

The Fall of Man

BIBLE BASICS

The Woman and The Serpent

In the Garden of Eden, amidst the lush greenery and vibrant blooms, stood a tree that held both beauty and mystery—the Tree of the Knowledge of Good and Evil. Its presence introduced a profound concept: free will. God, in His infinite wisdom, crafted this tree as a medium for humans to exercise their ability to choose. It's as if God deliberately places temptation in our path. A beautiful tree with delicious-looking fruit, but we're forbidden from touching it. It's like telling a child "don't touch that" even if they had no prior interest. Suddenly, the forbidden object becomes highly alluring. Similarly, when we tell ourselves “don't eat this chocolate”, how long can we resist the temptation?

However, it was not a trap or a test but rather an opportunity for Adam and Eve to demonstrate their love and obedience. In His infinite wisdom, God understands the nature of humanity. When He commanded humans not to touch or eat from the Tree of Knowledge, He knew that this prohibition would evoke an intense desire to do the opposite. By presenting this choice, God granted them the opportunity to demonstrate their obedience or disobedience, reaffirming their commitment to Him or choosing to stray from His path. In the absence of choice, true love cannot exist. Imagine if God had created Adam and Eve in paradise, devoid of any options or the ability to choose Him. In such a scenario, there would be no free will, rendering the concept of love meaningless. Without the freedom to choose, love loses its essence, becoming an obligatory act rather than a genuine expression of affection.

The serpent, a cunning creature, recognized the significance of this tree and approached Eve with a tempting proposition. It questioned God's command, planting seeds of doubt and curiosity in her mind.

“Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden’?” And the woman said to the serpent, “We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, ‘You shall not eat it, nor shall you touch it, lest you die.’” Then the serpent said to the woman, “You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.”
Genesis 3:1-6

Eve engaged in conversation with the serpent, despite the warning from God to not touch or eat from the tree. This initial engagement was a pivotal moment, as St. John Chrysostom notes, " Her mistake in the first place was engaging, or even having a discussion with the devil." "Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces" (Matthew 7:6).

The serpent's words were carefully crafted to appeal to Eve's desires. It promised that by eating the fruit, her eyes would be opened, and she would become like God, knowing both good and evil. This half-truth, mixed with deception, was intended to sway Eve away from God's command. Eve succumbed to the serpent's temptation, violating God's command. She took a bite of the forbidden fruit and shared it with Adam (Genesis 3:1-6). This pivotal moment teaches us a valuable lesson about discerning God's will and aligning our actions accordingly. At its core lies the importance of knowing and understanding the Word of God. The Holy Bible serves as a guide, providing us with divine wisdom and principles. By diligently reading and studying the Scriptures, we gain insight into God's character, His desires, and His expectations for us.

When faced with moral dilemmas or choices that require discernment, we can turn to the Bible as our ultimate authority. Its teachings provide a framework for decision-making, helping us to differentiate between what is in line with God's will and what is not. By aligning our thoughts, words, and actions with the principles outlined in the Bible, we demonstrate our trust in God's wisdom and sovereignty. St. John warns against the devil preaching what a person wants to hear, then he strikes to pull them away from the true Word of God. He wrote in 1 John 4:1 "Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world."

Additionally, the story of Adam and Eve reminds us of the consequences of disobedience. God had given clear instructions, but they chose to disregard them, leading to their expulsion from the Garden of Eden and the introduction of sin and suffering into the world. This serves as a cautionary tale, emphasizing the importance of obedience and humility in our relationship with God.

However, God, in His boundless love and mercy, did not abandon humanity. He had foreseen the fall of man and prepared a plan for redemption. The ultimate sacrifice of Jesus Christ, His Son, would provide a way for humanity to be reconciled with God. Through His death and resurrection, believers can receive forgiveness for their sins and restore their broken relationship with the Creator.

The Divine Dilemma

In his book "On the Incarnation," St. Athanasius presents a profound theological concept known as the "Divine Dilemma." This dilemma arises from the scenario that unfolded after Adam and Eve ate from the forbidden tree in the Garden of Eden. God had warned them that if they ate from the tree, they would surely die, yet they chose to disobey.

St. Athanasius uses the term "Divine Dilemma" to describe the situation God found Himself in as a result of their actions. While God is not subject to human limitations and emotions, St. Athanasius employs this language to emphasize the gravity of the situation. God had made a clear declaration, but human disobedience had placed Him in a predicament.

On the one hand, God could have chosen to leave humanity to face the natural consequences of their decision. He had warned them of the outcome, and their choice to eat from the tree was an act of willful disobedience. However, this option did not align with God's goodness and His desire for humanity's salvation.

On the other hand, God could have simply forgiven humanity and let the punishment go. Yet, this would have undermined the seriousness of their transgression and compromised the principles of justice and accountability.

Thus:

- Option 1: just leave man to the natural consequences of his decision, I said you should die, you ate of it – which is not fitting of God's goodness
- Option 2: let the punishment go

To resolve this dilemma and save humanity, God needed to fulfill a unique set of criteria. First, the one who would save humanity had to be inherently capable of doing so, free from any need for salvation themselves. This savior had to be infinite and remarkable, able to take the place of everyone throughout history and into the future.

The second dilemma arose from the fact that God is a spirit and cannot die. To overcome this obstacle, the solution was the Incarnation—God becoming man. Through the Incarnation, God took on human flesh and entered into the human realm, becoming subject to the same conditions as humanity, including the possibility of death.

By becoming man, Jesus Christ fulfilled the necessary criteria to save humanity. He was both fully divine and fully human, capable of paying the price for humanity's mistake and redeeming them from their fallen state. Through his death and resurrection, Jesus overcame sin and death, reconciling humanity with God and opening the way for eternal salvation.

The Divine Dilemma and the Incarnation reveal the depth of God's love and His unwavering commitment to redeeming humanity. It demonstrates that God is not distant or indifferent but actively involved in human history, willing to sacrifice Himself for the sake of His creation.

God's Approach to Sin

In the Garden of Eden, after Adam and Eve succumbed to temptation and disobeyed God's command, God did not immediately rain down punishment upon them. Instead, He gently approached them, asking, "Where are you?" This question was not merely a query about their physical location, but also an invitation for them to reflect on their actions and acknowledge their mistake.

