the Old Testament



- There are other peoples and nations mentioned throughout the Old Testament, but these are only ancillary to the nation Israel and to God's acts and messages of revelation through one nation.
- Though Egypt, Assyria, and Babylonia do not act outside God's overall purposes, for He is God of all the world, their main function is still understood only in connection with Israel.
- To understand the Old Testament, then, is to understand Israel and all of its historical and geographical contexts; any failure to properly appreciate these will inevitably result in the inability to correctly interpret Israel's faith and its role as a channel of God's redemptive grace.
- Because of the extreme complexity of these considerations and because they actually do constitute the under layers of the Old Testament story, our further remarks will be deferred until we can use them in the unfolding of the story that is told throughout the Old Testament.

The Promises of the Old Testament

Ephesians 1:9-12; 2:4-7; 3:10-11

God has a purpose: to display His glory in human redemption.

God's purpose is eternal.

God's purpose is being executed.

God has made promises relating to His purpose: seen in the fact that-

- His covenants are called "covenants of promise" (Ephesians 2: 12).
- His people are called the "children of promise" (Romans 9:8).
- His Son is the certainty of the promises (II Corinthians 1:20).

God has a plan by which He is moving towards the accomplishment of His purpose.

- His plan centers on the work of a Person— the Lord Jesus Christ.
- His plan is committed to the care of a Divinely ordained instrument:
 - The man of God— using
 - The Word of God— by the power of
 - The Spirit of God.



The Promises of the Old Testament

God has a program by which His plan is being effected: A program of eight immutable covenants:

- Edenic
- Adamic
- Noahic
- Abrahamic
- Mosaic
- Palestinian
- Davidic
- New



The Promises of the Old Testament

A program of eight dispensational dealings:

- Edenic
- Antediluvian
- Postdiluvian
- Patriarchal
- National
- Ecclesiastical
- Messianic
- Eternal



The Promises of the Old Testament



A program of eight righteous judgments:

- Christ crucified;
- Self-Discipline;
- Divine chastisement;
- Christian service (BEMA);
- National Israel;
- Gentile nations;
- Angels;
- Unsaved Sinners (Great White Throne).

The Promises of the Old Testament

God has the power (dunamij and exousia) by which He is executing His program: His Sovereign Rule— The Kingdom of God. Psalm 22:28; 103:19; Acts 1:3; 28:30-31.

Definition: The Kingdom of God is the sovereign rule of God.

The Kingdom of God involves: a throne, a King, a domain, and subjects.

1. Six aspects of The Kingdom of God:

- a. Ultimate— the sovereign rule of God over the entire created universe.
- b. Spiritual— the sovereign rule of God in the hearts and lives of His people.
- c. Historical— the sovereign rule of God over the nation Israel.
 - i. The Theocracy— the rule of the Divine King: Moses— Samuel
 - ii. The Monarchy— the rule of native Kings: Saul— Zedekiah
 1. United Kingdom: Saul—Solomon
 2. Divided Kingdom: Rehoboam--Hezekiah (Judah).
Jeroboam – Hoshea (Israel). Single Kingdom: Hezekiah— Zedekiah (Judah).
 3. The Dependency – The rule of the alien kings: Nebuchadnezzar -- The Man of Sin
- d. Mystery— the sovereign rule of God over professing Christendom
- e. Messianic— the sovereign rule of God over the nations of the earth during the Millennium.
- f. Eternal—the sovereign rule of God over His redeemed universe.



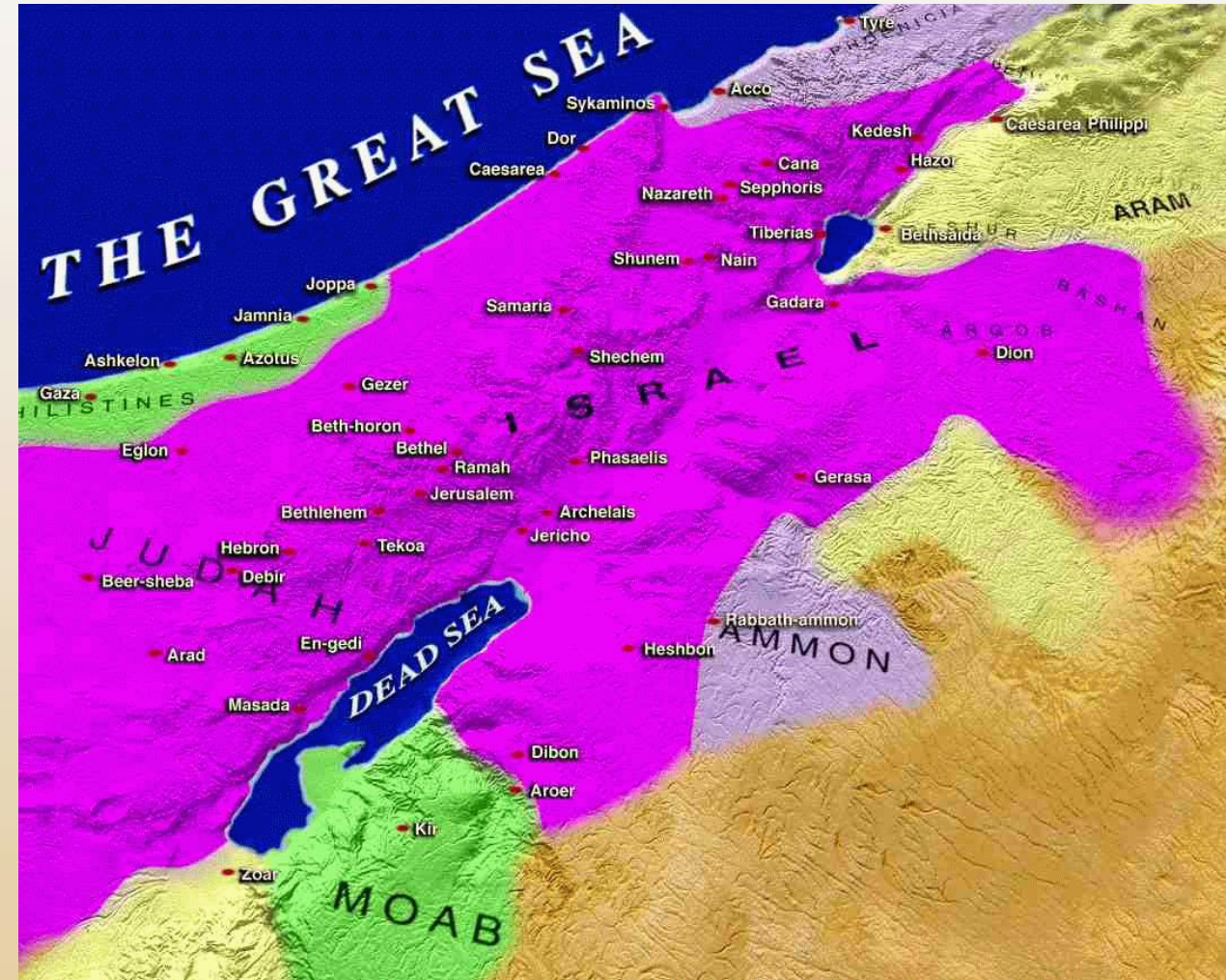
The Promises of the Old Testament

Four manifestations of The Kingdom of God:

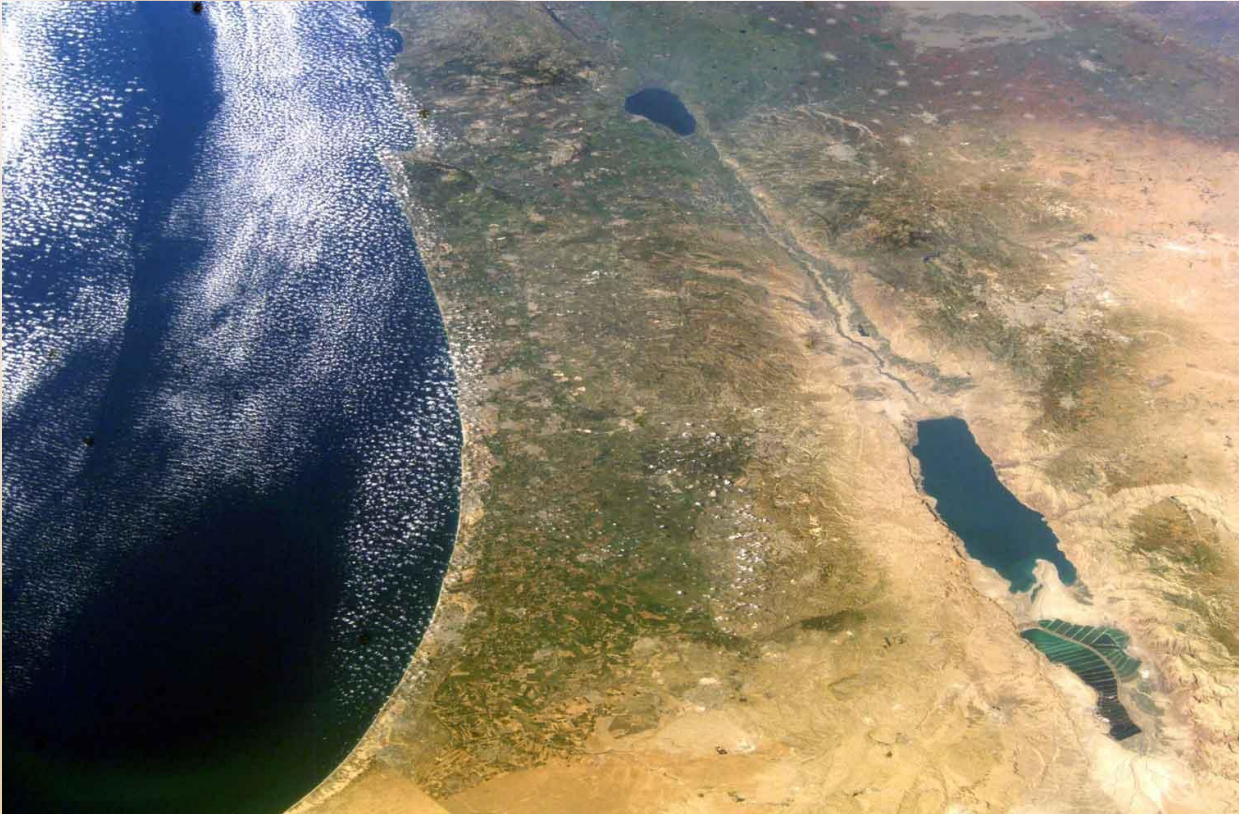


- From Adam to Abraham: paternal in character; racial in scope.
- From Abraham to Christ: legal in character; national in scope.
- From Pentecost to the Rapture: ecclesiological in nature; international in scope.
- From the Second Coming of Christ to Great White Throne: Messianic in character; universal in scope.

The Land of the Old Testament



Holy Land From Space



3D Illustration of the Land of Israel

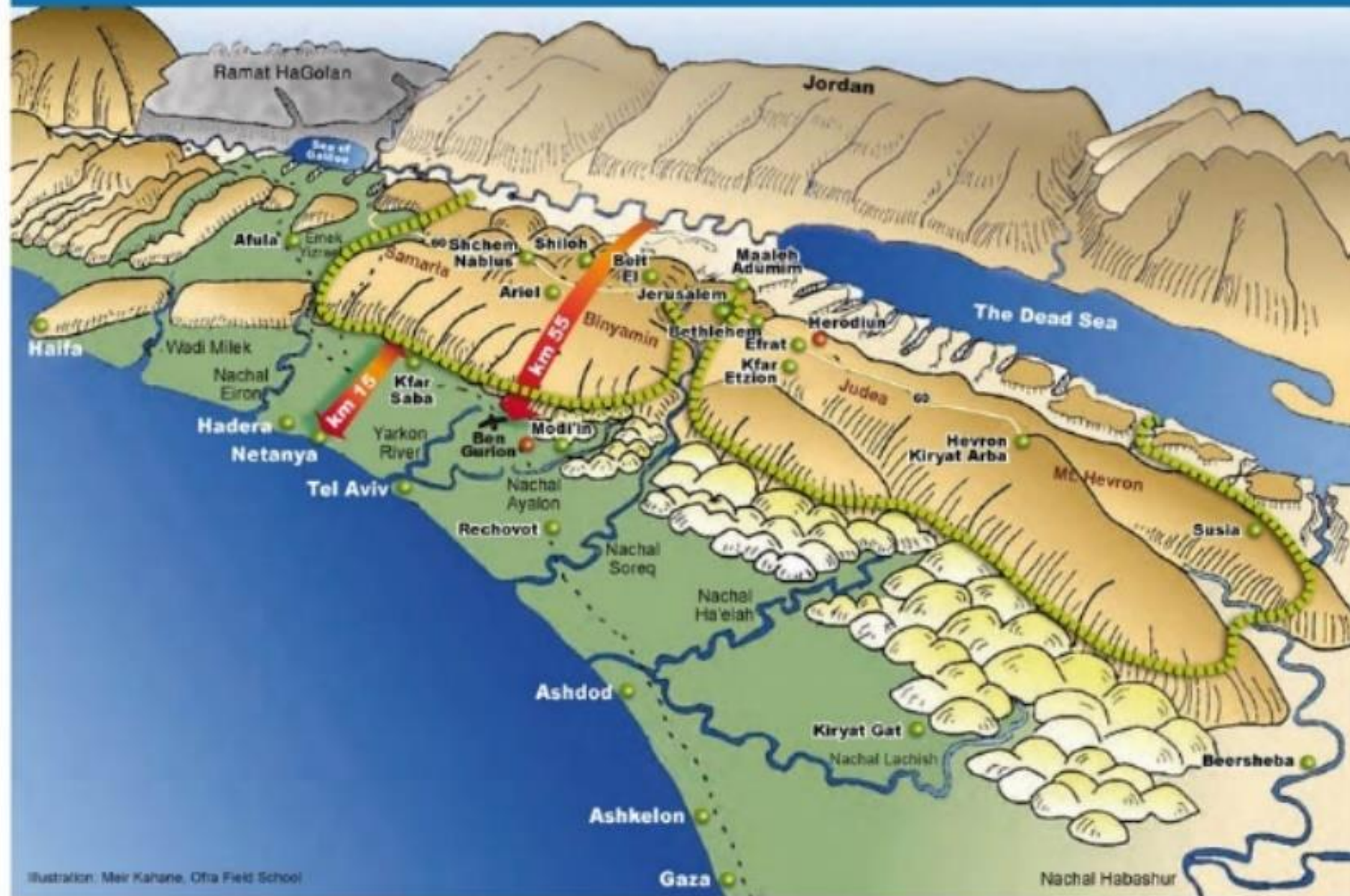


Illustration: Meir Kahane, Ofra Field School

Views of Creation-Conflicting Cosmogonies

Scientism

- Complex, evolutionary hypothesis of Scientism
- A fortuitous arrangement of gasses without origin or explanation forming life by accident
- Billions of years of undirected time
- Continuing with always an upward, complex result
- No real purpose or goal and meaning
- Must be accepted without scientific verification – by faith

Scripture

- Majestic, Simple Statement of God
- God who declares Himself to be the Creator of All
- Seven literal days of Creation to be followed by a few thousand years
- A one time, never to be repeated event of Creation
- Completed with a deteriorating results
- A definite purpose, goal and meaning
- Must be accepted without scientific verification – by faith

Creation-An Awesome God



Romans 1:19 “Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, **even his eternal power and Godhead**; so that they are without excuse:” Two great truths:

- **The Existence of God: God is - Godhead**
- **The Power of God: God has great power- His eternal power**

Creation-An Awesome God



Creation manifests the enormous intelligence of the Creator God

Creation demonstrates the unfathomable wisdom of Creator God.

Creation exhibits the incomparable power of the Creator God.

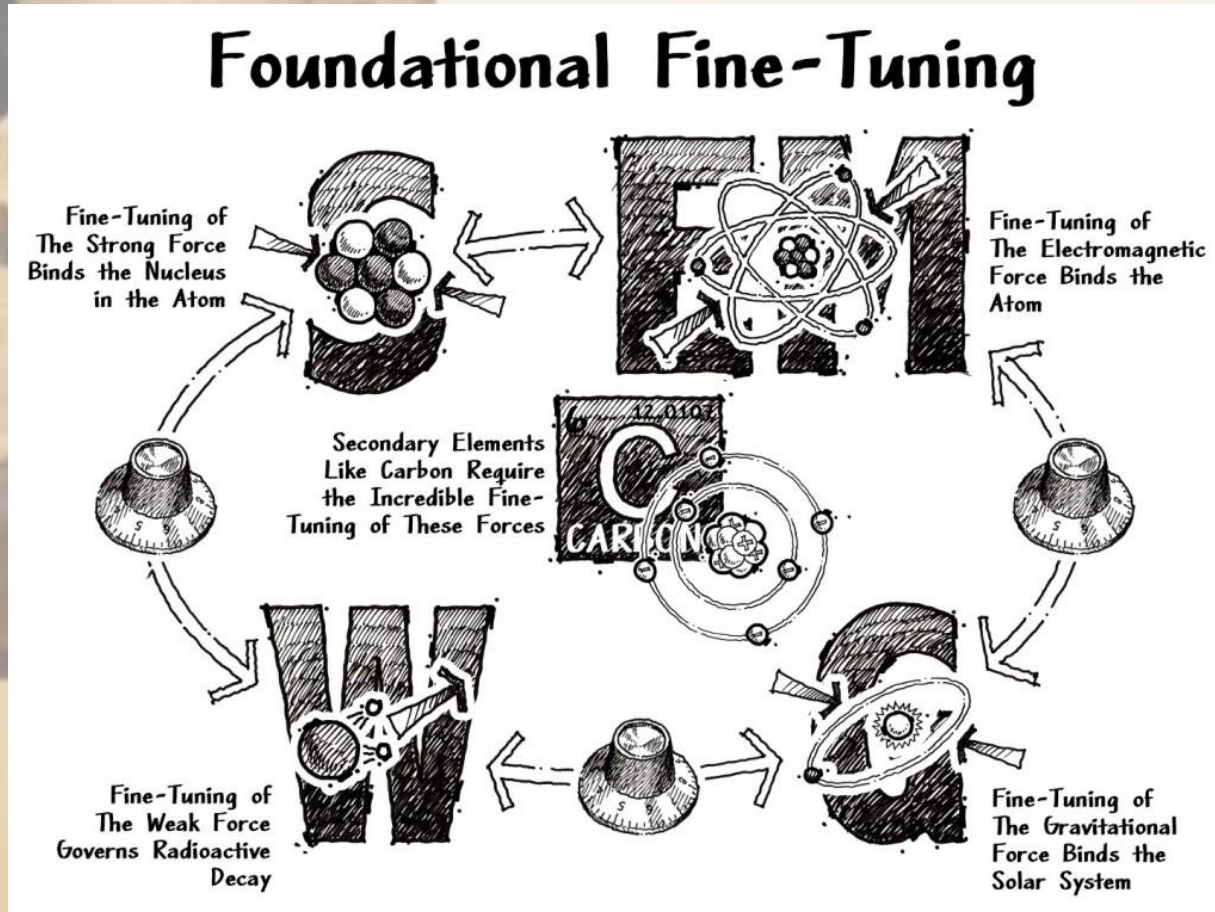
But Creation can only hint of the love of the Creator God

Creation-A Fine Tuned Universe






“The most incomprehensible thing about the world is that it is at all comprehensible.” Albert Einstein

Einstein, in spite of being Jewish, was an atheistic evolutionist but he did face one great thing he could not make sense of in the universe –everything made sense, it could be reduced to solvable mathematics. This should not be IF the universe was chaotic and purposeless.

There are some 35 scientifically observable constant mathematical factors which happen to be absolutely perfect for the sustenance of human life – any or all of them if altered only slightly would have made humanity impossible. Yet, all are perfectly ordered and unchanging, something that Einstein thought incomprehensible because he accepted the evolutionary viewpoint. They make perfect sense to us because we believe and accept the Scriptures.



Creation – “Theories of Creation”

THEORY	DESCRIPTION	UNDERSTANDING OF TIME	TREATMENT OF “DAY”	MAJOR PROBLEMS
<p>24-HOUR DAY</p> 	Views chapter 1 as sequential and literal	Most support “young earth”	24 hours	<ul style="list-style-type: none"> Reconciling with scientific data Integrating chapters 1 & 2
<p>DAY-AGE</p> 	Views creation as taking place over six eras	Unlimited time available for each era	Day = age	<ul style="list-style-type: none"> Sequence still does not suit scientific data Difficult to substantiate author’s intention as day = age Often an excuse for evolution
<p>LITERARY APPROACH</p> 	Views seven-day sequence as a literary structure	Narrative has nothing to say about time	Oriented toward sabbath theology	<ul style="list-style-type: none"> Exodus 20:11 Difficult to preclude time significance only on basis of literary structure
<p>PRIOR CREATION</p> 	Suggests existence of a previous created world prior to Genesis 1	Most of scientific ages related to prior creation	24 hours	<ul style="list-style-type: none"> No textual support Questions of continuity in scientific record Sun/moon
<p>TWO-PHASE</p> 	Two distinct phases of creation in chapters 1 & 2 with long period of time in between	Gap between 2:3 and 2:4 can accommodate any time requirements	Any view possible	<ul style="list-style-type: none"> People in chapter 1 are not Adam and Eve and must be viewed as not yet morally responsible

The Days of Creation

DAYS OF CREATION IN GENESIS ONE

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EARTH, SPACE, TIME & LIGHT



ATMOSPHERE



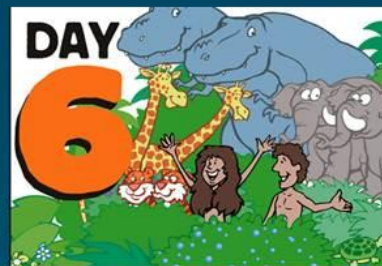
DRY LAND & PLANTS



SUN, MOON & STARS



SEA & FLYING CREATURES



LAND ANIMALS & MAN

- First Day – the Heaven, earth, and light 1:1-5
- Second Day – the Expanse 1:6-8
- Third Day – Dry land and plants 1:9-13
- Fourth Day – the Sun, moon, and stars 1:14-19
- Fifth Day – Water and air animals 1:20-23
- Sixth Day – Land animals and man 1:24-31
- Seventh Day – Cessation from creation

Creation-A Young Earth



**What is
Young Earth Creationism?**

- Genesis is History, not poetry, parable, prophetic vision or mythology.
- The word YOM in Hebrew is a literal day and it is used as such in Genesis 1 and 2.
- God spoke and things happened instantly – not over long periods of history.
- The events of Genesis 1 contradicts the so called evolutionary timeline in over 30 places.
- Exodus 20:8-11 resists all attempts to find millions of years.
- The Lord Jesus Christ clearly believed and taught Genesis was real and to be taken literally.

Creation-The Key to the Bible Itself



- Even more important, the fall of man and the subsequent of death from sin is crucial. There could not have been animal death prior to the fall of man without destroying Biblical record.
- The Nature of God precludes there being sin, death or corruption before the fall of man into sin.
- Belief in an old earth stands against the testimony of God that the Global Flood destroyed the world than then was.
- The Genealogies make no sense apart from a young earth.
- The Universal Belief of Judaism and the Church was a Young Earth of some 5000 years before Christ.

The Fall of Man Introduced



- This is a huge and important subject in the Word of God. It tells us why the world is the way it is and why we are the way we are. It reminds us that God did not create pain and suffering in the world – our forefathers and our own sin accounts for this.
- When God created the world, “He saw everything that He had made, and, behold, it was very good.” (Genesis 1:31)
- This means that the angelic world that God created did not have evil angels or demons in it at the time.
- But by the time of Genesis 3, we find that Satan, in the form of a serpent, was tempting Eve to sin (Genesis 3:1-5).
- Therefore, sometime between the events of Genesis 1:31 and Genesis 3:1, there must have been a rebellion in the angelic world with many of the angels turning against God and becoming evil.

The Fall of Satan and His Angels



- The New Testament speaks of the Fall of Satan and his angels in two places.
- Peter tells us, “...God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment...” (2 Peter 2:4).
- Jude also says that “...the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day (Jude 6).
- Once again the emphasis is on the fact that they were removed from the glory of God’s presence and their activity is restricted
- Both Peter and Jude tell us that some angels rebelled against God and became hostile opponents to His Word. Their sin seems to have been pride, a refuse to accept their assigned place, for they “kept not their first estate”

The Fall of Satan and His Angels



- The Lord Jesus Christ said this in Luke 10:18- "... I beheld Satan as lightning fall from heaven."
- His story is told in Isaiah 14:12-15. Isaiah is describing the judgment of God upon the King of Babylon, he then comes to a section where he begins to use language that seems too strong to refer to any mere human being
- "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High. 15 Yet thou shalt be brought down to hell, to the sides of the pit."
- The language of ascending to heaven and setting his throne on high and proclaiming himself to be like the most high strongly suggests a rebellion by an angelic creature of great power and dignity. It would not be uncommon for Hebrew prophetic speech to pass from description of human events to descriptions of heavenly events that are parallel to them and that the earthly events picture in a limited way. If this is so, then the sin of Satan is described as one of pride and attempting to be equal with God in status and authority. (Also see Ezekiel 28:11-19 which alludes to Satan's fall as well.)

The Fall of Man

- Satan sinned before any human beings did so, as is evidenced from the fact that he (in the form of a serpent) tempted Eve (Genesis 3:1-6; II Corinthians 11:3).
- The New Testament informs us that Satan was a murderer from the beginning and a liar and the father of it (John 8:44).
- We are also told in the New Testament that the devil sinned from the beginning (I John 3:8)... This language does not imply that Satan was created with sin but rather that in the beginning of human history it was Satan's characteristic to originate sin and tempt others to it.
- Adam and Eve were in mortal peril from the most dangerous creature in the Universe.



The Fall of Man



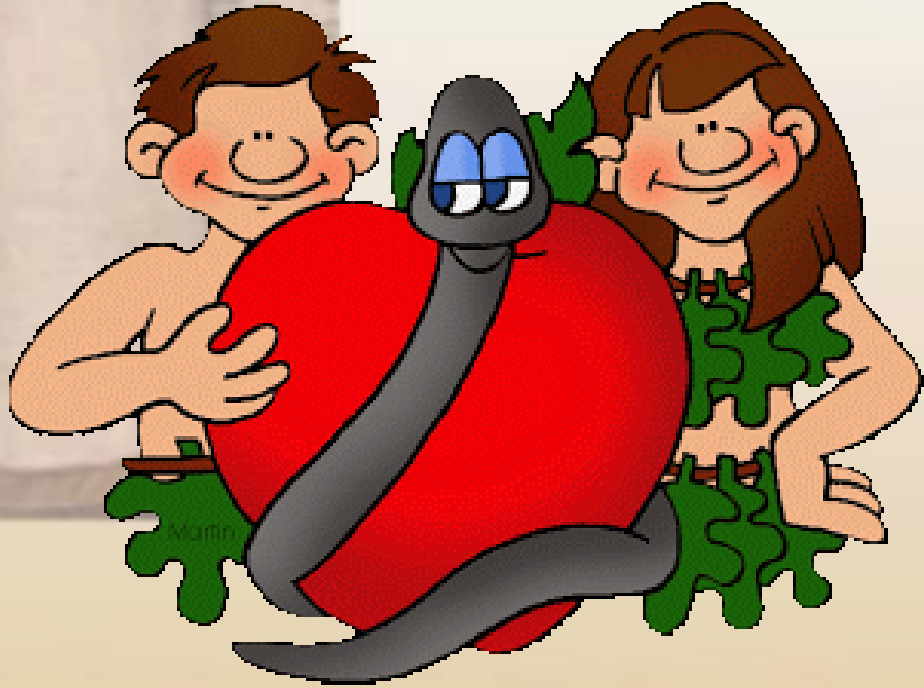
- With respect to the human race the first sin was that of Adam and Eve in the Garden of Eden (Genesis 3:1-19). Their eating of the fruit of the tree of the knowledge of good and evil is in many ways typical of sin generally.
- First, their sin struck at the basis for knowledge, for it gave a different answer to the question, “what is truth?”
- Whereas God had said to Adam and Eve that they would die if they ate from the tree (Genesis 2:17), the serpent suggested that they would not die (Genesis 3:4).
- Eve decided to doubt the veracity of God’s word and conduct an experiment to see whether God had spoken truthfully or not.

The Fall of Man

- Second, their sin struck at the basis for moral standards, for it gave a different answer to the question “what is right?”
- God had said that it was morally right for Adam and Eve not to eat of the fruit from one tree (Genesis 2:17), but the serpent suggested that it would be not only right to eat the fruit but then in eating it Adam and Eve would become like God (Genesis 3:5).
- Eve trusted her own evaluation of what was right and what would look good to her, rather than allowing God’s words to define what was right or wrong.
- She saw the tree was good for food, it was delightful to look upon, and that the tree was desired to make one wise and therefore she took of the fruit and ate (Genesis 3:6).”



