

NOTES

Acknowledgments

1. C. S. Lewis, *Letters of C. S. Lewis to Arthur Greeves (1914-63)*. Edited by Walter Hooper (New York: Collier/Macmillan, 1986), 110.

Question 4

2. Claire Cloninger, "A Kiss for the Frog Prince," *When the Glass Slipper Doesn't Fit and the Silver Spoon is in Someone Else's Mouth*, Claire Cloninger and Karla Worley (Dallas: Word, 2003), 53–54.

Question 6

3. The destitute did not have to offer a blood sacrifice (Lev. 5:11) because their poverty kept them from even offering an inexpensive dove. Yet, they were still to sprinkle fine flour onto the animal sacrifice present on the altar of sacrifice, forming a bond between their grain offering and the blood sacrifice. In this way, the destitute could give a grain offering but still have it count as an animal sacrifice (Lev. 5:11–13).

Question 7

4. I am grateful to Stanley D. Toussaint, now present with the Lord Jesus, who was my pastor, ordained me into the ministry, and was my professor in an Acts course in seminary. He taught this explanation of Acts 2:38 to me and I have taught it to others ever since.

Question 8

5. David Berlinski, *The Devil's Delusion: Atheism and Its Scientific Pretensions* (Philadelphia: Basic Books, 2009), 73–76.
6. This quote, in some form or another, is all over the internet and in many books, always attributed to Charles Spurgeon, but I could not locate a primary source among Spurgeon's writings. Most likely that's because he didn't use it in a sermon but in answer to a personal question. Whoever said it, I agree with the sentiment.
7. Charles Spurgeon, as cited by J. I. Packer, *Evangelism and the Sovereignty of God* (Downers Grove, IL: InterVarsity Press, 1961), 35.

Question 11

8. Jesse Ball, “21 Overrated Books You Don’t Have to Read Before You Die,” *Gentleman’s Quarterly*, April 19, 2018.

Question 13

9. Michael Rydelnik and Michael Vanlaningham, eds., *The Moody Bible Commentary* (Chicago: Moody Publishers, 2014).
10. Merrill F. Unger and R. K. Harrison, eds., *The New Unger’s Bible Dictionary* (Chicago: Moody Publishers, 2006).

Question 16

11. John Woodmorappe, “How Could Noah Fit the Animals on the Ark and Care for Them,” *Answers in Genesis*, October 15, 2013, <https://answersingenesis.org/noahs-ark/how-could-noah-fit-the-animals-on-the-ark-and-care-for-them/>.
12. Temple Grandin, *Livestock Trucking Guide* (Bowling Green, KY: National Institute for Animal Agriculture, revised September 2001), 5, https://www.stopliveexports.org/images/documents/Resources/Reports/Livestock_Trucking_Guide.pdf.

Question 20

13. That is not to say all the people of Israel were automatically redeemed. Rather, God chose Israel as a nation to represent Him to the rest of the nations (Ex. 19:6). Individual Israelites still needed to exercise personal faith to enter a forgiven relationship with God (Gen. 15:6).
14. Public Domain.

Question 23

15. Ludwig Köhler et al., *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden; New York: E. J. Brill, 1994), 856.
16. The Hebrew root word is likely ‘un. F. Brown, S. R. Driver, and C. A. Briggs, *Hebrew and English Lexicon of the Old Testament* (London: Oxford, 1907), 731–32.
17. Walter C. Kaiser Jr., *Toward Old Testament Ethics* (Grand Rapids: Zondervan, 1983), 188.

Question 24

18. Meredith Kline, *Treaty of the Great King: The Covenant Structure of Deuteronomy* (Grand Rapids: Eerdmans, 1963), 111.

Question 25

19. Richard Dawkins, *The God Delusion* (Boston: Houghton Mifflin, 2006), 31.

20. The Amorites were one of the seven nations of Canaan. However, when used alone, as it is here, it is synonymous for all the Western Semitic nations of Canaan, or the Canaanites.
21. Walter C. Kaiser Jr., *Toward Old Testament Ethics* (Grand Rapids: Zondervan, 1983), 268.

Question 26

22. For a word study of the Hebrew word *almah* showing that it indicates virginity, see Michael Rydelnik, “The Virgin Birth in Prophecy” in *The Moody Handbook of Messianic Prophecy*, eds., Michael Rydelnik and Edwin Blum (Chicago: Moody Publishers, 2019), 820–21.

Question 27

23. Lewis Bayles Paton, “A Critical and Exegetical Commentary on the Book of Esther,” *International Critical Commentary*, eds., S. R. Driver, A. Plummer, and C. A. Briggs (Edinburgh: T&T Clark, 1908), 96.
24. Arthur Waskow, *Seasons of Our Joy: A Modern Guide to the Jewish Holidays* (Boston: Beacon Press, 1990), 116–17.
25. These and other historical confirmations are discussed in Gleason L. Archer, *A Survey of Old Testament Introduction*, revised and expanded (Chicago: Moody Publishers, 2007), 396–98.
26. Ray Stedman, *For Such a Time as This: Secrets of Strategic Living from the Book of Esther* (Grand Rapids: Discovery House, 2013), 1–4.