God's approach to Adam and Eve demonstrates His deep love and compassion. He knew they had made a mistake, yet He did not condemn them or cast them aside. Instead, He engaged them in a dialogue, allowing them to express their feelings and come to terms with their sin. This gentle approach reveals God's desire to restore their relationship with Him, rather than simply punishing them for their transgression.

It is often assumed that God is quick to punish those who sin. However, the story of Adam and Eve teaches us otherwise. God is not eager to condemn us but rather longs to bring us back from our mistakes. He understands that we are imperfect and prone to making errors, and He is always ready to forgive and restore us to fellowship with Him. “If man paid back the love of God by rebellion, God still treats man with love, to draw his heart away from sickness that overcame him, and to raise him up from the death that reigned over him” – Fr. Tadros Malaty

This reminder is particularly important for us today. In a world that often emphasizes shame and condemnation, we need to remember God's unyielding love and gentleness towards us. When we fall into sin, we may feel tempted to hide from God in shame and guilt. However, as the prophet Jeremiah reminds us, there is no place we can hide from God's presence. He fills heaven and earth, and He sees all that we do. The best place to hide from God after we fall in sin is...in Him! “Am I a God near at hand,” says the Lord, “And not a God afar off? Can anyone hide himself in secret places, So I shall not see him?” says the Lord; “Do I not fill heaven and earth?” says the Lord.” – Jeremiah 23:23-24

Rather than trying to hide from God, we should run to Him. He is our loving Father who longs to embrace us and forgive us for our sins. When we confess our sins to Him, He is faithful to cleanse us and restore us to fellowship with Him. Let us not forget God's gentle approach to sin. May we always turn to Him in repentance and faith, knowing that He will welcome us with open arms and restore us to His loving embrace.

God's Approach vs Our Approach

In contrasting God's approach to our approach, it becomes evident that we often attempt to justify our sins and shortcomings through excuses and incomplete solutions. The sinner, like the angry person, devises pretexts to rationalize their behavior, even citing religious texts to bolster their arguments. This act of "sewing together fig leaves" represents a rejection of genuine repentance and a resort to superficial remedies.

St. Didymus the Blind illustrates this concept by pointing to the example of Elijah, who displayed anger and destroyed the captain of fifty. While Elijah's actions may have been divinely sanctioned, they do not serve as a model for the average individual. Anger, without proper discernment and moderation, can lead to destructive consequences. That is what is meant by “sewed together fig leaves,” by rejecting the fruits, and resorting to incomplete protection as coverings. The angry person, for instance, mentions Elijah as a role model, when he got angry and destroyed the captain of fifty (2 Kings 1:9-12)”

“Sometimes the sinner sews for himself excuses for his sins. Is that not what we see with many people?! The angry person, for instance, invents excuses to justify his anger, to try to prove that he is right, quoting sometimes from the Holy Scripture. That is what is meant by “sewed together fig leaves,” by rejecting the fruits, and resorting to incomplete protection as coverings. The angry person, for instance, mentions Elijah as a role model, when he got angry and destroyed the captain of fifty (2 Kings 1:9-12)” – St. Didymus the Blind

In contrast, God's approach is one of love, compassion, and redemption. Instead of condemning Adam and Eve for their disobedience, He demonstrated His love by making coats of skin to clothe them (Gen. 3:21), replacing their inadequate fig leaf coverings.

These coats, as interpreted by Fr. Tadros Malaty, symbolize God's revelation to Adam and Eve about the significance of sacrifice, foreshadowing the sacrifice of Jesus Christ. The coats, made from animal skin, represent the slain Lord Christ, whom we put on as a cover for our sins.

“And now, as our first parents fell under divine chastisement, God proclaimed His love for them, before driving them out of the garden, “He made coats of skin, and clothed them” (Gen. 3:21), in place of the fig leaves they sewed together to make themselves coverings. These coats, probably, proclaimed God’s revelation to the first man about the importance of sacrifice as a symbol of that of salvation... It is as though God has given Adam and Eve the rite of the bloody sacrifice. As to the coat of skin, that do not get dry, it symbolizes the slain Lord Christ, Whom we put on as a cover for our sins, and a remover of the disgrace of our old nature.” – Fr. Tadros Malaty

The coat of skin, which does not dry, signifies the unchanging and eternal nature of Christ's sacrifice. It serves as a constant reminder of the forgiveness and redemption available to all who turn to Him. By putting on Christ, we shed the disgrace of our old nature and embrace the righteousness that comes from Him.

God's approach toward sinners stands in stark contrast to our tendency to make excuses and seek imperfect solutions. His love, mercy, and provision of salvation through Christ offer hope and transformation to all who seek His grace.

The Second Adam and Eve

Jesus (2nd Adam) & Adam:

Adam succumbed to greed, indulging in the forbidden fruit from the Tree of Knowledge. In contrast, Jesus Christ demonstrated remarkable self-control when He fasted in the wilderness, resisting Satan's temptations. Christ declared, "Man shall not live by bread alone..." emphasizing the importance of spiritual nourishment over material desires. As St. Basil the Great wisely observed, "Through lack of fasting, man was kicked out of paradise. Let us fast now that we may one day return there."

Conceit and ambition also plagued Adam, driven by the desire for more knowledge and power. "Your eyes will be opened, and you will know things," the serpent enticed. Christ, however, rejected such worldly ambitions when He refused the devil's offers of fame and fortune. He understood that true fulfillment lies not in material possessions or earthly glory but in serving God and others.

Pride was another significant factor in Adam's downfall. He desired to be like God, equating himself with the Creator. In contrast, Christ ignored the tempting offer of angelic glory if He threw Himself down from the temple. St. Augustine eloquently stated, "They listened to the voice of the deceiver who

told them: 'You will be like God.' So they deserted God, who wished to make them gods, not through their isolation from Him, but through their fellowship with Him."

St. Mary (2nd Eve) & Eve:

Eve's disobedience in partaking of the forbidden fruit stands in stark contrast to St. Mary's incredible obedience. St. Mary willingly accepted God's plan for her life, becoming the vessel through which Jesus Christ, the Savior of the world, would enter the world. Her humble submission to God's will allowed her to play a pivotal role in the redemption of humanity, reversing the consequences of Eve's disobedience.