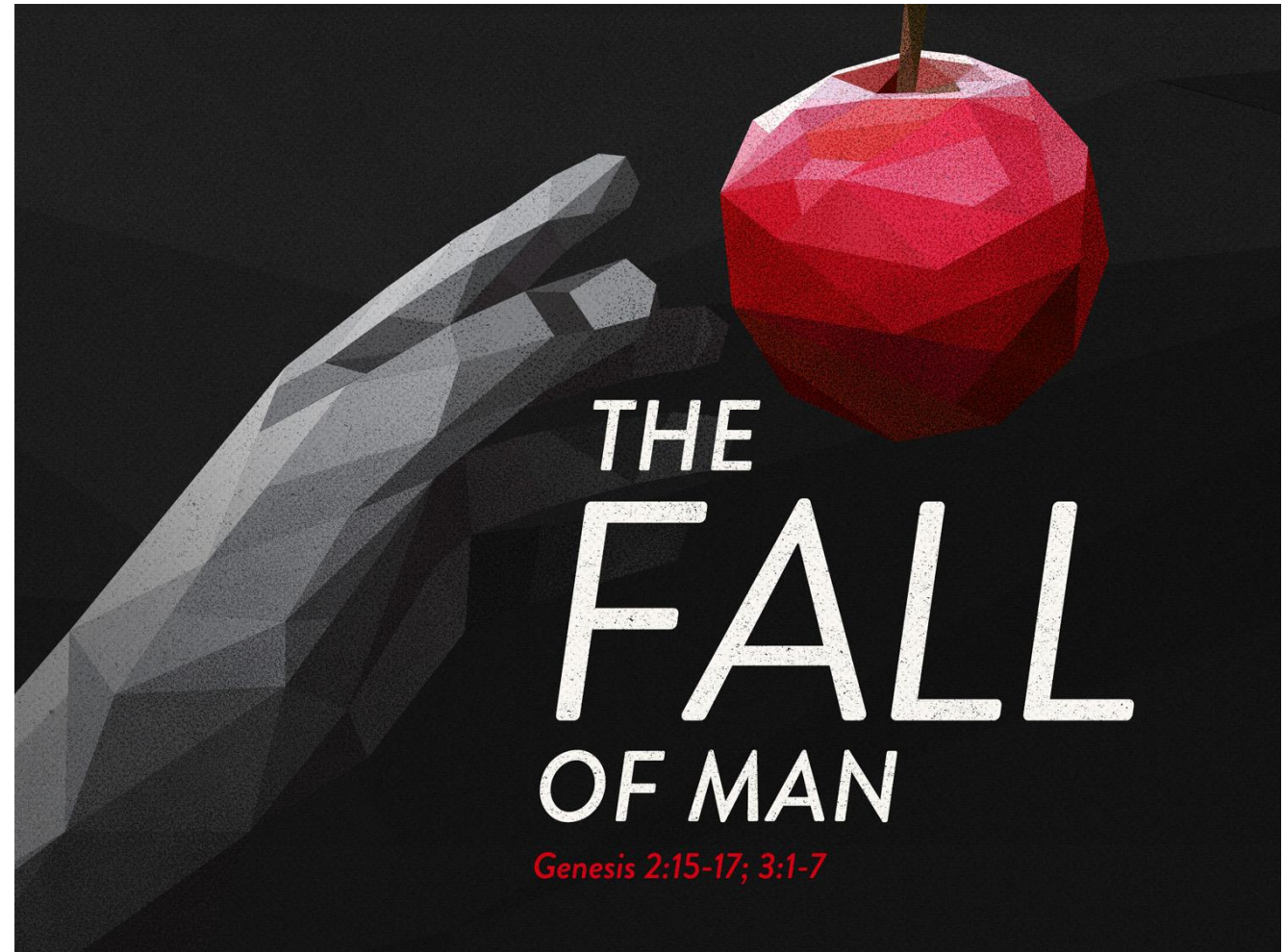
The Fall of Man



- Third, their sin gave a different answer to the question, “who am I?”
- The correct answer was that Adam and Eve for the creatures of God, dependent on Him, always to be subordinate to Him as their Creator and Lord.
- But Eve, and then Adam, succumbed to the temptation to be “like God” (Genesis 3:5), thus attempting to put themselves in the place of God.

The Fall of Man

- It is important to insist on the historical truthfulness of the narrative of the fall of Adam and Eve. Just as the account of the creation of Adam and Eve is tied in with the rest of the historical narrative of the book of Genesis, so also is his account of the fall of man, which follows the history of man's creation, as presented by the author, Moses, as a straightforward, narrative history.
- Moreover, the New Testament authors look back on this account and affirm that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (Romans 5:12).
- And insist that "by one man's offence death reigned by one" (Romans 5:17), and that "the serpent beguiled Eve through his subtilty" (II Corinthians 11:3; cf. I Timothy 2:14).
- There is little doubt that the serpent was a real physical serpent, but one that was talking because of the empowerment of Satan speaking through it (cf. Genesis 3:15 with Romans 16:20; also Numbers 22:28-30; Revelation 12:9; 20:2).



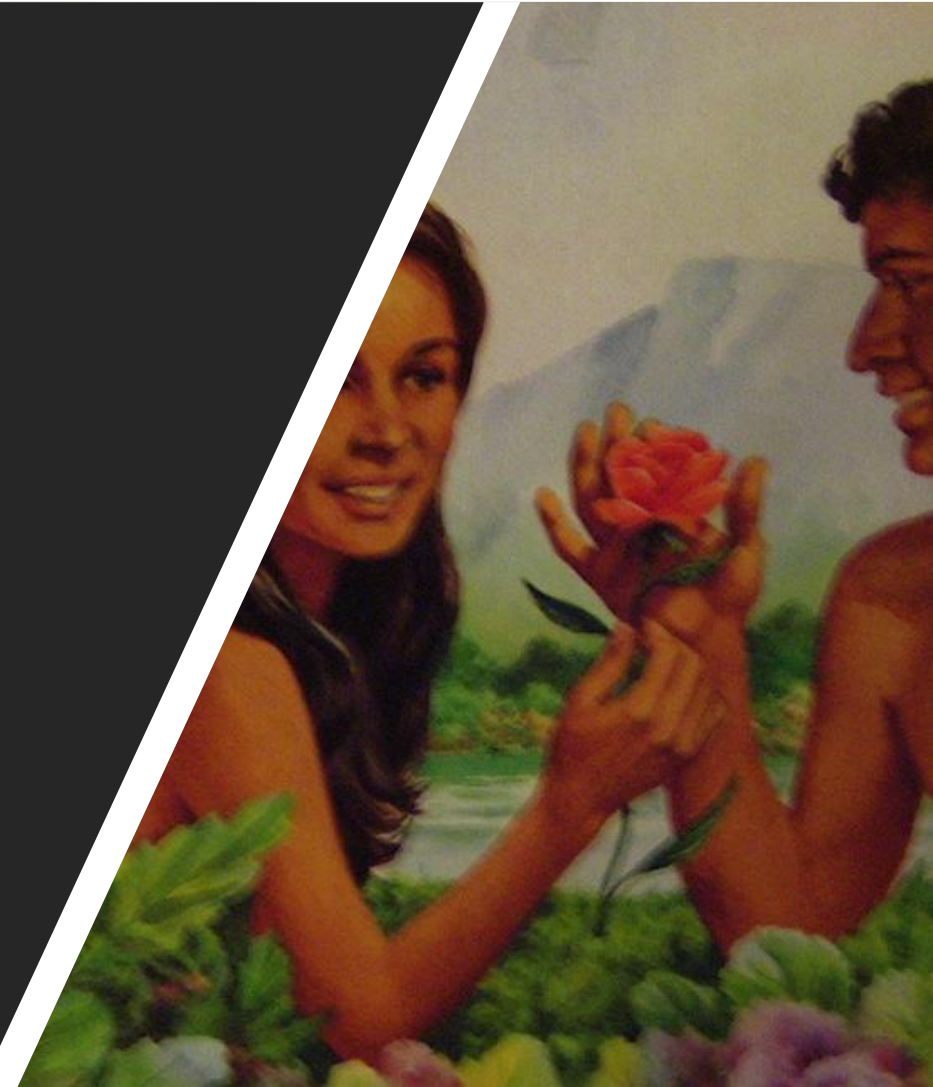
The Fall of Man

- We should note that all sin is ultimately irrational.
- It did not really make sense for Satan to rebel against God in expectation of being able to exalt himself above God.
- Nor did it make any sense for Adam and Eve to think that there could be any gain in disobeying the words of their Creator.
- These were foolish choices. The persistence of Satan in rebelling against God even today is still a foolish choice, as it is the decision on the part of any human being to continue in a state of rebellion against God.
- It is not the wise man but the fool who says in his heart, “there is no God” (Psalm 14:1).
- Though people persuade themselves that they have good reasons for sinning, when examined in the cold light of truth on the last day, it will be seen in every case that sin ultimately just does not make sense.



The Fall of Man

- There is another statement in the New Testament which receives an interesting illustration of the process by which evil advanced along the path into which the tempter had drawn her.
- “Lust,” says the apostle James, “when it has conceived, bringeth forth sin.” This is the genealogy of transgression: first there is evil desire, then by the natural consequence from that evil act. So it was with our first mother, she began with lust and ended with sin. She allowed the forbidden desire to be nourished in her heart, and this quickly developed itself into the forbidden deceived heart led her aside; a mind betrayed by Satan betrayed her in turn.
- And as lust leads to sin, so sin naturally tends to propagate itself. Hence no sooner had Eve herself sinned than she sought to draw her husband in the same snare.
- Adam however, was not deceived as she had been. He followed her example, but it was with his eyes wide open. Whether it was mere thoughtless indifference, or a too yielding affection for his wife, or a sort of chivalrous feeling that he would share with her in the risk that she had incurred, that moved him, we cannot tell; but certainly it is that which he did he did fully aware of the evil of it and the consequence of it.
- In any case his sin was great. He preferred a brief indulgence to the claims of duty and gratitude. Forgetful of God and His authority and His law, he looked only at the beautiful and smiling image, and listened only to the horrid words of the fair but fallacious partner of this life.
- Thus he was drawn to follow her example and to partake of her sin. Then was man’s first disobedience complete. Then was the ruin of our race accomplished.
- Then was the covenant broken and the curse incurred. Then was the image of God in man blotted and defaced. Then was the discord produced between heaven and earth. Then did the bowers of paradise, a moment before the abode of stainless innocence, become the sorrowful scenes of guilt and passion and shame.



The Fall of Man

- God had warned the two parents that in the day they ate of the forbidden fruit “dying they should die.”
- The penalty thus proposed was executed and death in its three forms was imposed upon Adam and his race.
- (1) Spiritual death, which is separation of the soul and the spirit from God, fell upon them the moment they sinned;
- (2) physical death began at once it’s unavoidable process of disintegration and eventual separation of the soul and the spirit from the body; and
- (3) they became subject to the second death which is the lake of fire-the eternal separation of the soul and spirit from God. Of the lake of fire, it is written that it was prepared for the devil and his angels. It was not prepared for human beings and they enter it only on the ground that they repudiate God and cast in their lot with Satan and his angels.”



The Fall of Man

- Spiritual Death and Depravity-... spiritual death and physical death though so different in character and in the manner which they reach Adam's posterity, originate alike from the first sin of the first man.
- Spiritually dead persons may be physically alive... "Dead in trespasses and sins" ...
- "According to the course of this world (cosmos), according to the prince of the power of the air, the spirit that now worketh (energizes) the children of disobedience" (Ephesians 2:1-2) ...
- Likewise... "She that liveth in pleasure [*σπαταλωσα* - self-gratification] is dead while she liveth [*ζωσα*]" (I Timothy 5:6).



The Fall of Man

- When Adam sinned his first sin he experienced a conversion *downwards*. He became degenerate and depraved.
- He developed within himself a fallen nature which is contrary to God and is ever prone to evil.
- His constitution was altered fundamentally and thus he became a wholly different being from the one God had created.
- A similar fall into degeneracy had been experienced before by the highest of all angels and by the angels who joined his rebellion against God.
- No other human being then Adam has ever become a sinner by sinning. All others were born sinners.
- Distinction is made at this point between sin as an evil act and sin as an evil nature. By a sinful act Adam acquired a sinful nature, whereas all members of his family were born with that nature.



The Fall of Man

- By his sin Adam came under the domination of Satan. He literally surrendered to the evil one. The extent of this authority is not revealed and probably could not be, since it involves spheres and relationships which are beyond the range of human observation. Attention is called again to four New Testament passages:
- II Corinthians 4:3-4, in which it is said that those that are lost under Satan's power to the extent that their minds are blinded concerning the gospel of their salvation
- Ephesians 2:1-2, where it is asserted that the unsaved are energized by Satan
- Colossians 1:13, where it is declared that, when saved, the believer is translated out of the power of darkness into the kingdom of the Son of His Love
- I John 5:19, where it is revealed that the whole [kosmoj] world "lieth in" (is cradled in the arms) the wicked one, and this relationship is vital and organic and is comparable only to the truth that the Christian is in Christ as a new creation
- These passages set forth the present relationship between unregenerate humanity and Satan; but they as certainly disclose the fact that it was into such a relationship that Adam was drawn the moment he sinned. It could not be shown that the human family came into this relation to Satan at any subsequent time in human history.



The Fall of Man

- The immediate change in Adam and Eve which their sin wrought is revealed in the record that they were ashamed, having discovered that they were unclothed.
- In this incident in the narrative, like the protevangelium of Genesis 3:15, reaches into deeper realities which are foreshadowed in this initial experience of mankind.
- In its scriptural use, clothing is a symbol of righteousness. The shame which these two experienced was not between themselves but rather between themselves and God. They did not hide from each other, but they did hide from God.
- They experienced a change in their very constitution which separated them from God. If they were at once to be expelled from the garden, it was because of the truths that they had first voluntarily broken their relationship with God by hiding from his presence. Whatever may have been their own consciousness at the time, the faithful record of God's Word offers an indisputable evidence that they deem themselves no longer worthy to meet God face-to-face.
- Much truth, likewise, lies hidden in the facts that they attempted to clothe themselves, which clothing was of no value; and that God clothed them with skins, which meant the shedding of blood. Thus another great doctrine of the Bible is enacted in type at least: "without the shedding of blood is no remission" (Hebrews 9:22), and "being justified (declared righteous) freely (without a cause) by his grace through the redemption that is in Christ Jesus" (Romans 3:24).



The Fall of Man

- The Bible further teaches with complete unanimity that the race is depraved- apart from the saving grace of God- and it is equally evident that no time can be indicated when this came to pass other than the fall of man in the garden of Eden.
- Total depravity means the entire absence of holiness, not the highest intensity of sin.
- A totally depraved man is not as bad as he could be, but he has no holiness, that is no supreme love of God. (Not as bad as he can be but as bad off as he could be.)
- He worships and loves the creature rather than the creator



The Fall of Man

- Following the record of the fall of man, the text of the Bible is not pursued far until the evidence of universal death is discovered (cf. Genesis 5:5-31), and the solemn declaration: “and God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Genesis 6:5).
- How in contrast this statement stands over against the original estimation of Jehovah, “And God saw everything that he had made, and, behold, it was very good (Genesis 1:31).



contrast

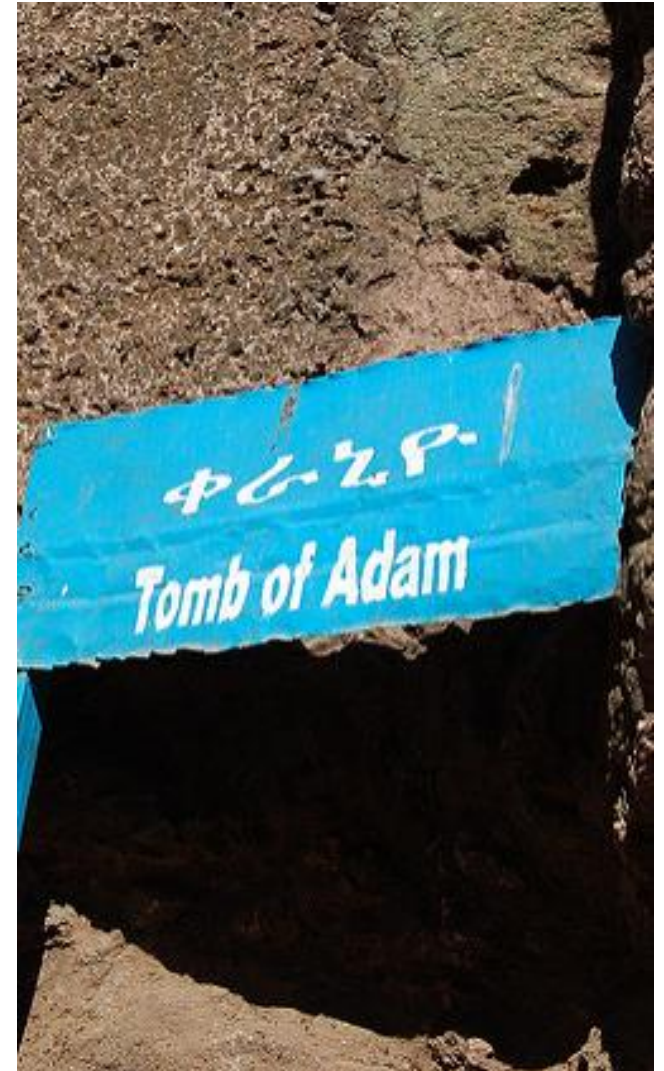


The Fall of Man

- Writing by the guidance of the Holy Spirit, holy men have declared:
- “who can bring a clean thing out of an unclean? Not one” (Job 14:4);
- “what is man, that he should be clean? And he which is born of a woman, that he should be righteous?” (Job 15:14);
- “behold, I was shapen in iniquity; and in sin did my mother conceive me” (Psalm 51:5);
- “for there is not a just man upon the earth, that do with good, and sin is not... Lo, this only have I found, that God has made man upright; but they have sought out many inventions” (Ecclesiastes 7:20, 29);
- “Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the holy one of Israel unto anger, they are gone away backward. Why should you be stricken anymore? You will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment” (Isaiah 1:4-6);
- “there is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man... And he said, that which cometh out of the man, that defileth the man. Four from within, out of the heart of man, proceed evil thoughts, adulteries, fornication’s, murders, thefts, covetousness, wickedness, deceit, lasciviousness, and evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man” (Mark 7:15, 20-23);
- “what then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are all together become unprofitable; there is none that do with good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: Destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes” (Romans 3:9-18);
- “the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, reveille, and such like: of the which I tell you before, as I also told you in time past, that they which do such things shall not inherit the kingdom of God” (Galatians 5:19-21);
- “let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempted is he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust has conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (James 1:13-15).
- From such a testimony, which might be greatly at large, the doctrine of depravity is drawn; nor can the Scriptures be explained otherwise.

The Fall of Man

- Physical Death— the separation of the soul and spirit from the body, which experience is termed physical death, is in no way comparable to spiritual death, though they both originate in the first sin of the first man.
- Not a few have been confused with regard to these widely different aspects of the truth; but the fuller treatment of this theme must be deferred until we consider him hamartiology.
- Suffice it to indicate that, though they originate at the same point or place, their experience is, obviously, altogether diverse.
- Those that in this life are spiritually dead are alive physically, while those who have died physically are alive spiritually, in the sense that they cannot cease to exist.
- In the end, spiritual death of this life, if not healed by redeeming grace, merges into unending second death, while physical death will yet be rebuked for all— saved and unsaved. “There shall be no more death” (Revelation 21:4), and “the last enemy that shall be destroyed is death” (I Corinthians 15:26).
- Ancient tradition says that Adam lies buried under the very spot where Jesus was crucified.





Judgment Pronounced

Genesis 3:14 “And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”



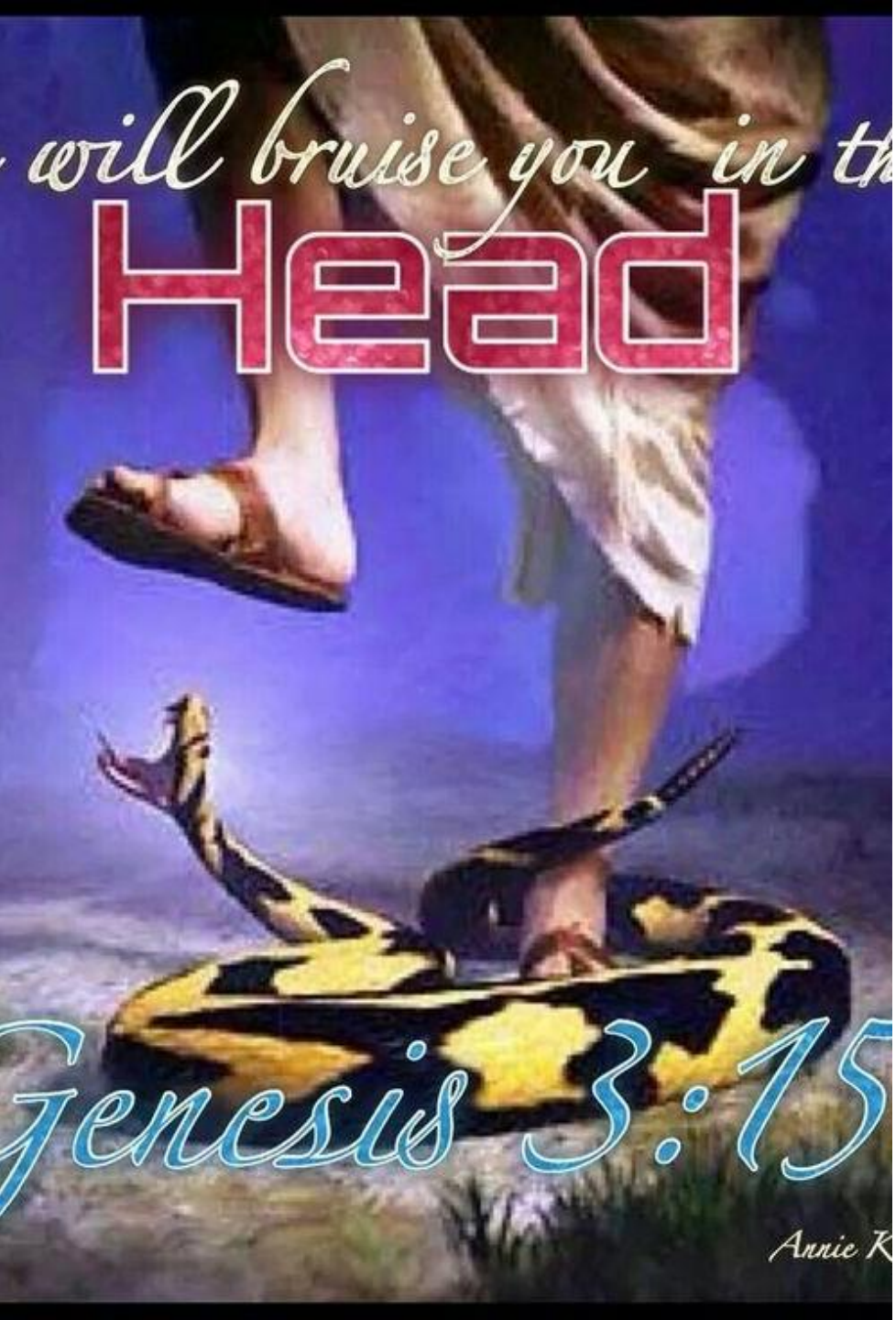
Judgment Pronounced on the Serpent and Other Animals

Genesis 3:14 “And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:”

The Serpent Cursed –

- The Fruit of Yielding as an instrument of Satan
 - Universal Hostility – cursed among all the animal kingdom -To quote Henry Morris: "God's curse first fell upon the serpent, representing man's great enemy, the devil, as a perpetual reminder to a man of his fall. All the other animals were also placed under the curse, as a part of man's dominion, but the serpent was cursed above all the others, becoming a universal object of dread and loathing. "
 - Unique Humiliation – from beauty to the belly- The physical serpent was clever, and possibly originally able to stand upright, eye to eye with man. The Hebrew word for serpent is nachash which originally meant a shining upright creature. Whatever may have been its original posture, it would thenceforth glide on its belly, eating its prey directly off the ground, and covered with the dust of the earth.

The Other Animals Cursed – since man was over the earth then all under Adam was also cursed. While the serpent was singled out all the rest of animal life was also brought low!



The Promise of Redemption: Judgment Passed on Satan

The Protevangelicum (First Mention of the Gospel): Genesis 3:15 “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Just as Satan used the woman to bring about the fall of man into sin, so God would use the woman’s Seed to bring about our salvation.

Judgment Pronounced on Eve



“16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.”

These words from the Henry Morris Study Bible are very appropriate:

"Had Eve not sinned, the experience of childbirth would have been easy and pleasant, like every other experience in the perfect world God had made. The Curse, however, fell in a particular way on Eve and her daughters, and the pain and sorrow of birth would be greatly multiplied. Nevertheless, the bearing of children, especially by a woman who loves God and seeks to obey him, is a time of blessing and rejoicing even though accompanied by a time of suffering (John 16:21). In the experience of giving birth, every woman experiences by proxy, as it were, the privilege granted Mary when she became the mother of the Promised Seed. Furthermore, she even becomes a type of Christ, who "shall see his Seed... He shall see the travail of his soul and be satisfied" (Isaiah 53:10-11). The suffering is forgotten in this rejoicing, and in this itself goes far toward easing the physical pain."

Also, Eve who had acted independently of Adam in falling into sin, is now made to exercise her desires through her husband and he is to rule over her and the family. To the woman who knows God, however, especially in the light of Christianity, her role of submission to God and to her husband becomes a means of greatest fulfillment and happiness. The rule of a true Christian husband is not one of harshness nor subjection, but of loving companionship and caring responsibility.



Judgment Pronounced on Adam

“17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”

There are four main aspects to the judgment on Adam:

1. Sorrow – the futile, ceaseless battle against a cursed earth which instead of obeying him now fights against him.
2. Pain – signified by the thorns and the hunger pangs that drives him to work in the hot sun.
3. Sweat and Tears – as he struggles to eke out a living from the earth which fights against him
4. Death- from dust to dust



Adam's Faith

“And Adam called his wife's name Eve; because she was the mother of all living.” Genesis 3:20

Eve means life and her name indicates Adam's faith in the promise that the woman would bear a seed. Even though he realized he was going to die, Adam still believed that God would provide life. He had disobeyed God's word by partaking of his wife's forbidden fruit; now he believed God's word concerning his wife's fruitfulness. Since true faith is always accompanied by repentance, it is evident that Adam had turned away from Satan and back to God. No doubt Eve had done the same, desiring now to follow her husband instead of leading him.

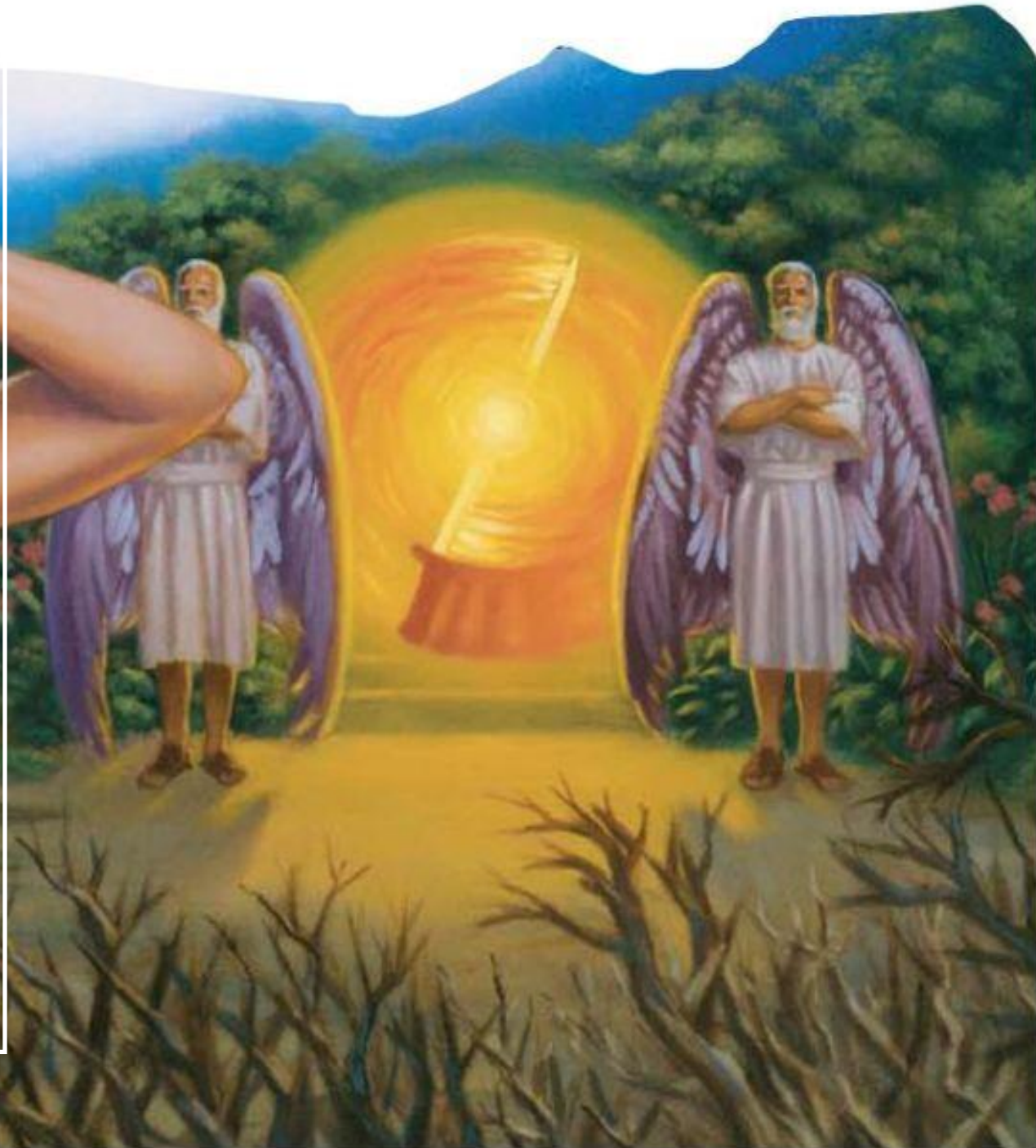
The Wages of Sin

Genesis 3:21 “Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. 22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.”



The Way of Salvation

Genesis 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."



The Big Three-Cain, Abel, and Seth

Genesis 4:1 “And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. 2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground... 25 And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.”

The Fallen Line – Cain “Acquisition” Eve thought he was the Promised Seed

The Godly Line – Abel “Breath” Name reflects man’s disappointment with Cain...a Godly man nonetheless.

