

Refining a Creation for Eternity

The Revealed Plan of God from Eternity Past to Eternity Future



Workbook

Part 2a

Innocence to Promise



The First Economy

1. Edenic Covenant (Gen 1:28-30; 2:15-17; Hos 6:7)
 - a. Parties of the Covenant
 - i. God and Adam
 - b. Conditions of the Covenant
 - i. Be fruitful, multiply, fill the earth
 - ii. Subdue the Earth
 - iii. Rule over the animal kingdom
 - iv. Plants are for food (vegetarian)
 - v. Defined roles
 - vi. Guard the garden
 - vii. Not eat from one tree
 - viii. Penalty for violating the commands is death
 - c. Token
 - i. Tree of Life
2. The Divine Institutions (3 of 5)
 - a. The term "divine institution" has been used by Christians to speak of those absolute social structures instituted by God for the entire human race—believers and unbelievers alike. Though modern paganism views them as by-products of man's psycho-social evolution, the Bible insists God Himself installed at least three of them at creation. (Clough)
 - b. The **first divine institution** is responsible dominion (Gen. 1:26-30; 2:15-17; Psa. 8:3-8). Although the earth and its produce is the Lord's (Psa. 24:1), mankind was assigned to manage it under God's authority. Man was placed as a derivative "lord". Later, at the fall, this dominion would become perverted but not taken away. (Clough)
 - c. The **second divine institution**, marriage, is defined in terms of the first. The woman was brought to Adam specifically as a "helper". Why did he need help? Because of his calling before God to rule nature. Unlike animals, mankind's so-called sexual differentiation is not merely for procreation; it is also for dominion. The "one flesh" relationship, while truly romantic and sexual, occurs inside the larger context of the first divine institution. ...That marriage is the chief means of dominion is seen in the New Testament. The man-woman distinction typifies the Christ- Church distinction (Eph. 5:22-33; Rev. 19:7-8) in which the Church completes Christ in His calling. (Clough)

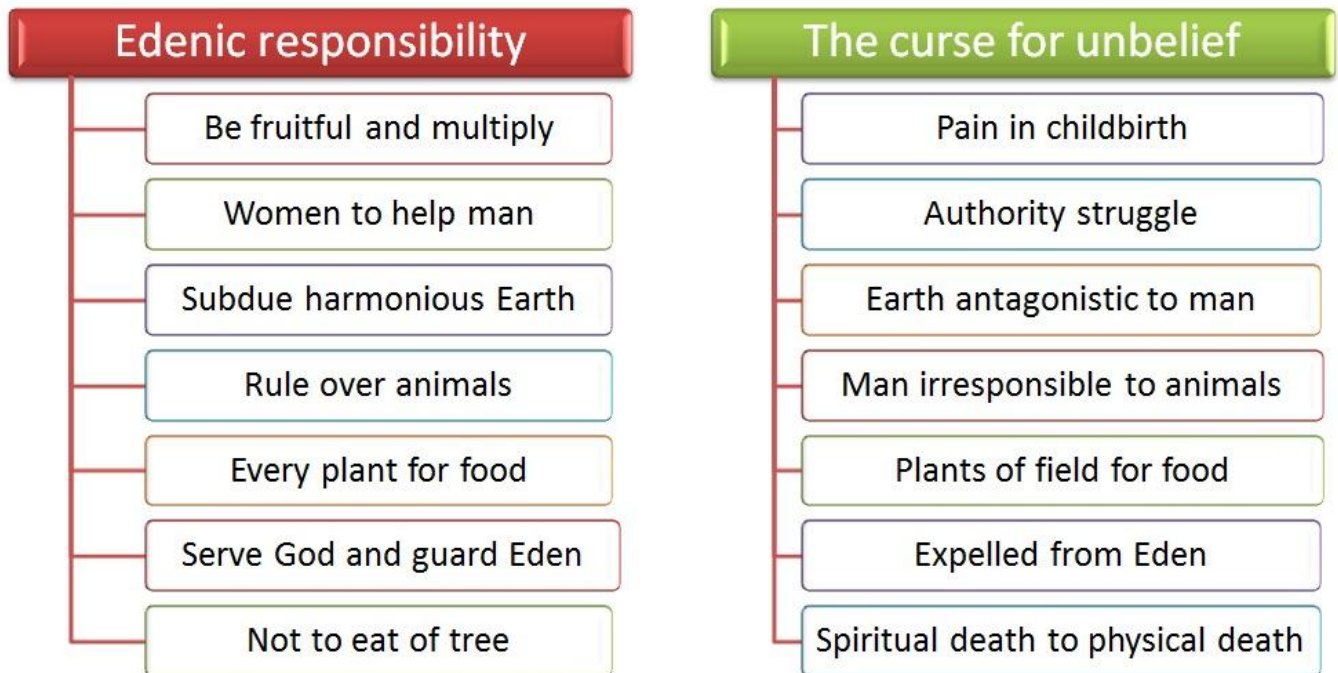
- d. The **third divine institution** is built upon the first and second. Marriage normally leads to dominion through a family. In the Bible it is the family, not the individual, that is the basic unit of society (property, for example, is titled under Mosaic Law to families). When God sent His Son, He sent Him not to a church, not to a state, not to an isolated existence; He sent Him into a family. (Clough)
3. Dispensation of Innocence
- a. Man's Responsibilities
 - i. Man's responsibilities in the garden were to fulfill the Edenic Covenant, essentially to multiply and fill the Earth and subdue it. Mankind was forbidden to eat from the tree of the knowledge of good and evil.
 - b. Man's Failures
 - i. Man's failure was to eat of the fruit of the Tree of Knowledge of Good and Evil. It is important to note that while the woman was deceived, the man made a conscious decision to disobey God.
 - ii. To her (Eve), it seemed that the tree was: (1) "good for food" (that is, something appealing to the physical, bodily appetites); (2) "pleasant to the eyes" (that is, something appealing to the emotions – the esthetic senses); (3) "desired to make wise" (that is, appealing to the mind and spirit, and to one's pride of knowledge and spiritual insight). ... temptations thus may be directed against either the body, soul, or spirit – or, as in Eve's case, against all three at once. The source of temptations is said by James, again stressing all three aspects, to be "earthly, sensual, devilish" (James 3:15) (Morris, H. M., & Ehlert, A. D., 2010)
 - c. The Resulting Judgment
 - i. Genesis 3:16-19
4. The Problem of Human Redemption
- a. The fellowship between God and humanity was broken by the disobedience of the one man Adam. But by the light of the revelation that came through Moses and the prophets, from Adam to Christ, it was not absolutely clear, although disclosed in a general way, how God would act and what He could do to prevent the entire human family from going off into everlasting death—separation from God and the glory of His might forever and ever in the place of incarceration for the wicked. Since the human family in the person of Adam sinned, as we learn in Romans 5:12,13, what could God do to retrieve the situation? How could He act in regard to the situation that had developed? (Cooper)

- b. **The loss must be retrieved on the human level and in the realm of the will.** Under God's moral government the losses sustained by man must and can be retrieved only on the human level and within the realm of the will. Since Adam and Eve on the human level frittered away their high position, the losses sustained must, under the divine moral government, be retrieved on the same plane. (Cooper)
- c. **Could God have created another man to redeem man?** Had the Lord created another Adam, He would have made a duplicate, a precise copy of the first man, who, as a human being was perfect. God would not create an imperfect creature hence the man whom He would have created would have been exactly like the first Adam. Being like him, he would have yielded to temptation as Adam had done. (Cooper)
- d. **Could one of Adams descendants redeem the race?** After the Fall Adam begat sons and daughters in his likeness in the likeness of his fallen nature. Man's nature was contaminated by the poison of resistance against the divine will. Man has transmitted his fallen nature to all his descendants. (Jer 17:9; Titus 3:2-5; Eph 2:1-3) Every man stands condemned at the bar of his own conscience. Having the fallen nature, he is utterly unable to keep the law of God in holiness and truth... Admittedly every creature produces after its own kind. This is an unvarying law. Water cannot seek a level higher than that at which it stands, by and in virtue of its own power. Man cannot lift himself by his own bootstraps. No man, therefore, is able to redeem his brother, himself, or anyone else. (Ps 49:6-9) (Cooper)
- e. **Could a celestial creature redeem the race?** Had it been possible under God's ethical regime for such a celestial being to champion man's cause, this one could not have won the fight; for Satan, his adversary, who is the wisest and most powerful of all creatures (Ezek. 28:11-19), would have tricked him. (Jude 9) Should a cherub, one of the highest order of the heavenly hosts, come into the human realm by virgin birth to champion man's cause ... could have passed into Sheol. But there he would have remained, because he would not have had the power to take the keys of death and Hades from Satan, who is the minister of death. (Cooper)
- f. **Could God create another being powerful enough to redeem man?** In Ezekiel 28:12b we have these words: "Thou sealest up the sum, full of wisdom, and perfect in beauty." What do these words mean? Concerning the anointed cherub, God declared that he sealed up the sum, or, as the marginal reading of the Revised Version states, "sealed up the pattern." God, figuratively speaking, had a pattern, according to which He created this anointed cherub. This pattern included the sum of all perfections which could be possessed by a created being. (Cooper)