The Punishment

The serpent, Adam, and Eve were all cursed with a punishment that brought sorrow, regret, and a harsh ending. Death was given as a remedy to limit the evils that could have ensued. Saint Ambrose believed that death served as a way to put an end to the cycle of sin and suffering. "Death was given as a remedy as it puts a limit to evils" (St. Ambrose) Death allowed individuals to face the consequences of their actions and ultimately seek redemption through repentance.

Saint John Chrysostom offered a unique perspective on the punishment by focusing on the expulsion from Paradise. He argued that while Paradise was initially given to man as a gift, it was ultimately taken away as a means of showing compassion and care.

"Just imagine what would be the situation of Cain if he stayed in Paradise in his condition as a blood-shedder?! Paradise was given to man, and when he proved not worthy of it, he was driven out, for staying out and feeling insulted, he would turn to a better condition (through repentance), to be worthy of returning. That actually happened, as the Lord said to him (the thief): "Assuredly, I say to you, today you will be with Me in Paradise" (Luke 23:43). Look how, not only giving us the Paradise, but also sending us out of it, is a sign of great care and compassion! If man did not suffer being driven out of Paradise, he would not have been worthy of it again." – St. John Chrysostom

Staying in Paradise in a state of sin would have prevented man from recognizing his shortcomings and seeking forgiveness. Instead, being driven out allowed man to experience suffering and come to terms with his actions, leading to the potential for repentance and eventual return to Paradise.

The Orthodox understanding of original sin differs from certain churches that believe in inheriting the specific act of picking the fruit from the tree. Orthodoxy recognizes that while we are not directly responsible for the actual act committed by Adam and Eve, yet we are born with a corrupted nature that carries the consequences of sin. This is supported by passages in Psalm 51 and Romans 5:12, which state that we are born in iniquity and sin, and that death entered the world through one man, affecting all humanity. The Orthodox view emphasizes the inherited nature of sin and the need for redemption through repentance, faith, and the grace of God. Psalm 51, "Behold, I was brought forth in iniquity, And in sin my mother conceived me." As we also read in Romans 5:12, "Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned."

Turning punishment into salvation

In summary, engaging with evil forces, represented by the devil, leaves us vulnerable and exposed to harm. To determine whether something is against the will of God, it is essential to have a deep understanding of God's Word. Jesus Christ, as the new Adam, provided a model for us to avoid the mistakes made by Adam when he was tempted by Satan. Christ successfully overcame Satan's temptations on three occasions.

The act of not fasting and being disobedient to God's commands resulted in humanity's expulsion from Paradise. Therefore, to return to a state of grace and favor with God, we must embrace fasting, as exemplified by Christ's 40-day fast, and practice blind obedience, as demonstrated by the Virgin Mary.

When we stumble or make mistakes, instead of hiding in our shame and guilt, we should seek refuge in God's presence. God offers us a covering of spiritual protection and strength, symbolized by leather, while our attempts to cover ourselves with fig leaves, representing our own efforts and remedies, will never be as enduring or effective as Christ's sacrifice.

The words of the Gregorian liturgy "You, O my Master, have turned for me the punishment into Salvation" express the profound gratitude and recognition that God's intervention and grace transform even the most challenging circumstances into opportunities for redemption and salvation. By turning away from sin and embracing God's love and forgiveness, we experience the transformative power of His grace, which brings healing, restoration, and eternal life.



Review Questions

1. What was Eve's mistake that led to disobeying God's will?
 - A. She ate from the forbidden tree.
 - B. She engaged in a conversation with the serpent.
 - C. She believed the serpent's lies.
 - D. All of the above.**
2. Where was the tree that the serpent told Eve to eat from?
 - A. The tree in the midst of the garden.**
 - B. The tree in the corner of the garden.
 - C. The tree on the edge of the garden.
 - D. The tree in the center of the garden.
3. What were the consequences that God told Adam and Eve if they ate from the tree in the midst of the garden?
 - A. They would become immortal.
 - B. They would be banished from the garden.
 - C. They would surely die.**
 - D. They would be turned into animals.
4. What is the sure way to know if someone or something is against the will of God?

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- [Knowing the Word God through learning the Holy Bible.]
5. According to St. Athanasius what were the 2 options for God to punish Adam and Eve? [Option 1: Let man die, Option 2: Let the punishment go.]
 6. Why is Jesus called the 2nd Adam? [Jesus overcame temptations. He was not prideful. He obeyed God.]
 7. What is God's approach to sin? [God is not quick to punish us but He is gentle with us to bring us back from our mistakes.]
 8. Where is the best place to hide from God when we fall? [The best place to hide from God after we fall in sin is...in Him!]
 9. What is the Orthodox understanding of the original sin? [We do not inherit the actual act, but we inherit the corrupted nature and the consequences.]
 10. How can we recognize evil? [Know the true Word of God. Learn the Holy Bible.]

The Flood

BIBLE BASICS

The Corruption of the Human Heart

Before diving into the narrative of the Flood, it is essential to recall the foundational themes established in the opening chapters of Genesis.

Genesis Chapter	Key Themes	Focus
Genesis 1	Creation, Intelligent Design, Spiritual Purpose, Human Uniqueness	Divine Order and Intent
Genesis 2	Adam, Eve, Divine Ordinances (Sabbath, Mankind, Work, Marriage)	Sanctity of Life and Relationship
Genesis 3	The Fall, Disobedience, Consequences of Sin (Death, Shame, Toil), Promise of Redemption	Introduction of Corruption and Hope
Genesis 4 & 5	Sin Outside Eden, Lineages (ungodly Cain vs. godly Seth)	The Spread of Moral Decay

By Genesis 6, mankind had begun to multiply on the face of the earth. However, the growing population was accompanied by a profound moral decay, setting the stage for divine judgment.

God's Response to Evil

In this contemporary era many individuals find themselves grappling with profound questions concerning the existence of evil and the apparent absence of divine intervention. The horrors of war, the increasing corruption, and the seemingly endless cycle of violence and suffering can lead to a crisis of faith for some. They wonder, "How can a benevolent and omnipotent God allow such evil to persist? Why does he not intervene in the affairs of humanity as he did in the biblical times of Noah?"