The Replacement – Seth “Compensation” or Substitute – Started the line of “Sons of Go”d
Genesis 4:26

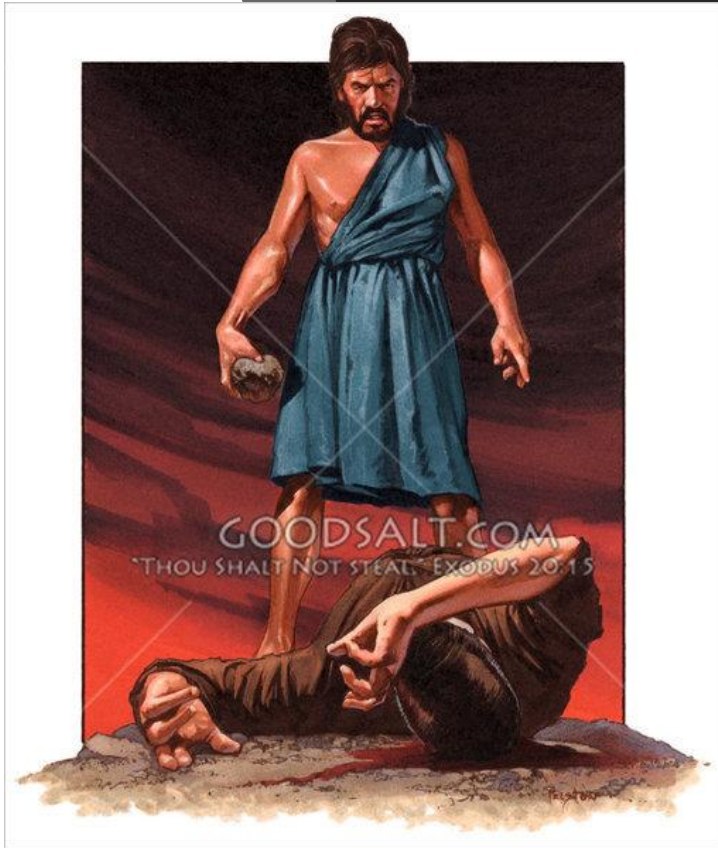


“ Cain Vs. Abel (and God)”

Genesis 4:2 “And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. 3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. 6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.



“The First Murder and Its Consequences”



- Genesis 4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. 9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? 10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. 11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; 12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. 13 And Cain said unto the LORD, My punishment is greater than I can bear. 14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. 15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him. 16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

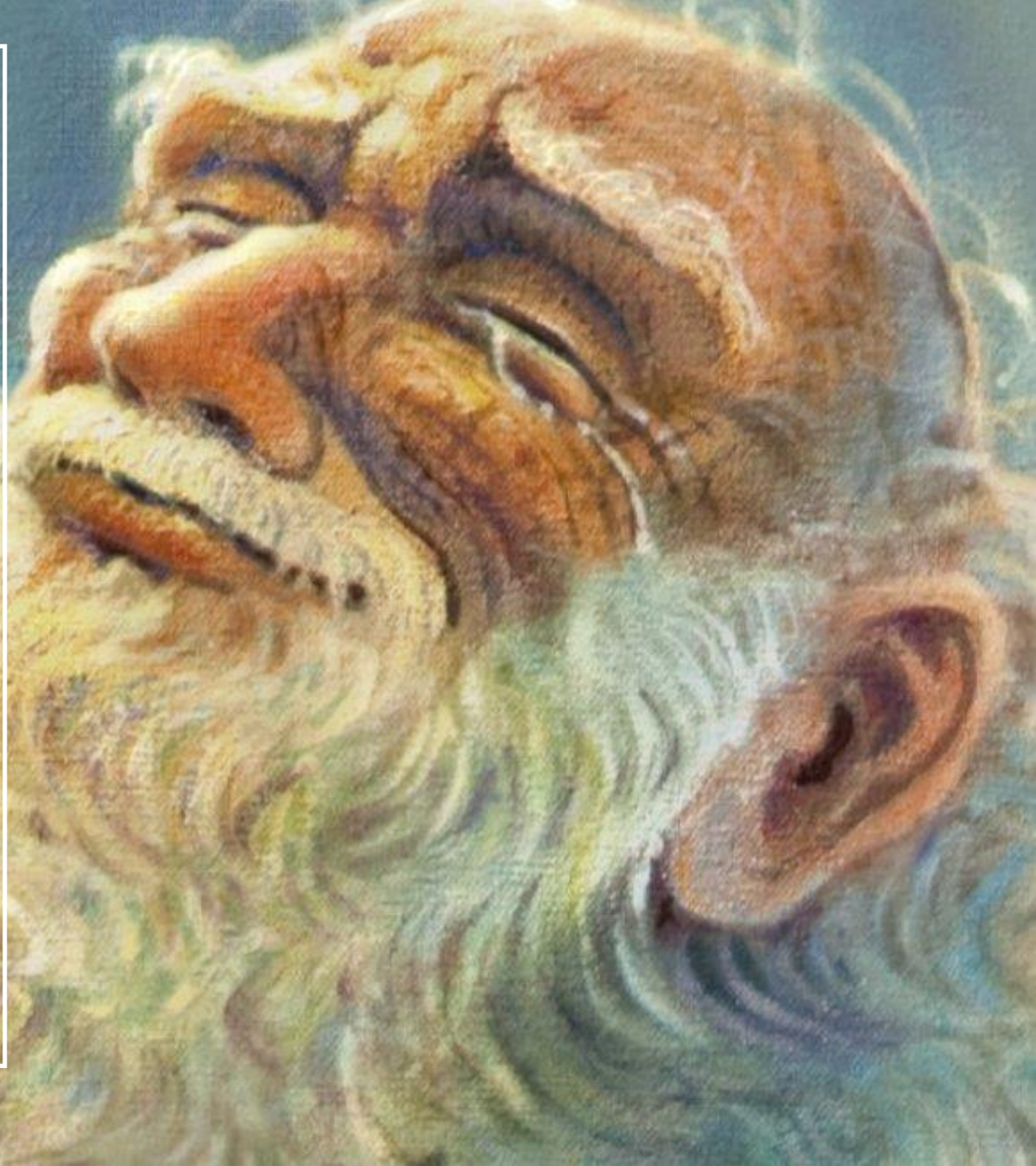
“ Humanity’s Graveyard ”

Genesis 5:1 “This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; 2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. 3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: 4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: 5 And all the days that Adam lived were nine hundred and thirty years: **and he died.** 6 And Seth lived an hundred and five years, and begat Enos: 7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: 8 And all the days of Seth were nine hundred and twelve years: **and he died.** 9 And Enos lived ninety years, and begat Cainan: 10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: 11 And all the days of Enos were nine hundred and five years: **and he died.** 12 And Cainan lived seventy years, and begat Mahalaleel: 13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: 14 And all the days of Cainan were nine hundred and ten years: **and he died.** 15 And Mahalaleel lived sixty and five years, and begat Jared: 16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: 17 And all the days of Mahalaleel were eight hundred ninety and five years: **and he died.** 18 And Jared lived an hundred sixty and two years, and he begat Enoch: 19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: 20 And all the days of Jared were nine hundred sixty and two years: **and he died.** 21 And Enoch lived sixty and five years, and begat Methuselah: 22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: 23 And all the days of Enoch were three hundred sixty and five years: 24 And Enoch walked with God: **and he was not; for God took him.** 25 And Methuselah lived an hundred eighty and seven years, and begat Lamech: 26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: 27 And all the days of Methuselah were nine hundred sixty and nine years: **and he died.** 28 And Lamech lived an hundred eighty and two years, and begat a son: 29 And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed. 30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: 31 And all the days of Lamech were seven hundred seventy and seven years: **and he died.** 32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.”



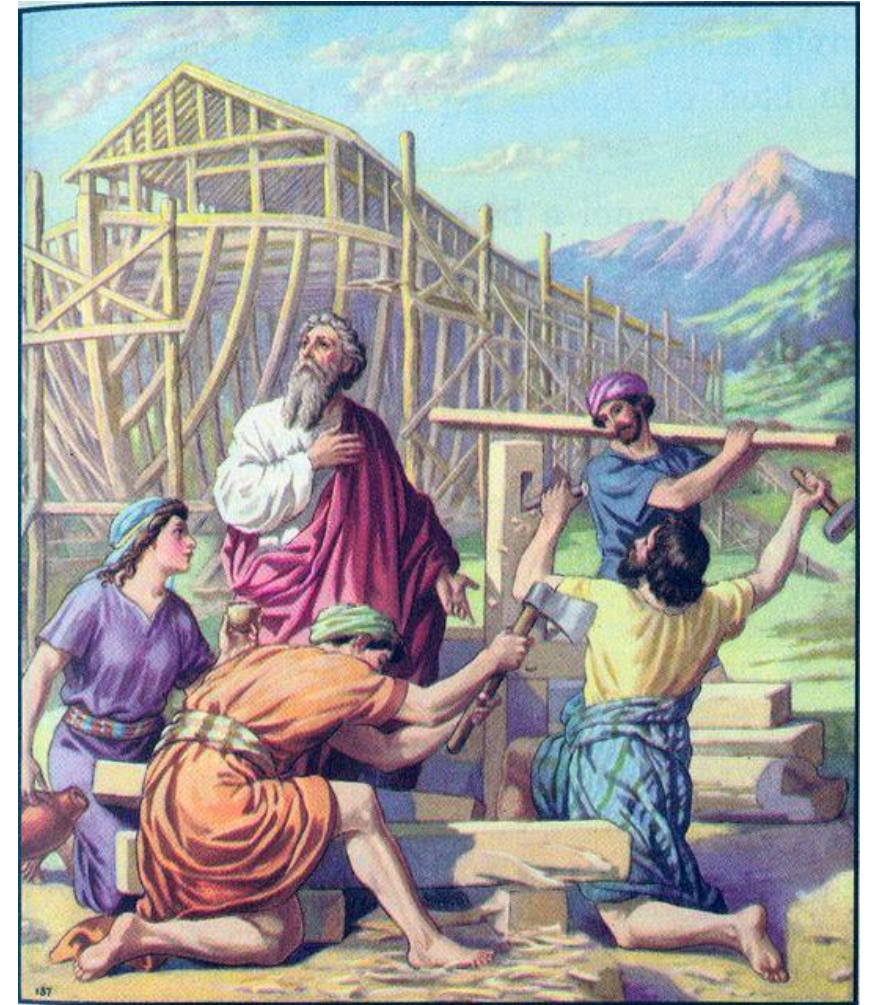
“ Enoch: The Man Who Walked with God”

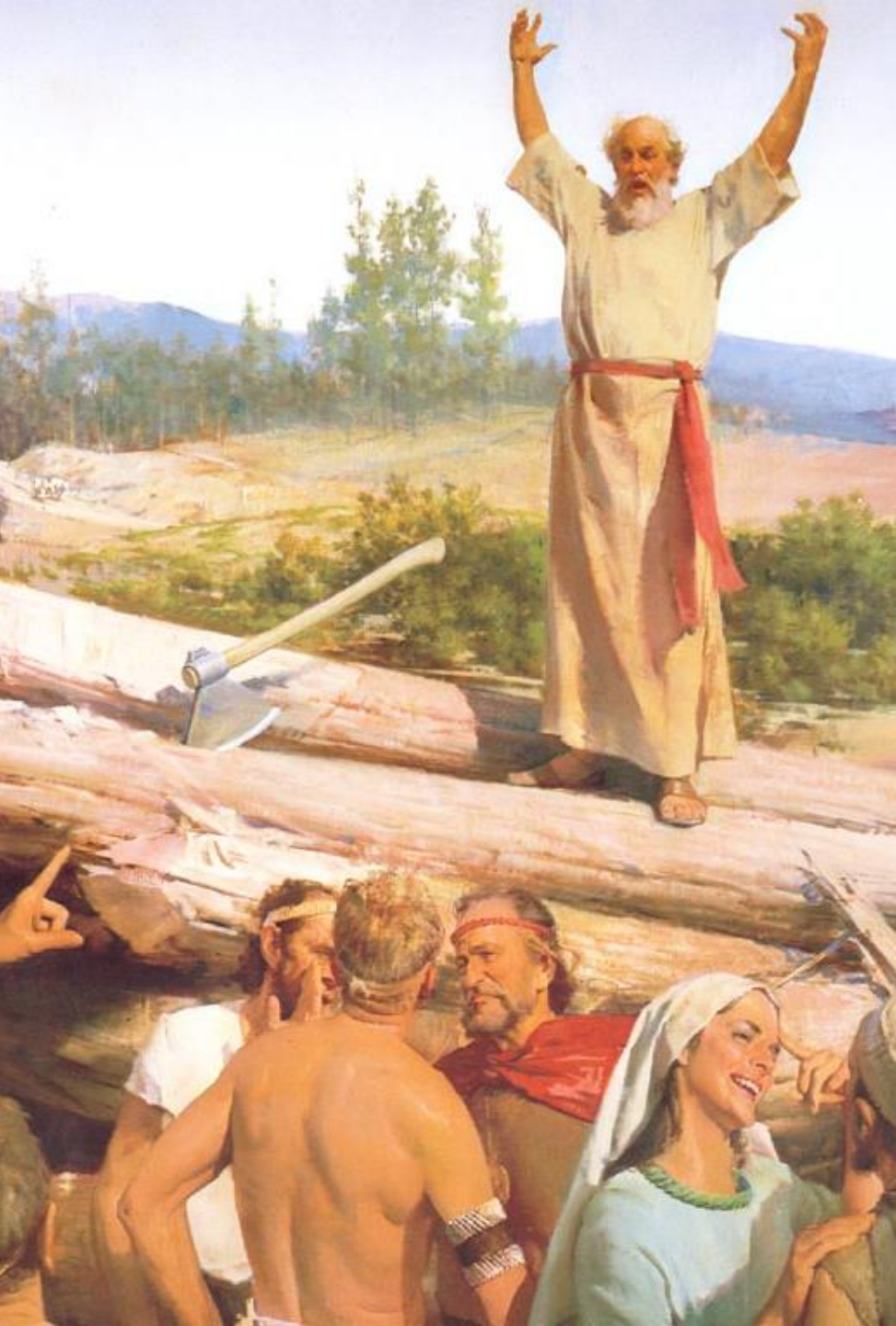
21 And Enoch lived sixty and five years, and begat Methuselah: 22 ***And Enoch walked with God after he begat Methuselah*** three hundred years, and begat sons and daughters: 23 And all the days of Enoch were three hundred sixty and five years: 24 And Enoch walked with God: **and he was not; for God took him.**”



“ And Noah Found Grace”

Genesis 5:28 “And Lamech lived an hundred eighty and two years, and begat a son: 29 And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed...32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth...6:8 But Noah found grace in the eyes of the LORD. 9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.”





“ World That Then Was”

2 Peter 3:3 “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. 5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: 6 Whereby the world that then was, being overflowed with water, perished:”

2 Peter 2:5 “And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;”

“World That Then Was” A Life Without God

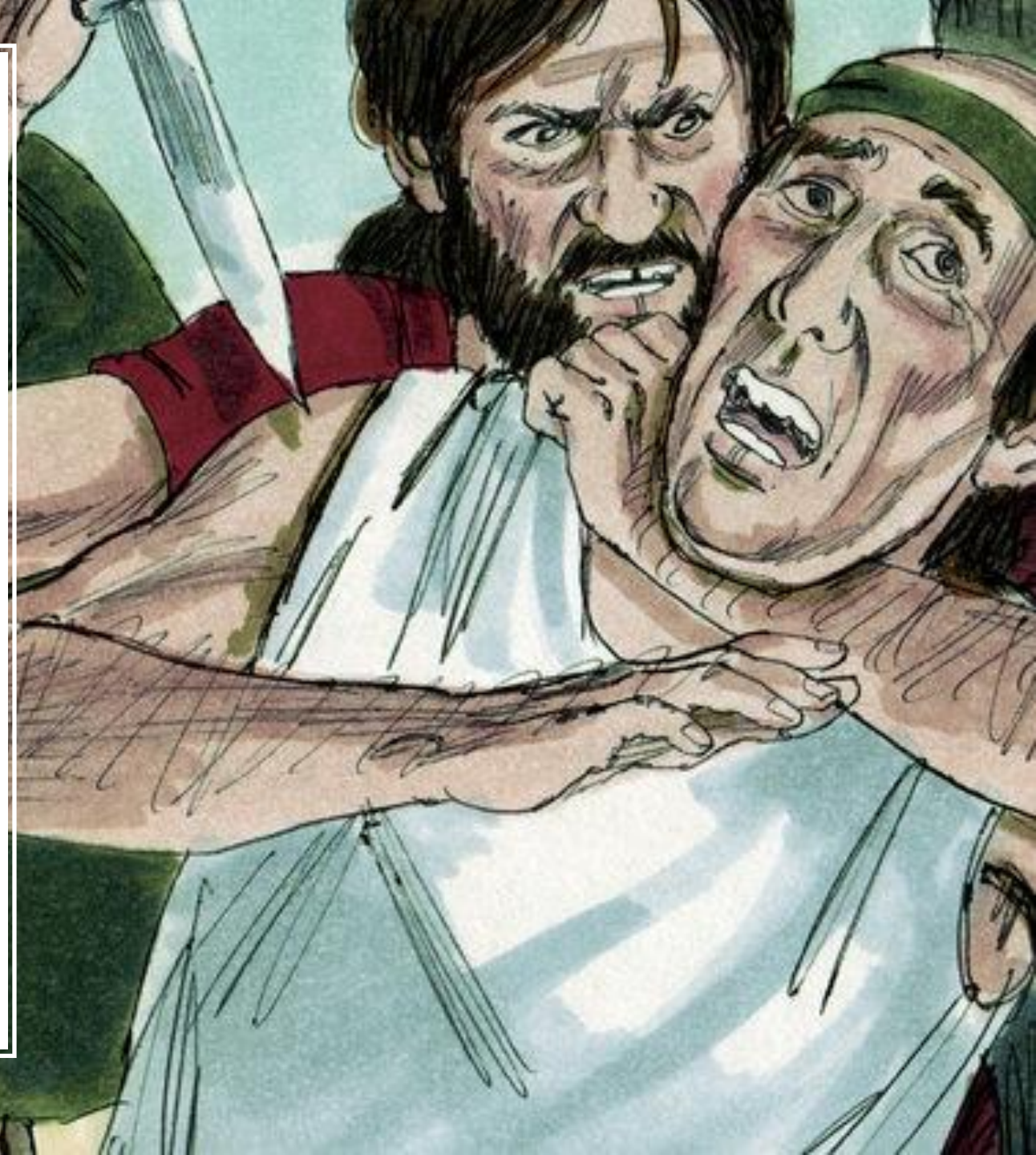
Hebrews 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.”

Matthew 24:37 “But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.”



“ World That Then Was”

• Genesis 6:1 “And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, 2 **That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.** 3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. 4 There were giants in the earth in those days; and also after that, **when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.** 5 **And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.** 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart. 7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.”





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The Ark

Genesis 6:14 "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. 15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. 16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it."

The Flood Predicted

- Genesis 6:6 “And it repented the LORD that he had made man on the earth, and it grieved him at his heart. 7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.”
- Genesis 6:17 “And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.”

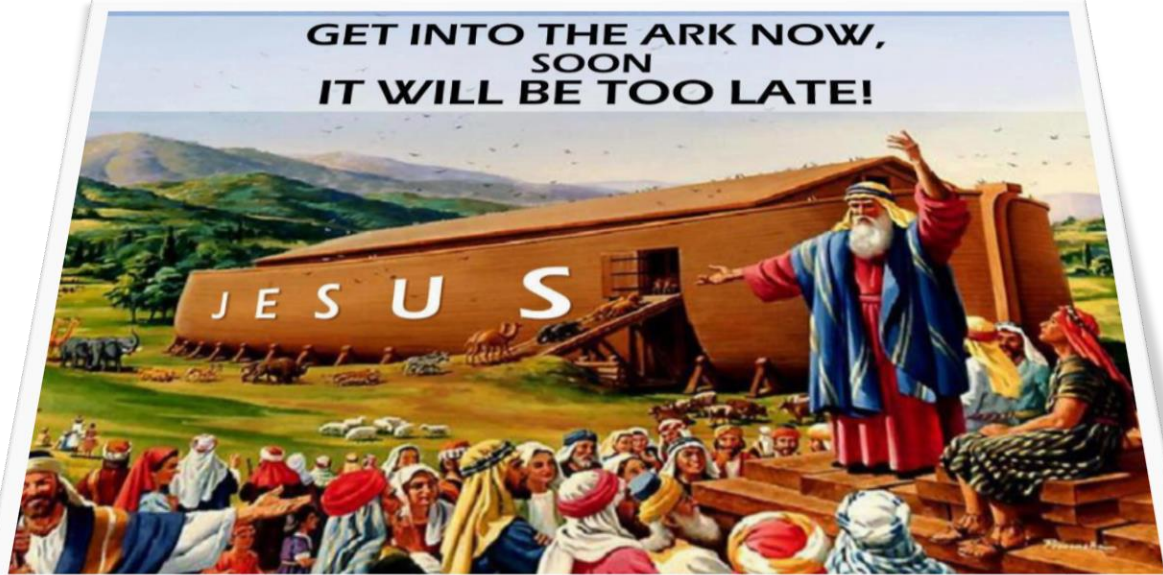


The Animals Preserved

- Genesis 6:19 “And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. 20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. 21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them... Genesis 7:2 “Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. 3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth...8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.”



**GET INTO THE ARK NOW,
SOON
IT WILL BE TOO LATE!**



The Ark as a Type of Christ

- The Ark, like Jesus, was the only way to escape the wrath of God – only one door.
- The Ark, like Jesus, was the divinely prepared instrument of salvation.
- The Ark, like Jesus, was despised and rejected by the majority of men.
- The Ark, like Jesus, was the only safe place for God's people.
- Those in the Ark, like those in Christ, found themselves in a new world to live new lives under a new covenant.

And the Flood Came...



Genesis 7:6 “And Noah was six hundred years old when the flood of waters was upon the earth. 7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood... 10 And it came to pass after seven days, that the waters of the flood were upon the earth. 11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. 12 And the rain was upon the earth forty days and forty nights.... 17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. 18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. 19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. 20 Fifteen cubits upward did the waters prevail; and the mountains were covered. 21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: 22 All in whose nostrils was the breath of life, of all that was in the dry land, died. 23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. 24 And the waters prevailed upon the earth an hundred and fifty days.”

The Raven and the Dove



- Genesis 8:1 “And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; 2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; 3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. 4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. 5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. 6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: 7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. 8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; 9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. 10 And he stayed yet other seven days; and again he sent forth the dove out of the ark; 11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. 12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.”

The Noahic Covenant

Genesis 6:18 "But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee... Genesis 9:1 " And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. 2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. 3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. 4 But flesh with the life thereof, which is the blood thereof, shall ye not eat. 5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. 6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. 7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. 8 And God spake unto Noah, and to his sons with him, saying, 9 And I, behold, I establish my covenant with you, and with your seed after you; 10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. 11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. 12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: 13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. 14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: 15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. 17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth."



The Noahic Covenant – Seed of The New World

Genesis 6:18 “But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons’ wives with thee... Genesis 9:1 “ And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. 8 And God spake unto Noah, and to his sons with him, saying, 9 And I, behold, I establish my covenant with you, and with your seed after you.”

Noah’s family is the fountainhead from which springs the three great races of men upon the earth:

- The Line of Shem – the Jews, Arabs, Chinese, American Indians, India – the Yellow Race
- The Line of Ham – the Egyptians, Babylonians, Canaanites, and Africans – the Black Race
- The Line of Japheth – Europeans, Germans, Celts, English, Greeks, and Americans – the White Race
- Racial Characteristics do not appear until the confusion of languages at Babel and are designed to separate the races and prepare them for the land area they are destined to govern. At one time each of the races have been dominant. Ham’s race was first in dominance, then Shem, and last Japheth. Beginning with the resurrection racial division no longer mattered as God is now uniting all peoples to Himself through Christ. Ephesians 1:8 “Wherein he hath abounded toward us in all wisdom and prudence; 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12 That we should be to the praise of his glory, who first trusted in Christ.”



Elements of the Noahic Covenant

- Wholly gracious, based upon Noah's obedience to God's command to flee from His wrath in the Ark of His appointing.
- Noah and family are commanded to be fruitful, multiply and replenish the earth. This command was only partly obeyed in that humanity stubbornly clung to each other after the judgment of the flood leading to the judgment of Babel.
- Animal creation now became partially carnivorous and partially wild leading to the first predator/prey relationships. Man himself could now be in danger from the animals, something that was not previously known.
- Mankind granted the right to eat meat as well as plants but not to eat the blood of the animals, which God strictly prohibits.
- Human Government with the right of capital punishment is authorized and required. Capital punishment is demanded as man is made in the image of God and the death of man is an attack on God. This provision authorizes law enforcement, taxation and other control on human behavior. If you can take life, you can take anything else.
- God promises never again to exterminate the Human Race with water. Henceforth all floods will be merely local events. Universal floods will never happen again and God seals the covenant with the sign of the rainbow in the sky.
- This covenant is a universal covenant made with all mankind and is in effect perpetually.





Failure Under Nimrod

Genesis 11:1 “And the whole earth was of one language, and of one speech. 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. 3 And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. 4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. 5 And the LORD came down to see the city and the tower, which the children of men builded. 6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. 7 Go to, let us go down, and there confound their language, that they may not understand one another's speech. 8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. 9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.”

- The family of Noah travelled together (against the instructions of God) to the plain of Shinar (Modern Iraq) and settled in Mesopotamia (lit. the land between the rivers- Tigris and Euphrates).
- Nimrod, the Hamite, was their leader
- Build the City of Babel (later called Babylon)
- Headed the first great world empire
- A City (Culture) and a Tower (Religion)
- A Deliberate and Rebellious act against the Word and Will of God!



Failure Under Nimrod

Genesis 11:1 “And the whole earth was of one language, and of one speech. 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. 3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. 4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. 5 And the LORD came down to see the city and the tower, which the children of men builded. 6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. 7 Go to, let us go down, and there confound their language, that they may not understand one another's speech. 8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. 9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.”

- Nimrod and company were replacing the Word of God with the will of Man
- Nimrod and company were rejecting the command to replenish the earth
- Nimrod and company were providing a united front against God
- With their tower they were in effect saying:
 - Humanity is sticking together against a common enemy –God
 - Humanity is building a society which does not need God
 - Humanity is building a tower
 - To protest God's destruction of humanity in the flood
 - To provide an escape from future floods
 - To provide a human way to reach heaven



Failure Under Nimrod

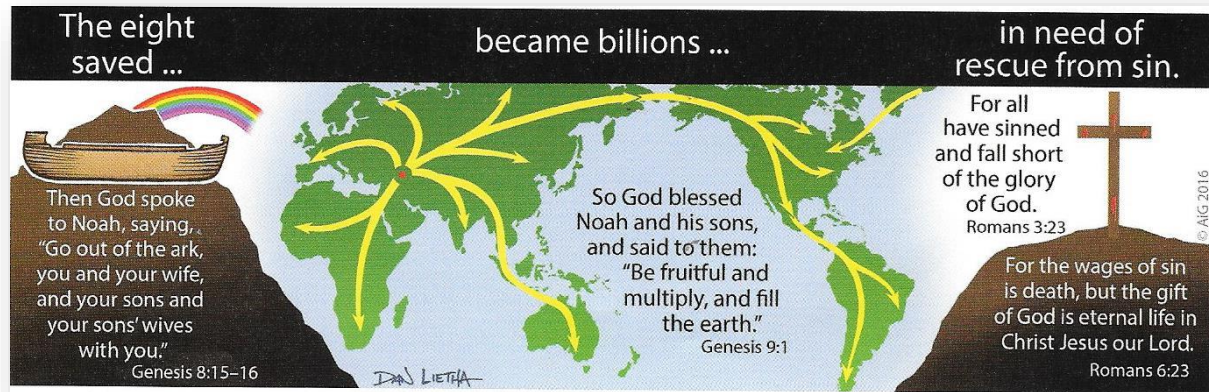
Genesis 11:1 “And the whole earth was of one language, and of one speech. 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. 3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. 4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. 5 And the LORD came down to see the city and the tower, which the children of men builded. 6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. 7 Go to, let us go down, and there confound their language, that they may not understand one another's speech. 8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. 9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.”

- God comes down – anthropomorphism “ascribing human actions and attributes to God
- God’s perception – if humanity is unchecked their corruption will be complete
- God’s Plurality – “Let us go down” – the Trinity foreshadowed
- God’s Prescription – reverse Pentecost – every man’s language confused to facilitate the division of humanity

The Babel Confusion

Genesis 11:1 “And the whole earth was of one language, and of one speech. .7 Go to, let us go down, and there confound their language, that they may not understand one another's speech. 8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. 9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.”





The tenth chapter of Genesis is a very remarkable chapter. Before God leaves, as it were, the nations to themselves and begins to deal with Israel, His chosen people from Abraham downward, He takes a loving farewell of all the nations of the earth, as much as to say, "I am going to leave you for a while, but I love you. I have created you: I have ordered all your future; and their different genealogies are traced."

Humanity Divided

- Genesis 10:25 "And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan."
- Genesis 11:8 "So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. 9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth."

The Hebrews Begin

Genesis 11:27 “Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. 28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. 29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. 30 But Sarai was barren; she had no child. 31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. 32 And the days of Terah were two hundred and five years: and Terah died in Haran...12:1 “Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”

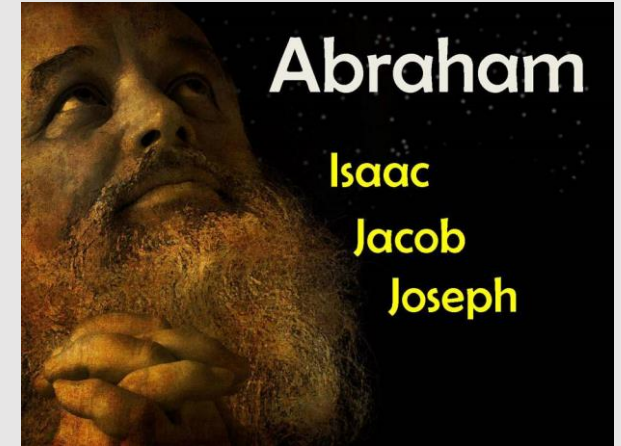
Ge 14:13 “ And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.” The Word “Hebrew” means “cross over”. This is the first mention of it in Scripture.



