

Answer Key for Students
Old Testament Survey
Course OT1a – Overview and Genesis: Lessons 1-4
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You have been encouraged to use your own words while formulating answers from the reading text. We are looking for your own thoughts and words in order to demonstrate your understanding of what you have read. In this answer key, we have often quoted from the text directly, in order to have an accurate standard of comparison for your answers in your own words. Therefore, your answers are acceptable whenever they are in general agreement with the text; we do not require or want an exact match with our answers provided herein. Some questions ask for a personal response. We suggest you review these with your pastor or other mature Christian that you know. Answers or words not from the reading text are set in brackets.

Lesson 1 Introduction

1. a. Romans 15:4 *God gave the Old Testament for us today to learn from and find hope.*
b. 1 Corinthians 10:11 *All that happened in the OT is an example for us, so that we can correct our ways.*
c. 2 Peter 1:21 *God inspired the OT Scriptures to be written.*
2. The Old Testament is God's revelation to men. It is not the entire revelation of God, but all of the Old Testament is God's Word.
3. a. God guided the authors of the Old Testament books in such a way that they wrote what He wanted them to write.
b. He did not ignore the personalities of the authors. He did not force them all to use the same style...They received His word and wrote it, each in his own style, each with his own vocabulary, each according to his own education. But what they wrote was not their own; it was God's. The words they used were the words chosen by God, and the thoughts they expressed were God's revelation to men.
4. We do not understand in order that we may believe; we believe in order to understand. And when we believe that God inspired the writers of the Old Testament, the door is opened for us to understand what He has written.
5. a. This simply means that there are no errors in it, and more: that it is not capable of error.
b. ...when they wrote, under the inspiration of the Holy Spirit, they were kept from any error.
c. If Jesus proclaimed the Bible to be true and yet it had errors, we could not trust Jesus or the Bible. But when Jesus proclaims it to be true and it is in fact true, then both Jesus and the Bible are reliable and trustworthy.
6. a. In Exodus 5 about the Israelites making bricks without straw, critics say this is impossible. The ancient peoples always needed a binding material for their bricks. But in excavations made at the Egyptian city of Pithom, which was built by the Israelites (Exo 1:11), the lower courses of brick were made with good chopped straw. The middle courses were made with less straw, and much of that was stubble. The upper courses were made without any straw. This agrees perfectly with the biblical story.
 Also at Jericho, excavations at the site of ancient Jericho showed that there is no evidence of the walls being battered in. "The bricks that composed the east wall lie as a streak down the eastern slope gradually getting thinner, with conspicuous traces of a general fire. Thus the outer wall fell outwards, and down the hillside, quite flat" (Halley). Time after time the critics of the Bible have been silenced by the findings of archaeology.
b. The infallibility of the Bible is proved by its divine authorship. It needs no human proof. Science can show that particular statements of the Bible are true, but it can never provide an adequate foundation for our belief in an infallible Bible. Only God can do that.
c. Personal answer
7. a. Proclaiming in advance what will happen in the future.
b. It also establishes the Bible as coming from God. No one but God knows the future; He knows it because He has designed it and ordained it. He holds it all in His hands.
c. Personal answer
8. The entire Old Testament exists to lay a foundation for, and provide an introduction to, the New Testament. This is true because Jesus Christ is the center of the biblical narrative. The Old Testament points forward to Him; the New Testament centers on Him.
9. New Testament believers should study the Old Testament because the whole Bible is all about Jesus Christ.
10. a. It speaks with all the authority of God Himself.
b. Since the Old Testament is part of God's Word, it is applicable to our lives.