Genesis chapter 6 recounts the story of Noah, a righteous man chosen by God to build an ark and save his family and a pair of every animal species from a great flood. The flood would cleanse the Earth of

its wickedness. To fully grasp the extent of humanity's sinfulness during Noah's time, one must dive into the events that unfolded after Cain's murder of his brother Abel.

In Genesis 4:12, God declared to Cain, "A fugitive and a vagabond you shall be on the earth." In response, Cain expressed his fear that anyone who encountered him would kill him: "it will happen that anyone who finds me will kill me." (Genesis 4:14). This fear confirms that the concept of killing was already familiar to humanity, indicating that corruption had spread deeply within the second generation.

The third generation witnessed the birth of Enosh, the third son of Adam and Eve. According to Genesis 4:26, it was during Enosh's time that "men began to call on the name of the Lord." This verse implies that nearly everyone else had abandoned God, suggesting a widespread and intentional departure from His ways. It was not a matter of struggling with sin but rather a willful desertion of God, leading inexorably towards catastrophe.

The judgment of the Flood was a response to radical, pervasive moral decay. "The LORD saw that the wickedness of man was great in the earth," noting that "every intent of the thoughts of his heart was only evil continually". The earth was described as "corrupt before God" and "filled with violence". "All flesh had corrupted their way on the earth"

While today's world faces challenges such as murders, wars, rapes, corruption, and violence, there are still numerous individuals dedicated to serving God and living by His commandments. Unlike Noah's time, humanity today has not reached the same level of universal corruption. Far from it. Recognizing this distinction is crucial for understanding the differences in God's response during Noah's time and now.

Invitation to Purifying Waters

God provided Noah with precise instructions on how to construct the ark, including the type of wood to use and how to seal it. He specified the dimensions, the location of windows, the number of levels, and who and what Noah should take with him. Noah spent around 100 years building the ark before the flood actually occurred, demonstrating God's patience and mercy. The Ark of Salvation was displayed before the entire nation. Despite this grace period, humanity did not repent and turn away from their evil ways.

The floodwaters originated from two sources: torrential rain from the heavens and subterranean water expelled from the earth due to shifting tectonic plates. The earth was inundated for 40 days, covering hills and mountains to a depth of 15 cubits above their peaks. The ark floated for 150 days, drifting with the currents until the waters began to recede. The ark eventually came to rest atop Mount Ararat, where it remained for about two months. Three months later, the mountaintops became visible. From the onset of the rains until Noah and his family were able to disembark from the ark, a full year had passed.

The waters prevailed "exceedingly," covering all the high hills under the whole heaven. The waters prevailed fifteen cubits upward, completely covering the mountains. "All flesh died that moved on the earth," and the waters prevailed for one hundred and fifty days. The sources affirm that the flood is a true story, not merely a fable or symbolic myth. The consistency of the narrative is supported by:

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- **Cultural Memory:** Approximately 500 cultures across the entire world, including those in Mesopotamia, India, China, the Americas, and Greek mythology, possess a historical memory of a great catastrophic flood.
 - **Archaeological Findings:** Marine fossils have been discovered on the top of mountains, suggesting a great flood brought them there.
 - **Geological Evidence:** Geologists note that specific global stone layers, such as limestone and sandstone found across Europe, the Middle East, and North America (like the Grand Canyon), suggest that a vast amount of water moved these layers across the entire world.

The Great Flood served as a transformative and purifying event marking the end of a corrupt and sinful era and paving the way for a new beginning with Noah and his family. The Ark prefigures the sacrament of Baptism, delivering the recipient through the destructive waters of judgment and chaos. Just as the floodwaters covered the earth, the waters of Baptism purify the soul, leading to a new life. "From the beginning of creation, "the spirit of God moved over the waters," and over and again Scripture testifies to the fact that water is purifying. It was with water that God washed away the sin of the world in the time of Noah." - St. John of Damascus.

The Prisoner of the Lord

Once Noah, his family (Shem, Ham, Japheth, and their wives), and the animals were inside the vessel, "the LORD shut him in" (Genesis 7:16). Noah did not close the door himself; God controlled the timing and the confinement.

Noah had already "made sacrifices" by building the Ark for years, enduring potential ridicule from society. The resulting isolation can sometimes feel lonely, a common experience when one chooses to dedicate themselves fully to God, leaving behind worldly friends or gatherings.

This sacrifice of the world stems from the similar concept of how St. Paul calls himself "the Prisoner of the Lord". The Fathers interpret this confinement as the Gift of Righteousness, rather than just a cost.

- **Chained to God:** To be a "prisoner of the Lord" (Ephesians 3:1), as St. Paul described himself, is a positive, chosen bond. As St. Ignatius of Antioch wrote while awaiting execution, he saw his chains as a sacrament that gave him "union with Christ".
- **Freed from the World:** The chains represent the choice to be bound to the Almighty God. This discipline means that worldly desires ("fleshly or earthly desires") come second to God's will. It is a joyful commitment to follow all that God wants, making one a "bond servant of Jesus Christ" (Philippians 1:1).

The Raven and the Dove

Noah sent out two birds to determine the state of the earth:

1. **The Raven:** This was an unclean animal. It flew "to and fro until the waters had dried up" but never returned to Noah. The Fathers interpret the raven as symbolizing those who, having been delivered, go back into the world and "feast on dead corpses," or corruption, failing to return to their master.

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2. **The Dove:** The dove, often symbolizing peace and the Holy Spirit, initially found no resting place and returned to Noah, finding rest in its master. Sent out a second time after seven days, it returned with a "freshly plucked olive leaf". While the dove's return signified that the waters were receding, the dove's return also shows loyalty stemming from a true relationship, demonstrating service born out of profound gratitude for salvation. Sent out a third time, the dove did not return, confirming the earth's complete dryness.

St. Augustine powerfully compares those who procrastinate their spiritual reformation to the ominous crow. He warns that such behavior threatens ruin, echoing the tale of the crow that left Noah's ark and never returned.

"You do not know when that last hour is going to come and yet you say, 'I am reforming.' When are you going to reform? When are you going to change? 'Tomorrow,' you say. Behold, how often you say, 'Tomorrow, tomorrow.' You have really become a crow. Behold, I say to you that when you make the noise of a crow, ruin is threatening you. For that crow whose cawing you imitate went forth from the ark and did not return." – St. Augustine Sermons on the Liturgical Season 224.4.