- g. **The God-man.** Since another Adam created perfect by the hand of God would have failed, since no man born by natural generation could redeem his brother, since no celestial being could bring deliverance, since God could not create a being that could bring deliverance, and since man must be redeemed upon the human plane and in the realm of the will, there was, under God's great moral government, left open to Him only one avenue of redeeming the race: This was for some being to come to earth, to enter the human realm, who could absolutely meet the demands of the broken law, who could do the will of God perfectly with reference to the problem of sin, and who could withstand the conniving's and onslaughts of the devil. Such a one would of necessity have to enter the human realm, not by natural generation, but in such a manner that He would not be tainted by the least trace of sin and be affected by it, so that He could fulfill the demands of the law of God perfectly. Since man begets his progeny in the likeness of his own fallen nature, the Redeemer of man cannot have a human father. But since He is to fight redemption's battle on the human level, He must be born of a woman. These facts indicate most positively that the only way for God to redeem the human family was by His bringing into the world a Savior by miraculous conception—as opposed to natural generation—and by virgin birth. (Cooper)
5. Life in the Garden
 - a. How to approach God
 - b. Genesis 3:8-10
 6. Promise of Redemption
 - a. Genesis 3:14-15
 - b. Protevangelium (The First Gospel)
 - i. The woman does not carry the seed therefore, a supernatural birth is necessary. The bruise on the head is a fatal wound whereas the bruise on the heel is minor. Gen 3:20 – “Now the man called his wife’s name Eve”
 - ii. 2332 הַיָּהוּבָה [Chavvah /khav·vaw/] n pr f. Causatively from 2331; GK 2558; Two occurrences; AV translates as “Eve” twice. 1 the first woman, wife of Adam. Additional Information: Eve = “life” or “living”.
 7. Angelic Conflict
 - a. Satan scored a tactical victory and gained control of earth. He attacked man’s volition which is the focal point of the entire angelic conflict. In winning the victory, Satan lost the war and opened up the opportunity that allows God to demonstrate far beyond anything imaginable how great His love is. (Dean, 2000)
 - b. 1 Tim 3:16; 5:21; 4:9; 1 Pet 1:12

The Second Economy

1. Adamic Covenant (Gen 3:14 – 3:21)
 - a. Parties of the Covenant
 - i. God and Adam as the representative for mankind
 - b. Curses that modify the Edenic Covenant
 - i. Transformation of the animal kingdom
 - ii. Protevangelium (first gospel) and promise of Satan's defeat
 - iii. Woman cursed in area of assigned duties
 - iv. Man cursed in area of assigned duties
 - v. Physical death (return to ground)
 - vi. Man remains a vegetarian
 - c. Token
 - i. Spiritual death



Dean, R. (2000). Plan of god for the ages. The First Covenant. [Audio podcast]. Retrieved from <http://deanbible.org/andromeda.php?q=f&f=/Audio Files/2000 - Plan of God for the Ages - Dispensations>

2. Dispensation of Conscience
 - a. Man's Responsibilities
 - i. Man's responsibilities, having been ejected from the garden, was to fulfill the Adamic Covenant, essentially to multiply and fill the Earth. Adam lost the responsibility to subdue the Earth at the fall, when Satan usurped control over it. Mankind was to respond to God through the prompting of his conscience and as

evidence of his faith in the promised seed, to bring an acceptable blood sacrifice as God had instructed them to do.

- b. Man's Failures
 - i. Mankind, having been given the ability, through their conscience, to desire a relationship with God and the provision, through blood sacrifices, to approach God, failed to do so and instead followed after their own evil lusts. The wickedness and evil became so great and widespread, God decided to let mankind start anew.
 - c. The Resulting Judgment
 - i. God, being true to His word, spared the only faithful humans and a small remnant of air breathing creatures and started over in order to fulfill his promise of redemption
3. Life Among Thorns
- a. Man enters into the second dispensation with the knowledge of good and evil. He has a conscience. With this knowledge or faculty, the test then becomes "with a conscience, guided by that conscience, will man choose to do good and approach God by means of sacrifice as the example of the sacrifice by God indicated". (Johnson)
4. How to approach God (cleansing process)
- a. Cain's offering reveals:
 - i. He had religion, evidenced by bringing the offering, but not salvation
 - ii. Believes in his own works for salvation by offering up the fruit of the ground
 - iii. Cain's offering was plain disobedience. Cain knew to approach God by blood sacrifice rather than from his own sowing. (Johnson)
5. "Sons of God" in Genesis 6
- a. Angelic creatures
 - i. Persons - Fallen angels cohabit with beautiful women
 - ii. Perversion - Perversion of human race by intrusion of demons
 - iii. Progeny - Monstrous giants
 - iv. Proofs
 - 1. The reference to angels as "son of God"
 - 2. The New Testament references to the angelic sin of Genesis 6 in 2nd Peter 2:4-5 and Jude 6-7
 - 3. The antiquity of the view
 - 4. The satisfactory explanation that some angels are bound and others are not
 - b. Apostate Sethites
 - i. Persons - Fallen angels cohabit with beautiful women
 - ii. Perversion - Pollution of godly line by mixed marriage

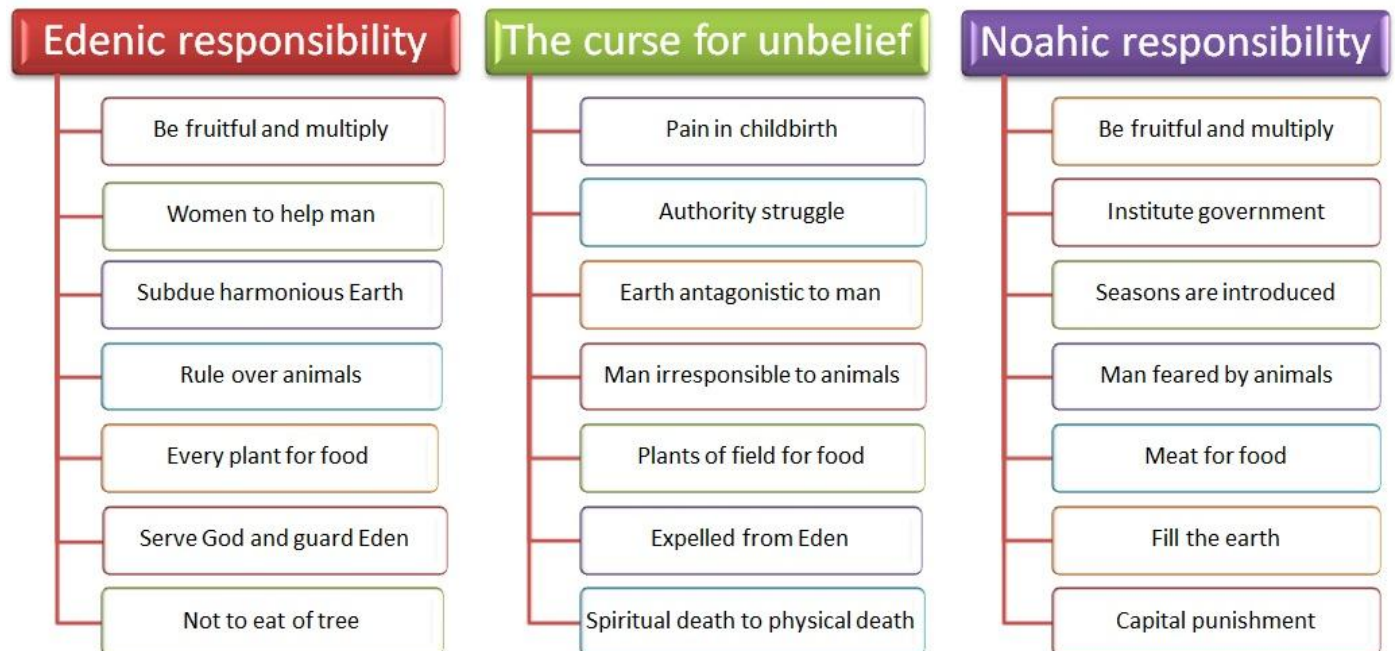
- iii. Progeny - Wicked tyrants
- iv. Proofs
 - 1. The emphasis on men in the context
 - 2. The basis for human sin as the reason for the Flood
 - 3. The thematic development of Genesis 4 and 5
 - 4. The aversion in Genesis and elsewhere to intermarriage between the godly and ungodly
- c. Demon Possession
 - i. Persons - Fallen angels cohabit with beautiful women
 - ii. Perversion - Demons in control of men, women, and their offspring
 - iii. Progeny - Demon controlled population
 - iv. Proofs
 - 1. The reference to angels as “son of God”
 - 2. Eliminate the half-angel-half-man salvation issue
 - 3. Explains “did not keep their own domain” in Jude 6
 - 4. Demonic “taking” and “habitation” of human bodies has often been repeated since, though never on a global scale
- 6. Generations of the Promised Savior – Adam to Noah
- 7. Promise of Redemption Maintained
 - a. Genesis 6:8-9, 18; 7:1
- 8. Angelic Conflict
 - a. 2 Peter 2:4; Jude 6