It is at this point that the Book of Genesis—and, for that matter, the Bible as a whole—takes a turn. There is a great Grand Canyon which goes right down through the Book of Genesis. The first eleven chapters are on one side, and the last thirty-nine chapters are on the other side. In the first eleven chapters we cover over 2,000 years, as long a period as the rest of the Bible put together. Contrast that 2,000 years with the 350 years from Genesis 12 through 50. In these first eleven chapters of Genesis we have seen the Creation, the fall of man, the Flood, and the Tower of Babel. These are four great events which covered that long span of years.

The Patriarchs – The Hebrew Founding Fathers

- The Rest of the Book of Genesis will tell the tale for Four Great Men – the Founding Fathers of the Hebrew Nation:
 - Abraham –Genesis 11:26-25:8
 - Isaac – Genesis 25:9-27:46
 - Jacob-Genesis 28:1-38:30
 - Joseph- Genesis 39:1-50:26



In the first eleven chapters we have seen four great events: the Creation, the fall of man, the Flood, and the Tower of Babel. In all of these tremendous events God has been dealing with the human race as a whole. Other than Adam and Abraham, God did not appear to anyone else. God was dealing with the entire race of mankind. There is a radical change at chapter 12. Now there will be brought before us four individuals. God will no longer be dealing with events, but with a man, and from that man He will make a nation. In the first section we will see Abraham the man of faith (Gen. 12–23). Then there will be Isaac the beloved son (Gen. 24–26). Next there will be Jacob the chosen and chastened son (Gen. 27–36), and then there will be Joseph's suffering and glory (Gen. 37–50). These four patriarchs are extremely important to the understanding of the Word of God. We will be taking up their stories in the rest of the Book of Genesis.



Abraham – The Founding Father

“Abraham was a man of faith. In the Bible record the greatest thing that is said about Abraham is that he believed God: “... Abraham believed God, and it was counted unto him for righteousness” (Rom. 4:3). As we go through these chapters in Genesis, we will find that God appeared to this man seven times, each time to develop faith in his life. This does not mean that he was perfect. The fact of the matter is that he failed many times. God gave him four tests, and he fell flat on his face on all four of them. But, like Simon Peter, he got up, brushed himself off and started again. May I say to you, if God has touched your heart and life, you also may fall, but you are surely going to get up and start over again.”

McGee, J. Vernon. Genesis I: The Law (Genesis 1-15) (Thru the Bible) (Kindle Locations 2462-2467). Thomas Nelson. Kindle Edition.



Abraham – The Founding Father

- Little can be known of Abram's background except that he was a semite of Mesopotamia whose immediate ancestors were pagan worshipers of the moon god, Sin.
- God maintained his faithfulness to man by singling out an individual in this apostate world condition through whom the covenant promises might be promulgated and realized.
- The New Testament tells us that Abram had been called God to leave Ur (Acts 7:2-4). Moses relates that his father Terah migrated from Ur to Haran on the northern curve of the Fertile Crescent and died there when Abram was seventy-five years old.
- The circumstances of the initial revelation to Abram are clouded in mystery, but in some unmistakable way to him God called, and in obedience (at least partial obedience for he took his family with him", Abram had been called to leave Ur
- Genesis 12:1 "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed "



Abraham – The Founding Father

- Genesis 12:1 “Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”
- This was Abraham's initial call. He was to definitely separate himself from his family and from his nation and to move into a wholly new arena. This he only partially obeyed.

Notice God's Promises:

- I will make of thee a great nation –Arabs and Israelis both claim him as father and we, the church, are his children in faith.
- I will bless thee
- I will make thy name great
- Thou shalt be a blessing
- I will bless them that bless thee
- I will curse him that curseth thee
- And in thee shall all the families of the earth be blessed – promise of Messiah!



Abraham – The Founding Father

Genesis 15:1 “After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. 2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. 4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. 6 And he believed in the LORD; and he counted it to him for righteousness.”

Romans 4:1 “What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.”



Abraham – The Founding Father

The History of Abraham Genesis 11:27-25:11

- I. Immigration to Haran Genesis 11:17-32
- II. Covenant with Abram Genesis 12:1-9
- III. Sojourn in Egypt Genesis 12:10-20
- IV. Separation from Lot Genesis 13:1-18
 - A. Return to the place of the altar Genesis 13:1-4
 - B. Risk of Serious Hostility Averted Genesis 13:5-13
 - C. Renewal of the Covenant with Abram Genesis 13:14-18
- V. The Rescue of Lot Genesis 14:1-24
 - A. Defeat of the Eastern Kings Genesis 14:1-16
 - B. Encounter with Melchizedek Genesis 14:17-20
 - C. Refusal to Take the Spoils for Himself Genesis 14:21-24



Abraham – The Founding Father

VI. Ratification of the Covenant Genesis 15:1-21

VII. The Birth of Ishmael Genesis 16:1-16

VIII. Confirmation of the Covenant Genesis 17:1-27

The All-Sufficient God

אל שדי

A. Revelation of the Almighty God Genesis 17:1-3a

El Shaddai= One who is mighty to nourish, satisfy, supply, succor. This name emphasizes God's sufficiency.

B. Establishment of the Covenant Genesis 17:3b -27

IX. Intercession for Sodom Genesis 18:1-19:38

A. The Visit of the LORD Genesis 18:1-22

B. The Prayer of Abraham Genesis 18:23-33

C. The Deliverance of Lot Genesis 19:1-29

D. The Degeneration of Lot Genesis 19:30-38



Abraham – The Founding Father

X. Protection in Gerar Genesis 20:1-18

XI. The Birth of Isaac Genesis 21:1-21

XII. The Covenant with Abimelech Genesis 21:22-34

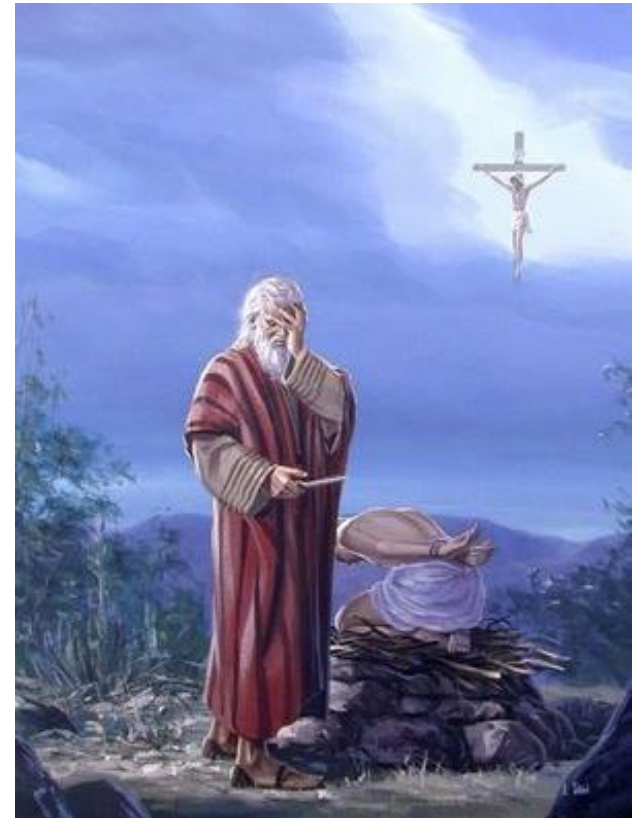
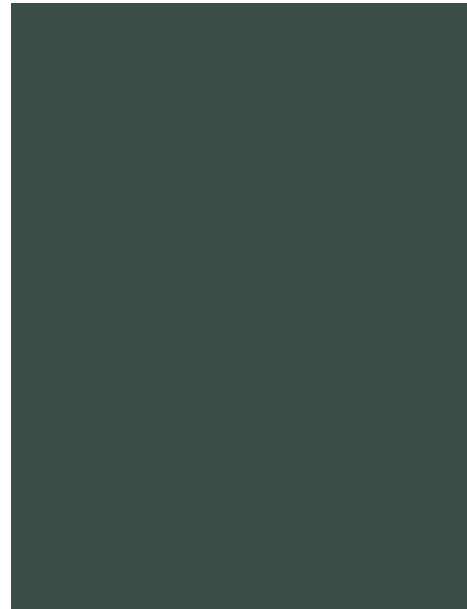
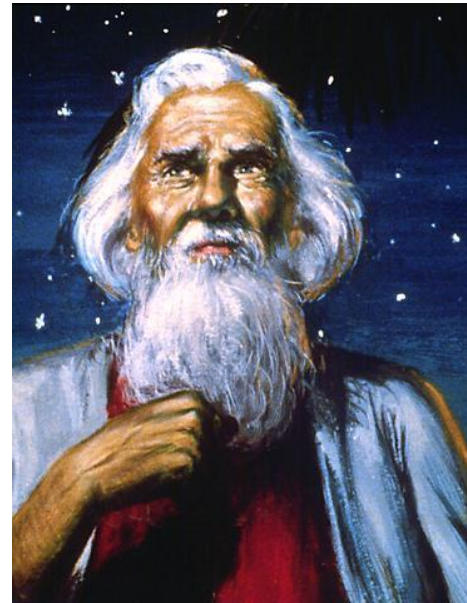
XIII. The Sacrifice of Isaac Genesis 22:1-19

*This is the summit of Abraham's life.
Everything in his life has led to this moment.*

(.). Historical Notes - Parenthetical Genesis 22:20-24

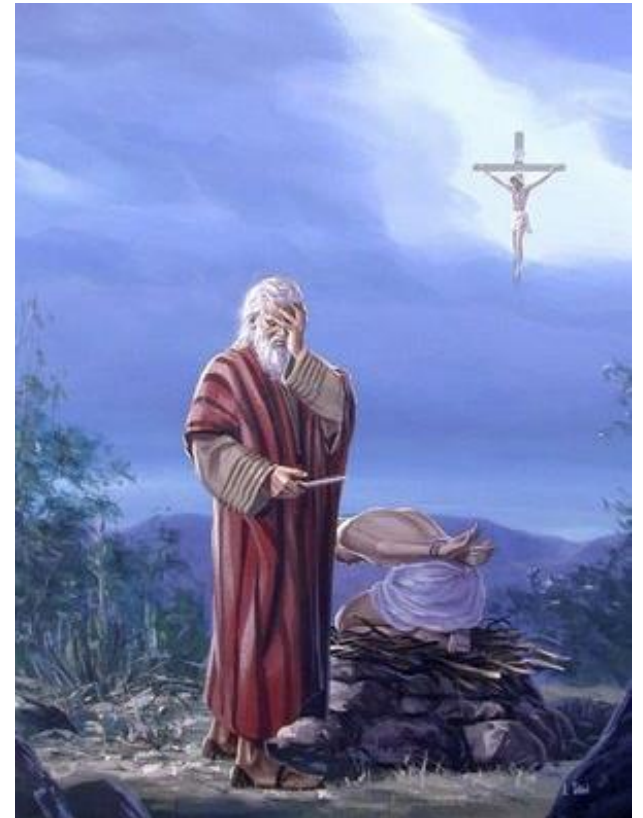
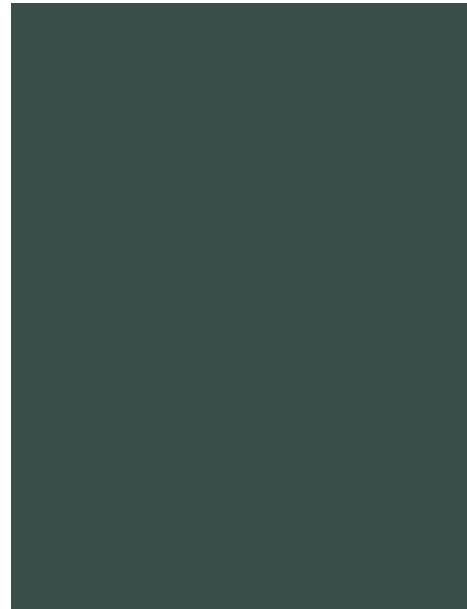
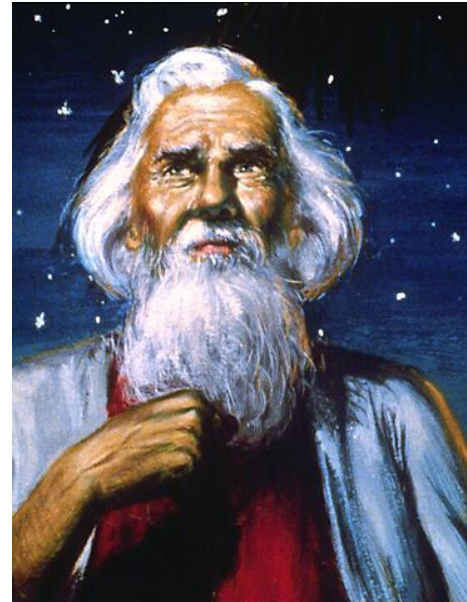
Abraham – The Founding Father

"Where, within all the covers of God's Blessed Book, is there a chapter like Genesis 22 for displaying what Calvary meant to God the Father? We turn to Psalm 69, Isaiah 53, and Psalm 22 to see what Calvary meant to the Son. But it is Genesis 22 that shows us what Calvary meant to the Father... Over and above the demand for Isaac was the ultimate demand for Jesus. All that Moriah meant to Abraham in terms of agony and heartache and pain; that a thousandfold, ten thousand fold, is what Calvary meant to God." John Phillips



Abraham – The Founding Father

"And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand and took the knife to slay his son." With deliberate care each separate act is set down. Building the altar, bringing the wood, binding the victim, bearing the knife—each act is recorded. Only when the knife is poised in the air and was falling did God stay Abraham's hand. Who can measure what it cost Abraham to come to that last, final act, the raising of the knife to slay his son... Was there ever such a dark, tragic work performed beneath the wide vault of heaven and all the ages of time or all the annals of eternity? God saw His Son led like a lamb to the slaughter, laid out upon the wood, and spikes driven home. God watched the whole dark, dreadful business on Golgotha's Hill. Then, God himself had taken the great knife of His own fierce wrath against sin, had lifted up as the darkness swept in, and had wracked upon His Son the eternal hell our sins deserved. That was the work of the cross, the work enacted in type by Abraham on that lonely mountain in the land of Moriah and enacted in fact at the place called Calvary." John Phillips





Abraham – The Founding Father

XIV. The Death and Burial of Sarah Genesis 23:1-20

XV. Finding a Wife for Isaac Genesis 24:1-67

XVI. End of the Journey Genesis 25:1-11

A. Marriage to Keturah Genesis 25:1-4

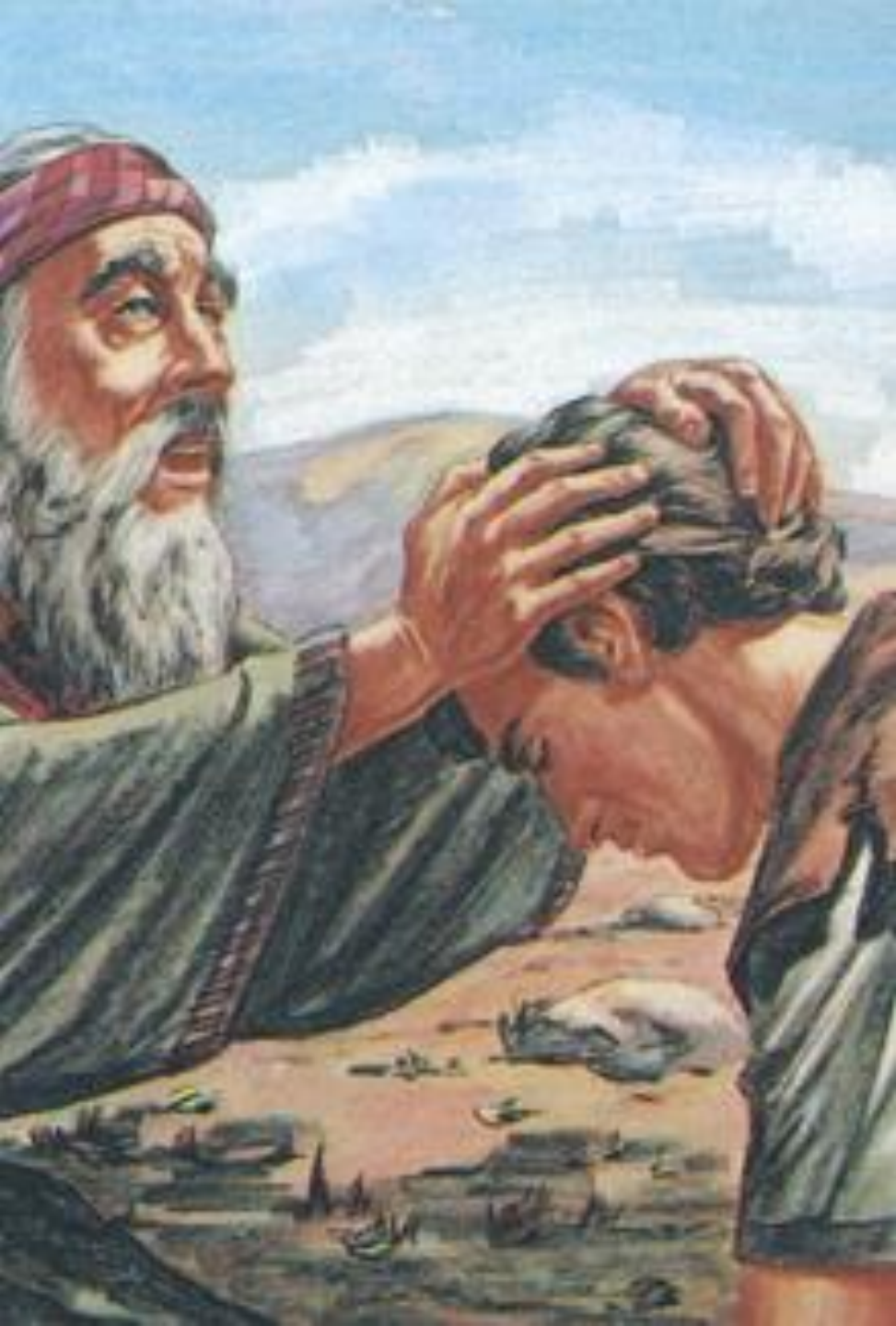
B. Isaac Made Heir Genesis 25:5-6

C. The Death and Burial of Abraham Genesis 25:7-11



The Interlude -Ishmael

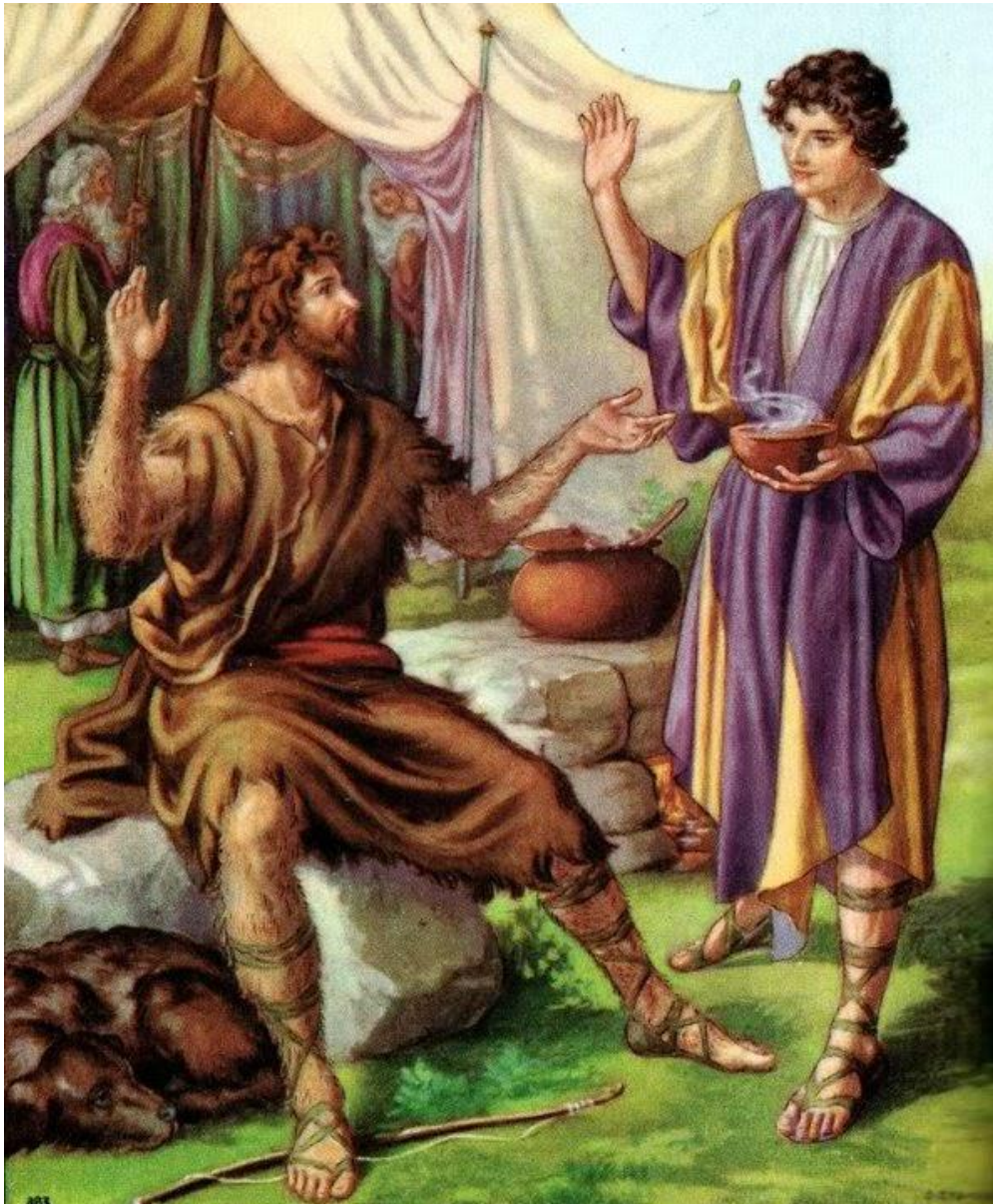
- Genesis 25:12-18 “Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: 13 And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, 14 And Mishma, and Dumah, and Massa, 15 Hadar, and Tema, Jetur, Naphish, and Kedemah: 16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations. 17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. 18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.”
- This portion of the book of Genesis contains some historical connections but does not further development of the history of the Hebrews-the line of Jehovah worshipers.



The Followers –Isaac and Jacob

Genesis 25:19--35:29

The History of Isaac and Jacob - After the mountaintop experience on Moriah, the life of Isaac becomes a strange and sad footnote on the pages of Scripture. A man who should have been great, by reason of his smallness of soul and lack of spiritual insight, simply serves as a backdrop and a frame to the life of his greater son, Jacob. One might truly say of Isaac: “he was a first-rate second rate man.” Jacob, on the other hand, starts off badly, but will end up as a very great man...a sort of second rate man becoming first rate.



The Followers – Isaac and Jacob

I. Isaac's Sons -Esau and Jacob Genesis 25:19-34

A. Born in answer to prayer Genesis 25:19-26

B. Birthright despised by Esau Genesis 25:27-34

II. Confirmation of the Covenant Genesis 26:1-35

A. Promises conditional Genesis 26:1-5

B. Providential protection Genesis 26:6-35

The Followers – Isaac and Jacob

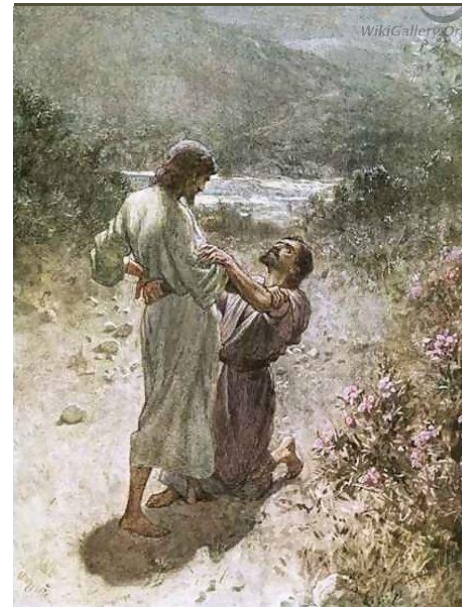
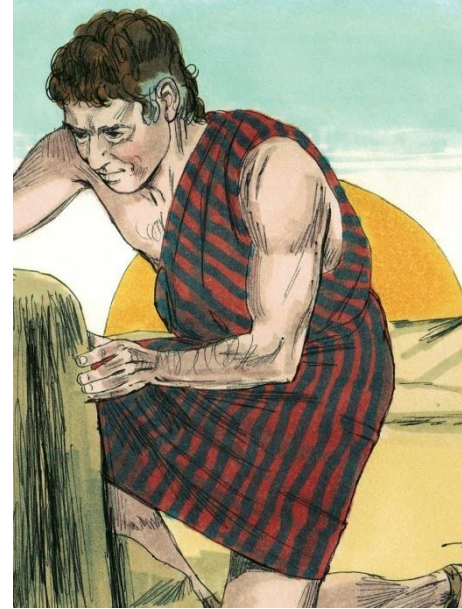
III. Blessing of Jacob Genesis 27:1-35:15

- A. Contrary to the intentions of Isaac Genesis 27:1-28:5
- (). Historical Note Genesis 28:6-9



The Followers – Isaac and Jacob

- B. Assured by Jehovah Genesis 28:10-35:15
 - 1. Covenant by Jehovah at Bethel Genesis 28:10-22
 - 2. Prospered by Jehovah in Haran Genesis 29:1-30:43
 - 3. Returned by Jehovah to Canaan Genesis 31:1-32:2
 - 4. Reconciled by Jehovah to Esau Genesis 32:3-33:17
 - 5. Protected by Jehovah from enemies Genesis 33:18-35:15



The Followers – Isaac and Jacob-Death of Rachel and Isaac

(.). Historical Note The birth of Benjamin
Genesis 35:16-29

IV. The End of the Life of Isaac Genesis
35:19-29

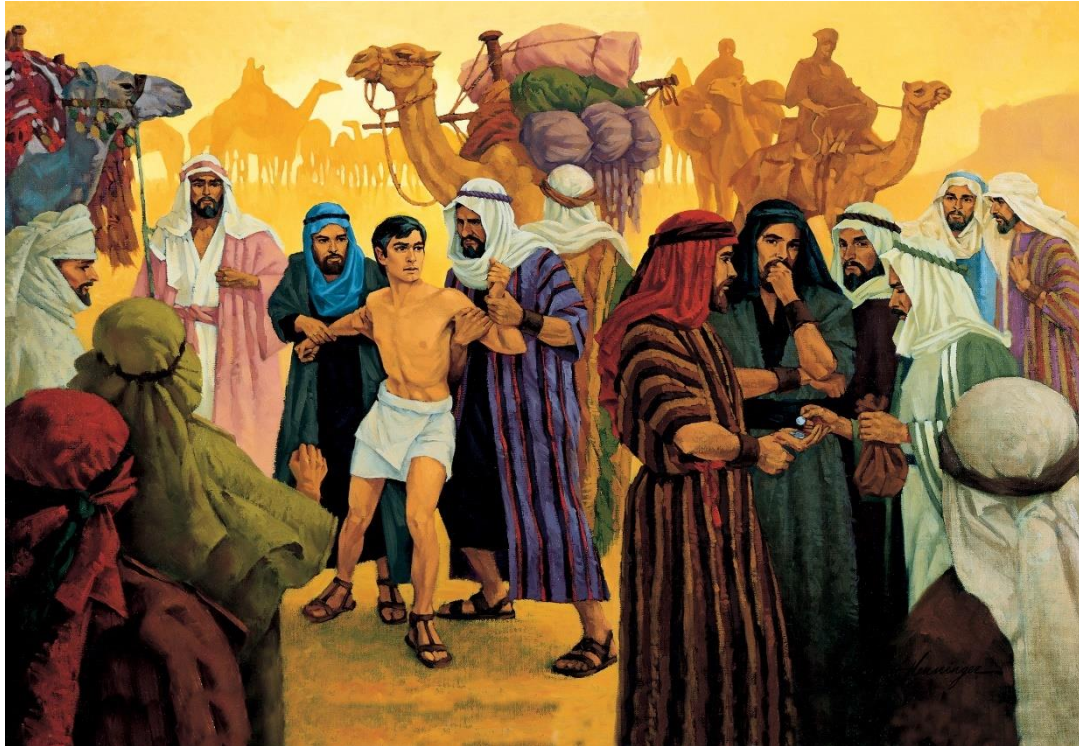
1. The death and burial of Rachel Genesis
35:19-20
2. The incest of Reuben Genesis 35:21-22
a
3. The register of the sons of Jacob
Genesis 35:22b-26
4. The death and burial of Isaac Genesis
35:27-29



Interlude – The History of Esau

(.). The History of Esau
Genesis 36:1-43 This portion
of the book of Genesis
contains some historical
connections but does not
further development of the
history of the Hebrews-the
line of Jehovah worshipers.