In contrast, Maximus of Turin draws a parallel between Christ and the dove, emphasizing Christ's command to his followers to be as simple as doves. He interprets the prophet's words, "Who will give me wings like a dove, and I shall fly away and be at rest?" as a description of Christ's triumphant return to heaven after his earthly suffering. The dove's descent during the initiation of the church's sacraments symbolizes the fulfillment of this prophecy.

"Christ is a dove because he commands his holy ones to be as doves when he says, 'Be simple as doves.' But the prophet speaks of what Christ the dove is when, in his person, he describes his return to heaven after his suffering: 'Who will give me wings like a dove, and I shall fly away and be at rest?' When Christ the Lord, therefore, initiated the sacraments of the church a dove came down from heaven. I understand the mystery, and I recognize the sacrament. For the very dove that once hastened to Noah's ark in the flood now comes to Christ's church in baptism." – St. Maximus of Turin Sermons 64.2.

God's decision to end the propagation of evil is not surprising, given humanity's inclination to overlook divine justice. The same way a human will disagree with a killer being freed when he is evidently guilty; it is not a surprise that God will put an end to the propagation of evil. But did God rush to annihilate humanity? In Genesis 6:3, it says: "And the LORD said, 'My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.'", meaning that humanity has an abundance of time to repent from their evil. This shows the nature of God's sovereignty, emphasizing His perfect balance between justice and mercy.

The Rationale for the flood

St. Peter's declaration in 1 Peter 3:20 and 2 Peter 2:5 that Noah preached repentance to humanity underscores the gravity of their situation. Yet, their response to this preaching was disheartening, as

Christ points out that they were preoccupied with earthly concerns such as eating and drinking. God offered humanity an additional seven days for repentance after Noah and his family entered the ark, but no one heeded the call. In Genesis 7:10, after Noah and his family went inside the ark, we see that God gave humanity an additional 7 days. An additional chance for repentance. But no one repented.

The most profound rationale for the flood lies in the story of salvation. The incarnation required a sinless human to redeem a humanity that is filled with corruption. As St. Gregory the Theologian asserts, "For that which He Christ has not assumed, He has not healed; but that which is united to His Godhead is also saved." In other words, God had to take on our full humanity to be able to save us. This humanity of Christ needs to come from a human, namely St. Mary.

During Noah's time, humanity's corruption was pervasive, leaving only one righteous family. This family eventually brought forth Abraham, Isaac, Jacob, and ultimately, St. Mary, the bearer of God. Through her, God took flesh to save all of humanity, demonstrating His love and mercy for both those who lived before and after the flood.

St. John Chrysostom's Homilies on Genesis further illuminate the significance of human choice in this narrative. He emphasizes that God created human beings with free will, allowing them to choose virtue or wickedness. Noah's righteousness stands in stark contrast to the corrupt nature of his contemporaries, underscoring the individual's capacity for moral agency.

“Do you see how the Lord created our nature to enjoy free will? I mean, how did it happen, tell me, that while those people showed enthusiasm for wickedness and rendered themselves liable to punishment, this man opted for virtue, shunned association with them and thus felt no effect of punishment? Is it not crystal clear that each person chose wickedness or virtue of his own volition? You see, if that were not the case and freedom did not have its roots in our nature, those people would not have been punished, nor would others receive reward for their virtue. Since, however, everything has been allowed to remain with our choice owing to grace from on high, punishment duly awaits the sinners, and reward and recompense those who practice virtue.” – St. John Chrysostom Homilies on Genesis 22.5.

Noah is presented as a type or symbol of Christ. He was chosen to save humanity because of his contrasting righteousness. If Noah's family had also become corrupt, the consequences would have been dire. However, God is in control, and He patiently endured the sins of humanity until they gave Him no other choice but to proceed with the flood. The flood occurred not only because God is just but also because He loves us and wants to save us. While the story highlights God's justice, it also reveals His patience, mercy, and love.

The Ark and the Church

The ark is not merely a vessel, but a profound symbol of the City of God's pilgrimage through history. It represents the Church, saved by the wood of the cross where Jesus Christ, the mediator between God and humanity, hung. The very dimensions of the ark - three hundred cubits in length, fifty in breadth, and thirty in height - correspond to the proportions of the human body. Just as a person lying down is

six times longer from head to foot than they are wide, and ten times longer than they are high, so too is the ark. This correspondence emphasizes that Jesus became incarnate as a human being, taking on the form of those he came to save.

The door in the side of the ark is a symbol of the wound made by the lance in the side of Christ on the cross. This door is the entrance through which believers enter the Church, as they receive the sacraments that flow from that wound. The sacraments are channels of grace, allowing believers to participate in the salvation won by Christ on the cross.

The fact that the ark was made out of squared timbers is a symbol of the stability and firmness of a holy life. A cube, with its six equal sides, stands firm no matter how it is turned. Similarly, a person who lives a holy life is steadfast and unwavering in their commitment to God, regardless of the challenges they face.

Undoubtedly the ark is a symbol of the city of God on its pilgrimage in history. It is a figure of the church that was saved by the wood on which there hung the “Mediator between God and men, himself man, Jesus Christ.” Even the very measurements of length, height and breadth of the ark are meant to point to the reality of the human body into which he came as it was foretold that he would come. It will be recalled that the length of a normal body from head to foot is six times the breadth from one side to the other and ten times the thickness from back to front. Measure a man who is lying on the ground, either prone or supine. He is six times as long from head to foot as he is wide from left to right or right to left, and he is ten times as long as he is high from the ground up. That is why the ark was made three hundred cubits in length, fifty in breadth and thirty in height. As for the door in the side, that surely, symbolizes the open wound made by the lance in the side of the Crucified—the door by which those who come to him enter in, in the sense that believers enter the church by means of the sacraments that are issued from that wound. It was ordered that the ark be made out of squared timbers—a symbol of the foursquare stability of a holy life, which, like a cube, stands firm however it is turned. So it is with every other detail of the ark’s construction .They are all symbols of something in the church.” - St. Augustine City of God 15.26

Every detail of the ark's construction holds symbolic meaning, pointing to some aspect of the Church or the Christian life. The ark is a rich tapestry of symbolism, each thread woven together to create a beautiful and meaningful whole.