The Third Economy

- 1. A look at the world Noah left; the vapor canopy
 - a. Since water vapor has the ability both to transmit incoming solar radiation and to retain and disperse much of the radiation reflected from the earth’s surface, it would serve as a global greenhouse, maintaining an essentially uniformly pleasant warm temperature all over the world. With nearly uniform temperatures, great air-mass movements would be inhibited and wind storms would be unknown. With no global air circulation, the hydrologic cycle of the present world could not be implemented and there could be no rain, except directly over bodies of water from which it might have evaporated. With no global air circulation, and therefore no turbulence or dust particles transported to the upper atmosphere, the water vapor in the canopy would have been stable and not precipitate itself. The planet would have been maintained not only at uniform temperatures but also at comfortable uniform humidity’s by means of daily local evaporation and condensation (like dew, or ground fog) in each day-night cycle. The combination of warm temperature and adequate moisture everywhere would be

conducive later to extensive stands of lush vegetation all over the world, with no barren deserts or ice caps. A vapor canopy would also be highly effective in filtering out ultraviolet radiations, cosmic rays, and other destructive energies from outer space. These are known to be the source of both somatic and genetic mutations, which decrease the viability of the individual and the species, respectively. Thus the canopy would contribute effectively to human and animal health and longevity. Some have objected to the idea of a heavy vapor canopy because of the great increase in atmospheric pressure which it would cause at the earth's surface. Rather than being a problem, however, this effect would contribute still further to health and longevity. Modern biomedical research is increasingly proving that such "hyperbaric" pressures are very effective in combating disease and in promoting good health generally. There should be no problem in organisms living under high external pressures, provided their internal pressures had time to adjust correspondingly. Later, when needed, these upper waters would provide the reservoir from which God would send the great Flood, to save the godly remnant from the hopelessly corrupt population of that day (the content of water vapor in the present atmosphere, if all precipitated, would cover the earth only to a depth of about one inch. (Morris, H. M., & Ehlert, A. D., 2010)

2. Noahic Covenant (Genesis 8:20 – 9:17)
 - a. Parties of the Covenant
 - i. God and Noah as the representative for mankind
 - b. Conditions of the Covenant
 - i. Be fruitful, multiply and fill the earth
 - ii. Man to be feared by animals
 - iii. Mankind allowed to eat meat
 - iv. Mankind not to eat or drink blood
 - v. Institution of capital punishment
 - vi. Never again a universal flood
 - c. Token
 - i. Rainbow



Dean, R. (2000). Plan of god for the ages. The First Covenant. [Audio podcast]. Retrieved from <http://deanbible.org/andromeda.php?q=f&f=/Audio Files/2000 - Plan of God for the Ages - Dispensations>

3. The Divine Institutions (4 and 5)

- a. The **fourth divine institution** is “civil authority”. God transferred to man the responsibility to exercise kingdom authority which today we call "civil government." The source of civil authority is the responsibility to express the wrath of God over destruction of human life with capital punishment. (Clough)
- b. The **fifth and final divine institution** is “tribal diversity”. The traditional understanding of the Tower of Babel (Gen. 10:8-14, 31-31; 11:1-9) indicates that the erection of the Tower corresponds with Nimrod’s beginning of the kingdom of man at Babel (Gen. 10:10).⁷ Thus, Nimrod is seen as the father of the kingdom of man as a vehicle of rebellion against God and His kingdom. It is at this point God judged the first United Nations building, confounded the single human language into many, and established the Divine Institution of “tribal diversity” to promote social stability. (Ice, 2009)

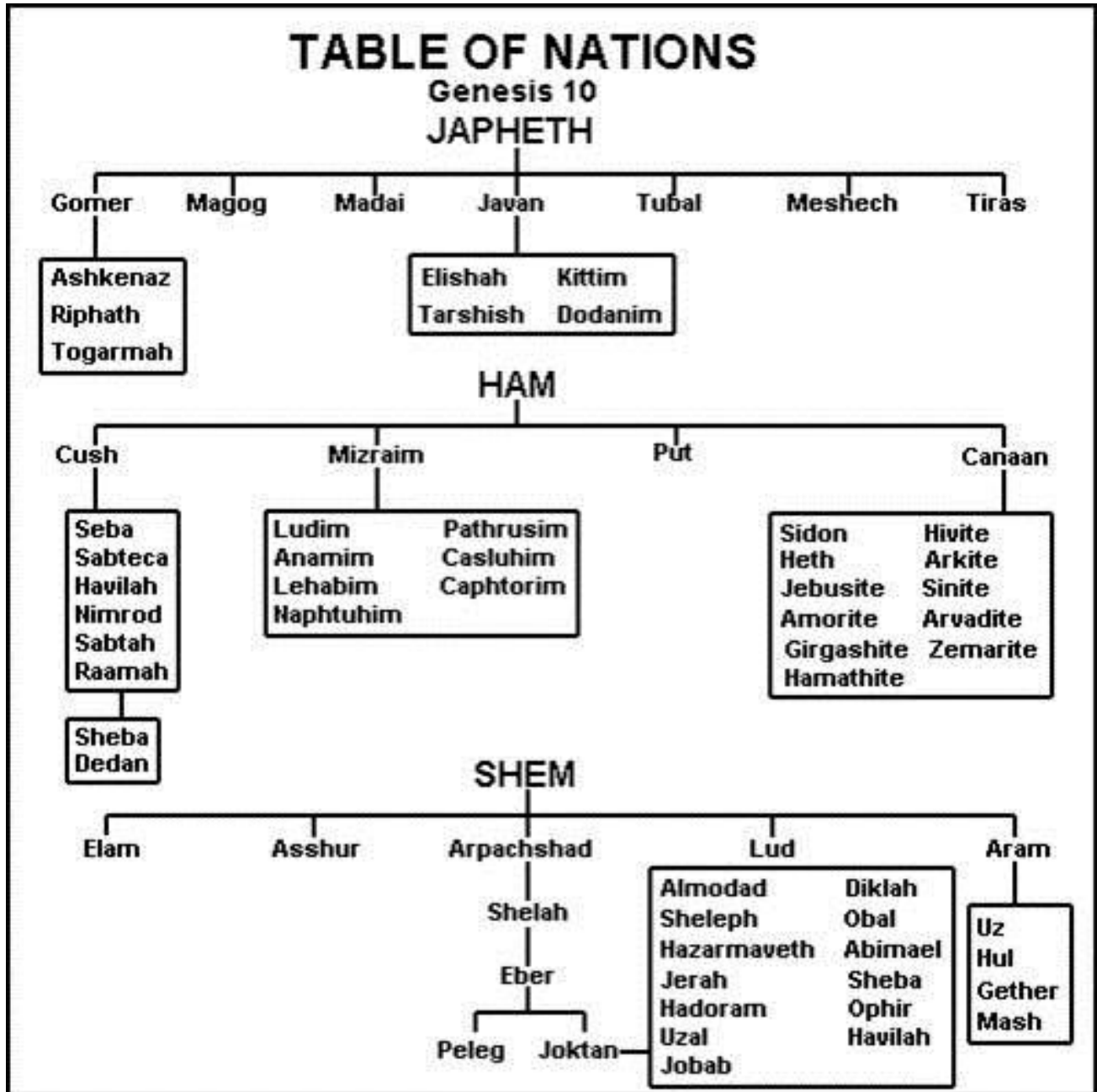
4. Dispensation of Human Government

- a. Man’s Responsibilities
 - i. Man’s responsibilities were to fulfill the Noahic covenant. Mankind was to be fruitful, multiply, and fill the earth. Mankind was to govern itself with the full authority of capital punishment.
- b. Man’s Failures
 - i. Failure to govern successfully appeared on the scene almost immediately, for Noah became drunk and incapable of ruling. The people, instead of obeying God’s command to scatter and fill the earth, conceived the idea of staying

together and building the tower of Babel to help achieve their aim. Fellowship with man replaced fellowship with God.

c. The Resulting Judgment

- i. As a result, God sent the judgment of the tower of Babel and the confusion of languages. He also graciously intervened in that He did not utterly destroy the nations but chose to deal graciously with Abraham and his descendants.



Smith, J. E. (1993). The Pentateuch (2nd ed.) (Ge 10:1–7). Joplin, Mo.: College Press Pub. Co