- c. Creation is also important because it shows us clearly that we have a Creator. Because God created each one of us, we are accountable to Him. In a very real sense, He owns us (1Co 6:19-20; Rom 9:21). We have a moral obligation to seek Him.
11. a. 1) The illuminating power of the Holy Spirit, 2) prayer, and 3) a teachable heart.
 b. Before you begin this survey, pray that the Author of Scripture, God the Holy Spirit, will teach you. And as you study, if you discover that “what *you* think” conflicts with the Bible, throw out what you think and believe God’s Word!—for the Bible says, “Be ye transformed by the renewing of your mind” (Rom 12:2).
12. a. [God] used men who lived at various times in the history of Israel. The writing of the Old Testament covers a period of a thousand years or more, written in various parts of the Middle East. Finally, the authors came from dramatically different backgrounds: shepherds, farmers, noblemen, and kings.
 b. There is one consistent message about who God is, what He is like, and His plan for redemption from sin.
 c. This is ensured by God the Holy Spirit inspiring each of the authors.
 d. “Their consistency without collusion is too uniform to be accidental, and too incidental to have been mutually planned.”
13. The Old Testament Church acknowledged that these books had divine authority because they were internally consistent, useful, important, and transcendent in their truths.
14. a. A type may be defined as something (a person, object, or event) in the Old Testament that is designed by God to resemble and foreshadow a greater spiritual truth in the New Testament.
 b. In the Old Testament, God prepared certain things so that they would point forward to New Testament truth.
 c. God taught Israel certain lessons through symbols. The same lessons, spelled out in New Testament language, are called types. What God taught Israel through symbols, He teaches the Church through types.
15. a. A highway to direct our travel through the Old Testament. We want to follow one road, and we want to be sure that road is the main highway which leads us directly to Christ and the New Testament.
 b. We find this highway in the theme “The Kingdom of God.” This is the main line of thought in the Old Testament.
16. a. The Hebrews put them into three groups: the Law, the Prophets, and the Writings.
 b. The Law consists of the five books of Moses. It contained the basic revelations of God, such as those at Mount Sinai, which were the foundation of Israel’s religious and civil life, and a more complete revelation of the holiness of God.
 The second group, the Prophets...is divided into two groups, Former and Latter. The Former Prophets are history books. The Latter Prophets were written by the prophet himself and include both the Major and Minor Prophets.
 The third group is called the Writings...The Writings mixes several types of books: poetry, history, and five books used by the Jews in their sacred festivals.
17. The Major Prophets are Isaiah, Jeremiah, Ezekiel, and Daniel. They are “major” because their writings are longer and include multiple themes. The Minor Prophets are also called “The Twelve.” They include some history, but chiefly they contain the words of prophecy spoken by these prophets on one theme.
18. a. The Writings have one thing in common: they were written by men who were not prophets.
 b. The Song of Solomon was read on the eighth day of the Feast of Passover; Ruth on the second day of the Feast of Pentecost; Lamentations at *Tisha B’av*, a feast commemorating the destruction of the Temple; Ecclesiastes on the third day of the Feast of Tabernacles; and Esther at the Feast of Purim.
19. They span a period of at least 4,000 years, from Creation to the prophet Malachi about 400 B.C.
20. 1. Foundational history (5 books) 4. Personal literature (5) 5. Major prophets (5)
 2. Pre-exilic history (9) 6. Pre-exilic minor prophets (9)
 3. Post-exilic history (3) 7. Post-exilic minor prophets (3)
21. It develops, much as a plant does: first a shoot, then a plant, a bud, and finally the perfect flower. In the Old Testament, we will not find the flowering, that is reserved for the New Testament. But we see the necessary early stages of development, and that is a wonderful unfolding of God’s truths.
- 22.
- | | <u>The Period of</u> | <u>Content</u> | <u>Begins with</u> |
|------|--------------------------|---------------------|--------------------|
| I. | Theocratic Beginnings | Creation & Abraham | Creation |
| II. | Theocratic Establishment | Wanderings & Judges | Exodus |
| III. | Theocratic Development | United Kingdom | Reign of Saul |
| IV. | Theocratic Decline | Divided Kingdom | Reign of Rehoboam |
| V. | Theocratic Transition | Remnant | Exile |
23. The word *theocratic* is used repeatedly as a synonym for that which pertains to the Kingdom of God...It means that the power resides in God. God is the ruler. And since God is an absolute monarch, “theocratic” refers to the Kingdom of God.
- 24.
- | | |
|---------------------|------------|
| Call of Abraham | ~2100 B.C. |
| Exodus | ~1450 B.C. |
| Saul becomes king | ~1050 B.C. |
| Division of kingdom | ~930 B.C. |
| Exile of Israel | 720 B.C. |

Exile of Judah 586 B.C.
End of Old Testament ~400 B.C.