The Ark, built according to divine instructions, is the primary symbol of divine protection. This protective vessel prefigures the Church as God's means of salvation. Just as the world outside the Ark was filled with violence and every living thing perished, the Ark alone offered refuge. This parallels the necessity of dwelling within the Church, the spiritual vessel established by God to deliver mankind from the chaos and destruction of sin.

When God delivered Noah, He commanded that he and his entire household enter the Ark—his sons, his wife, and his sons’ wives. The protection was not granted to isolated individuals, but to those who

gathered inside the vessel. This teaches that salvation is often found communally, requiring the shared journey within the Church, the spiritual Ark.

The seven-day warning given before the Flood and the long period of the Ark's construction are seen as precursors to the Church, symbolizing that this protection is there for you at all times. Just as Noah and his family were "shut in" by the Lord for their safety, the faithful find secure confinement and refuge in God's presence, rather than seeking the corruption of the outside world

Building our Ark (Faith & Good Works)

Noah, though he "found grace in the eyes of the LORD", was not passively saved. He demonstrated his faith through years of meticulous obedience.

1. **Obedience and Righteousness:** Noah was instructed to build the Ark of gopherwood with specific dimensions and materials. He performed "according to all that God commanded him, so he did". This dedication and obedience are necessary responses to God's grace.
2. **A Testimony of Faith:** The long period of building the Ark (estimated 25 to 100 years) was a testimony to Noah's patience and faith. He was also a "preacher of righteousness" during this time.
3. **The True Heart:** Noah's righteousness was not simply mechanical rule-following, but stemmed from his true heart and his "true understanding of who God is". This is the essence of good works: actions motivated by a genuine desire for a relationship with God.



Review Questions

1. What was the major sin that Cain did and why? [Cain got jealous of his brother Abel because God accepted Abel's sacrifice and did not accept Cain's.]
2. Why did the heart of man become evil? [Man moved away from God.]
3. What were the instructions that God gave Noah regarding the Ark? [God told Noah the type of wood to use and how to seal it. He told him what should be the length, width, height, where the windows should be located, how many levels, who and what to take with him into the ark.]
4. How many days did it rain and how many days did the Ark float? [It rained for 40 days. The Ark floated for 150 days.]
5. What does it mean when God said In Genesis 6:3 "yet his days shall be one hundred and twenty years" mean? [This verse means that humanity has 120 years to repent from their evil. That is a very long time.]
6. What was the message Noah preached? [He was preaching repentance.]
7. What became of Noah's family? [It brought forth Abraham, Isaac and Jacob who became the people of God in the Old Testament and most importantly brought forth

St. Mary, the bearer of God.]

8. How is Noah a symbol of Christ? [He was chosen to save humanity because of his contrasting righteousness.]
9. What is learned about God from this story? [We learn the Justice of God, if we look a bit deeper, we also find His patience, His mercy and His love.]
10. How does the Ark compare to the Church? [The Ark is a figure of the church that was saved by the wood on which there hung the “Mediator between God and men, himself man, Jesus Christ.”]

God of NT vs. God of OT

BIBLE BASICS

Why does the Old Testament seem so different then the New Testament?

During the time of the Old Testament, humanity was at a relatively early stage of development, both morally and spiritually. As humanity progressed and grew, God gradually adapted His laws to better suit the evolving needs and understanding of His people. This adaptation is evident in passages such as Matthew 5:38-39, where Jesus Christ teaches a higher standard of conduct than that prescribed in the Old Testament: "You have heard that it was said, an eye for an eye and a tooth for tooth. But I tell you not to resist an evil person but whoever slaps you on your right cheek, turn the other to him also." He instructs His followers not to retaliate with violence but rather to turn the other cheek when faced with an affront. In other words The Old Testament is not written according to God's standards. It is written according to the human standards of the people at the time with the objective of bringing them one step closer to God's ultimate spiritual Law.

It is thus important to recognize that the Old Testament is not solely a reflection of God's unchanging moral standards. Rather, it reflects the human standards of the people at that time, with the primary objective of guiding them towards a deeper understanding of God's ultimate spiritual law. The Old Testament served as a stepping stone, helping humanity to gradually ascend towards a more refined and compassionate system of ethics and spirituality.

In the New Testament, God stooped down to humanity's level to bring about a greater good. This act did not indicate a change in God's nature from the Old Testament to the New Testament. Instead, it was humanity that changed after choosing to separate from God. Consequently, humanity sank to a profound level of sin.

Throughout the Old Testament, as humanity progressed, God dealt with people differently based on their specific state. This approach is evident in the verse from Malachi 3:6, which reads, "For I am the Lord, I do not change; therefore you are not consumed, O sons of Jacob." This verse emphasizes God's unchanging nature and the preservation of humanity despite their sinful actions.

It is crucial to acknowledge that the history of humanity is replete with violence. This violence is not unique to Christianity or Judaism but was prevalent among all human societies of that era. Ancient civilizations often engaged in brutal warfare, practiced slavery, and tolerated societal injustices. The Old Testament reflects the harsh realities of human history. It does not shy away from depicting the violence and moral failings of humanity. However, it also presents God's unwavering love, mercy, and desire for reconciliation with His people.

In the New Testament, God took a significant step toward mending the broken relationship between humanity and Himself. Through the birth, life, death, and resurrection of Jesus Christ, God offered humanity a way to experience forgiveness, restoration, and the promise of eternal life. Jesus Christ came as the ultimate sacrifice, bearing the sins of humanity upon Himself. His death on the cross and subsequent resurrection provided a path for individuals to be reconciled with God and receive His grace and salvation. While the history of humanity may be marked by violence and sin, the New Testament offers a message of hope, redemption, and the opportunity for a transformed life. It invites individuals to embrace God's love, turn away from sin, and experience the fullness of life in communion with Him.

Marcionism

Marcionism, a religious movement that originated in the 2nd century, was founded by Marcion of Sinope, a heretic who challenged the authority of the Old Testament Scriptures for Christians. Marcion held numerous unorthodox beliefs, but his primary contention was that the God portrayed in the Old Testament differed from the God presented in the New Testament.