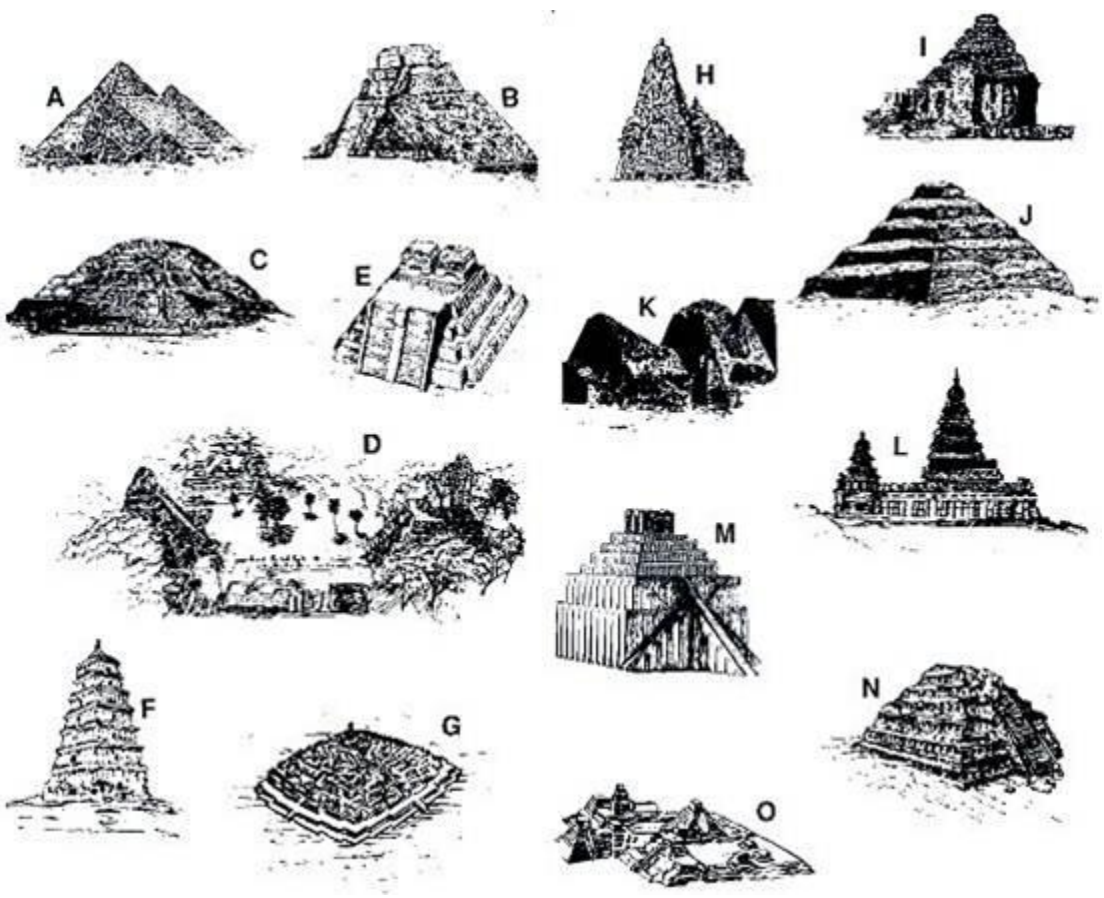
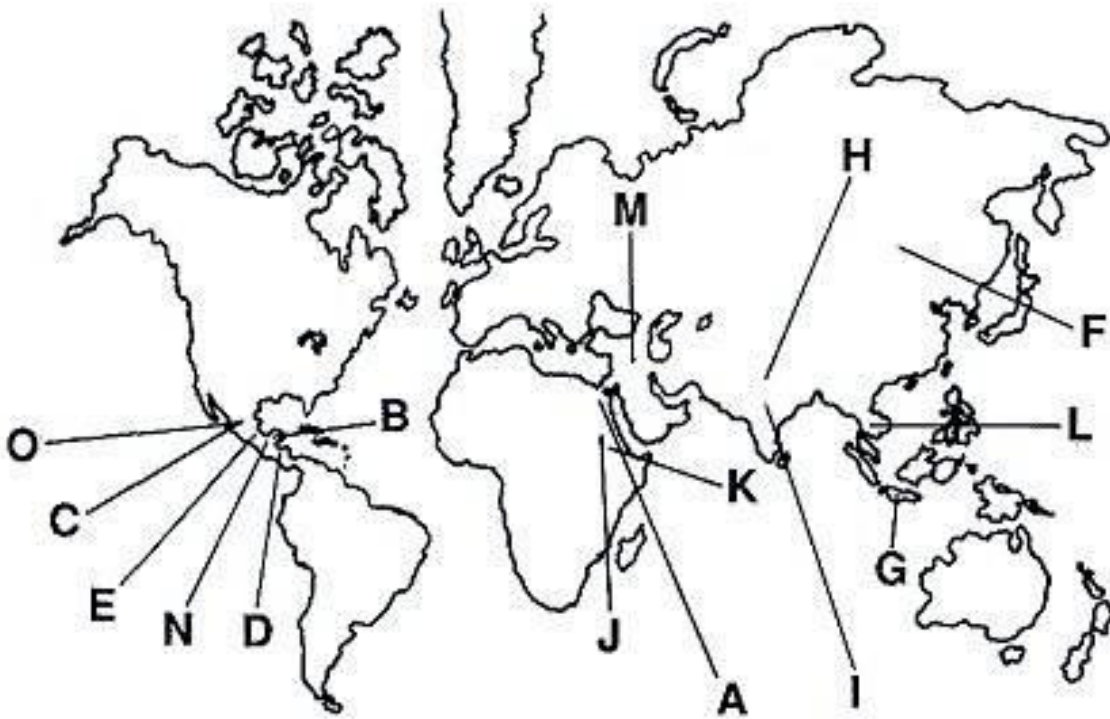
Cimok, F. (2005). *Biblical anatolia: From genesis to the councils*. Istanbul, Turkey: A Turizm Yayinlari

5. Life in the New World

- a. From monotheism to polytheism - Anthropologists Dr. Wilhelm Schmidt, author of the 4000 page treatise, *The Origin and Growth of Religion*, and, more recently, Don Richardson, author of *Eternity in Their Hearts*, documented this fact in the hundreds of cultures they studied. They discovered that the religion of some of the most ancient cultures were monotheistic and practiced little or no form of animism or magic. In almost every culture around the world, the religion of a particular culture began with a concept of a masculine, creator God who lives in the heavens. He provided a moral law by which the people would enter into a relationship with him. This relationship was broken when the people were disobedient, and as the relationship deteriorated, the people distanced themselves from the creator and their knowledge of him faded. As the civilization moved further away, they began to worship other lesser gods. In their search

to survive in a world filled with spiritual forces, they desired power to manipulate the forces, and thus there was an increase in the use of magic. (Zukeran)

- b. Thereafter, as external civilization increased in splendour and wealth, so religion came to be expressed in forms of ever-increasing magnificence and opulence. Images of gods and daimones multiplied to an extent which defies all classification. Wealthy temples, shrines and groves arose; more priests and servants, more sacrifices and ceremonies were instituted. But all this cannot blind us to the fact that despite the glory and wealth of the outward form, the inner kernel of religion often disappeared and its essential strength was weakened. The results of this, both moral and social, were anything but desirable, leading to extreme degradation and even to the deification of the immoral and antisocial. The principal cause of this corruption was that the figure of the Supreme Being was sinking further and further into the background, hidden behind the impenetrable phalanx of the thousand new gods and daimones. But all the while, the ancient primitive religion still continued among the few remainders of the primitive culture, preserved by fragmentary peoples driven into the most distant regions. Yet in their condition of stagnation, poverty and insignificance, even there it must necessarily have lost much of its power and greatness, so that even among such peoples it is much too late to find a true image of the faith of really primitive men. It remains for us, by dint of laborious research, to put gradually together from many faded fragments a life-like picture of this religion. (Schmidt, 1931)
- c. Star worship became widespread after the Flood. This form of idolatry was frequently associated with ziggurats, or “temple towers.” After the Flood, the next historical event recorded in the Bible was the rebellion at Babel and its association with a tower. From the historical records uncovered at Babylon, we find the zodiac and star worship closely related to demonic activity and that it had a prominent place in society. The worship of the stars became a religion worldwide within 150 years after the Flood. It was believed the celestial bodies were gods who affected the lives of men and conditions on Earth. The sun and the signs of the zodiac were deified and utilized to guide people’s lives. (Lindsay, 1999)