Lesson 2 The Five Books of Moses

1. a. It is from the Greek and means “five books.” It has been applied for a long time to the first five books of the Bible.
b. The Jews themselves referred to these [five] books [of the Pentateuch] as the Torah, that is, the Law.
c. Genesis, Exodus, Leviticus, Numbers, Deuteronomy
2. a. By a variety of terms. Some of these are: the Law of Moses; the book of the Law; the Law of God. These terms are composed of various combinations of four words: law, book, Moses, and God.
b. What do each of the four words used in various combinations emphasize?
“Law” expresses the legal character of the Pentateuch, which contains many of God’s laws to men.
“Book” shows that the Pentateuch is intended to be permanent.
“Moses” identifies the human author of the books, and
“God” points to the divine author, by whose inspiration Moses wrote.
3. In the Pentateuch, God gives us a picture of the earliest historical development of the theocracy...how God laid the foundations of His kingdom...to trace the beginnings of the Kingdom of God.
4. a. Moses
b. Every part of the Bible affirms that Moses wrote these books. The Pentateuch contains at least six places where Moses is said to write certain events or revelations from God (Exo 17:14; 24:4-8; 34:27; Num 33:1-2; Deu 31:9, 22).
5. They do not believe that the Bible is the Word of God. If these men admit that Moses wrote these books, if these prophecies are real prophecies and these miracles are true miracles, then the God presented in the Pentateuch must also be real. If He is real, they should love Him and obey Him. But they do not do so, and they do not want to do so.
6. a. If Moses did not write the Pentateuch, who did? And when? Each Higher Critic would give a different answer.
b. They cannot agree at all about how it did come into existence, an indication that they do not speak the truth.
7. They do not have the light of the Holy Spirit, which is necessary for understanding Scripture.

Lesson 3 First Theocracy, Genesis: Creation, Fall, Flood

1. The first book of the Bible thus provides a foundation for the rest of the Old Testament and the New. It shows who God is, man’s dramatic problem, and how he may come to God; why God separated a people for Himself and how Israel became that people; so that the people could know God and His dealings with [Abraham’s] family.
2. Because it teaches that everything belongs to God because He created it. Therefore He has the sovereign right to dispose of all His creatures as He wills. He Who is the source of all things is therefore also the ruler of all things.
3. Through Creation, God reveals to us His majesty and glory.
4. The most important thing about you as a person is what you think about God. This shapes our entire thinking as humans.
5. a. 1) One: God is one. 2) Personal: so that He could fellowship with man. 3) Powerful: God spoke, and it came into existence. 4) Good: a) His moral goodness. Everything in Him is pure, upright, and good. b) What God does is always good and right the very first time. c) God’s goodness is flowing with blessing...there is blessing in it on all sides. 5) Intelligent: Everything in nature shows evidence of the most intelligent design. 6) True: God is *true*: what He says, happens; therefore He is trustworthy. 7) Sovereign: God is in complete command of everything.
b. Personal answer
6. 1) Man was made last. Each step in creation prepares for the following steps. 2) Nowhere else in the creation narrative do we find a conference among the Godhead. 3) Man was given dominion over the other creatures. 4) God “breathed into his nostrils the breath of life” (Gen 2:7). In the other acts of creation, God spoke and it came into being. 5) Man is the only creature that is made in the image of God.
7. 1) Mentally: a) to think, reason, consider concepts, and associate ideas like loyalty and love; and b) to enter into the thoughts and emotions of another. 2) Socially: we have a strong desire to fellowship with others. You can actually enter into another’s experience of painful grief or blessed rejoicing in close, personal intimacy. 3) Dominion: we rule the world as the earthly representative of His rule. 4) Morally, with three components: a) Mind: to grasp what is right and wrong; b) Will: to make choices; c) Conscience: which innately compares the choice we make to the moral standard and tells its right or wrong. 5) Certain moral perfections: God gives His children His righteousness, holiness, and goodness.
8. a. ...to give us the capacity to know Him...to know, love, fellowship with, and share with the living God!
b. Personal answer. See Pro 2:5, Jer 24:7, Joh 17:3.
9. God delegated to man to exercise dominion as God’s vice-ruler. In this we have all the elements of a divine kingdom.
10. 1) Enormous intelligence: because He did not need to be reminded of the animals names. 2) No death or aging: Adam was never sick; he was perpetually young and strong. 3) Dominion: The whole earth was Adam’s to rule. 4) Fellowship with God: in a free and easy manner. 5) Vast freedom: there was only the one restriction: to avoid eating the