According to Marcion, the God of the Old Testament embodied wrath and punishment, whereas the God of the New Testament represented love and mercy. "God of the OT is a god of wrath, whereas the God of the NT is a god of love", he said. He suggested that the Old Testament deity was a lesser, imperfect being, distinct from the supreme God revealed through Jesus Christ in the New Testament. Furthermore, Marcion argued that Jesus was not the fulfillment of Old Testament messianic prophecies and that these prophecies were not applicable to him.

Marcion's followers, known as Marcionists, took his teachings a step further, depicting the wrathful Hebrew God as a separate and inferior entity compared to the all-forgiving God of the New Testament. Similar to Gnosticism, Marcionism portrayed the God of the Old Testament as a tyrant or "demiurge," responsible for creating the material world but lacking the benevolence and compassion attributed to the God of the New Testament.

In response to Marcionism, the Christian scholar Tertullian wrote a five-book treatise entitled "Adversus Marcionem" in 208. Tertullian sought to refute Marcion's heretical teachings by defending the unity of the Old and New Testaments and by arguing that the wrath of God depicted in the Old Testament was consistent with the love and mercy revealed in the New Testament. Tertullian's treatise played a crucial role in countering the influence of Marcionism and preserving the integrity of Christian doctrine.

Does God Change?

The Bible consistently portrays God as immutable, or unchanging, in His nature, character, and purposes. This immutability is a fundamental aspect of God's sovereignty and perfection. Throughout Scripture, we find numerous passages that affirm God's unchanging nature.

Consistency in His Character:

God's character is eternally consistent. He is always faithful, loving, just, merciful, and holy. Malachi 3:6 declares, "For I am the Lord, I do not change; therefore you are not consumed, O sons of Jacob." This verse highlights that God's unchanging nature ensures His people's preservation and protection.

Reliability of His Promises:

God's promises are unwavering and reliable because He is unchanging. James 1:17 affirms, "Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning." This verse emphasizes that God's gifts and promises are constant and trustworthy, free from any fickleness or inconsistency.

Sovereignty Over Creation:

God's sovereignty over creation is rooted in His immutability. Psalm 102:25-27 poetically describes God's enduring existence and His role in creating and sustaining the universe. "Of old You laid the foundation of the earth, And the heavens are the work of Your hands. They will perish, but You will endure; Yes, they will all grow old like a garment; Like a cloak You will change them, And they will be changed. But You are the same, And Your years will have no end." (Psalm 102:25-27) The passage affirms that while creation may change and decay, God remains eternally the same, unchanging in His majesty and power.

Constancy of His Nature:

Hebrews 13:8 proclaims, "Jesus Christ is the same yesterday, today, and forever." This verse underscores the unchanging nature of Jesus, who is the perfect embodiment of God's character. Jesus' consistency in His actions, teachings, and ministry reflects the unchanging nature of God Himself.

God in the OT vs. God in the New Testament

In the Old Testament, God's wrath against sin is a manifestation of his justice and holiness. He cannot ignore or tolerate sin, as it goes against his perfect character and nature. This wrath is not arbitrary or vengeful but rooted in his love for righteousness and his desire to protect and restore his creation.

The same God who pours out his wrath against sin in the Old Testament is the one who, in the New Testament, offers grace and forgiveness through his Son, Jesus Christ. Jesus came to earth to reconcile humanity with God, taking upon himself the punishment for sin so that those who believe in him can be forgiven and granted eternal life.

This does not mean that God's wrath against sin has disappeared. Rather, it has been satisfied through the sacrifice of Jesus Christ. For those who reject Jesus and his offer of salvation, the consequences of their sin remain. They will face God's eternal punishment, which is described as "everlasting destruction from the presence of the Lord and from the glory of His power."

"which is manifest evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer; since it is a

righteous thing with God to repay with tribulation those who trouble you, and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.” - 2 Thessalonians 1:5-10

The apostle Paul emphasizes in 2 Thessalonians 1:5-10 that God's righteous judgment will be manifested when Jesus returns in glory. He will come to be glorified in his saints and admired among all those who believe. However, those who do not know God and disobey the gospel of Jesus Christ will face his vengeance in flaming fire.

On the other hand, the God who revealed himself to Moses as “merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin” (Exodus 34:6-7) is the same God who sent his Son to save the world. This love is not merely sentimental but grounded in his unchanging character and unwavering commitment to his creation.

As St. Augustine insightfully observed, "The New Testament is in the Old Testament concealed; the Old Testament is in the New Testament revealed." This statement underscores the continuity and progression of God's redemptive plan throughout Scripture. In the Old Testament, we see glimpses of God's grace and mercy, but it is in the New Testament that these attributes are fully revealed in the person and work of Jesus Christ.

Ultimately, God's wrath against sin and his love for the world are not contradictory but complementary aspects of his character. His justice demands that sin be punished, while his love provides a way for sinners to be reconciled to him through faith in Jesus Christ.

Progressive Revelation

The concept of progressive revelation highlights the dynamic and unfolding nature of God's self-disclosure to humanity. Throughout history, God has gradually revealed more of Himself, His character, and His plan for the world. This process has been a journey of discovery through scripture for believers, allowing them to gain a deeper understanding of God's nature, will, and ways.

Imagine a sunrise on a misty morning. As the darkness fades, the first faint rays of light break through the fog, revealing glimpses of the surrounding landscape. As the sun continues to rise, more and more of the scene becomes visible, and the details and colors become more distinct. In a similar manner, progressive revelation has been like a gradual sunrise, illuminating our understanding of God over time.

The truth was there all along, but perception was limited. So it is with God. Man's understanding of God progressed through the Old Testament and into the New. Progressive revelation can also be understood in terms of humanity becoming more and more responsible to God for our actions. This

process is akin to the development of a child's understanding of their parents. As the child matures, their comprehension of their parent's expectations and values evolves.

In the Old Testament, God's interactions with humanity were characterized by a certain level of permissiveness. Practices such as polygamy, while not ultimately God's ideal, were tolerated due to the immaturity of the people. God recognized that humanity was still in its infancy, lacking the capacity to fully grasp His will. However, as humanity progressed spiritually and intellectually, God's expectations evolved. Just as a parent imposes higher standards on a maturing child, God began to demand more of His people. This shift is evident in the New Testament, where practices once tolerated are now seen as incompatible with God's will for His people.