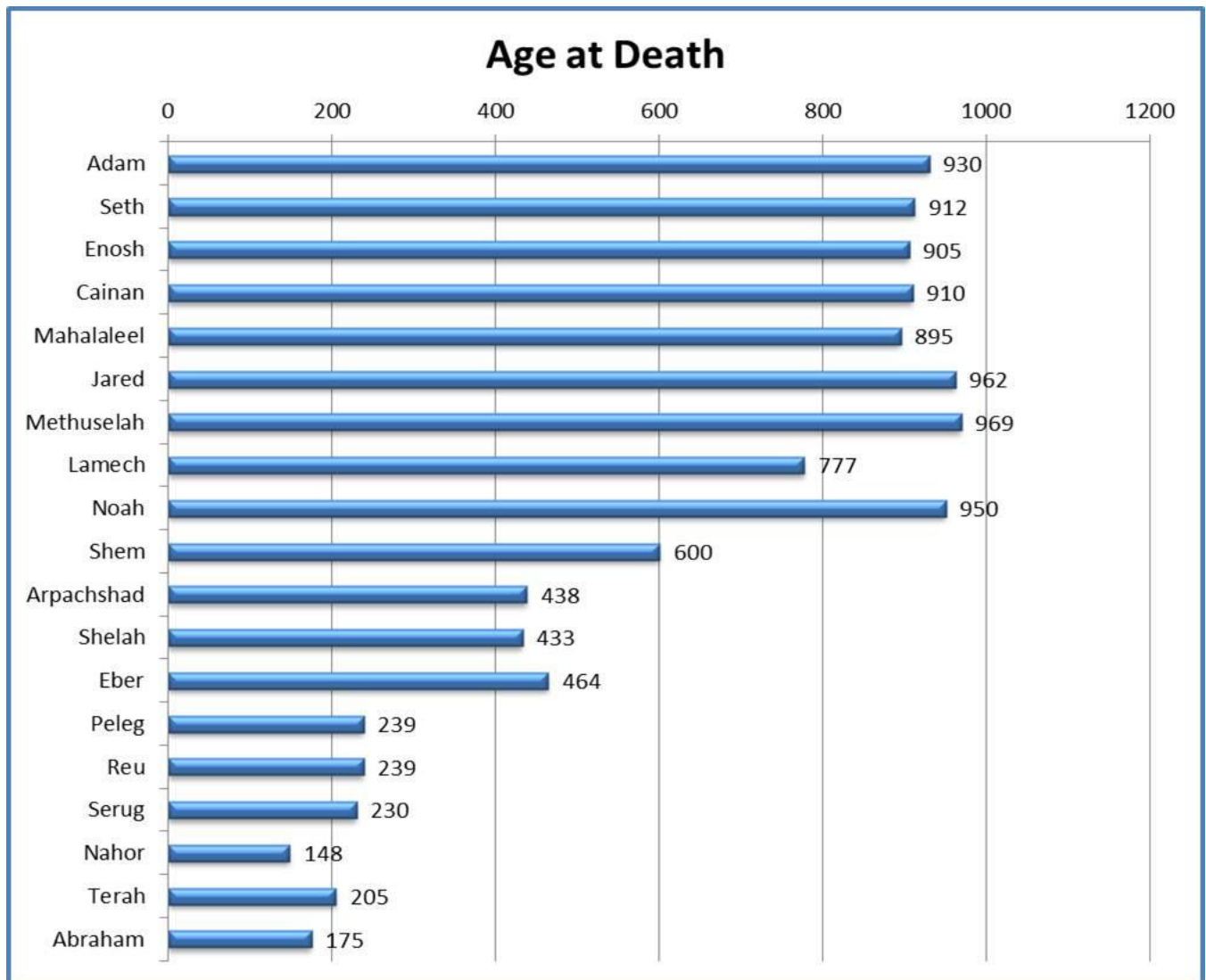


* Lindsay, D. G. (1999). The canopied earth : World that was. Dallas, TX: Christ for the Nations.

6. How to approach God – The example of Job

- a. Views on the time when Job lived range all the way from the Patriarchal Age (Abraham, Isaac, and Jacob—approximately 2100 to 1900 B.C.) to the sixth century B.C. Several factors point to the time of the patriarchs: Job lived 140 years after his calamities (42:16) so he may have lived to about 210. This corresponds roughly to the length of the patriarchs' lives. Terah, Abraham's father, died at the age of 205; Abraham lived to be 175; Isaac lived 180 years; and Jacob died at the age of 147. Job's wealth was reckoned in livestock (1:3; 42:12), which was also true of Abraham (Gen. 12:16; 13:2), and Jacob (Gen. 30:43; 32:5). The Sabeans and Chaldeans (Job 1:15, 17) were nomads in Abraham's time, but in later years they were not nomadic. The Hebrew word *qesîṭâh*, translated "piece of silver" (42:11), is used elsewhere only twice (Gen. 33:19; Josh. 24:32), both times in reference to Jacob. Job's daughters were heirs of his estate along with their brothers (Job 42:15). This, however, was not possible later under the Mosaic Law if a daughter's brothers were still living (Num. 27:8). Literary works similar in some ways to the Book of Job were written in Egypt and Mesopotamia around the time of the patriarchs. The book of Job includes no references to the Mosaic institutions (priesthood, laws, tabernacle, special religious days and feasts). The name *šadday* is used of God 31 times in Job (compared with only 17 times elsewhere in the OT) and was a name familiar to the patriarchs (see comments on Gen. 17:1; also cf. Ex. 6:3). Several personal and place names in the book were also associated with the patriarchal period. ... Though it cannot be stated with certainty, possibly Job lived in Jacob's time or shortly thereafter. (Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary., 1983)
- b. The character of Job:
 - i. Blameless (1:1)
 - ii. Upright (1:1)
 - iii. In fear of God (1:1)
 - iv. Turning away from evil (1:1)
 - v. Continually offering burnt offerings on behalf of his children (1:5)
 - vi. Fully recognized God's sovereignty (1:21; 2:10)
 - vii. Holds fast his integrity (2:3)
 - viii. Confident in the next life (3:11-26)
 - ix. Assured that God is righteous and just (13:15-16)
 - x. Faith in the Redeemer who will stand on earth (19:25)
 - xi. The ultimate knowledge of humility (42:5-6)
- c. Job 1:5

7. Generations of the Promised Savior – Noah to Abraham



8. Life in Anatolia

- a. Paganism spreads quickly - “The main distinguishing features of the Catalhöyük houses are the wall paintings and bulls head emblems on the walls. These decorations, most of which had cult associations, were not found in a special building, but were located in a special area of the houses used for religious purposes... These cult areas or shrines also depict a mother-goddess as a symbol of fertility. Figures of the mother-goddess were not only made of baked clay but also carved from stone.” (The museum of anatolian civilizations)
- b. According to tradition, Nimrod, the leader of the rebellion at the Tower of Babel (Gen 10:8-9), and his wife Semiramis became the founders of the mystery religion known as the Mother-Child Cult. Their son Tammuz born through an alleged miraculous conception was killed by a wild animal and miraculously raised to life. This event led to the worship of the mother (Semiramis) and the child (Tammuz). When God confounded

the languages at Babel consequently ushering in multiple ethnicities (Gen 11:1-9), this Mother-Child Cult was exported into every culture that followed. Although the names of the mother and the child were changed from culture to culture, these religions still epitomized the same idolatrous religious system began at Babel. In Assyria, the mother was Ishtar and the child was Tammuz. In Phoenicia, it was Astarte and Baal. In Egypt, it was Isis and Osiris or Horus. In Greece, it was Aphrodite and Eros. In Rome, it was Venus and Cupid. [6] Given the idolatrous origin of these nations, God through Abram began a new nation independent of this universal impact at Babel. This nation, later called Israel (Num 24:17), would become His vehicle of exporting His messianic blessings to the world (Gen 3:15; 12:3). (Woods, 2012)

9. Promise of Redemption Maintained

- a. Genesis 12:1-3

10. Angelic Conflict

- a. God allows Satan to persecute the faithful that He knows are mature enough to endure the trials. This strengthens the faithful and allows God to show His grace, mercy, and love. God also demonstrates that His righteousness and justice are compatible with His love.
- b. Job 1:6-12; 2:1-7
- c. Zechariah 3:1-7
- d. James 1:2-4; 1:12

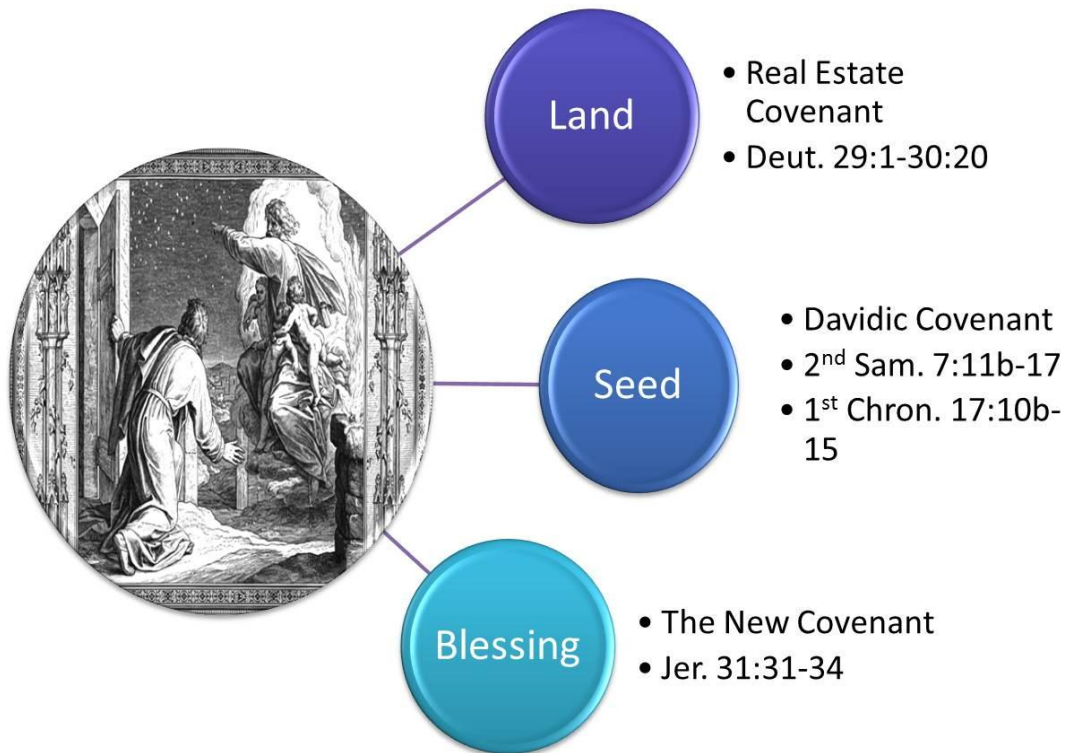
The Fourth Economy

1. Abrahamic Covenant (Genesis 12:1-3)

- a. The covenant confirmed and enlarged: Gen 12:6-7; 13:14-17; 15:1-21; 17:1-14; 22:15-18
- b. Parties of the Covenant
 - i. God and Abram as the father of the Jewish race
- c. Provisions of the Covenant
 - i. A great nation was to come out of Abraham, namely, the nation of Israel
 - ii. Abraham was promised a land specifically, the Land of Canaan
 - iii. Abraham himself was to be greatly blessed
 - iv. Abraham's name would be great
 - v. Abraham would be a blessing to others
 - vi. Those who bless will be blessed
 - vii. Those who curse will be cursed
 - viii. In Abraham all will ultimately be blessed, a promise of Gentile blessing
 - ix. Abraham would receive a son through his wife Sarah
 - x. His descendants would undergo the Egyptian bondage