- fruit of one particular tree. 6) Responsibility: to rule over the earth and bring it into subjection, so that the earth might prosper. 7) Fulfillment: Adam had no wants and no needs; he never felt incapable or frustrated.
11. Personal answer, hopefully to include recognition that we are selfish by nature and never satisfied.
 12. a. “But of the tree of the knowledge of good and evil, thou shalt not eat of it” (Gen 2:17).
b. Personal answer. Just one restriction was easy to keep; Adam had no excuse!
 13. a. He may have been the highest of created spiritual beings at one time, but he rebelled against God and has been set on exalting himself above God ever since by any means (Isa 14:12-15).
b. His goals are to steal from us God’s blessings, kill us, and destroy our fellowship with God.
c. The devil’s goal in the Garden was simple: to get for himself the authority over the earth that God had given to man.
d. To get Adam to disobey the one command God had given. But how do you get a man who has *everything* to give it up in exchange for *nothing*? The devil’s strategy was to go after Eve, and through her to get to Adam.
 14. a. He lies: The devil has nothing to offer, so he has to convince man that what he does have to offer is something, using doubt and dissatisfaction. b. He offers “life”: fulfillment, satisfaction, completeness, self-actualization, recognition, achievement—but this was what Eve already had in her abundant life with God, and the “life” the devil offers is a deception designed to destroy the abundant life with God of true believers on this earth. 1) He points to the world around you, rather than to God. 2) The devil’s offer of “life” is always later. 3) It is always just outside God’s boundary, which is His moral law.
 15. a. The reality and nature of sin.
b. The way of life is to obey God; the way of wickedness is to follow our own hearts instead; which are driven by selfish desires. We therefore break God’s Law, which is sin (1Jo 3:4).
 16. a. The sentence of spiritual death was immediately imposed: Adam and Eve’s sin separated them from God. This brings misery as well as death: envy and hatred fill the earth, sickness and suffering abound, and anxiety is at an all-time high. From the moment of the Fall to this day, men are fallen in their flesh. Men are deceived, discontent, selfish, self-conscious, feel inadequate, have a slavish fear of God. They experience spiritual and physical death, God’s anger toward their sin, contention between men, decay and sickness, and God’s curse upon the world.
b. Personal answer. [see “Vile!” by A. W. Pink.] c. Personal answer
 17. 1) “I will put enmity” shows that God will undo the results of the Fall. 2) This salvation will be certain, because it is based on God’s action alone. He says that “I will put enmity.” 3) God promises a Savior, the Seed of the woman, Who will destroy Satan. This is a promise of Christ. 4) This Savior will suffer as part of the Savior’s redemptive work.
 18. Sin erupted in the first murder, when Cain killed Abel (Gen 4:5-8). But Cain at least tried to hide his sin. The second murderer mentioned shows a greater hardness of heart. Lamech admits his act, and composes a song about it (Gen 4:23).
 19. “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Gen 6:5). 1) It begins at the very center of his personality—the imaginations of the thoughts of his heart. It is not simply on the surface, limited to a few evil deeds. 2) It includes everything that comes from his heart. His thoughts are “only evil continually.” 3) It extends to everything that he does—“the wickedness of man was great in the earth.” By putting these statements together, it becomes clear that there is no good in man.
 20. The purpose of the Flood was to destroy sinful man and the results of his sin from the earth.
 21. God called Noah to build the ark to save himself, his family, and a pair of each type of animal. By thus saving a remnant from the physical punishment of sin, God pictures the fact that He will save His Church from the eternal punishment of sin. In addition, God preserved the promised seed of the woman, through whom the Redeemer would come.
 22. In this covenant God promised that never again would the course of nature be interrupted by a world-wide flood, nor would mankind again be destroyed, until God’s plan of history is completed. It assures us that there will be a stage on which the drama of redemption can be played without interruption, until the last act is completed.
 23. Man was trying to be independent from God; to be as gods themselves.
 24. [It is not that God was tired (He is all-powerful), but that He ceased from His labors in order to enjoy the result and fellowship with man.]
 25. Personal answer
 26. I. *The destruction of the first theocracy* *Genesis 1-11*
A. *Creation* *1-2*
B. *Fall* *3-5*
C. *Flood* *6-11*
II. *The promise of the new theocracy* *Genesis 12-50*
A. *Abraham* *12-24*
B. *Isaac* *25-27*
C. *Jacob* *28-36*
D. *Joseph* *37-50*