Jacob and Joseph

I. The Later History of Jacob and
the Whole History of Joseph
Genesis 37:1-50:26

A. Perversity in Israel Genesis
37:1-38:30

1. The conspiracy against
Joseph Genesis 37:1-36
2. The corruption of Judah
Genesis 38:1-30

Jacob and Joseph

B. Preservation of Israel Genesis 39:1-47:26

1. The Temptation of Joseph Genesis 39:1-23

2. The Interpretations of Joseph Genesis 40:1-41:45

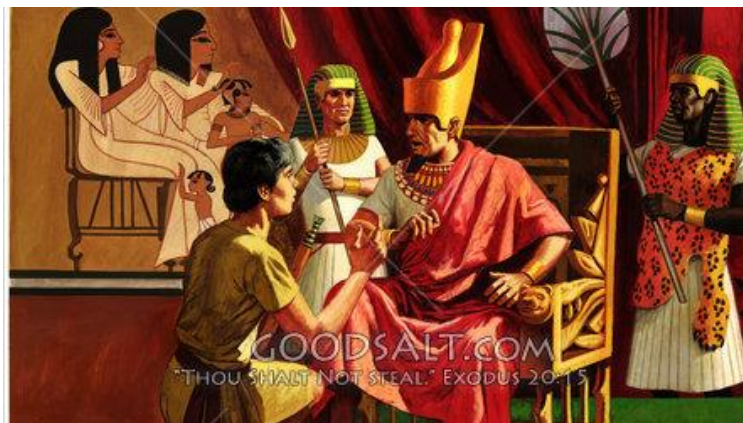
a. The Dreams of Pharaoh's Officers Genesis 40:1-23

b. The Dreams of Pharaoh Himself Genesis 41:1-37

3. The Administration of Joseph Genesis 41:38-47:26

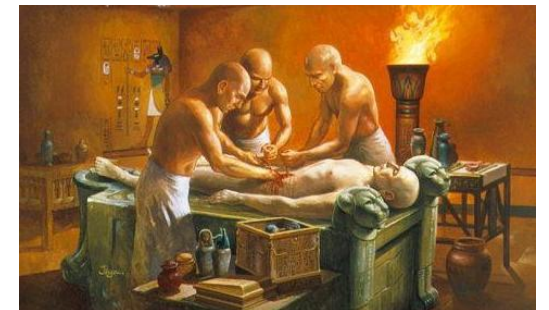
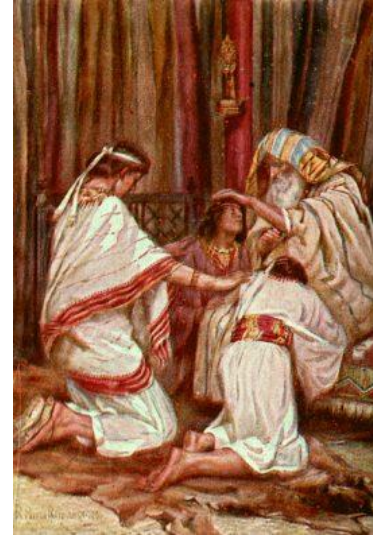
a. His Appointment as Premier Genesis 41:38-57

b. His Assignment as Preserver Genesis 41:1-47:26



Jacob and Joseph

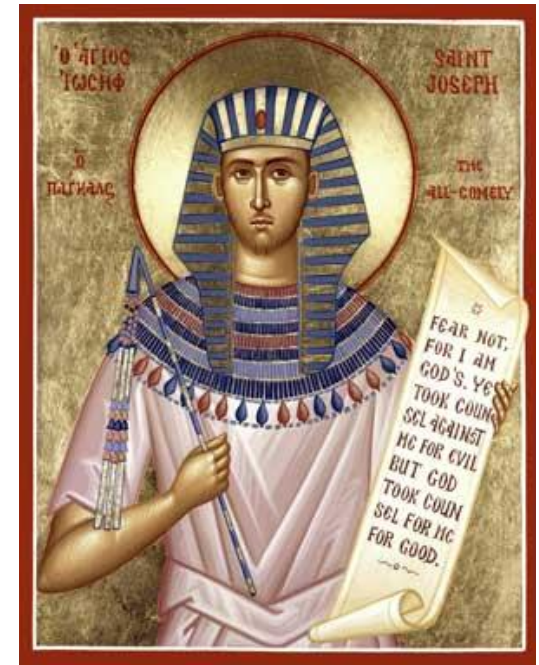
- C. Preparation for Israel Genesis 47:27-50:26
 - 1. The Oath Required of Joseph Genesis 47:27-31
 - 2. The Patriarchal Blessing Genesis 48:1-49:33
 - a. Regarding the Sons of Joseph Genesis 48:1-22
 - b. Regarding the Tribes of Israel Genesis 49:1-33
 - 3. The Death and Burial of Jacob Genesis 50:1-14
 - 4. The Assurance of Joseph Genesis 50:15-25
 - a. Of Israel's Preservation in Egypt Genesis 50:15-21
 - b. Of Israel's Return to Canaan Genesis 50:22-25
 - 5. The Death and Embalming of Joseph 50:26



The Faithful-Joseph, So Like Jesus

There is no other person in the entire Bible who more closely pictures the life and person of our Lord Jesus Christ than the patriarch Joseph. A full quarter of the book of Genesis is devoted to the life of this great man. Joseph is the key to much of the plan of God for the nation of Israel. Joseph is one of the few Old Testament characters of whom nothing bad is written or said (with the exception of his disaffected brothers, much like the Lord Jesus Christ who was rejected of His own people). Joseph was a man of excellence in all spheres of endeavor. He prospered wherever he went and in whatever he did. Yet nowhere in the New Testament as it said that Joseph is a type of Christ, but there is nothing more clear or sure in the Bible in the likeness of the person in character Joseph to that of our Lord Jesus Christ. The following are some suggestive thoughts along these lines:

- Joseph was like Jesus in that he had a very special birth. Genesis 30:22; Luke 1:35
- Joseph was like Jesus in that he was beloved of his father. Genesis 37:3; Luke 3:22
- Joseph was like Jesus in that he was a good shepherd. Genesis 37:2; John 10:11



The Faithful-Joseph, So Like Jesus

- Joseph was like Jesus in that there was a prophetic revelation concerning his future. Genesis 37:5-10; Isaiah 53:1-12
- Joseph was like Jesus in that his father sent him to his brethren. Genesis 37:13; Luke 20:13
- Joseph was like Jesus in that he willingly went on a mission to do his father's will. Genesis 37:13; Hebrews 10:9
- Joseph was like Jesus in that his brethren hated him without a cause. Genesis 37:4; John 15:25
- Joseph was like Jesus in that wicked men plotted against him. Genesis 37:18; John 11:53
- Joseph was like Jesus in that he was sold for the price of a slave. Genesis 37:28; Matthew 26:15
- Joseph was like Jesus in that he was stripped of his garment. Genesis 37:23; Matthew 27:28



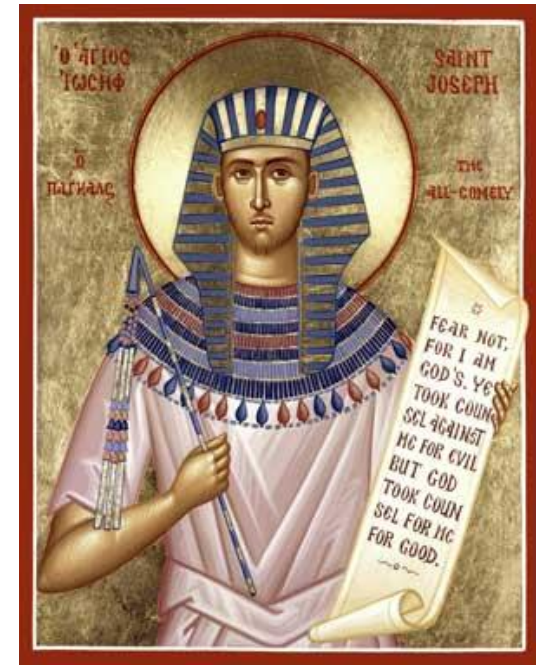
The Faithful-Joseph, So Like Jesus

- Joseph was like Jesus in that he was taken to Egypt. Genesis 37:28; Matthew 2:13-15
- Joseph was like Jesus in that he became the servant of man. Genesis 39:1; Philippians 2:7
- Joseph was like Jesus in that he was prosperous in all that he did. Genesis 39:2; Isaiah 53:10
- Joseph was like Jesus in that he was the object of satanic temptation. Genesis 39:10; Hebrews 4:15 et.al.
- Joseph was like Jesus in that he was falsely accused. Genesis 39:14-18; Mark 14:58
- Joseph was like Jesus in that he was silent and offered no defense of himself. Genesis 39:20; Mark 15:3
- Joseph was like Jesus in that he was an innocent man found guilty. Genesis 40:15; Luke 23:4
- Joseph was like Jesus in that he was in the center of God's will even in the midst of suffering. Genesis 39:21; John 19:1 compared with Isaiah 53:10
- Joseph was like Jesus in that his jailer respected him. Genesis 39:21; Luke 23:47



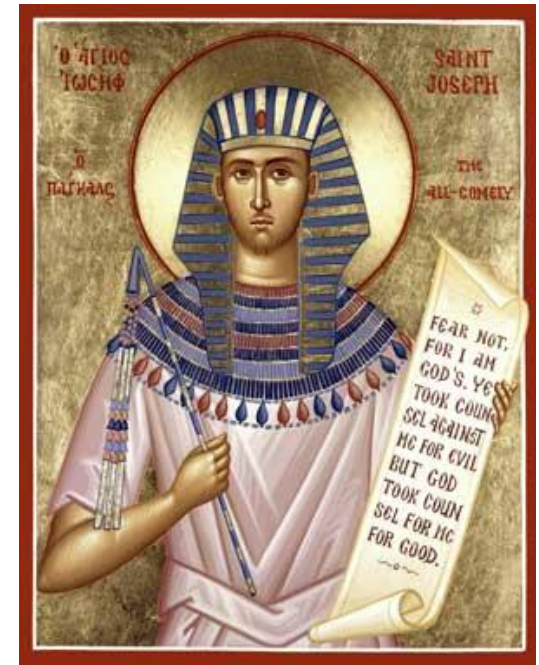
The Faithful-Joseph, So Like Jesus

- Joseph was like Jesus in that he was placed between two condemned men, one who was saved at one was lost. Genesis 40:1-23; Luke 23:39-43
- Joseph was like Jesus in that he had divine understanding and revealed the will of God to men. Genesis 41:39; John 1:18
- Joseph was like Jesus in that he began his earthly ministry at the age of thirty. Genesis 41:46; Luke 3:23
- Joseph was like Jesus in that they both warned of the impending judgment. Genesis 41:15-37; Luke 14:41-44
- Joseph was like Jesus in that he was highly exalted after his suffering. Genesis 41:39-43; Philippians 2:9-11
- Joseph was like Jesus in that he took a Gentile bride. Genesis 41:5; Ephesians 3:1-12
- Joseph was like Jesus in that man had to come to him for salvation. Genesis 41:55-57; Acts 4:12
- Joseph was like Jesus in that his brethren did not recognize him. Genesis 42:8; John 1:11
- Joseph was like Jesus in that he did not reveal himself to his brethren until his second meeting with them. Genesis 45:3; Zechariah 12:10
- Joseph was like Jesus in that he is characterized by grace to those who rejected him. Genesis 45:5; Zechariah 13:6



The Faithful-Joseph, So Like Jesus

- Joseph was like Jesus in that he called his people to live out with him in a place set apart for them. Genesis 45:10; John 14:2-3
- Joseph was like Jesus in that the people he had saved willingly gave all they had and served him. Genesis 47:25; Romans 12:1
- Joseph was like Jesus in that he carried out fully the will of his father. Genesis 50:5; John 6:38
- Joseph was like Jesus in that he prophesied the restoration of the nation of Israel. Genesis 50:24; Matthew 25:31
- Joseph was like Jesus in that he was made a mummy after his death. Genesis 50:26; Matthew 27:59
- Joseph was like Jesus in that he had a living hope beyond the grave. Genesis 50:25; John 10:17-18



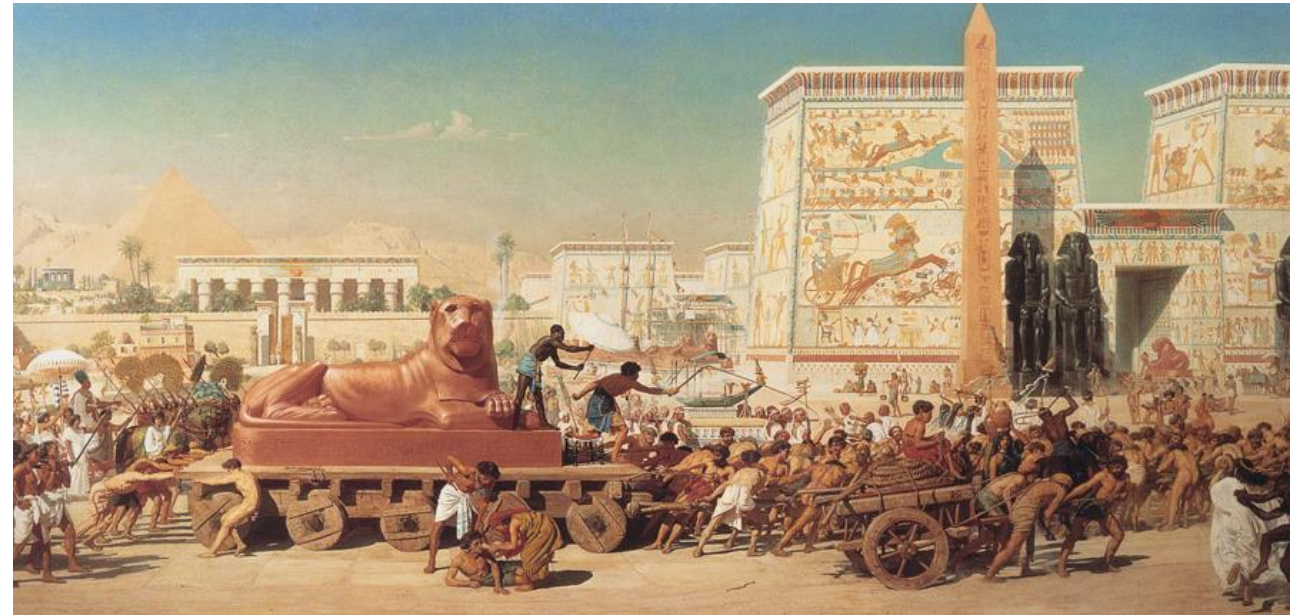
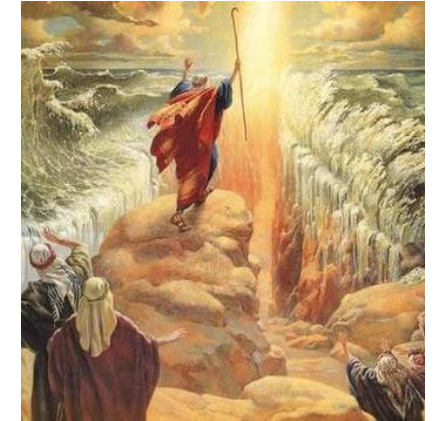
Exodus- The Book of Deliverance

EXODUS AT A GLANCE:

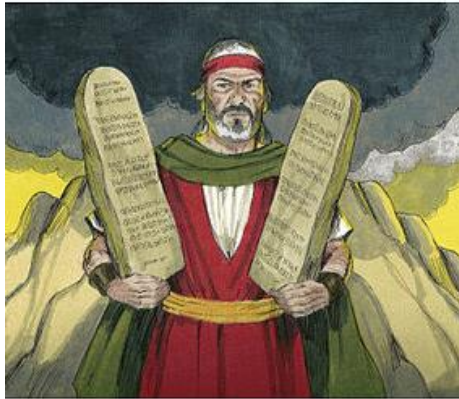
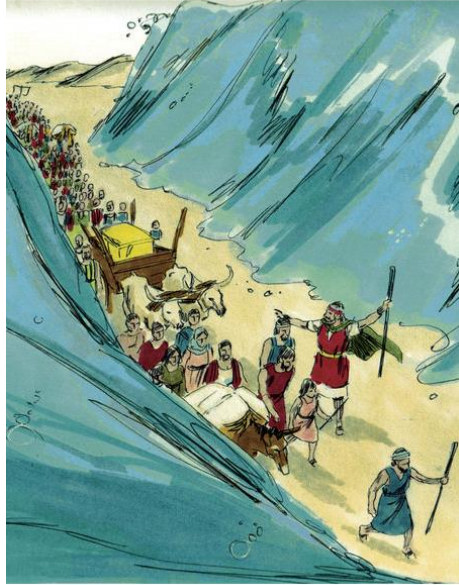
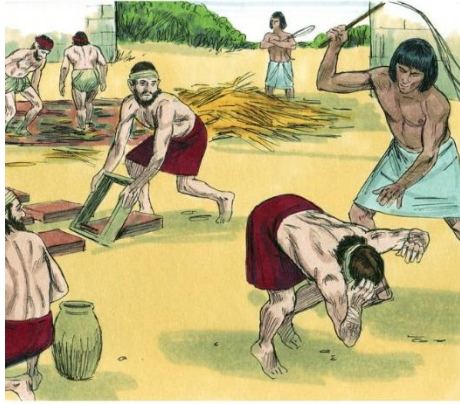
- Key Verses: 3:1-4:17; 7:1-12:36; 14:13-31; 19:1-40:38
- Author: Moses Date of Writing: 1450-1410 BC
- Key Words: Passover, manna, Tabernacle

Simple Outline of Exodus

- I. The Nation of Israel in Egypt 1:1-12:36
- II. The Nation of Israel in Flight 12:37-18:27
- III. The Nation of Israel at Sinai 19:1-40:38



General Summary of Exodus



The Book of the Exodus of the Children of Israel from Egyptian bondage is perhaps the most glorious of the books of the Old Testament. It relates the exciting rescue of the nation of Israel from the cruel treatment at the hands of the Egyptians, who had once been their friends and benefactors under the wise prime minister, Joseph. After the death of Joseph, the Egyptians grew worried about the presence of the thriving Jewish population in their country. They feared this alien population would be a destabilizing influence especially if the nation of Egypt would have to go to war against any of their nomadic neighbors in the north. The Egyptians decided that they should subjugate the Jews into slavery and when their actions did not produce the desired effect, they decided to eliminate Jewish families by exterminating the male children. However, God overruled, and deliverer named Moses was supernaturally raised up, protected, and prepared to lead the Jewish people to the land of promise.

Moses faced Pharaoh, who was the most politically powerful man in the world of that time. In a real showdown between the gods of Egypt and the one true and living God, Jehovah God won the freedom of the children of Israel. But this freedom came at the cost of the life of every firstborn child in all of Egypt. Only the children protected behind the bloodstained door of the Passover survived the bloody judgment against the idolatrous Egyptians. Nor was the deliverance without some problems, such as Pharaoh who changed his mind and set the scene for the greatest escape ever recorded when the Jews were able through the miracle of God to pass through the middle of the Red Sea dry-shod while the armies of Egypt perished in the sea while pursuing vainly the fleeing Jews.

The nation of Israel moved through the wilderness having the Lord to meet all of their needs. Finally, they came to the base of Mount Sinai where Moses was given the marvelous law of God and the pattern for the tabernacle which would be built for the service and worship of the God who had set them. The end of the book is taken up with the elaborate account of the construction and rearing up of the tabernacle.

The Book of the Exodus is filled with many types of the Lord Jesus Christ and lessons from the experiences of the nation of Israel, which we are told were written for our instruction (1 Corinthians 10:11). While there are some rather complex and difficult descriptions, particularly in the pattern and construction of the tabernacle, this book, when carefully read and studied yields a great number of practical and pointed lessons for us as believers in the Lord Jesus Christ.

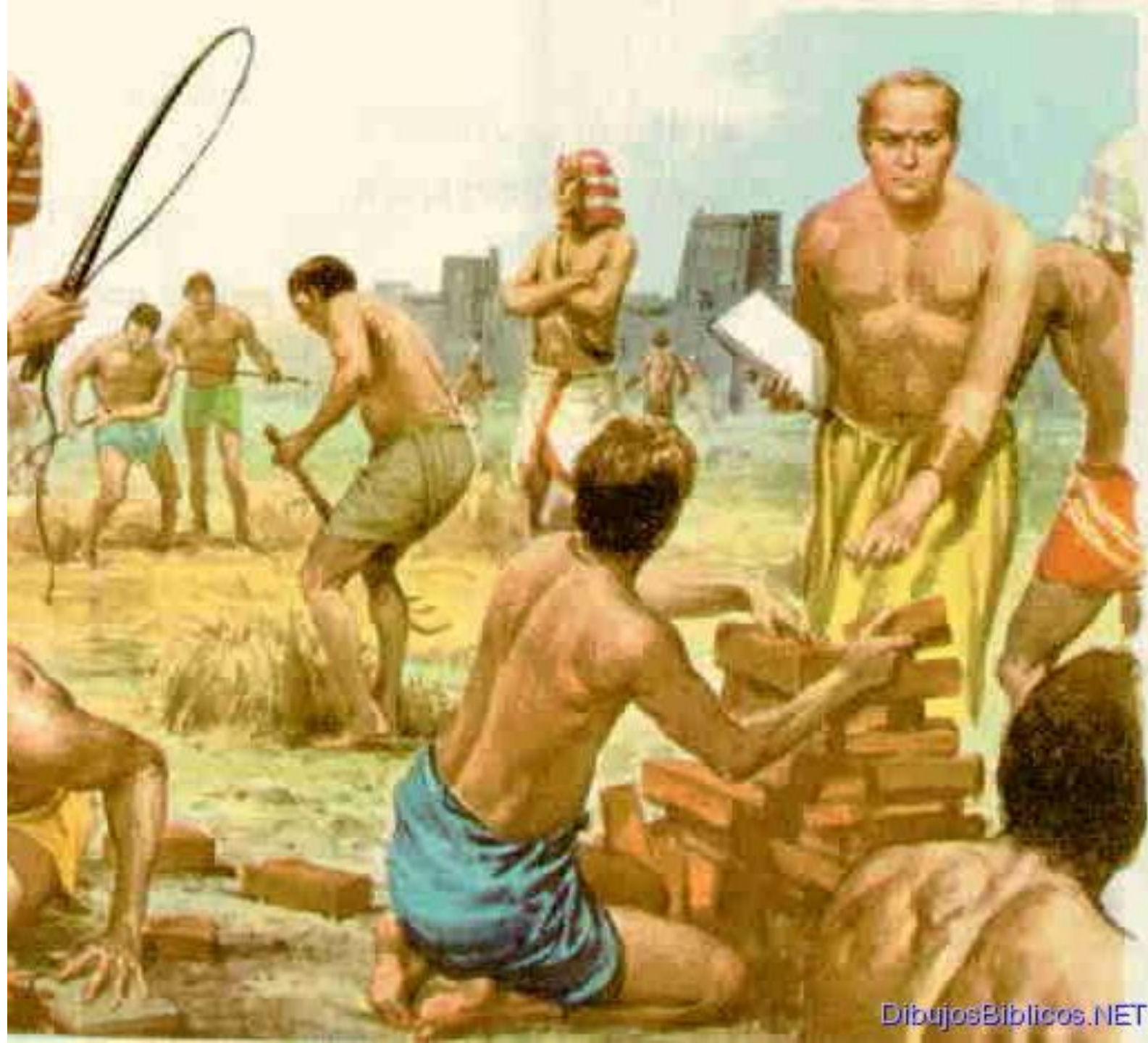
Moses-the Mightiest and Meekest of Men



Egypt and the Birth of a Nation



From Blessed to Bondage



The Midwives Brave Stand



The Adventures of Baby Moses



A Prince of the House of Egypt



Moses Jumps the Gun



Moses on the Backside of the Desert



God Reveals Himself to Moses



The Excuses of Moses

1. The Appointment Exodus 3:10. (3:6-12)

- A. **The Excuse** - Exodus 3:11 "And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" *Who am I = I am not fit; I have no credibility. Why me?*
- B. **The Reply** - Exodus 3:12 "And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." Certainly I will be with thee = *the presence of God*. Silences all excuses-makes them ridiculous, absurd, irrational. Cf. Judges 6:16; Matthew 28:18-20; Hebrews 13:5.

2. The Appointment Exodus 3:10 (3:13-15)

- A. **The Excuse** - Exodus 3:13 "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" What is his name= *I have no message*
- B. **The Reply** - Exodus 3:14 "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. 15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations." *I AM THAT I AM = I ALWAYS SHALL BE WHAT I ALWAYS HAVE BEEN = the immutability, integrity and fidelity of God.*

3. The Appointment Exodus 3:16, 18 (3:16-4:9)

- A. **The Excuse** - Exodus 4:1 "And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee." They will not believe me = *I have no authority*
- B. **The Reply** - Exodus 4:2 "And the LORD said unto him, What is that in thine hand? And he said, A rod." *What is that in thine hand? = The rod of God, the word of God, the power of God.*

4. The Appointment Exodus 3:10 (4:10-17)

- A. **The Excuse** - Exodus 4:10 "And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." I am not eloquent= I have no ability, I am not gifted.
- B. **The Reply** - Exodus 4:11-12 "And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? 12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." *Who hath made man's mouth + I will be with thy mouth + teach thee what thou shalt say = the instruction of God.*

5. The Appointment Exodus 4:12 (4:13-17)

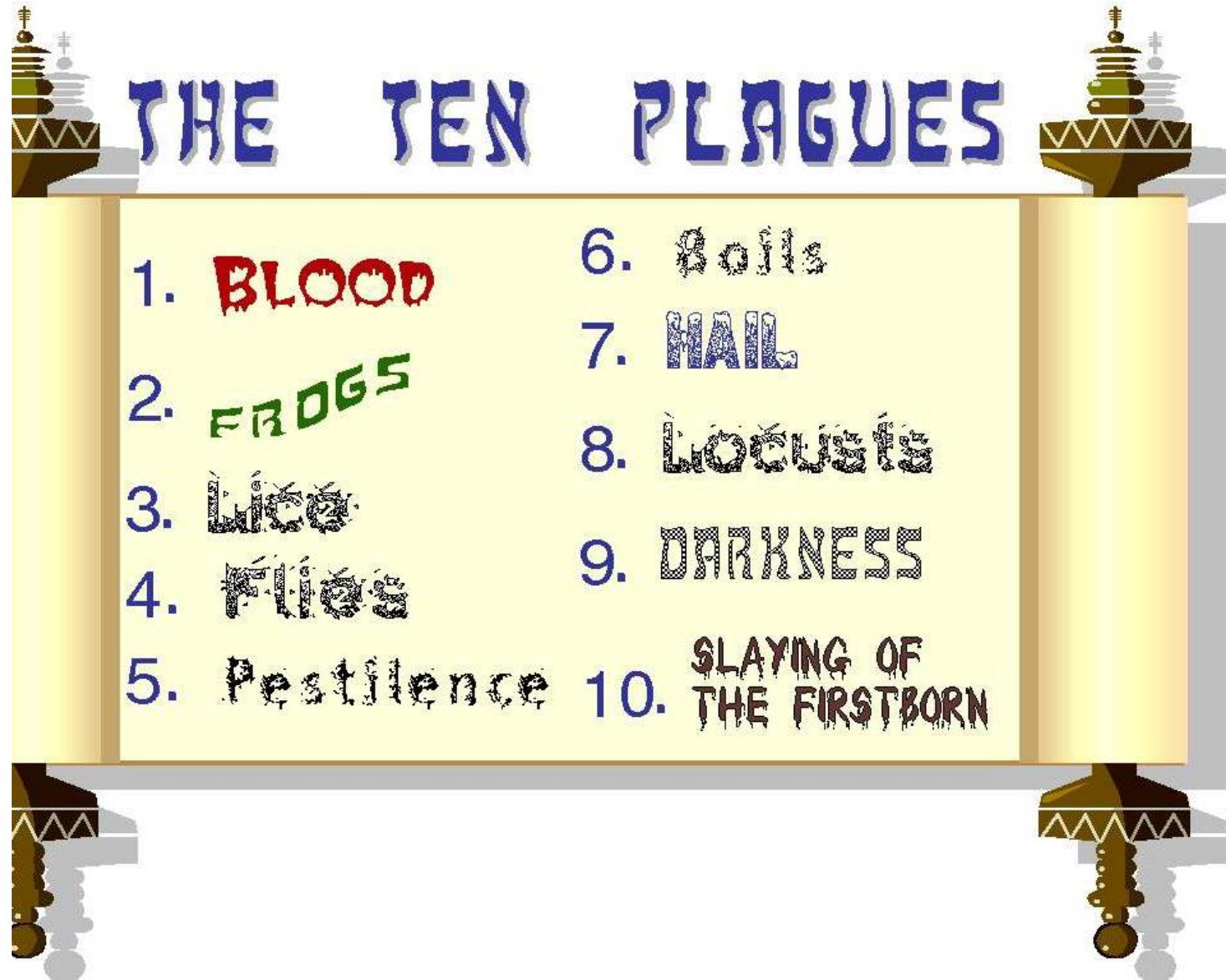
- A. **The Excuse** - Exodus 4:13 "And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send." *Send whom you will send = I have no inclination; I am not disposed to go; my heart is not in it.*
- B. **The Reply** - Exodus 4:14 "And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. 15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. 16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." *Aaron is eloquent v.14 he will be to thee as a mouth v.16 he shall be to thee instead of a mouth v.16 thou shalt take...rod v.17 = the provision of God.*