Question 28

27. A. T. Robertson, *Word Pictures in the New Testament* (Nashville: Broadman, 1930), 2:294.

Question 29

28. For a far more thorough and in-depth discussion, see Michael Rydelnik and Edwin Blum, *The Moody Handbook of Messianic Prophecy* (Chicago: Moody Publishers, 2019).
29. Peter Stoner and Robert C. Newman, *Science Speaks* (Chicago: Moody Press, 1976), 106–12.

Question 30

30. John Lennox, *God’s Undertaker: Has Science Buried God?* (Oxford, England: Lion, 2009), 10.
31. Josh McDowell, *A Ready Defense*, comp., Bill Wilson (San Bernardino, CA: Here’s Life Publishers, 1990), 125.
32. A. T. Robertson, *Word Pictures in the New Testament*, Vol. V (Nashville: Broadman Press, 1932), 37.
33. Gilbert Highet, *The Art of Teaching* (London: Methuen & Co., 1951), 174.

34. John Charles Ryle, *Expository Thoughts on the Gospels: St. John*, vol. 1 (London: James Clarke & Co., 1957), 101.

Question 32

35. "How Deep the Father's Love," Stuart Townend Copyright © 1995 Thankyou Music (Adm. by CapitolCMGPublishing.com excl. UK & Europe, adm. by Integrity Music, part of the David C Cook family, songs@integritymusic.com). <https://www.stuarttownend.co.uk/song/how-deep-the-fathers-love-for-us/>.
36. Dietrich Bonhoeffer, *Life Together*, trans. John W. Doberstein (New York: Harper and Brothers, 1954), 46.

Question 34

37. Wayne Grudem, "He Did Not Descend Into Hell," *Journal of the Evangelical Theological Society* 34, no. 1 (March 1991), 104–05.
38. *Ibid.*, 112.

Question 35

39. John Chrysostom, *Homilies Against the Jews*, *Patrologia Graeca*, vol. 48, ed. J. P. Migne (Paris: Garnier, 1857–66), 4.1; 6.1–4.
40. Michael Rydelnik, *They Called Me Christ Killer* (Grand Rapids: RBC Ministries, 2005), 5. Some other content in this chapter is adapted from *They Called Me Christ Killer*.
41. Augustine, *The Creed*, 3.10.
42. A. T. Robertson, *A Harmony of the Gospels* (New York: Harper and Row, 1950), 225.

Question 36

43. Johannes P. Louw and Eugene A. Nida, eds., *Greek-English Lexicon of the New Testament Based on Semantic Domains*, 2nd ed. (New York: United Bible Societies, 1989), 117.
44. Murray J. Harris, *Exegetical Guide to the Greek New Testament: Colossians and Philemon* (Nashville: B&H Publishers, 2010), 39.
45. Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, rev. and ed. Frederick W. Danker, 3rd ed. (Chicago: University of Chicago Press, 2000), 457.

Question 37

46. S. Lewis Johnson, "Paul and the Israel of God," In *Essays in Honor of J. Dwight Pentecost*, Stanley D. Toussaint and Charles H. Dyer, eds. (Chicago: Moody Publishers, 1986), 187.

Question 38

47. I am indebted to my friend and colleague Gerald Peterman for his excellent unpublished article, “Worshiping a Different God? Jews, Christians and the Paul of Acts 22–26.” Evangelical Theological Society, 2008.
48. Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, rev. and ed. Frederick W. Danker, 3rd ed. (Chicago: University of Chicago Press, 2000), 427.

Question 39

49. Gleason L. Archer, *Encyclopedia of Bible Difficulties* (Grand Rapids: Zondervan, 1982), 344.

Question 40

50. The Greek word translated “caught up” (1 Thess. 4:17) is *harpazo*, and means “to snatch or take away.” In the Latin translation of this verse, this verb was translated by the Latin word *rapturo*. This is why the event described in 1 Thessalonians 4:16–17 is frequently called “the rapture.” Although there are a variety of views of when this will occur, my own is that the church will be snatched up before a future seven-year period of terrible tribulation on earth (this view is called the “pretribulational rapture”).
51. Gerald Peterman, “Philippians,” *Moody Bible Commentary*, eds., Michael Rydelnik and Michael Vanlaningham (Chicago: Moody Publishers, 2014), 1860.

Question 42

52. C. S. Lewis, *The Problem of Pain* (1940; repr., San Francisco: Harper, 2001), 91.
53. Dorothy Sayers, *The Greatest Drama Ever Staged: And the Triumph of Easter* (London: Hodder and Stoughton, 1938), 9.

Question 44

54. Ken Boa, *God, I Don’t Understand: Answers to Difficult Questions of the Faith* (Wheaton, IL: Victor Books, 1979), 13.
55. Another example of *echad* referring to a compound unity is Numbers 13:23, which describes “a single cluster of grapes.” It literally reads “a cluster of grapes of one” showing that there were many grapes but only one cluster.
56. Some people do cite 1 John 5:7 in the King James Version, yet this statement of the Trinity is not truly part of Scripture but a later scribal addition.
57. Boa, *God, I Don’t Understand*, 35.

Question 45

58. Charles H. Spurgeon, “The Ravens’ Cry,” delivered January 14, 1866, Spurgeon’s Sermons Volume 12: 1866, Christian Classics Ethereal Library, <https://ccel.org/ccel/spurgeon/sermons12/sermons12.v.html>.