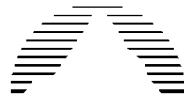
27. “And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” (Gen 6:5)

Lesson 4 First Theocracy, Genesis: Abraham, Isaac, Jacob

1. The second part of Genesis (Gen 12-50) tells us how God begins to separate His chosen nation from others. This nation will be the line of the Redeemer to come and His instrument in purifying men.
2. A covenant is an arrangement or an agreement in which two parties understand completely what is expected of each: blessings are attached to fulfillment, and sanctions are attached to non-fulfillment. God is a covenant God.
3. a. “I will make of thee a great nation...and in thee shall all families of the earth be blessed.”—Genesis 12:2-3 “tell [i.e., count] the stars...So shall thy seed be.”—Genesis 15:5 “Thou shalt be a father of many nations...And I will establish my...everlasting covenant, to be a God unto thee, and to thy seed after thee.”—Genesis 17:4-7
b. [None.]
4. a. God made the covenant with Abraham. It was one-way and unconditional; Abraham had nothing to do with it.
b. Because you cannot break a covenant that you did not make! This covenant is one-way and unconditional; it therefore cannot be broken: not by Abraham and not by any other man—and not by God, for He does not change.
5. [God] brings them back to the land, not because the remnant deserved it, but because He was fulfilling His covenant with Abraham: through Abraham there will be a Redeemer to pay the penalty for man’s sins—and all nations will be blessed.
6. Chapter 12: - safe travel to Canaan, - additional souls in Haran (probably servants added to the household), - God’s appearance, - mercy instead of punishment for his deception in Egypt, - safe release from Pharaoh after the deception,
Chapter 13: - acquisition of much cattle, silver, and gold, - blessing of his nephew Lot, - peaceful settlement of contention with Lot’s men, - contentedness when Lot took advantage of him in the choice of land
Chapter 14: - not attacked by Chedorlaomer, - the rescue of Lot, - blessed by Melchizedek
Chapter 15: - God making a formal unconditional covenant with him
Chapter 17: - a son and heir by Sarah
7. a. The life of faith, walking with God in a lifestyle of obedience.
b. God’s blessings are to be received by faith. [Abraham received God’s blessings by faith: he believed God and obeyed God.]
8. a. Abraham “believed in the LORD; and he counted it to him for righteousness” (Gen 15:6). This is the great testimony of faith as the basis of our salvation.
b. Abraham’s life of faith comes approximately 400 years before the Law for a specific purpose: [so that we should start there in understanding how we are to come to God. It is vitally important that we start with faith and not with the Law.
9. There are three steps in the life of faith as revealed in Abraham’s experience: 1) the call to the life of faith (salvation), 2) how a man grows in the life of faith (sanctification), and 3) the reward of the life of faith (fellowship).
10. a. Abraham did leave Ur, but not his family [as God had commanded]. Half-following God is not following God. Therefore, when he went to Haran, nothing happened. The years there were years of delay—lost years, unused years.
b. We know that “leaving” family does not necessarily require moving to a different city. To “leave” is to move them to second place behind God: He must be first, all else is secondary.
11. a. Sufficiency If you live by faith, you will feel *sufficient* because the Almighty Omnipotent God is your strength.
b. Satisfaction You will come to lasting *satisfaction* because you know God as your Provider and Shepherd.
c. Security You will be *secure* because God is your King and Protector...It does not depend on you alone anymore.
d. Personal answer
12. Your culture determines what language you speak, what food you eat, how you dress, what music you listen to, what your house is like, what heroes you have, and what success is. God comes to Abraham and says to him in effect, “If I am going to make you a man of faith, you must leave it all!” God tells us to put the whole culture behind us, and our whole family behind God. If you are to learn the life of faith, you must stop being governed by the culture in your choices.
13. a. 1) God teaches you through His Word to know His character and His ways (you will trust only someone you know).
2) God also puts you into certain pre-designed experiences so that you can practically apply what you know of Him.
b. He keeps putting you in places where you are not in control. He must bring you out of your familiar habit of *self-sufficiency*, into *God-sufficiency*. The Bible describes it as denying yourself and trusting God (Mat 16:24-26).
14. The only property Abraham owns is the burial plot of his wife Sarah! He had nothing permanent in this world.
15. a. [God placed him in a place of extreme suffering, to trust God to raise his own son and heir after Abraham sacrificed him in obedience to God’s command. He experienced God’s agony in Christ’s sacrifice, and God’s joy in Christ’s resurrection. He learned that God is faithful and deserves our complete obedience and worship.]
b. [It all happened at the same place as Christ’s sacrifice 2,000 years later.] Others knew not even the meaning of the prophecy that “God would provide,” but Abraham experienced it first hand with God.
16. The reward of the man who truly walks with God by faith is that he comes to know God intimately. If you hesitate in learning the lessons of faith, you will miss the deep knowledge of God (Jam 1:2-8).