6. The Appointment Exodus 6:30 (6:1-13, 28-30)

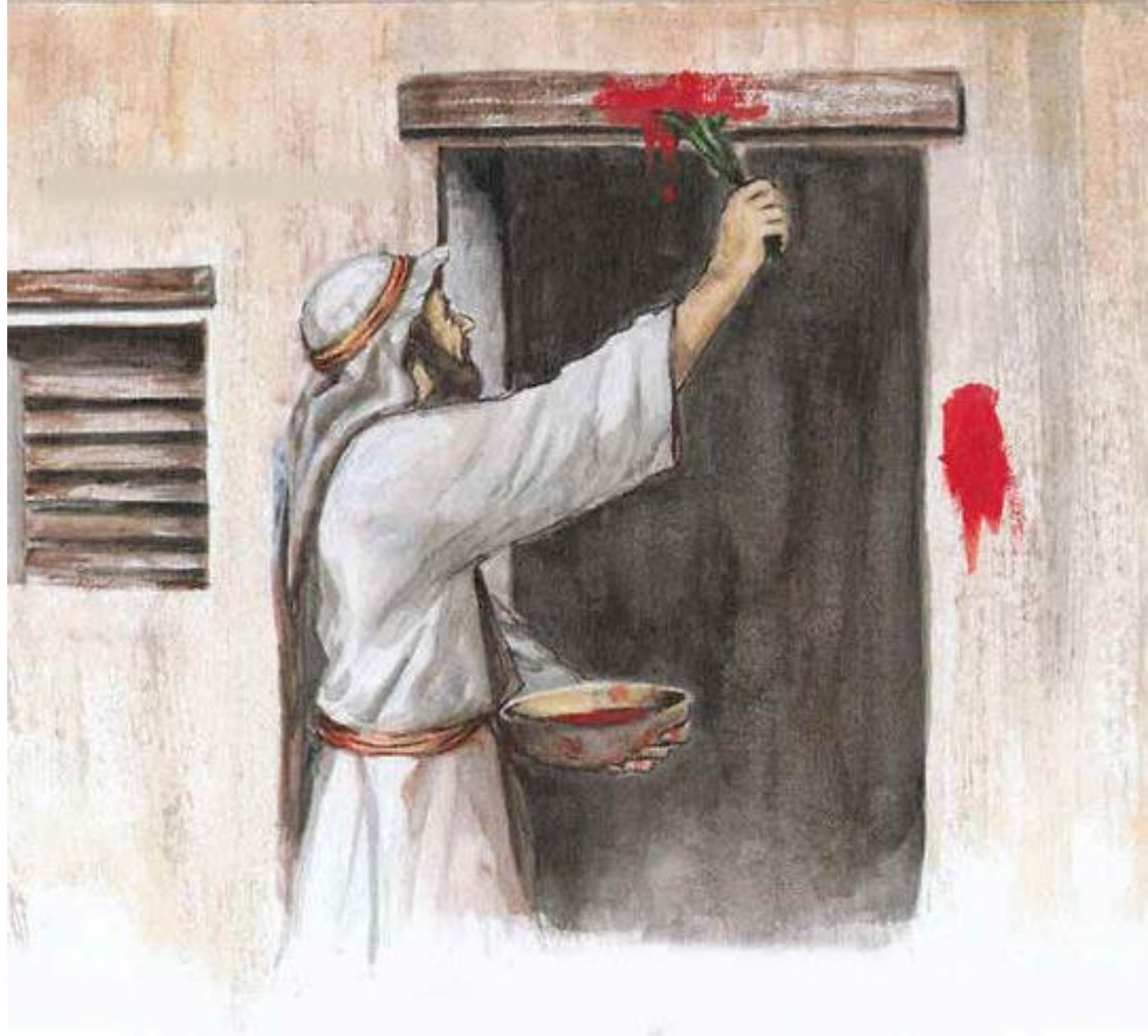
- A. **The Excuse** -Exodus 6:12, 30 "12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips? ... 30 And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?" *uncircumcised lips = I have no competence; I am not separated; I am not holy.*
- B. **The Reply**: Exodus 6:7 "And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. 8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD." *The commission of God.*



Let My People
Go – God vs the
gods



The Passover



The Red Sea Experience



Encampment in Sinai- The Law



Encampment in Sinai- The Sacrifices



Encampment in Sinai- The Priesthood



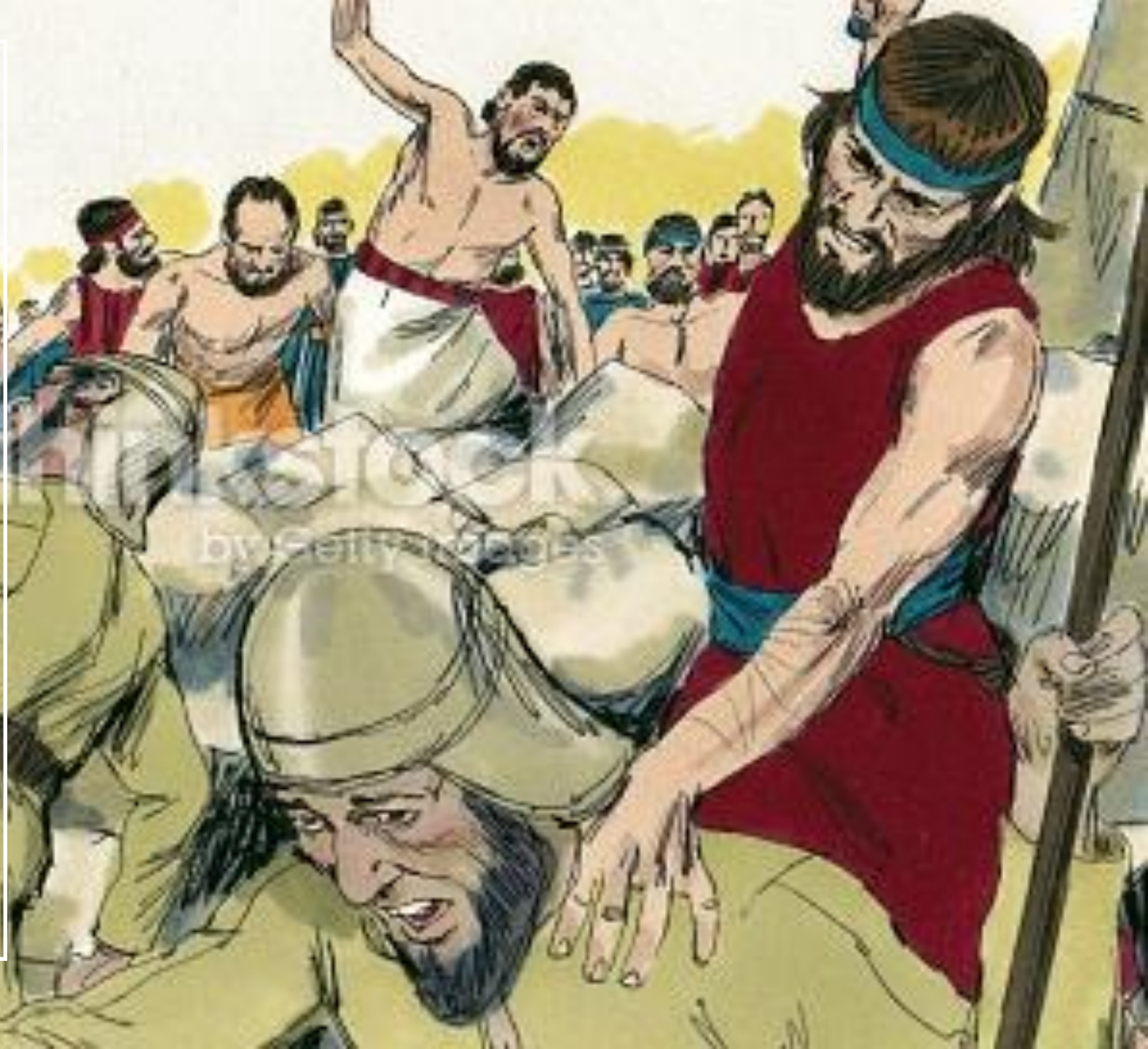
Encampment in Sinai- The Tabernacle



The Failure to Enter the Promised Land



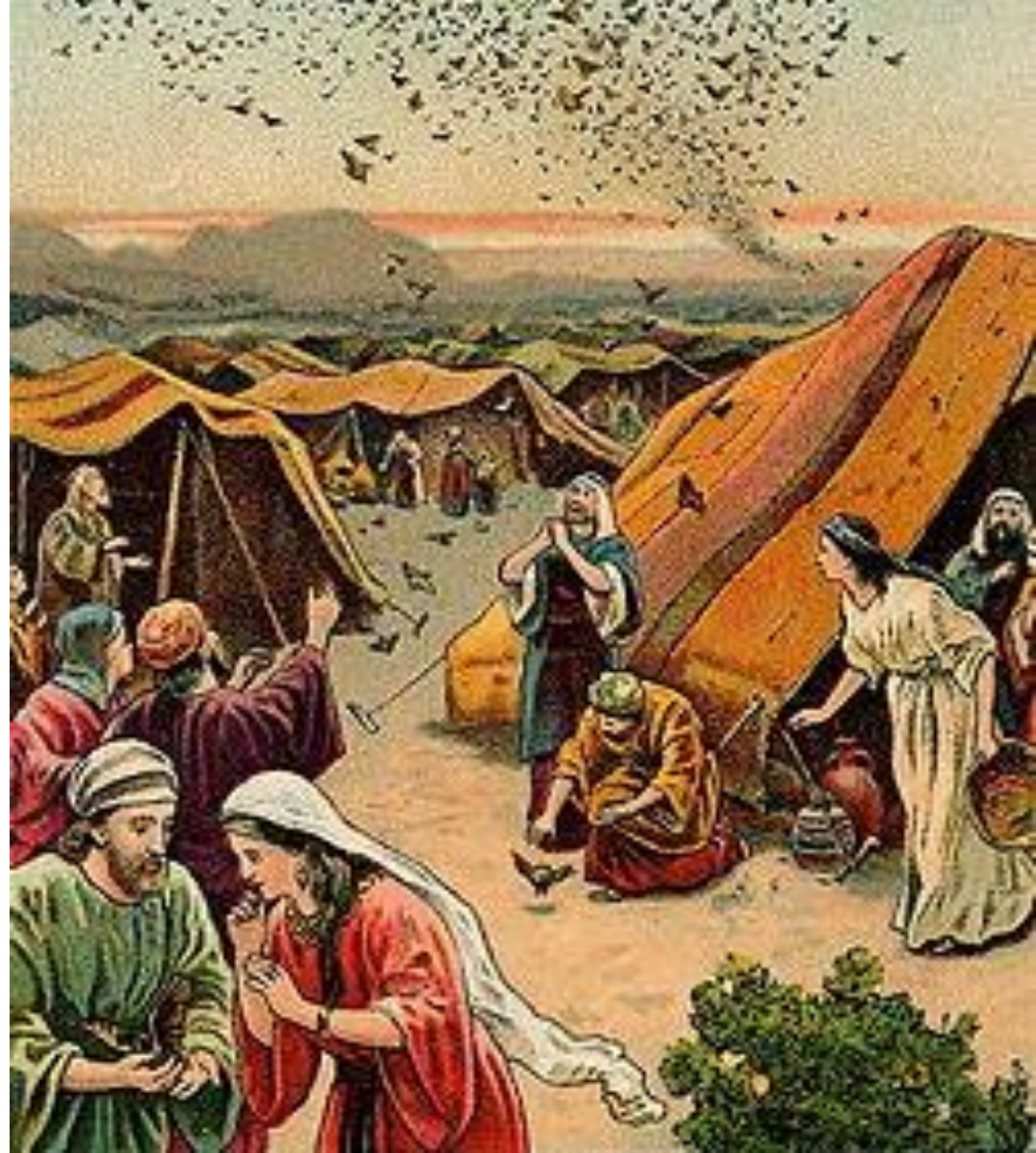
The Bitter Fruit of Unbelief



A Faithful God- Manna



A Faithful God-Quail



A Faithful God- Water from the Rock



The Balaam Incident-A For Profit Prophet



Journey's End- Death of Moses

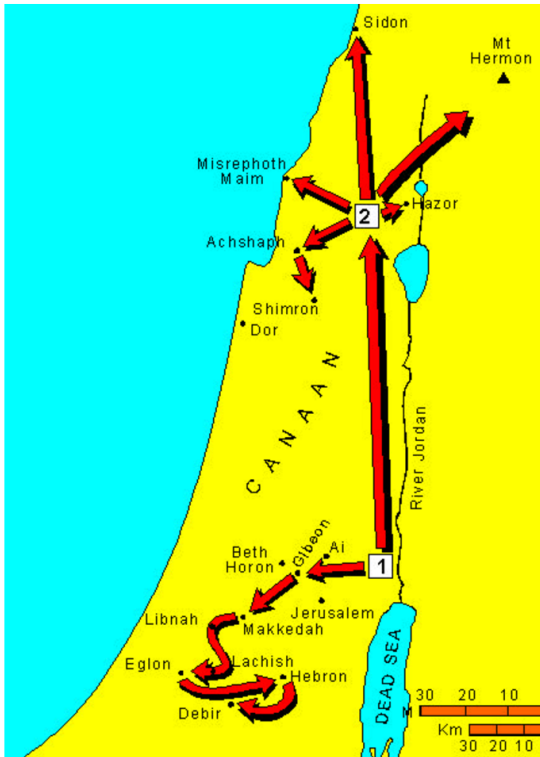


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General Joshua



The Campaigns and Conquests



Joshua's Campaigns

- 1 **In the south** (Joshua 10). Joshua's southern campaign was triggered by the treaty he made with the city of Gibeon. Five local kings went to war against Gibeon for its defection to the Israelites. Joshua conquered all their cities (except Jerusalem) using speedy marches and surprise attacks.
- 2 **In the north** (Joshua 11). The collapse of the south to Joshua spurred the powerful King Jabin of Hazor to assemble a large army for war. Again Joshua's shock tactics demolished the enemy. But these quick victories had to be followed up by a slower guerilla war, rooting out pockets of resistance (Joshua 11:18).

These two campaigns were only the beginning of the conquest and settlement of Canaan. Many cities and territories were still outside Israelite control (Judges 1). But Joshua's campaigns were the foundation for building the nation in Canaan.

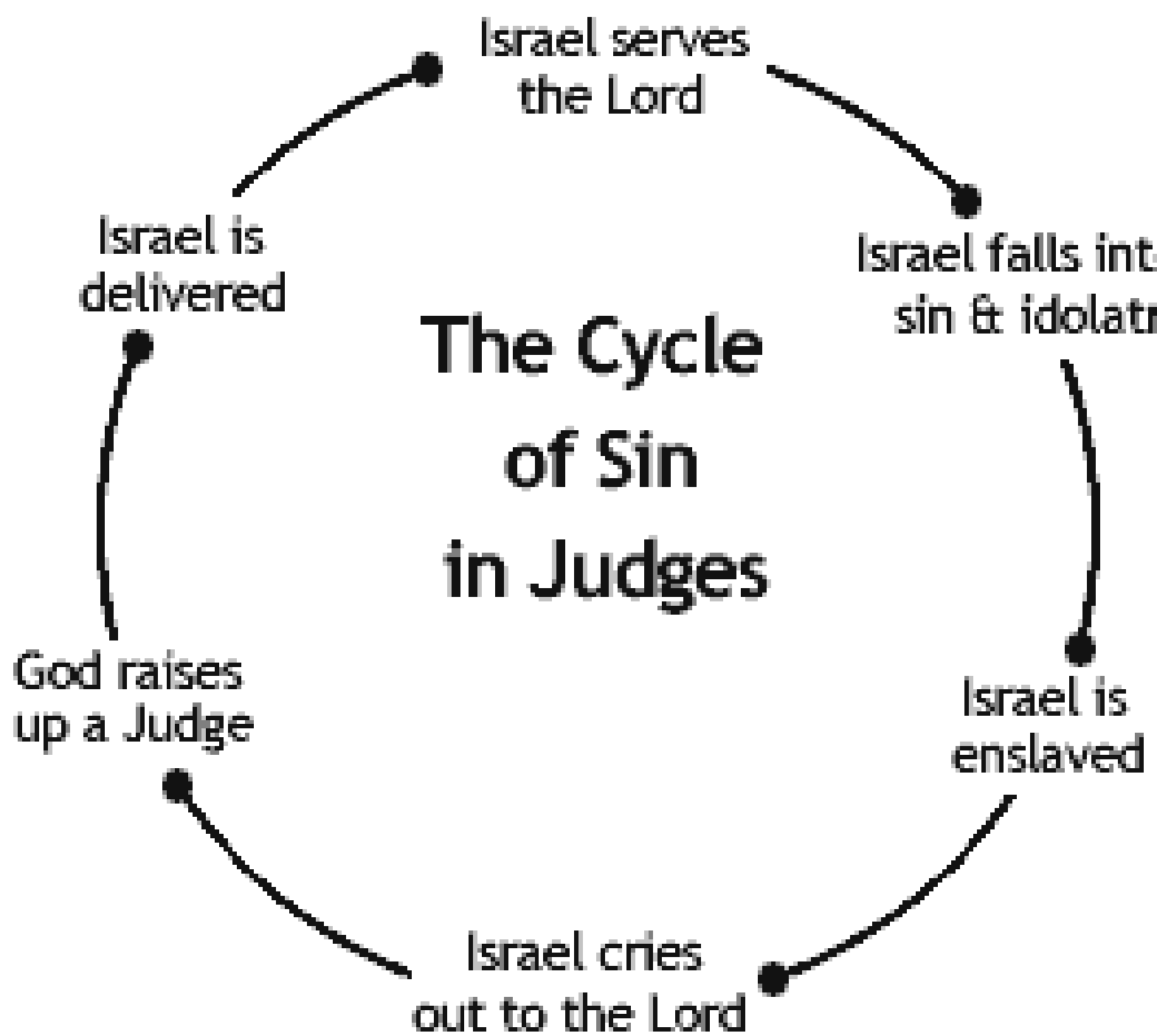
Background of the Judges – The Jews



Background of the Judges – Neighbors



The Death Spiral and Judges Cycle



Remarkable Women -Ruth



Remarkable Women - Hannah



Samuel-The Last of the Judges



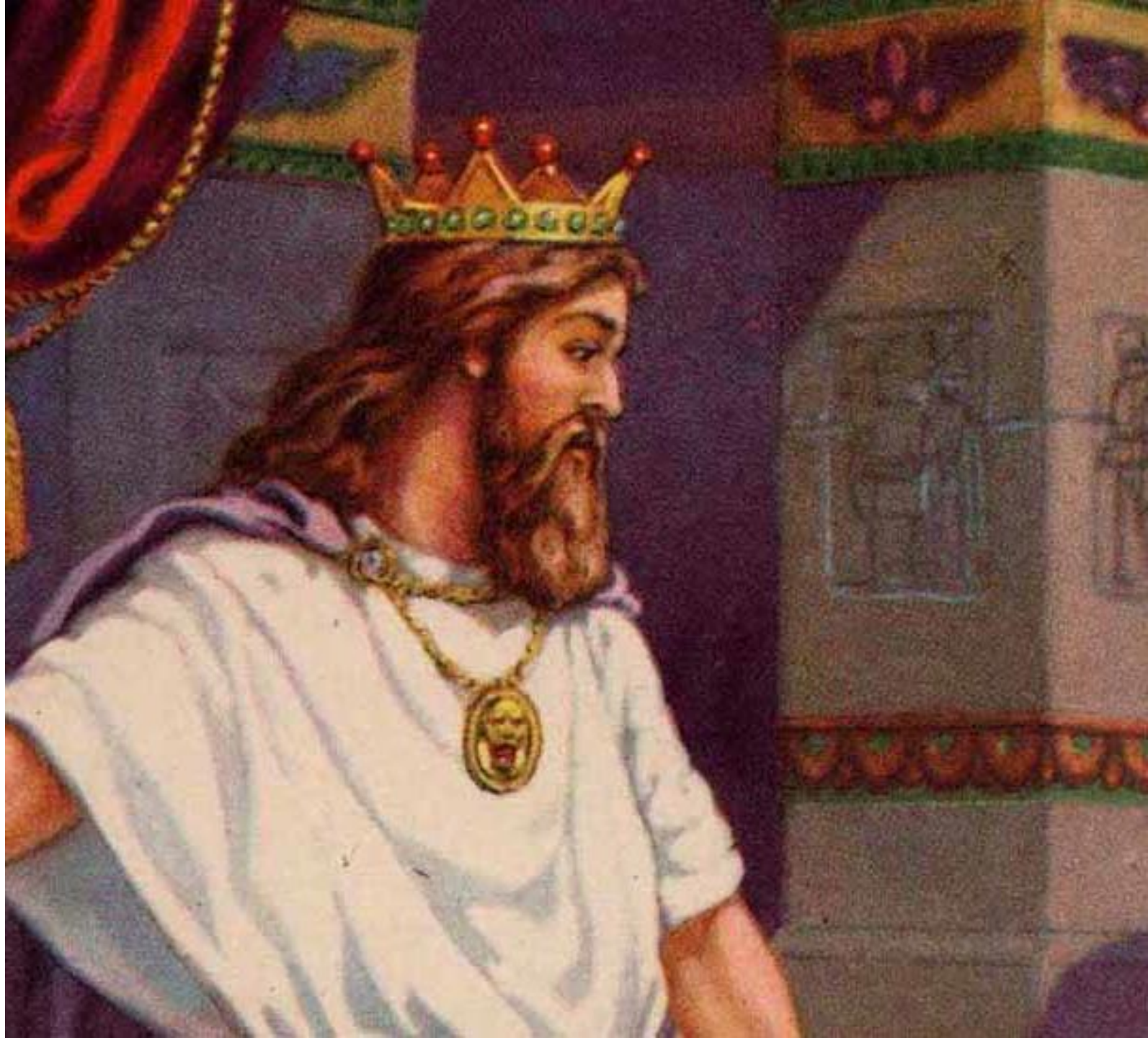
Saul – The First
Rate Second
Rate Man



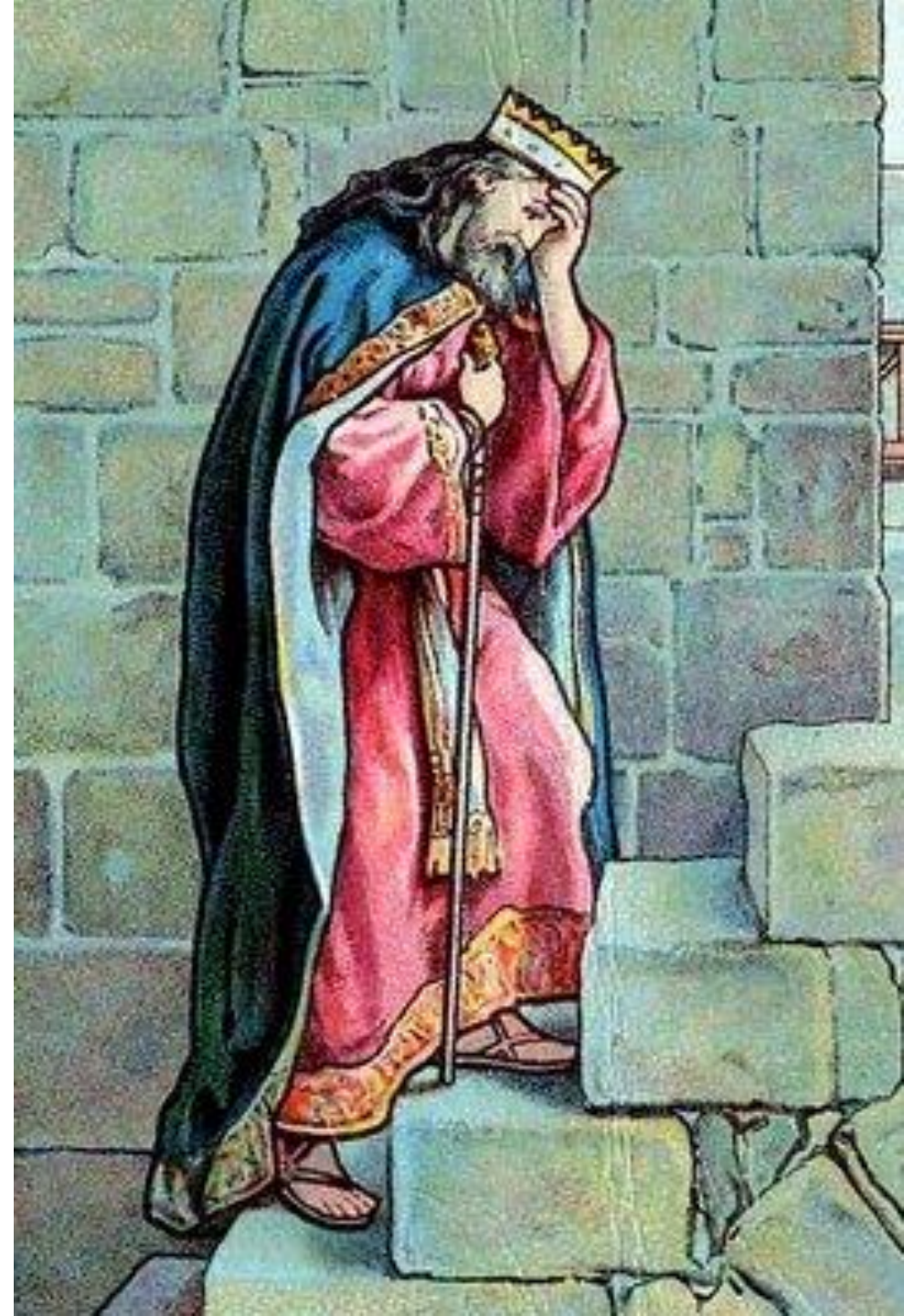
Man After God's Own Heart - Introduction