- xi. Other nations as well as Israel would come forth from Abraham
- xii. His name was to be changed from Abram to Abraham
- xiii. Sarai's name was to be changed to Sarah
- d. Token
 - i. Circumcision





2. Dispensation of Promise

a. Man's Responsibilities

- i. The responsibility of the patriarchs was simply to believe and serve God, and God gave them every material and spiritual provision to encourage them to do this. The Promised Land was theirs, and blessing was theirs as long as they remained in the land. The people of the promise; Abraham, Isaac, Jacob, and the children of Jacob (Israel) were to stay separate from the nations around them. One reason for circumcision is to remind them of their status every time they use the restroom. This was to set them apart as unique and distinct from the nations around them (Dean, 2000)

b. Man's Failures (partial list)

- i. Left for Egypt because of famine – Gen 12:10
- ii. Hagar given to Abram instead of trusting in the promise – Gen 16:2
- iii. Esau marries a Hittite and Canaanite – Gen 26:34; 28:9
- iv. Foreign gods in the household of Jacob – Gen 35:2
- v. Reuben (son of Jacob) lay with his father's concubine – Gen 35:22
- vi. The brothers sold Joseph into slavery – Gen 37:28
- vii. Judah takes a Canaanite wife – Gen 38:2
- viii. Judah kept son from Tamar, his daughter-in-law – Gen 38:11
- ix. Tamar impregnated by Judah – Gen 38:18

c. The Resulting Judgment

- i. God sent the family down to Egypt where the surrounding Egyptians would not associate with them. Soon after they would be enslaved.
- 3. Life in Captivity
 - a. How to approach God (cleansing process)
 - b. Example of Abram - Acts 7:2-19
 - i. great great great great great great grandson of Shem.
 - ii. Born around 1996 BC in Ur of the Chaldeans, Two years after death of Noah.
 - 1. UR (Ūr) Place-name meaning “fire oven.” An ancient city in lower Mesopotamia that is mentioned as Abraham’s birthplace. Ur, Kish, and Uruk were three important population centers in Sumerian and Babylonian civilization. Abraham’s family home is alluded to in Gen. 12:1 and Acts 7:2. The site associated with Ur is located in present-day Iraq, in the lower eastern portion of the Fertile Crescent. It is identified with Tell el-Muqayyar some 350 kilometers (220 miles) southeast of Baghdad. The site had an oval shape with harbor facilities on the Euphrates River, until its course shifted 12 miles east from the city’s western limit. With the river’s shift the city lost both its population and prominence. Other sites have been proposed for the biblical Ur, such as Urartu (Turkey) or Urfa (northwest of Haran). Occupation of Tell el-Muqayyar began about 4000 B.C. and was important in Sumerian, Babylonian, and Neo-Babylonian cultures. The third dynasty of Ur was its most prosperous and highly developed period. Important remains discovered were a ziggurat (a three-stage, stepped pyramid) and royal tombs. This Sumerian site is most probably to be identified as Abraham’s city of origin. Yet, as with most identifications, such can be questioned. (Brand, C., Draper, C., England, A., Bond, S., Clendenen, E. R., Butler, T. C., & Latta, B., 2003)
 - 2. SUMER (Sū’ mē̄r) One of the two political divisions originally comprising what came to be Babylonia. Its principal cities were Nippur, Adab, Lagash, Umma, Larsa, Erech, Ur, and Eridu, most of which were on or near the Euphrates. The area consists primarily of the fertile plain between the Tigris and Euphrates Rivers and is now the southern part of modern Iraq. In the OT Sumer is the territory referred to as Shinar (Gen. 10:10) or Chaldea (Jer. 50:10). See Shinar. Archaeologists believe the inhabitants of ancient Sumer developed humanity’s first high civilization about 3000 B.C. (**Flood 2349 BC**) Perhaps the most important Sumerian contribution to civilization was the invention of cuneiform writing, a wedge-shaped script formed by pressing a reed stylus into wet clay tablets, which were later dried, baked, and stored in libraries. The Babylonians and other

surrounding peoples adapted the cuneiform script to their own languages, so that for centuries cuneiform was the dominant mode of writing in ancient Mesopotamia. Most Sumerian tablets contain economic and administrative records, but others include mythology, history, hymns, wisdom texts, law, and much more. Of special interest to biblical scholars are: the law code of Ur-nammu, the Sumerian king list, the flood story of Zuisudra, the paradise myth of Enki and Ninhursag, early forms of the Gilgamesh epic, and the descent of Inanna to the underworld. Originally Sumer consisted of a number of city-states, each with its own protective god. Political power was held by the free citizens of the city and a governor called ensi. As the city-states vied with one another for power and as pressures from outside invaders increased, the institution of kingship emerged, whereby the ruler of one city-state dominated others. About 2100 B.C. Sumer was conquered by invading tribesmen from the west and north. A mighty warrior named Sargon (later known as Sargon I, Sargon the Great, and Sargon of Akkad) conquered this area and extended his empire from the Persian Gulf to the Mediterranean Sea. He founded a new capital city, Agade, which was, for more than half a century, the richest and most powerful capital in the world. Sumer enjoyed a brief revival at Ur (about 2050 B.C.) only to decline before the rise of the Elamites, a people to their east. Finally, in about 1720 B.C., Hammurabi of Babylon united Sumer (the southern division of ancient Babylon) into one empire. This conquest by Hammurabi marked the end of ancient Sumer, but the cultural and intellectual impact of the Sumerians continued until after the Persians became the dominant force in this part of the ancient world. (Brand, C., Draper, C., England, A., Bond, S., Clendenen, E. R., Butler, T. C., & Latta, B., 2003)

3. Edessa is the alternative site of Ur of the Chaldeans believed by some scholars to be the birthplace of Abraham. The consensus of an earlier generation was that Anatolian Ur was Abraham's Ur. Then in 1927 Leonard Woolley discovered the royal cemeteries at Sumerian Ur and declared that his finds were "worthy of Abraham." Woolley's announcement was as much public relations as science. If he could associate his site with Abraham, the money for his excavations would be much easier to raise. Today the majority of scholars identify Ur as this Sumerian city in the lower Euphrates valley of modern Iraq. Yet several linguistic and geographical factors suggest that Ur would better be

located farther north. First, the Sumerian Ur was not the only Ur in the ancient world. A tablet found at Ebla in northwestern Syria refers to “Ur in Haran.” The Sumerian Ur is never called “Ur of the Chaldeans” in any cuneiform tablets that have been discovered. To get around this problem, scholars have called the references in Genesis anachronistic uses of the name. Why? Because the Chaldeans only appear as a distinct nation in the 9th C BC in the area south of Babylon. In the Old Testament Babylon and Chaldea are used together in parallelism (Ezk 23:15). An important geographic indicator can be seen in Genesis when wives were needed for the patriarchs Isaac and Jacob. When Abraham charged his servant to get a wife for Isaac, he instructed him to “go to my country and my own relatives” (Gen 24:4), that is, Aram Naharaim (Gen 24:10). Likewise, when Isaac charged his son Jacob to get a wife, he was to go to Paddan Aram to take a wife from the daughters of his uncle Laban (Gen 28:2). In neither case does Abraham’s servant nor Jacob journey the additional thousand miles to Sumerian Ur. Instead both find wives in their ancestral home near Haran, which is 24 mi southeast of Urfa/Edessa. For these reasons a compelling case can be made for identifying Urfa as the Ur of the Bible. (Wilson, 2010)

4. “Ur was consecrated to the worship of Sin, the Babylonian moon-god. It shared this honour, however, with another city, and this city was Haran, or Harran. Harran was in Mesopotamia, and took its name from the highroad which led through it from the east to the west. The name is Babylonian, and bears witness to its having been founded by a Babylonian king. The same witness is still more decisively borne by the worship paid in it to the Babylonian moon-god and by its ancient temple of Sin. Indeed, the temple of the moon-god at Harran was perhaps even more famous in the Assyrian and Babylonian world than the temple of the moon-god at Ur. “Between Ur and Harran there must, consequently, have been a close connection in early times, the record of which has not yet been recovered. It may be that Harran owed its foundation to a king of Ur; at any rate the two cities were bound together by the worship of the same deity, the closest and most enduring bond of union that existed in the ancient world. That Terah should have migrated from Ur to Harran, therefore, ceases to be extraordinary. If he left Ur at all, it was the most natural place to which to go. It was like passing from one court of a temple into another. (Easton, 1996)

iii. Married to Sarah and concubines Hagar and Keturah.