17. Abraham had a son who was born of Hagar, Sarah's maid. This was the natural answer, since Sarah was too old to have any children. But God would not accept the natural answer: He provided Isaac to be born of Sarah in her old age.
18. a. Jacob is chosen over Esau, even though Esau was first born—this is the result of God's electing love.
b. God does not choose us because we are good, but in order that He might make us good.
19. That the events which occur in his life have a striking resemblance to and teach us about the events in the life of our Lord.
20. This asserts that Judah will be the ruler of Israel, and out of Judah shall come a special ruler. This is a prophecy of Christ.
21. We see the beginning of a new theocracy, given in the form of a covenantal promise to Abraham and his children. This new theocracy is the subject of the rest of the Bible. God is still perfecting His kingdom. It will come to its perfection only when Christ returns from heaven to judge the living and the dead. So Genesis is truly the foundation of the Bible.
22. a. Genesis 12 [Abraham obeyed God, left his family, and came into Canaan.]
b. Genesis 13:7ff. [Abraham gave Lot the choice of the best land, and was willing to take what was left.]
c. Genesis 18:22ff. [Abraham boldly petitioned God repeatedly to spare the place where Lot was.]
23. a. Genesis 25:27ff. [Jacob tricked Esau into selling him Esau's birthright (very valuable) for a bowl of soup.]
b. Genesis 27 [Jacob lied to Isaac, pretending to be Esau in order to receive the blessing due to Esau.]
c. Genesis 30:31ff. [Jacob tried to get greater gain through superstition, instead of relying on hard work and God.]
24. a. Genesis 37:18ff. [Joseph's brethren rejected him and conspired to kill him. So it was with Christ among the Jews.]
b. Genesis 39:7ff. [Joseph was falsely accused and convicted, even when he was innocent. Great suffering followed.]
c. Genesis 45 [God used the suffering of Joseph to save many, many lives, and restore relationship with his brethren.]
25. [Yes: both were schemers. At the hand of Laban, Jacob got back some of the trickery that he had given to Esau.]
26. [God showed Jacob that He was God and in control. "Jacob" means "supplanter," i.e., one who takes the place of another through scheming. "Israel" means "soldier of God" or "he struggles with God." When the nation began to be called Israel, it was because the twelve tribes were his twelve sons.]
27. [God uses the evil acts of sinful men to accomplish His sovereign purposes, most often totally unbeknownst to them.]
28. a. Personal answer
b. [Ur, Haran, Damascus, Shechem, Bethel, Beersheba, Gerar, Hebron.]
29. [Iraq, Syria, Jordan, Israel.]
30.

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| I. <i>The destruction of the first theocracy</i> | <i>Genesis 1-11</i> |
| A. <i>Creation</i> | <i>1-2</i> |
| B. <i>Fall</i> | <i>3-5</i> |
| C. <i>Flood</i> | <i>6-11</i> |
| II. <i>The promise of the new theocracy</i> | <i>Genesis 12-50</i> |
| A. <i>Abraham</i> | <i>12-24</i> |
| B. <i>Isaac</i> | <i>25-27</i> |
| C. <i>Jacob</i> | <i>28-36</i> |
| D. <i>Joseph</i> | <i>37-50</i> |
31. "And he believed in the LORD; and he counted it to him for righteousness." (Gen 15:6)
32. a. Personal answer
b. Personal answer



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