This principle of progressive revelation can be observed on both a micro and macro level. Within the Old Testament itself, those individuals who possessed a deeper understanding of God were held to a higher standard of accountability. Figures like Abraham, Moses, and David were entrusted with greater responsibilities and were expected to adhere to a more stringent moral code. On a broader scale, God's dealings with the nation of Israel throughout history demonstrate this pattern. Despite their frequent disobedience and unfaithfulness, God exhibited remarkable patience and longsuffering. However, as the parable of the vineyard illustrates, a defining moment arrived when God sent His Son, Jesus Christ, as the ultimate revelation of His love and grace.

Through the life, teachings, and sacrificial death of Jesus, humanity's understanding of God reached its pinnacle. In Jesus, we encounter the perfect embodiment of God's character and the fullness of His salvation. From that point forward, the standards set forth in the New Testament became the benchmark for God's followers, reflecting a more profound understanding of His will and a deeper commitment to His ways.

Christ speaks of Progressive Revelation

In the New Testament, Jesus Christ discussed the concept of progressive revelation. In one instance, the Pharisees approached him with a question about divorce, seeking to test him. Jesus responded by asking them about the commandment given by Moses. The Pharisees referred to the Mosaic law that allowed a man to divorce his wife by issuing a certificate of divorce. Jesus acknowledged this law but pointed out that it was a concession made due to the hardness of their hearts. He emphasized that God's original intention was not for divorce and that it was a result of human failings.

The Pharisees came and asked Him, "Is it lawful for a man to divorce his wife?" testing Him. And He answered and said to them, "What did Moses command you?" They said, "Moses permitted a man to write a certificate of divorce, and to dismiss her." And Jesus answered and said to them, "Because of the hardness of your heart he wrote you this precept. – Mark 10:2-5

Another example of progressive revelation is found in the story of the scribes and Pharisees who requested a sign from Jesus. Initially, the scribes and Pharisees sought a miraculous display, representing their desire for immediate confirmation of Jesus' claims. However, Jesus chose to reveal his divine mission through his death and resurrection, signifying the ultimate act of redemption and the fulfillment of God's plan. This revelation occurred over time, allowing people to understand the significance of Jesus' sacrifice. He referred to the sign of the prophet Jonah, who was swallowed by a

large fish and later emerged from its belly. He indicated that this future event would be the only sign given to that generation.

Then some of the scribes and Pharisees answered, saying, “Teacher, we want to see a sign from You.” But He answered and said to them, “An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. – Matthew 12:38-39

Furthermore, in the book of Acts, the story of Ananias and Sapphira illustrates progressive revelation. The couple, members of the early Christian community, sold a piece of property and claimed to have contributed the full proceeds to the church. However, they secretly withheld some of the money. The apostle Peter, through the guidance of the Holy Spirit, confronted them, exposing their deceit. This incident highlights the importance of honesty and transparency within the Christian community and reinforces the message that God sees and knows all. The story of Ananias and Sapphira contributed to the progressive understanding of Christian ethics and morality. It taught the early believers that deception and dishonesty are not acceptable behaviors for followers of Christ, and that God requires His followers to be genuine and transparent in their actions.

These instances of progressive revelation demonstrate how God gradually reveals his truth and expectations to humanity. His teachings and actions adapt to the evolving needs and understanding of his people, guiding them toward a deeper comprehension of his character and will.

How do I see the Loving God of the New Testament in the Old Testament?

The Old Testament provides numerous examples that showcase the loving nature of God long before the birth of Jesus Christ. These instances reveal that God's love is not limited to the New Testament; it has always been a fundamental aspect of His character.

One such instance is the story of Jonah and the Ninevites. Despite their sinful ways, God chose to send Jonah to offer them a chance to repent and turn away from their evil deeds. This act of mercy demonstrates that God desires the salvation of all people, not just those who immediately embrace His teachings. Even when Jonah expressed frustration at God's decision to show mercy to the Ninevites, God gently reminded him of His loving and gracious nature (Jonah 4).

Another example of God's love can be found in His interaction with Cain after he had murdered his brother Abel. Understandably, Cain feared retribution from others, but God showed him mercy by protecting him and placing a mark on him, preventing others from harming him. This act of compassion and grace illustrates God's desire to redeem and restore, even in the face of great sin.

Furthermore, in the destruction of certain nations, such as the Amorites, God's love is evident in His patience and longsuffering. The Bible in Genesis 15 reveals that God endured their wickedness for four hundred years, waiting for an opportunity for their repentance and salvation. However, when their sin reached its peak, judgment had to be carried out. This incident underscores the balance between God's love and His justice. While He is always willing to offer forgiveness, His mercy has its limits, and sin cannot go unpunished. “Know certainly that your descendants will be strangers in a land that is not

theirs, and will serve them, and they will afflict them four hundred years... But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete.”

The consistency of God's character throughout the Old and New Testaments is emphasized in Hebrews 13:8, which states, "Jesus Christ is the same yesterday, today, and forever." This verse assures us that God's love, mercy, and justice are unchanging attributes that permeate all of Scripture. As St. Augustine once said, "The New Testament is in the Old Testament concealed; the Old Testament is in the New Testament revealed." This profound statement reminds us that the love of God, revealed fully in the New Testament through the life and teachings of Jesus Christ, has always been present, even in the pages of the Old Testament.

The loving God of the New Testament is not a new concept; His love has always been woven into the fabric of Scripture. The Old Testament is replete with examples of God's mercy, grace, and compassion, demonstrating that His love has been consistent throughout history. This understanding deepens our appreciation for the multifaceted nature of God's character and assures us of His unwavering love for all humanity.



Review Questions

- 11.** Who is the last Prophet of the Old Testament? Malachi
- 12.** In how many years was the Old Testament written? 2,000 Years
- 13.** True or false; God changed from the Old Testament to the New Testament. -False-
- 14.** What did Marcion believe in? The God of the Old Testament is not the same God of the New Testament
- 15.** What is the concept of Progressive Revelation? God reveals Himself to man in a progression manner just like the sunrise.