1. “The thrice repeated story [involving Abraham in 12:10–20 and 20:1–18, and Isaac in 26:6–12] has been the subject of much discussion by commentators through the ages, but only with the discoveries at Nuzi has it become clear that Abraham and Isaac were not involved in any trickery, but were endeavoring to protect their respective wives from molestation by invoking the Hurrian custom or law of wife-sistership. According to the Nuzi tablets a woman having the status of wife-sister rather than that of just an ordinary wife, enjoyed superior privileges and was better protected. The status was a purely legal one, a wife-sister being quite distinct from the physical relationship usually understood by the word ‘sister.’ In order to create the status of wife-sistership two documents were prepared—one for marriage and the other for sistership. Thus, we find a Nuzi tablet, according to which a person by the name of Akkuleni, son of Akiya, contracted with one Hurazzi, son of Eggaya, to give to Hurazzi in marriage his sister Beltakkadummi. Another tablet records that the same Akkuleni sold his sister Beltakkadummi as sister to the same Hurazzi. If such a marriage was violated, the punishment was much more severe than in the case of a straightforward ordinary marriage. It would appear that the actions of Abraham and Isaac reflect this custom.”⁴³⁵ In the Hurrian culture from which Abram came people evidently viewed the husband wife-sister relationship as even more sacred than the husband wife relationship. According to this view, when Abram went to Egypt he assumed that the Egyptians also regarded the husband wife-sister relationship as more sacred than the husband wife relationship. Therefore he presented Sarai as his wife-sister and expected that the Egyptians would not interfere with his relationship with Sarai. However proponents of this view assume the husband wife-sister relationship was foreign to Pharaoh. He took Sarai because he believed that she was Abram’s physical sister. When he discovered that Sarai was also Abram’s wife he returned Sarai to Abram because Pharaoh regarded the husband wife relationship as sacred. He was angry with Abram because in Pharaoh’s eyes Abram had misrepresented his relationship with Sarai. Those who hold this view see this incident as an example of failure to adjust to a foreign culture and failure to trust God. They usually understand Abram’s motivation as having been confidence in a cultural custom from his past rather than faith in God.⁴³⁶ (Constable, 2003)

iv. Abraham believed God and was reckoned to him as righteousness. (Gen 15:6)

1. God first spoke to Abram – Gen 12:1
 2. Abram obeyed God and left Haran at the age of 75 – Gen 12:4
 3. Abram built an alter to God – Gen 12:7
 4. Abram called upon the name of the Lord – Gen 13:4
 5. Abram gave a tenth of possessions to Melchizedek the priest – Gen 14:20
 6. Abram believed what God had promised and was reckoned righteous – Gen 15:6
 7. Abram name changed to Abraham – Gen 17:5
 8. Abraham obeyed God concerning circumcision – Gen 17:24
 9. Abraham received the Incarnate Christ – Gen 18:8
 10. Abraham obeyed God concerning offering Isaac – Gen 22:10
- v. Abraham had eight sons.
 - vi. Abraham lived to 175 years old.
- c. Example of Isaac
- i. God selected the name Isaac and declared the covenant thru him – Gen 17:19
 - ii. Isaac prayed on behalf of Rebekah and she conceived – Gen 25:21
- d. Example of Jacob
- i. Jacob’s dream and promise of God – Gen 28:13-15
 - ii. God tells Jacob to return to Canaan – Gen 31:3
 - iii. Jacob offers a sacrifice – Gen 31:54
 - iv. Jacob reminds God of the promise – Gen 32:9-12
 - v. God wrestled with God – Gen 32:24
 - vi. God changes Jacob’s name to Israel – Gen 32:28
 - vii. God told Jacob to move to Bethel – Gen 35:1
 - viii. God reminds Jacob of the covenant – Gen 35:10-12
 - ix. God instructs Israel to move to Egypt – Gen 46:1-7
- e. Pagan approach to god – Egypt
- i. Exodus 1:8-14
 - ii. Of the various institutions of the ancient Egyptians, none are more interesting than those which relate to their social life; and when we consider the conditions of other countries in the early ages when they flourished, from the 10th to the 20th century before our era, we may look with respect on the advancement they had then made in civilization, and acknowledge the benefits they conferred upon mankind during their career. For, like other people, they have had their part in the great scheme of the world’s development, and their share of usefulness in the destined progress of the human race; for countries, like individuals, have certain qualities given them, which, differing from those of their predecessors and contemporaries, are intended in due season to perform their requisite

duties. The interest felt in the Egyptians is from their having led the way, or having been the first people we know of who made any great progress, in the arts and manners of civilization; which, for the period when they lived, was very creditable, and far beyond that of other kingdoms of the world... No people had greater delight in ceremonies and religious pomp than the Egyptians; and grand processions constantly took place, to commemorate some legendary tale connected with superstition. Nor was this tendency of the Egyptian mind neglected by the priesthood; whose influence was greatly increased by the importance of the post they held on those occasions: there was no ceremony in which they did not participate; and even military regulations were subject to their influence (Wilkinson, 1854)

- iii. One of the most important ceremonies was “the procession of shrines,” which is mentioned in the Rosetta Stone, and is frequently represented on the walls of the temples. The shrines were of two kinds: the one a sort of canopy; the other an ark or sacred boat, which may be termed the great shrine. This was carried with grand pomp by the priests, a certain number being selected for that duty, who, supporting it on their shoulders by means of long staves, passing through metal rings at the side of the sledge on which it stood, brought it into the temple, where it was placed upon a stand or table, in order that the prescribed ceremonies might be performed before it. The number of shrines in these processions, and the splendor of the ceremony performed on the occasion, depended on the particular festival they intended to commemorate. In many instances the shrine of the deity of the temple was carried alone, sometimes that of other deities accompanied it, and sometimes that of the king was added; a privilege granted as a peculiar mark of esteem, for some great benefit conferred by him upon his country, or for his piety in having beautified the temples of the gods. (Wilkinson, 1854)
- iv. Another ceremony, represented in the temples, was the blessing bestowed by the gods on the king, at the moment of his assuming the reins of government. They laid their hands upon him; and, presenting him with the symbol of life, they promised that his reign should be long and glorious, and that he should enjoy tranquility, with certain victory over his enemies. If about to undertake an expedition against foreign nations, they gave him the falchion of victory, to secure the defeat of the people whose country he was about to invade, saying, “take this weapon, and smite with it the heads of the impure Gentiles.” To show the special favor he enjoyed from heaven, the gods were even represented admitting him into their company and communing with him; and sometimes Thoth, with other deities, taking him by the hand, led him into the presence of

the great Triad, or of the presiding divinity, of the temple. He was welcomed with suitable expressions of approbation; and on this, as on other occasions, the sacred tau, or sign of life, was presented to him, - a symbol which, with the scepter of purity, was usually placed in the hands of the gods. These two were deemed the greatest gifts bestowed by the deity on man... The origin of the tau I cannot precisely determine; but this curious fact is connected with it in later times, - that the early Christians of Egypt adopted it in lieu of the cross, which was afterwards substituted for it, prefixing it to inscriptions in the same manner as the cross in later times; and numerous inscriptions headed by the tau are preserved to the present day in early Christian sepulchers at the Great Oasis. (Wilkinson, 1854)

- v. Women were not excluded from certain offices in the temple; there were priestesses of the gods, of the kings and queens, and they had many employments connected with religion. They even attended in some religious processions; as well as at the funeral of a deceased relation; and an inferior class of women acted as hired mourners on this occasion. The queen, indeed, and other women of high rank, held a very important post in the service of the gods; and an instance occurs of the title "pourer out of libations" being applied to a queen, which was only given to the priests of the alter. They usually accompanied their husbands as they made offerings in the temple, holding two sistra, or other emblems, before the statue of the deity. (Wilkinson, 1854)
- vi. The priests enjoyed great privileges. They were exempt from taxes; they consumed no part of their own income in any of their necessary expenses; and they had one of the three portions into which the land of Egypt was divided, free from all duties. They were provided for from the public stores, out of which they received a stated allowance of corn, and all other necessaries of life; The various orders of priests ranked according to their peculiar office. The chief or high priests held the first and most honorable station; but the one who offered sacrifice and libation in the temple had the highest post. He appears to have been called "the prophet" and his title in the hieroglyphic legends is "Sem". He super-intended the sacrifice of the victims, the processions of the sacred boats or arks, the presentation of the offerings at the alter, and at funerals, and the anointing of the king; and the same office was held by the sovereign, when he presented incense and libations to the gods. He was marked by a peculiar dress; a leopard skin fitting over his linen robes; and the same was worn by the king on similar occasions... The king was to them the representative of the deity; his name, Phrah (Pharaoh), signifying "sun," pronounced him the emblem of the god of light, and his royal authority was directly derived from the gods. He was the

head of the religion and of the state; he was the judge and lawgiver; and he commanded the army and led it to war. It was his right and his office to preside over the sacrifices, and pour out libations to the gods; and, whenever he was present, he had the privilege of being the officiating high priest. The scepter was hereditary; but, in the event of a direct heir failing, the claims for succession were determined by proximity of parentage, or by right of marriage. The king was always either of the military or priestly class, and the princes also belonged to one of them. The army of the priesthood were the two professions followed by all men of rank. The law too was in the hands of the priests. The Egyptians are said to have been divided into castes, similar to those of India; but though a marked line of distinction was maintained between the different ranks of society, they appear rather to have been classes than castes, and a man did not necessarily follow the precise occupation of his father. Sons, it is true, usually adopted the same profession or trade as their parent, and the rank of each depended on his occupation; (Wilkinson, 1854)