Man After God's
Own Heart -King



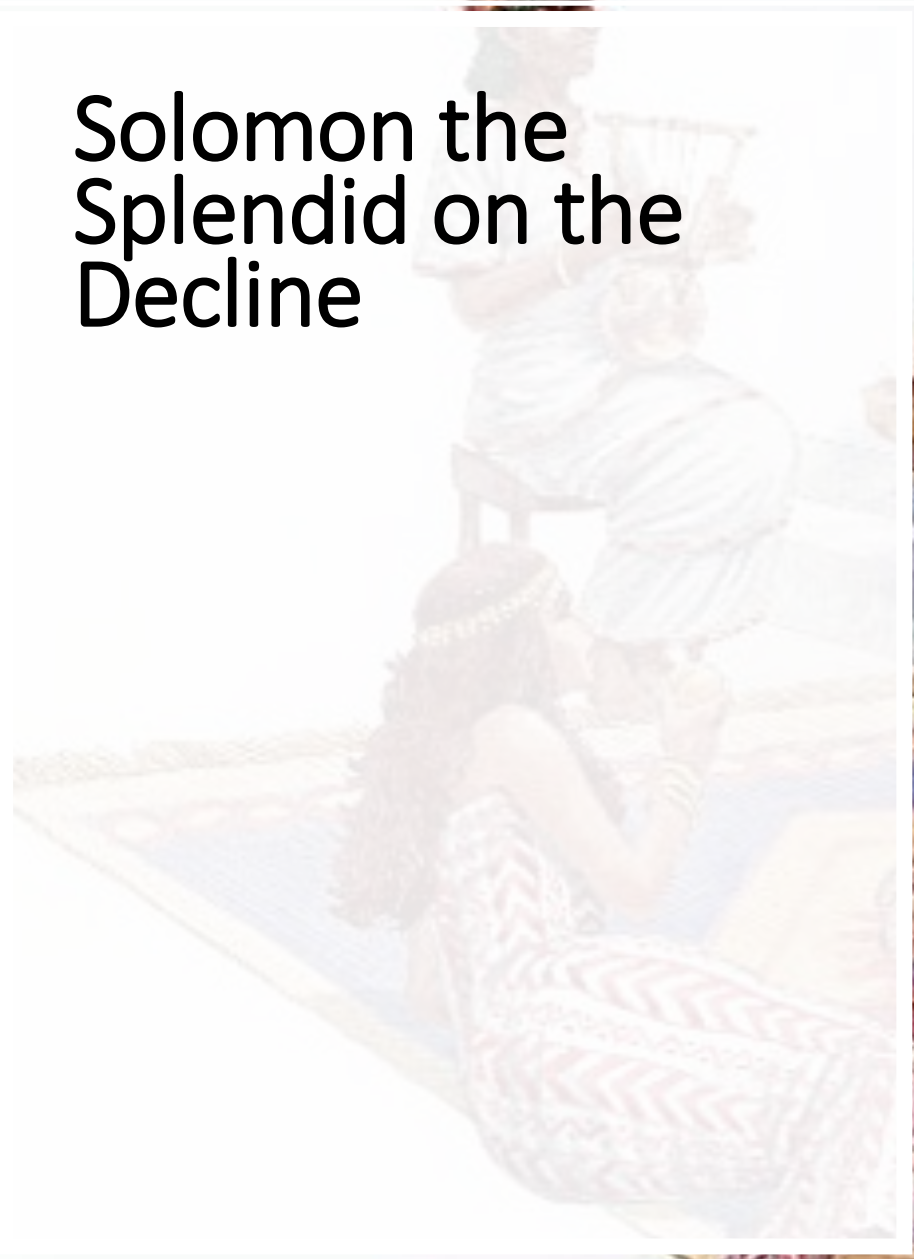
Man After God's Own Heart - Decline



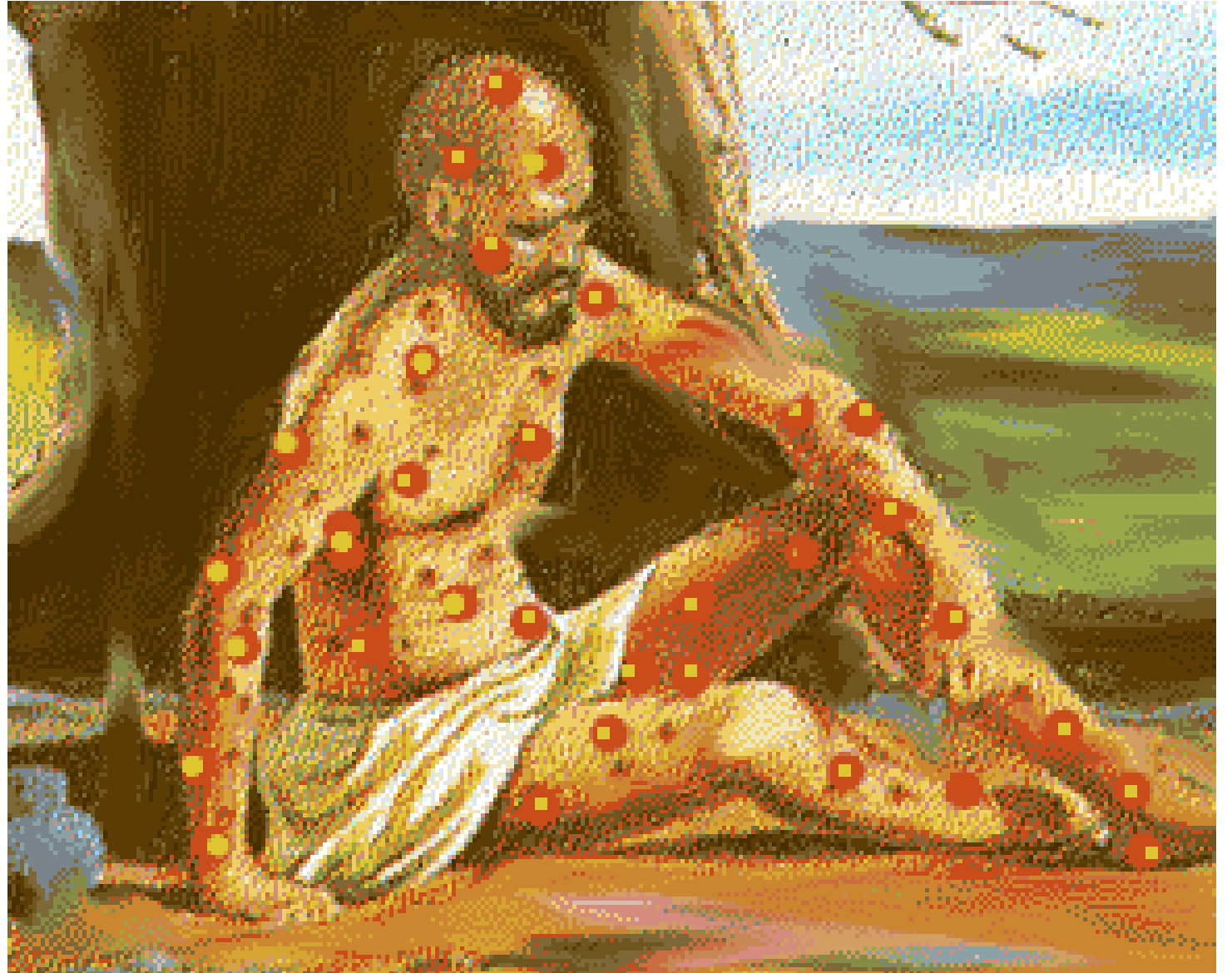
Solomon the Splendid on the Rise



Solomon the Splendid on the Decline



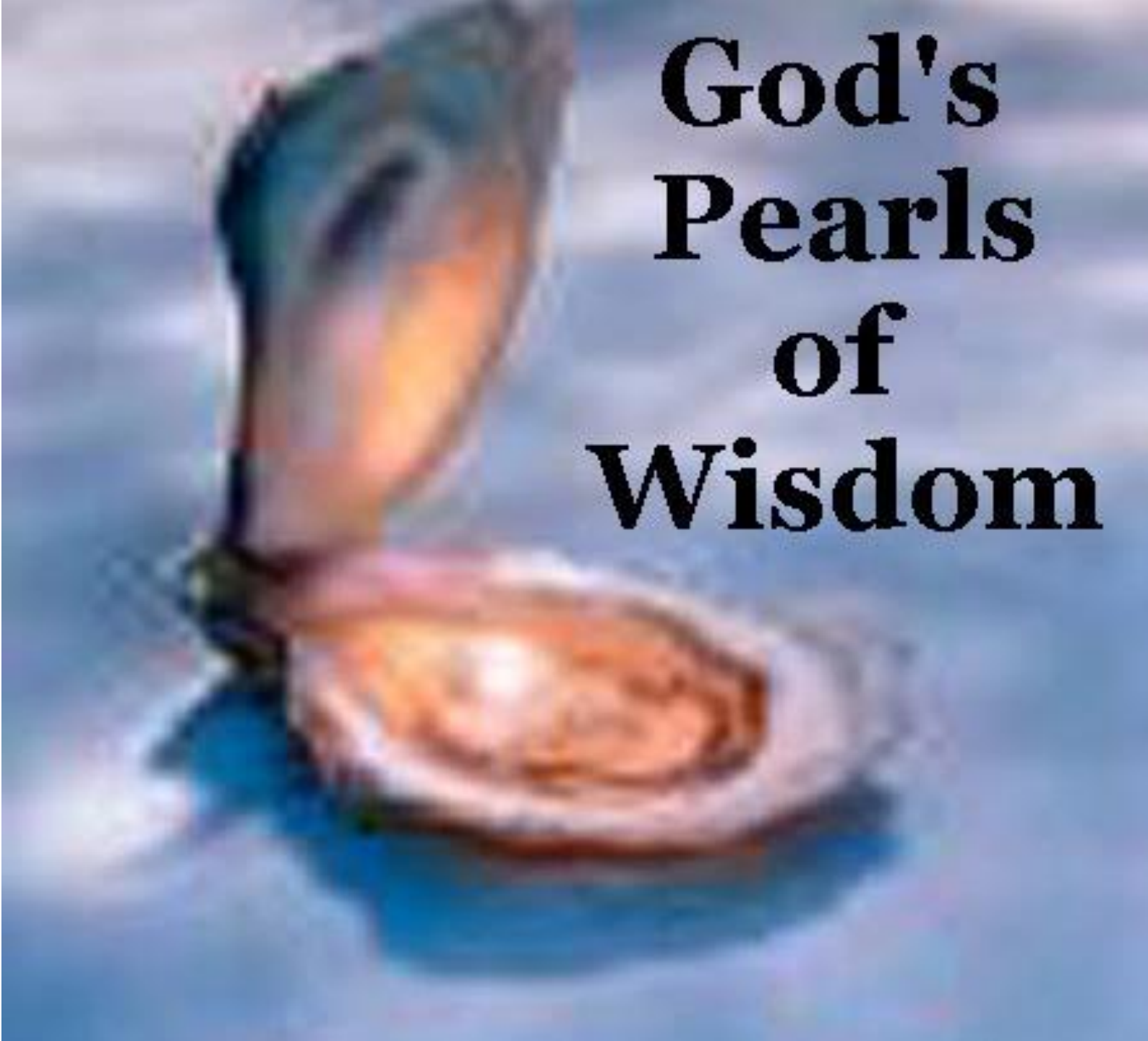
Hebrew Poetry- Job



Hebrew Poetry- Psalms

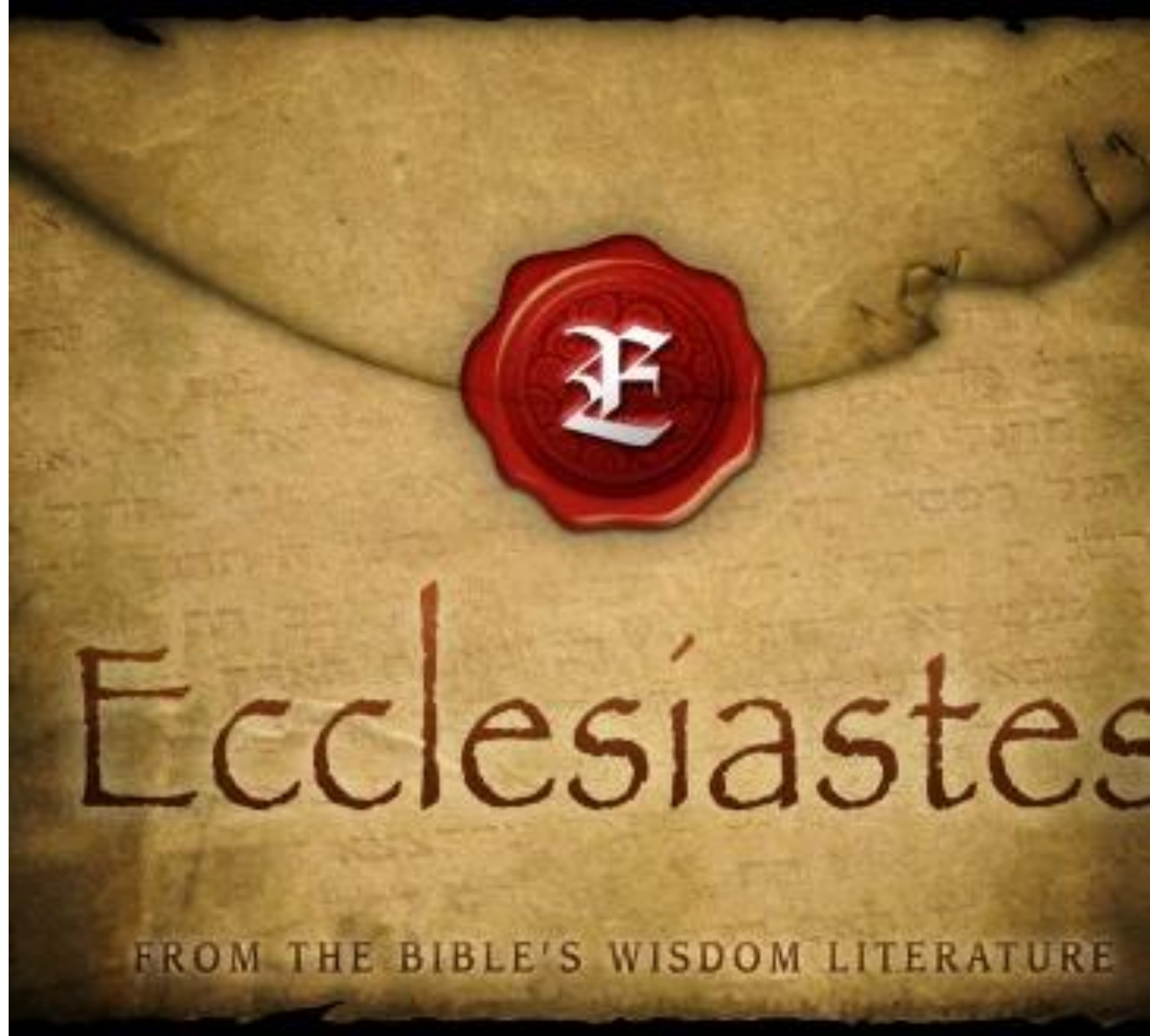


Hebrew Poetry-
Proverbs

An open oyster shell is shown against a blue, textured background. The shell is open, revealing a large, lustrous pearl inside. The pearl has a warm, golden-brown hue with a bright, white highlight. The oyster shell itself is a mix of brown and grey tones. The overall image is slightly blurred, giving it a soft, ethereal quality.

**God's
Pearls
of
Wisdom**

Hebrew Poetry- Ecclesiastes



Hebrew Poetry- Song of Solomon

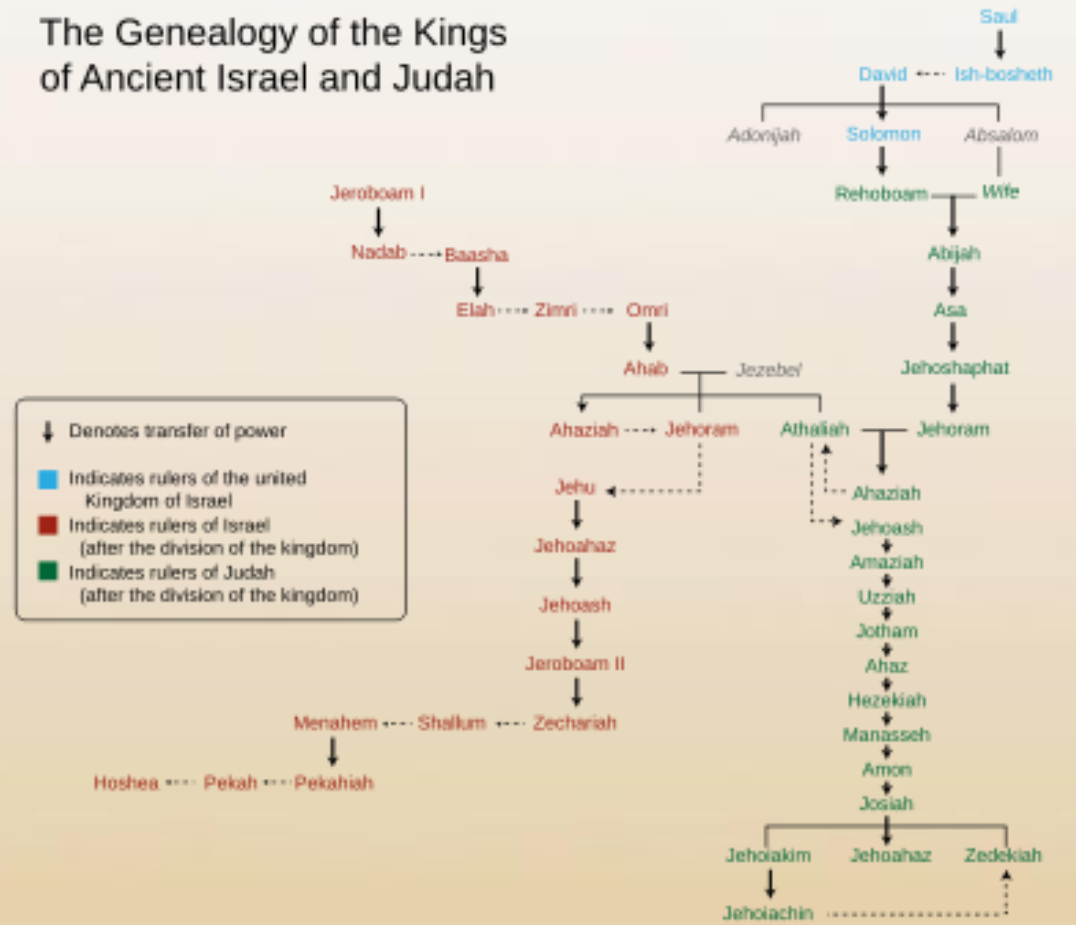


A House Divided-North and South



Dynasties of the North

The Genealogy of the Kings of Ancient Israel and Judah



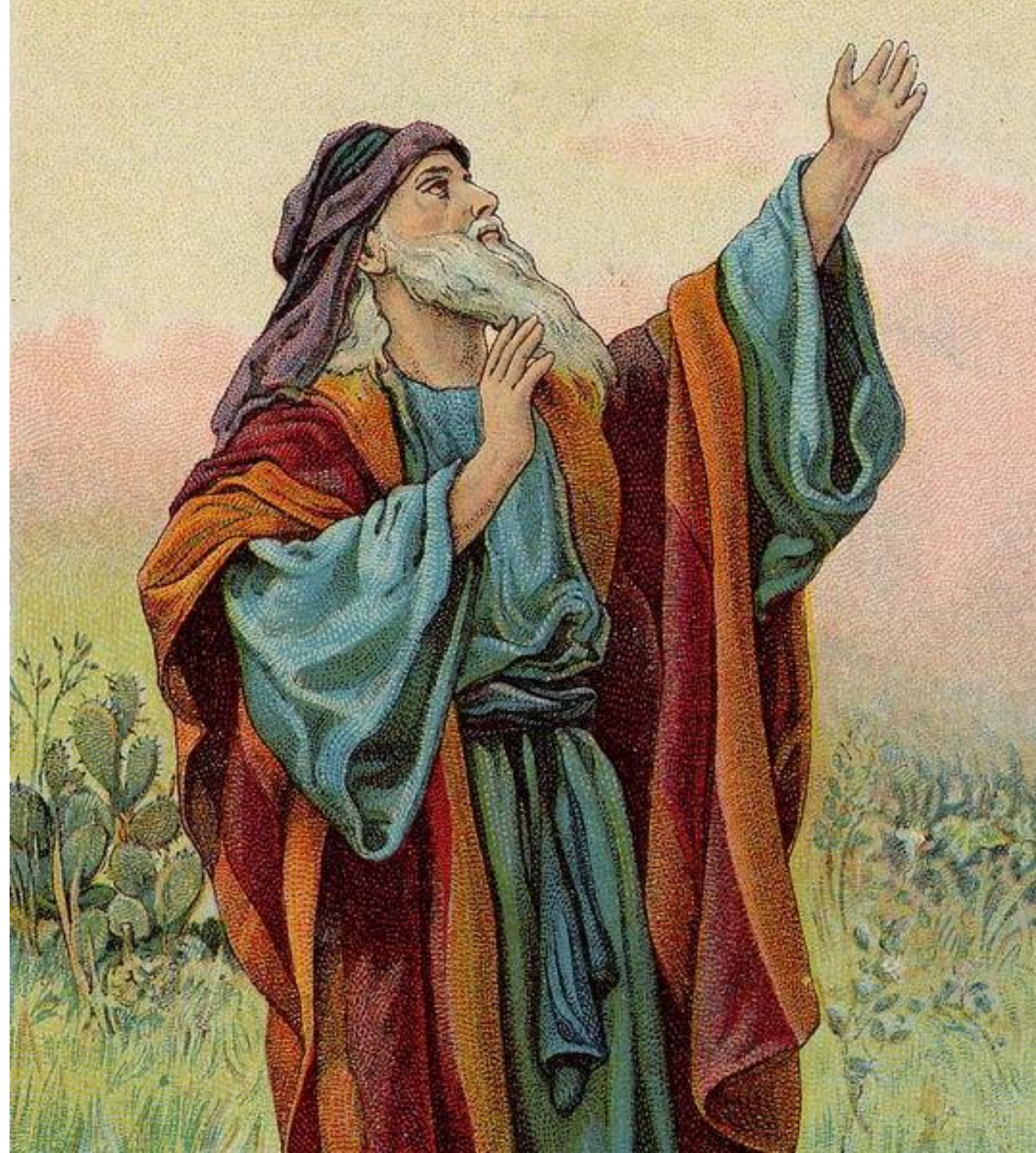
The Prophet Elijah



The Age of Prophets – Elisha and Compeers



Obadiah

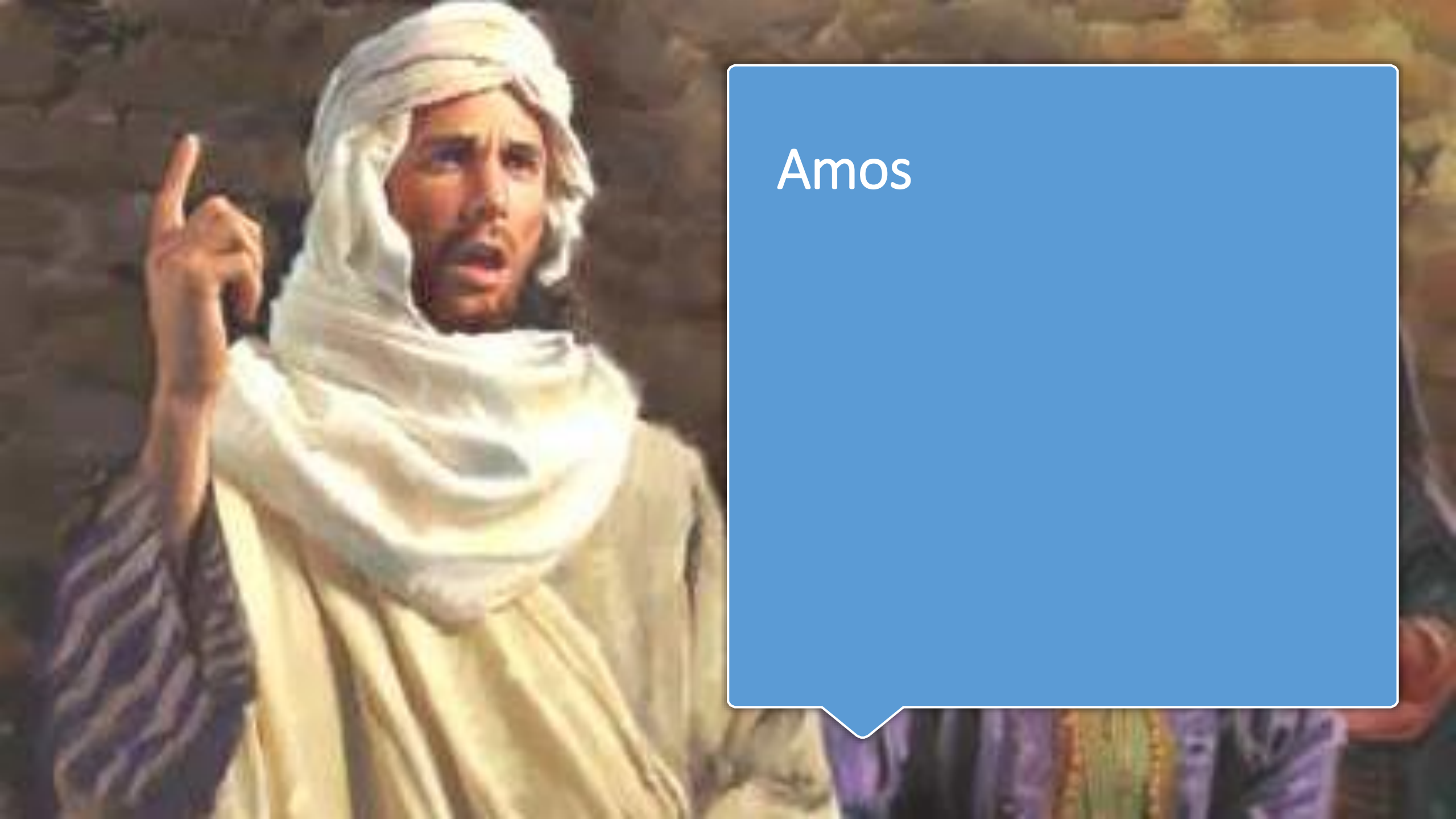


Joel



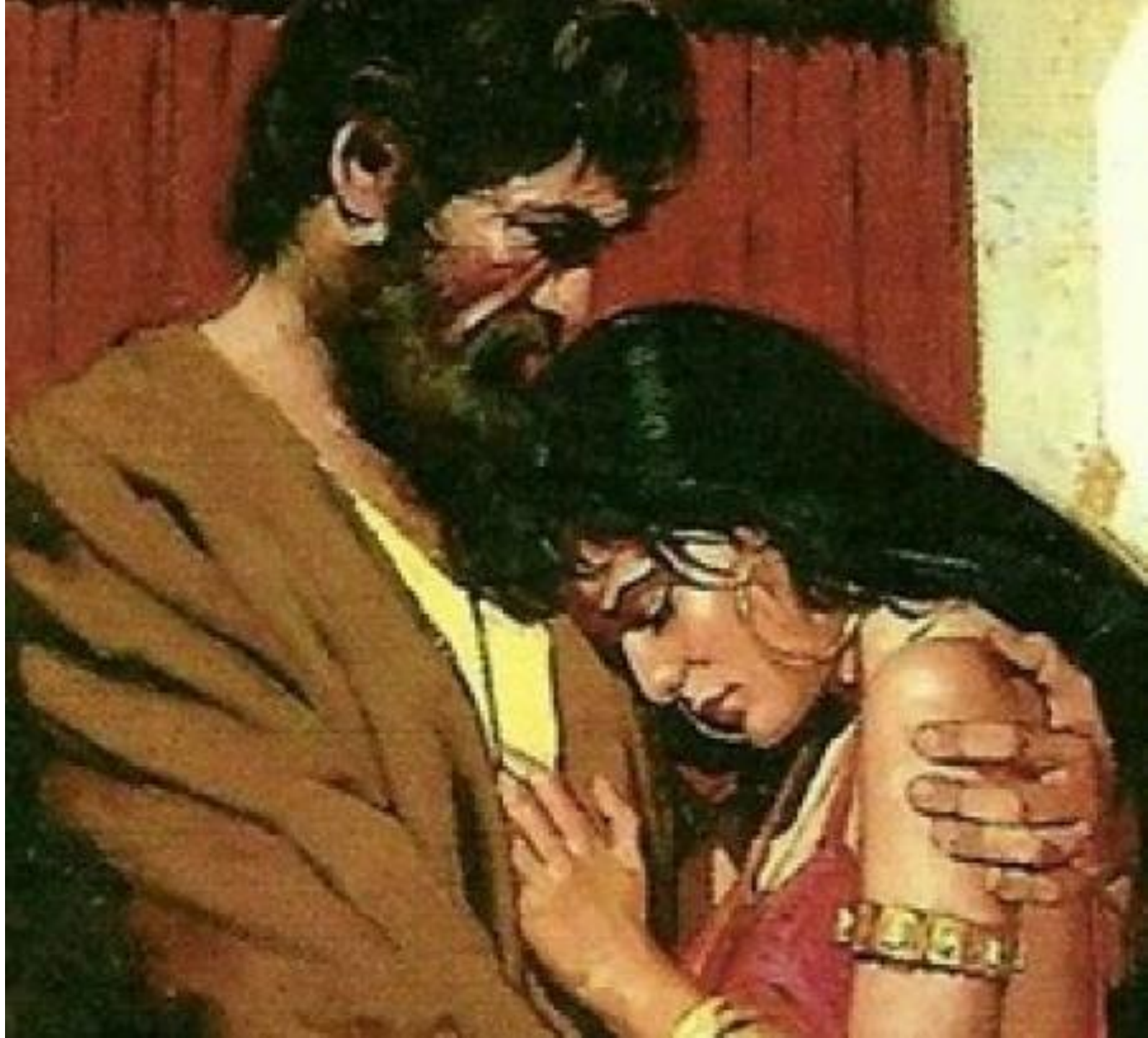
Jonah





Amos

Hosea



Isaiah



Micah

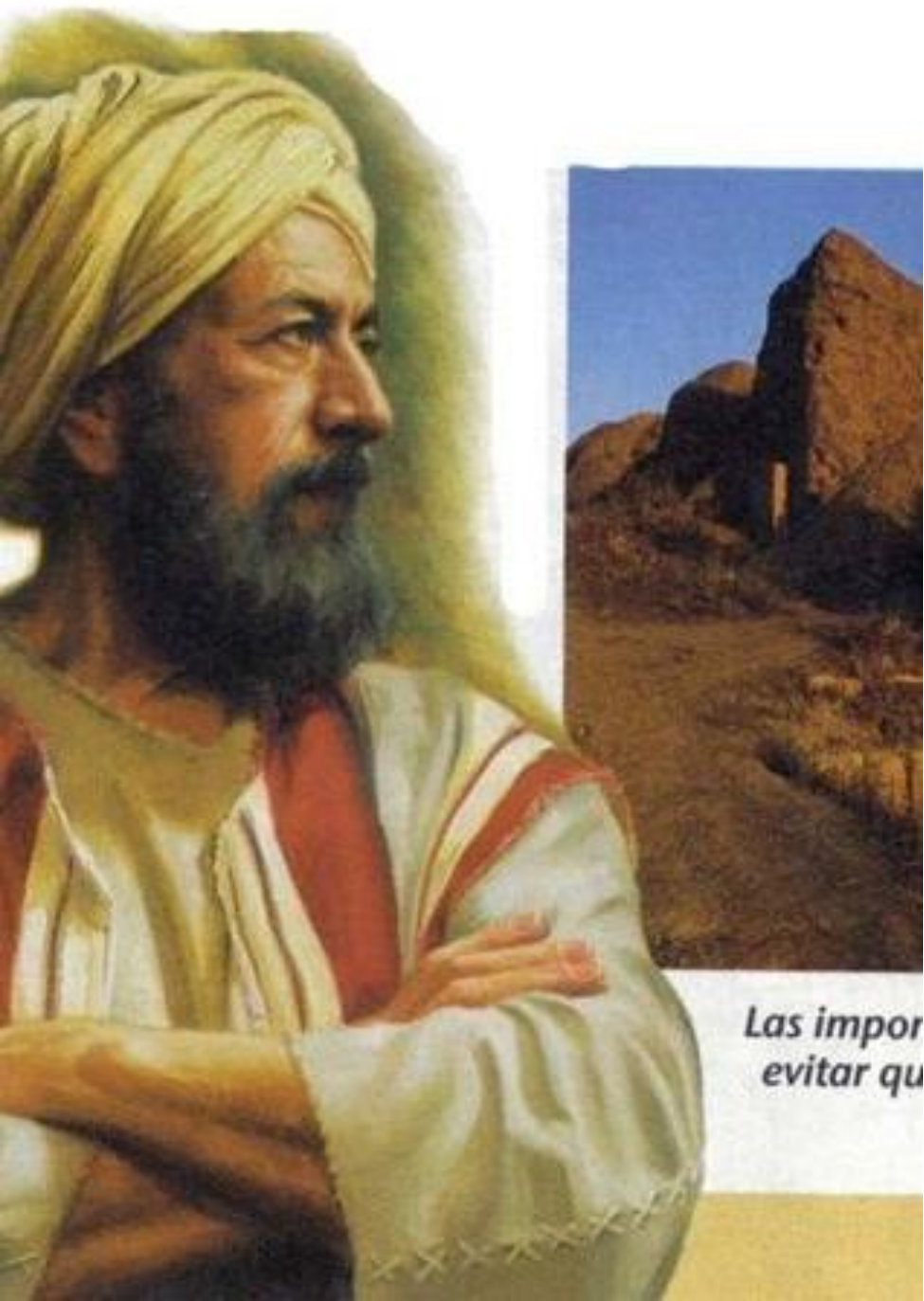


Act justly,

Love mercy,

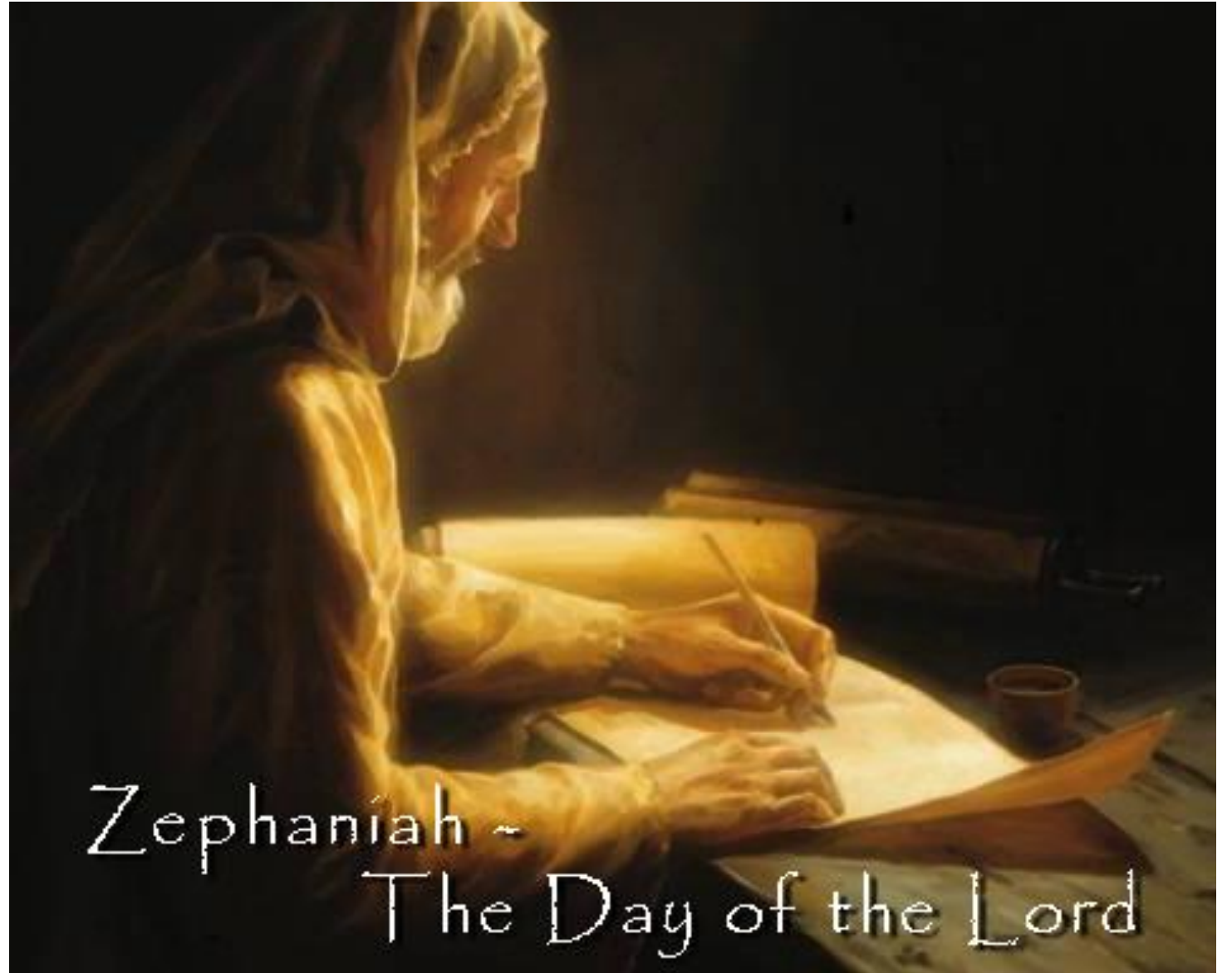
Walk humbly

With your God.