- vii. The Egyptian figures of gods were only vicarious forms, not intended to be looked upon as real personages; and no one was expected to believe that a being could exist with the head of an animal joined to a human body; but credulity will always do its work; the uneducated failed to take the same view of them, as the initiated portion of the community; and mere emblems soon assumed the importance of the divine personages to which they belonged. These abuses were the natural consequences of such representations; and experience has often shown how readily the mind may be drawn away from the most spiritual worship to a superstitious veneration for images, whether at first intended merely to fix the attention, or to represent some legendary tale or abstract idea. The religion of the Egyptians was pantheism rather than polytheism; and their admitting the sun and moon to divine worship may rather be ascribed to this than to any admixture of Sabaeism. The sun was thought to possess much of the divine influence in its vivifying power, and its various other effects; and it was not only one of the grandest works, but was one of the direct agents, of the deity. The moon was in another similar capacity; and, as the regulator of time and the messenger of heaven, was figured as the Ibis-headed Thoth, the god of letters, and the deity who registered man's actions and the events of his life. (Wilkinson, 1854)
- viii. As in all warm climates, the poorer classes of Egyptians lived much in the open air; and the houses of the rich were constructed to be cool throughout the summer; currents of refreshing air being made to circulate freely through them by the judicious arrangement of the passages and courts. Corridors, supported

on columns, gave access to different apartments through a succession of shady avenues and areas, with one side open to the air, as in our cloisters; and even small detached houses had an open court in the center, planted as a garden with palms and other trees. Mulkufs, or wooden wind-sails, were also fixed over the terraces of the upper story, facing the prevalent and cool N.W. wind, which was conducted down their sloping boards into the interior of the house... The houses were built of crude brick, stuccoed and painted with all the combinations of bright color, in which the Egyptians delighted; and a highly decorated mansion had numerous courts, and architectural details derived from the temples. Over the door was sometimes a sentence, as "the good house;" or the name of a king, under whom the owner probably held some office; many other symbols of good omen were also put up, as at the entrances of modern Egyptian houses; and a visit to some temple gave a good claim to a record, as the pilgrimage to Mekkeh at the present day. Poor people were satisfied with very simple tenements; their wants being easily supplied, both as to lodging and food; and their house consisted of four walls, with a flat roof of palm branches laid across a split date-tree as a beam, and covered with mats plastered over with a thick coating of mud. It had one door, and a few small windows closed by wooden shutters. (Wilkinson, 1854)

- ix. It appears in general in all the different representations now lying before us, that it was an actual religious war that raged with great bitterness and pertinacity between the Israelites and the ruler of Egypt; and as the independent Egyptian traditions, which will be treated of hereafter, accord with this, we may regard it as one of the best attested certainties of the history of that epoch. If the Egyptians desired to incorporate the Israelites entirely into their own community, so that they should form an integral portion of the Egyptian nationality, though one possessed of fewer privileges, and weighted with heavier burdens, they were under the necessity of also forcing upon them the Egyptian religion and reverence for the Egyptian priesthood. But even Israel's accustomed animal sacrifices, especially those of rams and bulls, were an abomination which the Egyptians, on account of the zoolatry which had long prevailed among them, would by no means suffer upon their territory. If this oppression could not be removed by any means, the Israelites were obliged to think of emigration. (Wilkinson, 1854)
- x. The Ten Plagues on Egypt (Exodus 7:14-12:30)
 - 1. Plague - Nile turned to blood
 - a. Reference - Exodus 7:14-25
 - b. Warning - To Pharaoh at the Nile in the morning (7:15-18)

- c. Possible Egyptian god attacked - Hapi (Apis), the bull god, god of the Nile; Isis, goddess of the Nile; Khnum, ram god guardian of the Nile; and others
 - d. Pharaoh's Response - Hapi (Apis), the bull god, god of the Nile; Isis, goddess of the Nile; Khnum, ram god guardian of the Nile; and others
- 2. Plague - Frogs
 - a. Reference - Frogs
 - b. Warning - To Pharaoh probably in his palace (8:2-4)
 - c. Possible Egyptian god attacked - Heqet, goddess of birth, with a frog head
 - d. Pharaoh's Response - Agreed to let the people if the frogs were taken away (8:8)
- 3. Plague - Gnats
 - a. Reference - Exodus 8:16-19
 - b. Warning - No warning
 - c. Possible Egyptian god attacked - Set, god of the desert
 - d. Pharaoh's Response - Refused to listen to his magicians' suggestion (8:19)
- 4. Plague - Flies
 - a. Reference - Exodus 8:20-32
 - b. Warning - Warning to Pharaoh at the Nile in the morning (8:20-23)
 - c. Possible Egyptian god attacked - Re, a sun god; or the god Uatchit, possibly represented by the fly
 - d. Pharaoh's Response - Suggested the Israelites sacrifice in Egypt (8:25)
- 5. Plague - Death of livestock
 - a. Reference - Exodus 9:1-7
 - b. Warning - Warning to Pharaoh probably in his palace (9:1-5)
 - c. Possible Egyptian god attacked - Hathor, goddess with the cow head; Apis, the bull god, symbol of fertility
 - d. Pharaoh's Response - Refused Moses' request (9:7)

6. Plague - Boils
 - a. Reference - Exodus 9:8-12
 - b. Warning - No warning
 - c. Possible Egyptian god attacked - Sekhmet, goddess with power over disease; Sunu, the pestilence god, Isis, goddess of healing
 - d. Pharaoh's Response - Refused Moses' request (9:12)
 7. Plague - Hail
 - a. Reference - Exodus 9:13:35
 - b. Warning - Warning to Pharaoh in his palace in the morning (9:13-19)
 - c. Possible Egyptian god attacked - Nut, the sky goddess; Osiris, god of crops and fertility; Set, god of storms
 - d. Pharaoh's Response - Promised to let the Israelites go if the rain and hail were stopped (9:28)
 8. Plague - Locusts
 - a. Reference - Exodus 10:1-20
 - b. Warning - Warning to Pharaoh probably in his palace (10:3-6)
 - c. Possible Egyptian god attacked - Nut, the sky goddess; Osiris, god of crops and fertility;
 - d. Pharaoh's Response - Offered to let only the men go (10:11)
 9. Plague - Darkness
 - a. Reference - Exodus 10:21-29
 - b. Warning - No warning
 - c. Possible Egyptian god attacked - Re, the sun god; Horus, a sun god; Nut, a sky goddess; Hathor, a sky goddess
 - d. Pharaoh's Response - Agreed that the people could go but not their animals (10:24)
 10. Plague - Death of the firstborn
 - a. Reference - Exodus 11:1-12:30
 - b. Warning - Warning to Pharaoh probably in his palace (11:4-8)
 - c. Possible Egyptian god attacked - Min, god of reproduction; Heqet, goddess for women at childbirth; Isis, goddess who protected children; Pharaoh's firstborn son, a god
 - d. Pharaoh's Response - Urged the people to go (12:31-32)
- f. Pagan approach to god – Hittites
- i. The ruins of Hattuša (pronounced "Hattusha") lie near the village of Bogazkale, Turkey in the south of Corum Province, about 150 km east of Ankara. A

significant settlement existed here already in the early 2nd millennium BC and the Hittites established their capital at the site around 1650 BC. (Seeher, 2011)

- ii. The city extended over an area of elevated terrain between two valleys; the terrain itself consists of outcrops and spurs, slopes and hollows. The natural features thus enhance the defensibility of the site. A curtain wall about 4 miles long with high towers made of stone and mud-brick surrounded the settlement, which occupied an area of approx. 0.7 sq mi. Together with some other defensive walls inside the city, the fortifications had a total length of over 5.6 mi. (Seeher, 2011)
 - iii. In Hittite eyes the gods were the masters, and the purpose of man was to serve god as a good servant does his master. In return, the god, like the good master, provided protection from sickness, famine, and enemy action, and punished any bad servant who had neglected his ritual duty. So in effect, as Hittite power grew, an ever-increasing burden was placed on the shoulders of the king. (Macqueen, 1986)
 - iv. The prayers of the Hittites were recorded. Their basic form and many of the concepts of them are, like so much else, borrowed from Mesopotamia, but in Hattuša they are adapted and infused with local feeling until they are transformed into something new...there is in them a genuine feeling of suffering and mental conflict, a simple straightforward philosophy of life, and a talent for homely unforced expression which makes them typically Hittite. (Macqueen, 1986)
 - v. Life, they say, is bound up with death and death with life. Man is mortal, and man is sinful. Even if a man is himself innocent the sins of his father fall upon him, he is afflicted by sickness and misery, and the anguish of his heart is impossible to endure... But when a man cries to a god for mercy the god listens to him, for god is merciful, a sheet-anchor in time of trouble. As a bird flies to its nest for refuge and the nest saves its life, so man seeks and finds refuge in god. "Then beam on me like the full moon", cries the sufferer, "shine over me like the sun in the sky; walk on my right hand; join with me like a yoked pair of oxen; walk by my side as a true god should". (Macqueen, 1986)
4. Generations of the Promised Savior – Abraham to Moses
 5. Promise of Redemption Maintained
 - a. Exodus 15:1-21
 - b. God preserves the nation of Israel both ethnically and spiritually. They left Egypt exceedingly prosperous.
 6. Angelic Conflict

- a. Paganism continued to spread throughout the world. The populations were coming together as powerful nations were formed. God's chosen, the Israelites, were in the protective womb of Egypt yet Satan influenced the first cycle of young Jewish boys to be put to death in an attempt to block the birth of the Messiah.
- b. Exodus 1:9–22

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