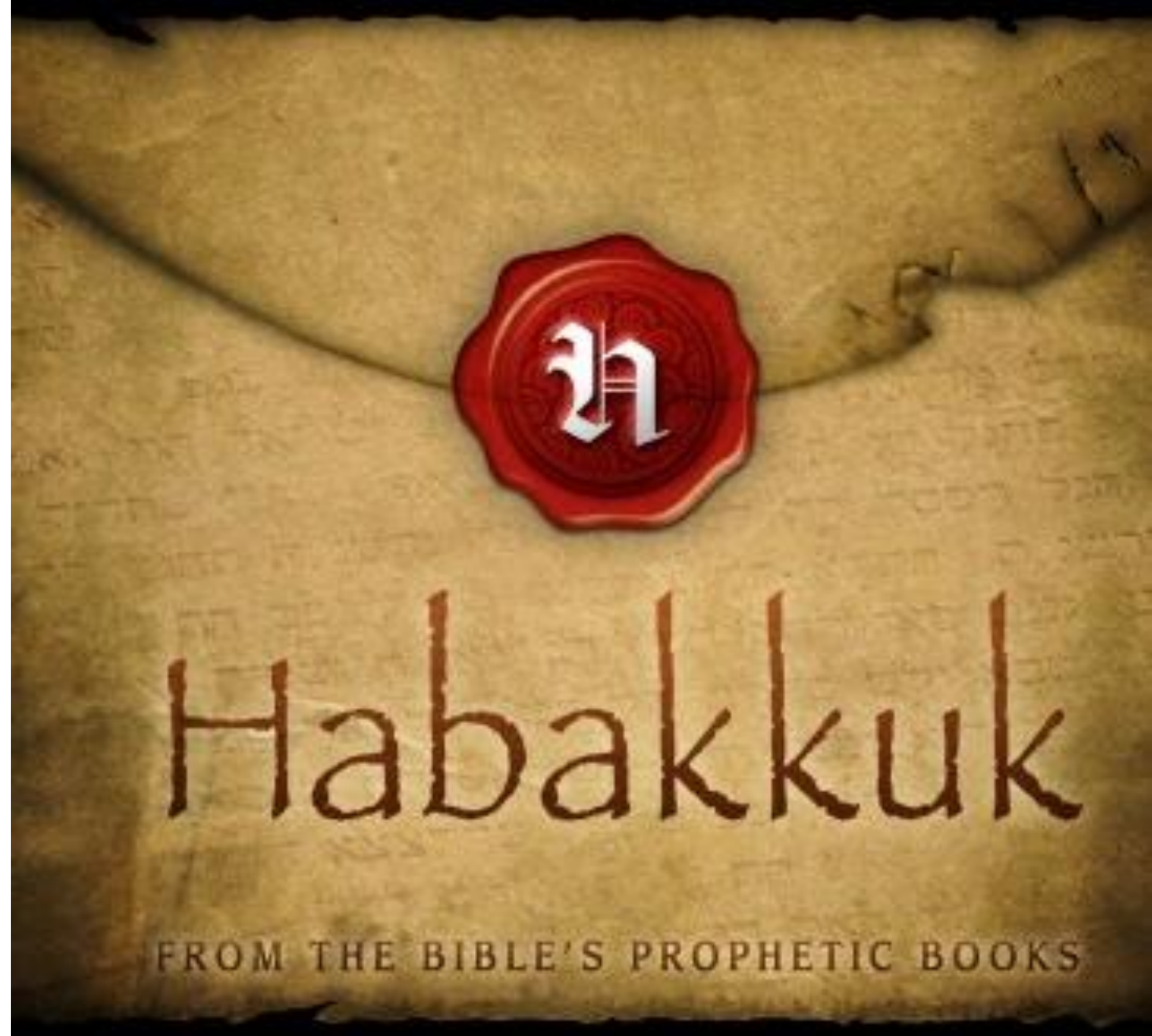
Nahum

Zephaniah



Zephaniah -
The Day of the Lord

Habakkuk

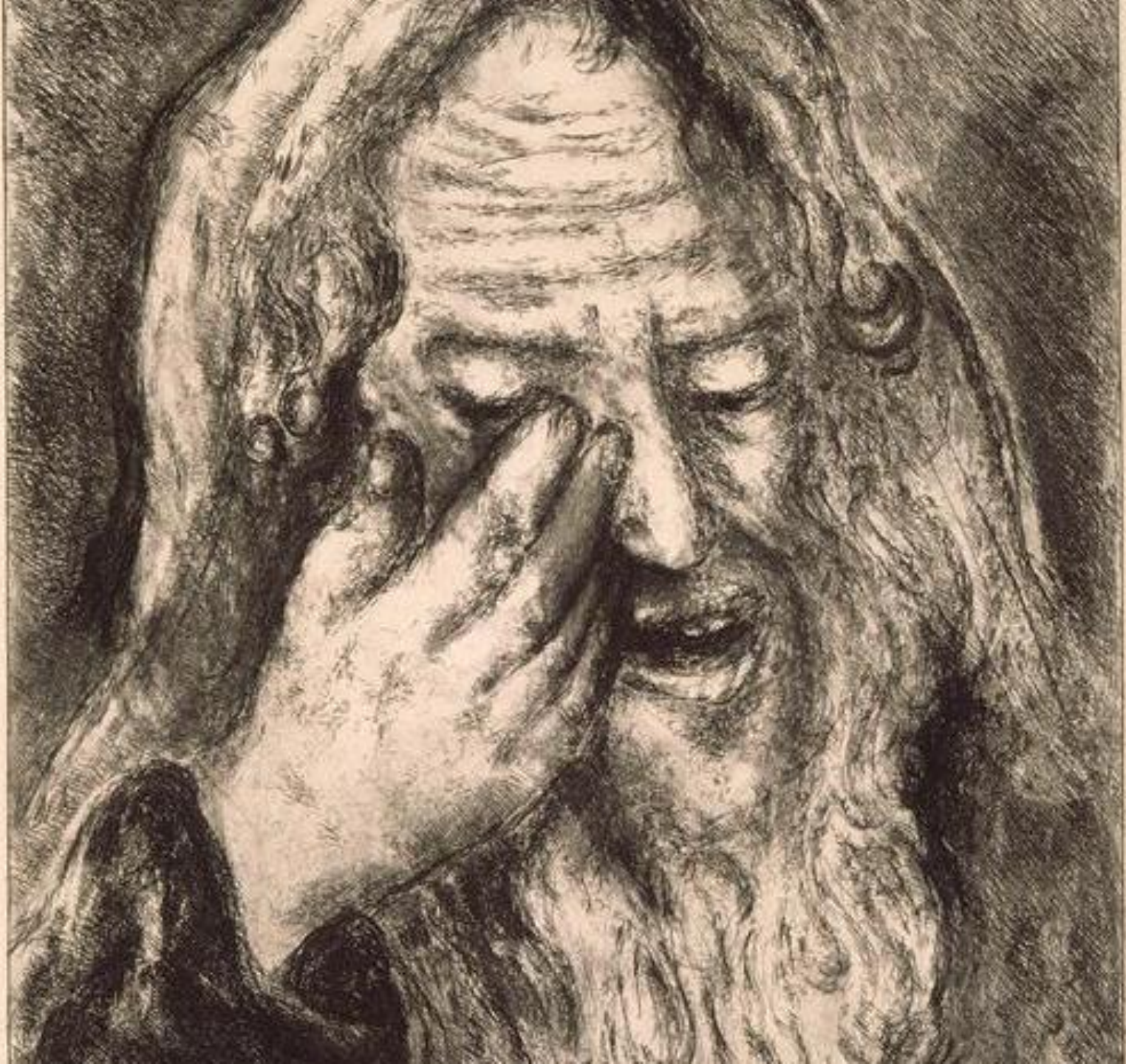


Jeremiah



JEREMIAH

Lamentations of Jeremiah



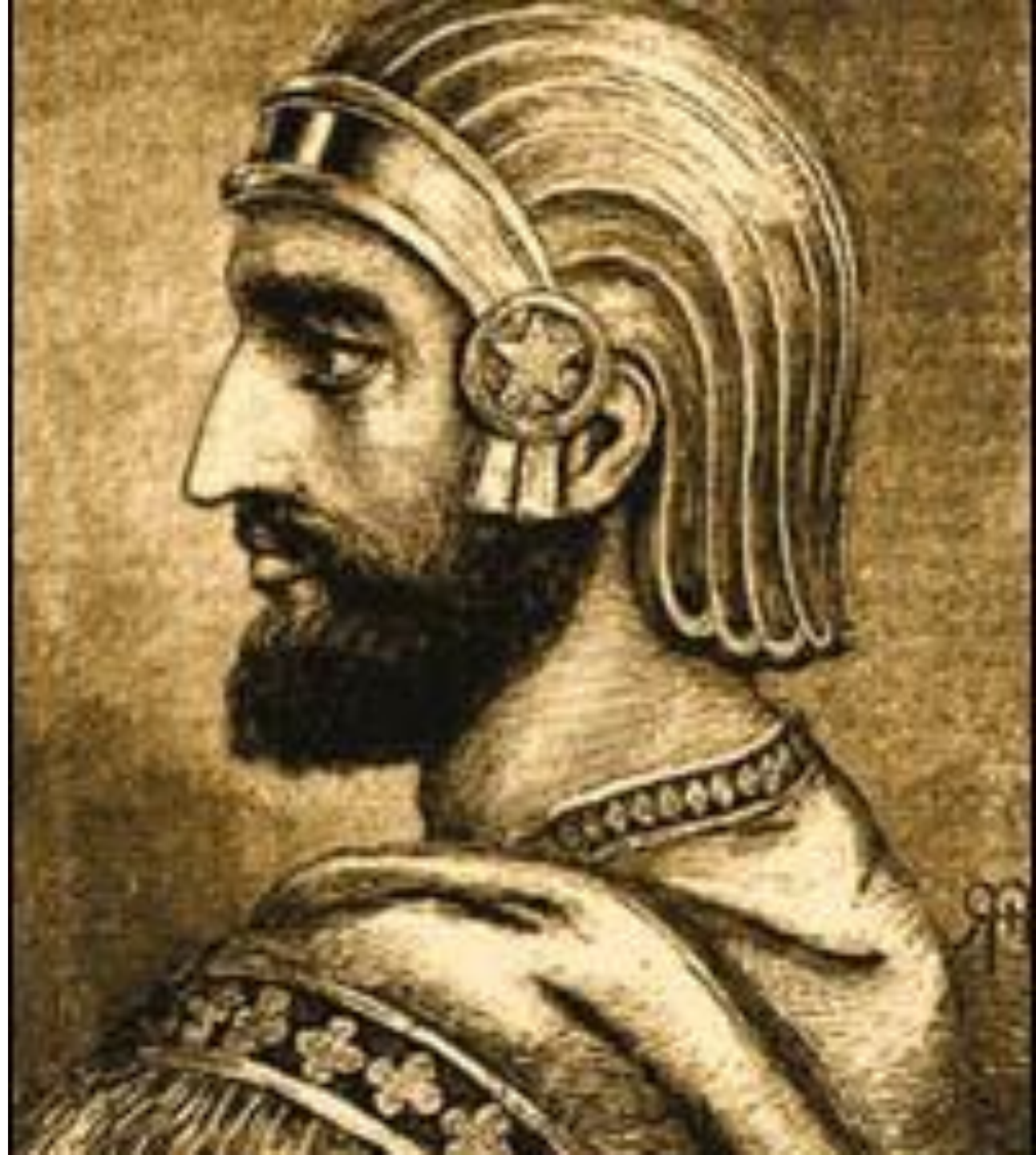
Captivity Comes - Ezekiel



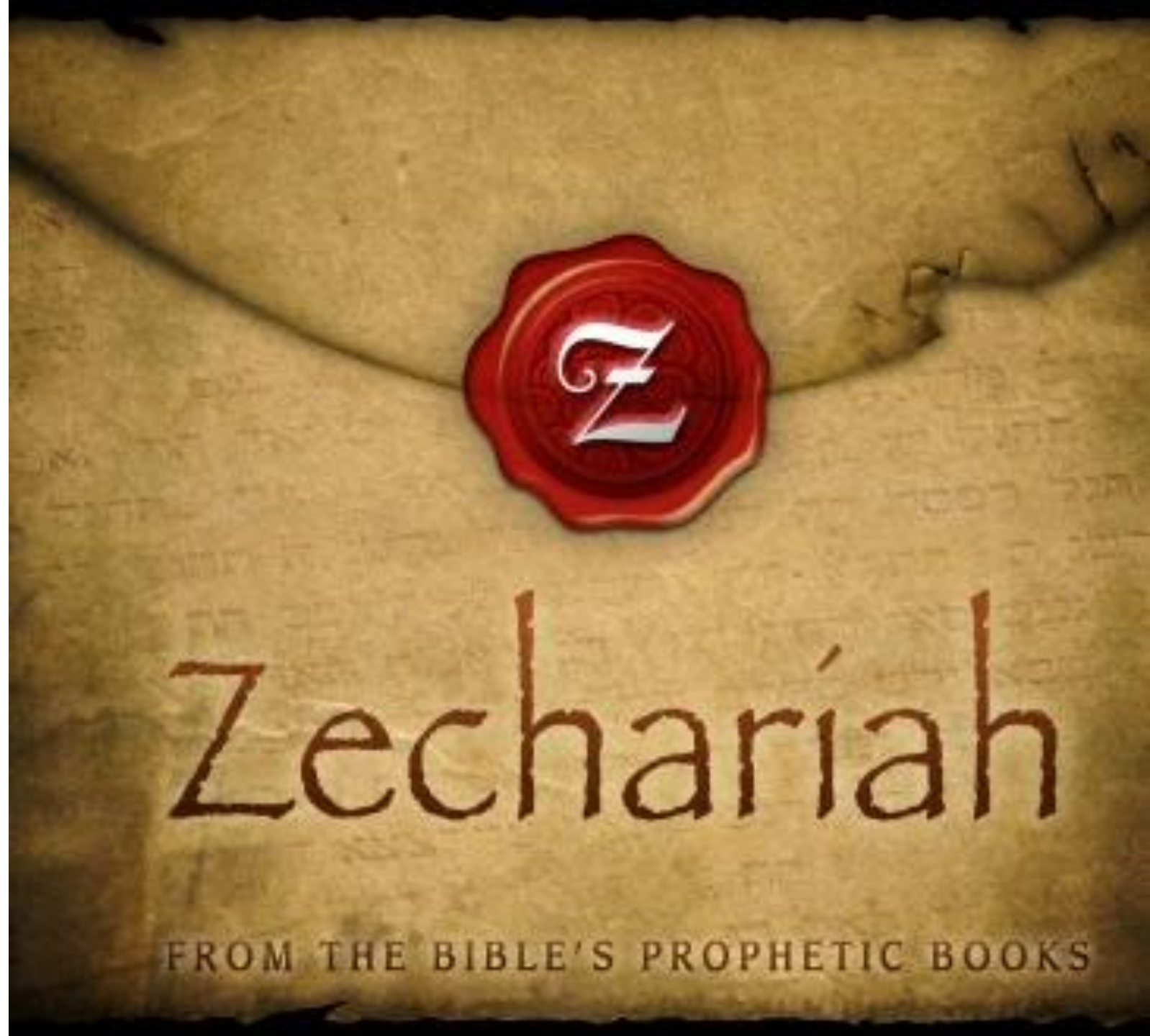
Captivity Comes - Daniel



Persians and the Return of the Jews



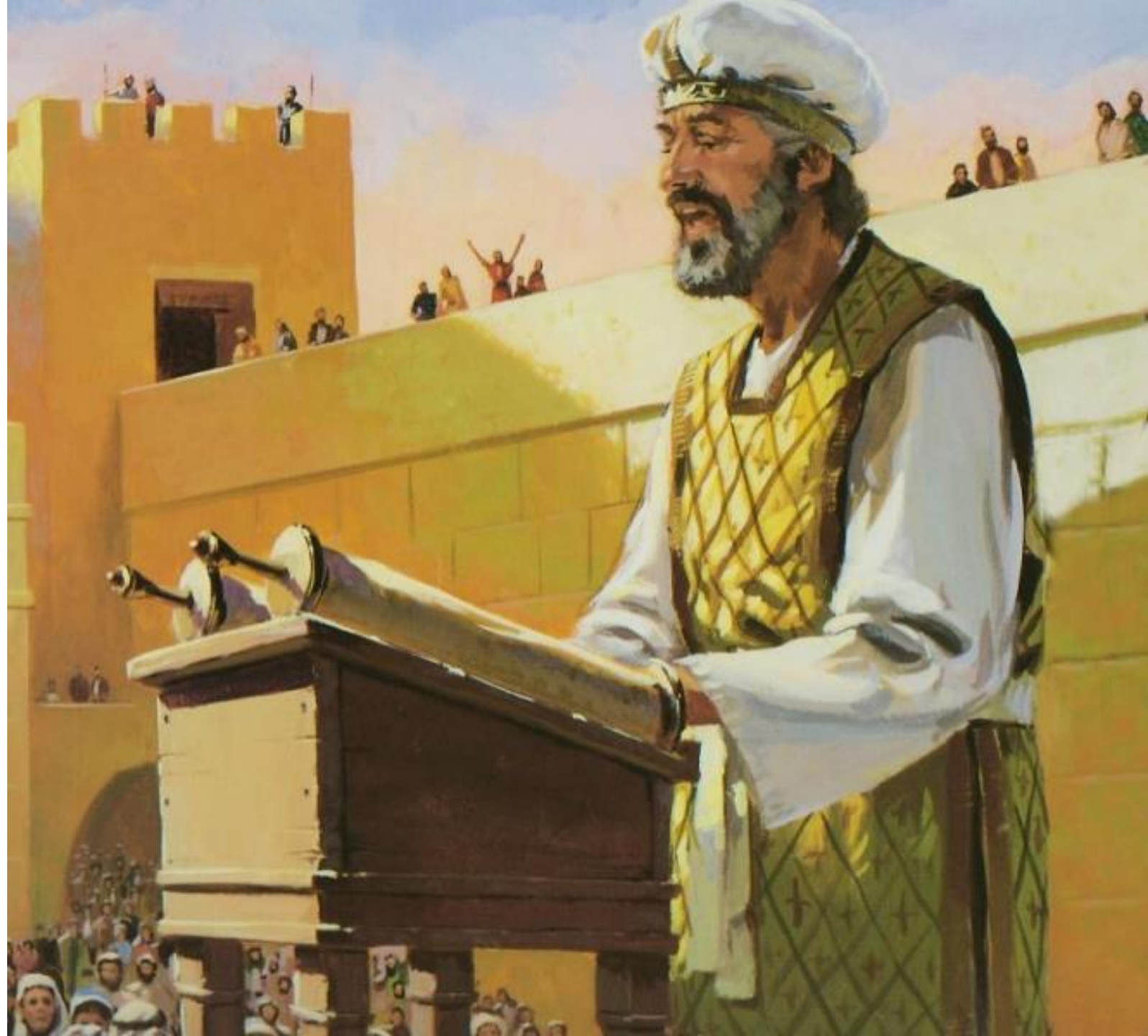
Zechariah



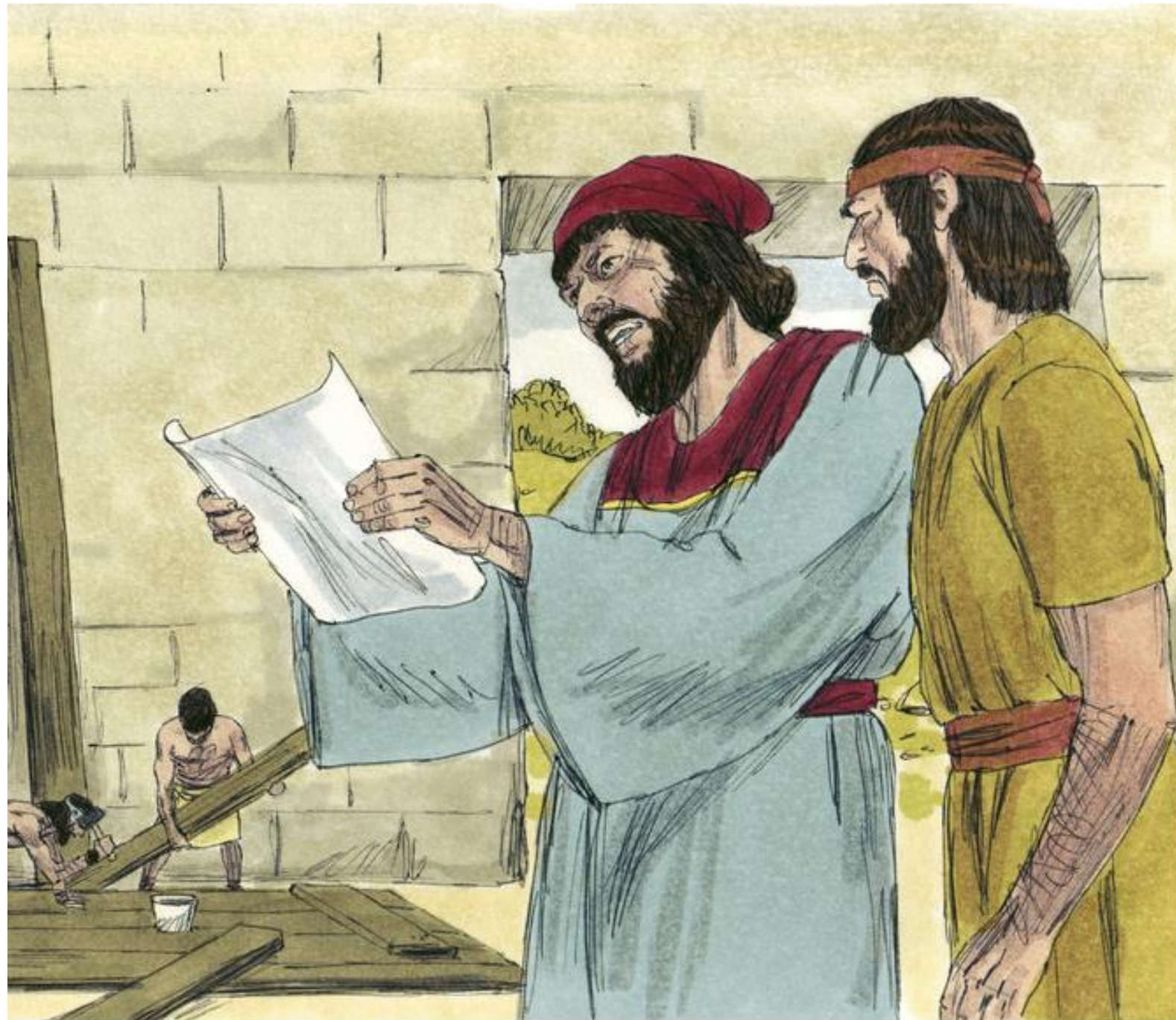
Esther –For Such
a Time as This



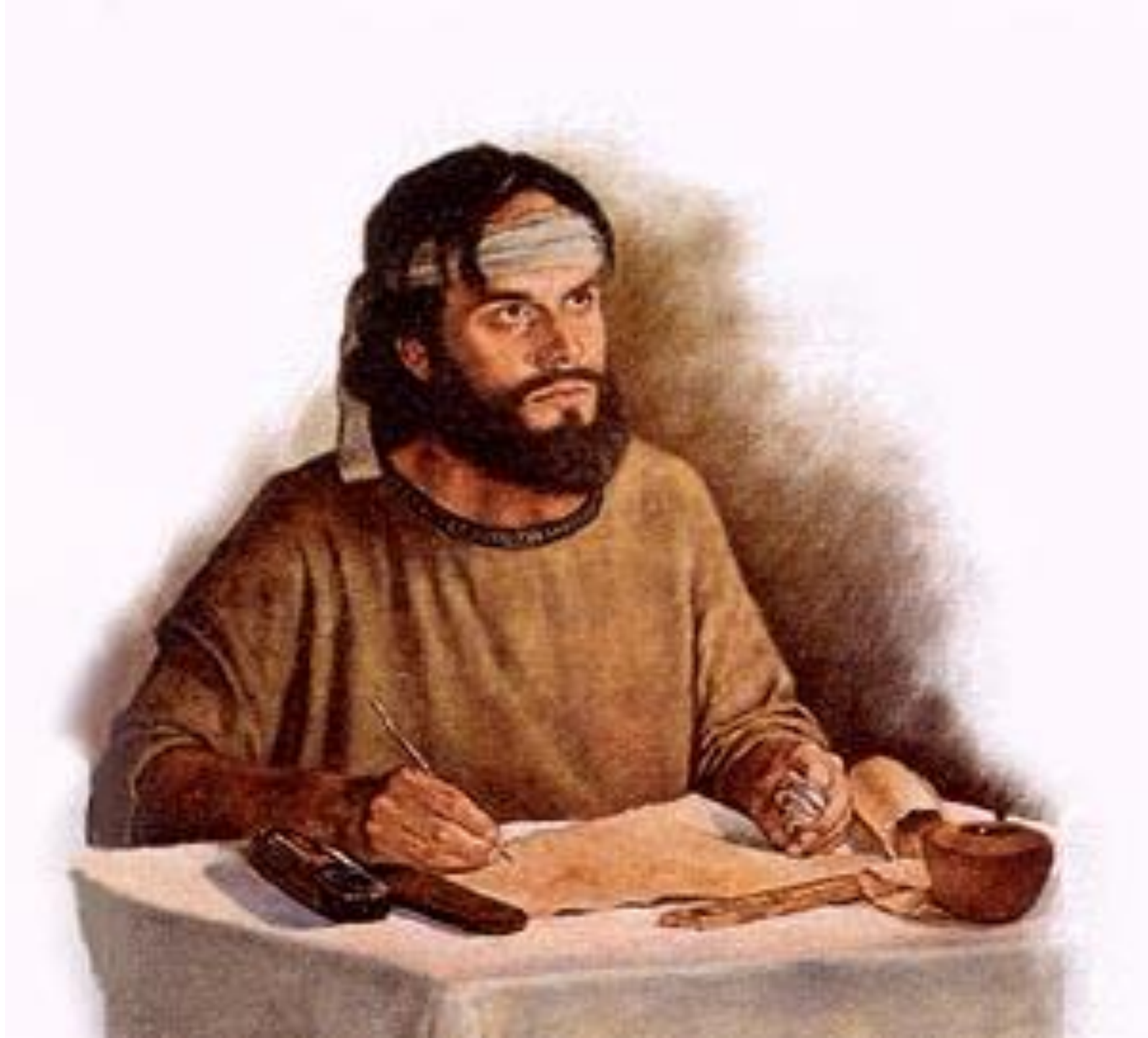
Return and Revival -Ezra



Return and Revival - Nehemiah



God's Final Word - Malachi



The Stage Set for Messiah

