

# **MINEOLA BIBLE INSTITUTE**

## **Master's Themes**

### **Radical, Biblical, Apostolic, Christianity**



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# Master's Degree

Old Testament Research

3 Credits

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New Testament Research

3 Credits

These two courses are required for your Master's degree, worth a total of 12 credits. This is not an easy course that can be finished in just a week. Enclosed is a sample theme entitled, "Was the Flood local or universal." Each of the 10 research subjects in the Old Testament and the New Testament are to be done in the same order.

The research on each subject includes:

1. At least three type written pages (not including the cover page). If a computer or typewriter is not available, a handwritten theme in ink will be acceptable (please print clearly), however, typewritten is preferred. Start each theme on a separate page.
2. Double spaced.
3. You must use at least four different reference books. Give your personal opinion about each theme. Bible Dictionaries must be available before enrollment.
4. List your four or more research books on the back page of your theme. These are called Bibliographies. Bible Dictionaries must be available before enrollment in the Master's degree program.
5. It is wise to make copies of each theme in case they are lost in the mail.
6. Papers will be graded and given back to you at the completion of the course.

7. You will be graded on content, research, neatness and originality. Themes not typed will receive a lower passing grade than those typed.

8. You may call or write the college if you have any questions concerning these required themes.

9. Wait and send the themes in all at one time to save on postage charges.

10. Suggested sources you may wish to use are:

Unger's Bible Dictionary; The New Compact Bible Dictionary; Smith's Bible Dictionary; The Zondervan Pictorial Bible Dictionary; Hastings Bible Dictionary; Halley's Bible Handbook; and all available Encyclopedias. The public library is a good source for research work.

11. If you have difficulty finding information in Bibliographies, you may contact the president.

12. Follow the guidelines you have learned from the Essay Writing Tips.

## OLD TESTAMENT RESEARCH

1. WHO WERE THE SON'S OF GOD IN GENESIS 6?
2. WAS THE DATE OF THE EXODUS, THE 15<sup>TH</sup> CENTURY (1441 B.C.) OR THE 13<sup>TH</sup> CENTURY (1290 B.C.)?
3. RESEARCH THE 12 SONS OF JACOB, THE MEANING OF EACH NAME, SCRIPTURAL REFERENCE TO THEIR BIRTH, AND THEIR MOTHER'S NAME IF POSSIBLE.
4. WHERE WAS THE GARDEN OF EDEN LOCATED?
5. WHERE DID NOAH'S THREE SONS AND THEIR CHILDREN SETTLE AFTER THE FLOOD?
6. WERE THE PLAGUES OF EGYPT EXAGGERATIONS OF NATURAL EVILS OR WERE THEY MIRACULOUS EVENTS?
7. RESEARCH RAHAB: WAS HER DECEPTION TO HER COUNTRYMEN ECLIPSED BY HER FAITH IN GOD?
8. WAS TITHING ONLY PRACTICED UNDER THE LAW?
9. IS THE SABBATH, SATURDAY OR SUNDAY? WHY WAS THE SABBATH (THE LORD'S DAY) CHANGED BY THE NEW TESTAMENT CHRISTIANS TO THE FIRST DAY OF THE WEEK?
10. WAS MANNA A PRODUCT OF NATURE, OR WAS IT A MIRACULOUS GIFT FROM GOD?

## NEW TESTAMENT RESEARCH

1. WHAT HAPPENED AT MASADA AND WHAT WERE THE EVENTS LEADING TO IT'S DOWNFALL?
2. WAS GOLGOTHA LOCATED ON WHAT IS KNOWN AS GORDON'S CALVARY OR THE CHURCH OF THE HOLY SEPULCHRE?
3. WHO WROTE THE BOOK OF HEBREWS, AND GIVE THE BACKGROUND ABOUT THE BOOK?
4. TRACE THE EVENTS OF CHRIST'S FINAL WEEK BEFORE HIS CRUCIFIXION.
5. WRITE ABOUT THE HISTORY OF JERUSALEM.
6. WHAT DOES TRADITION AND EXPOSITERS SAY ABOUT THE DEATH OF EACH APOSTLE?
7. WHO WILL RULE DURING THE MILLENNIAL - THE CHURCH OR THE JEWS?
8. EXPLAIN THE PRETERIST, HISTORICAL, FUTURIST, IDEALIST, AND SYMBOLIC VIEWPOINTS OF THE BOOK OF REVELATION TO THE BEST OF YOUR ABILITY.
9. THERE ARE 21 NEW TESTAMENT EPISTLES. HOW MANY MEN WROTE THEM? WHO ARE THE AUTHORS? WHAT IS THE DIFFERENCE BETWEEN THE GENERAL EPISTLES AND THE PRISON EPISTLES?
10. WHAT IS AN APOSTLE, THEIR CALL, INSTRUCTIONS, AND APPOINTMENT?

# SAMPLE RESEARCH PAPER

WAS THE FLOOD LOCAL OR UNIVERSAL?

## WAS THE FLOOD LOCAL OR UNIVERSAL?

### ABINGDON'S BIBLE HANDBOOK

Archaeology has not proved that a worldwide flood actually occurred, but it has produced evidence of serious local floods. Thick layers of mud have been found at several sites in Mesopotamia (Ur, Kish, Fara, and Nineveh). The dates of the layers do not coincide and sometimes the layers did not even cover the whole area or nearby places. We probably must assume that the Hebrew and Babylonian flood stories go back to the memory of some destructive local flood in Mesopotamia. Claims from time to time that explorers have found the Ark on Mt. Ararat or Mt. Judi, have no scientific support. The religious outlook of the Genesis story sets it apart from their Assyrian-Arkadian myth. Genesis declares that a purposeful and moral God, not capricious and feuding gods, caused the flood as a responsible judgment on evil men. The flood story thus became for Israelite writers the opportunity for illustrating the righteous mercy of God.

### HALLEY'S BIBLE HANDBOOK

“All the high mountains that were under the whole heavens were covered. And all flesh died that moved upon the earth” (Genesis 7:19, 21).

After floating some 500 miles or more from where it had started, the Ark rested on a peak in the mountains of Armenia, called Mt. Ararat. Ararat is 17,000 feet high.

It has been announced in a number of publications that certain Russian aviators, just prior to the Bolshevik Revolution, claimed to have seen the hulk of a gigantic ship high up in the inaccessible glacier vastness of Mt. Ararat, and that they reported their find to the Russian government. Just then the Czarist government was overthrown by the atheistic Bolsheviks, and these reports were never made public.



Within the last few years, an actual layer of mud, evidently deposited by the flood, has been found in three separate places: Ur, which was 12 miles from the traditional site of the Garden of Eden; Fara, home of Noah 60 miles up the river; and Kish, a suburb of Babylon 100 miles up the river.

In 1929, the joint expedition of the university Museum of Pennsylvania, and the British Museum, under the leadership of Dr. C.L. Wooley, found near the bottom of the Ur mounds underneath several strata of human occupation, a great bed of solid water laid clay eight feet thick without a mixture of human relic. With yet the ruins of another city buried beneath it. Dr. Wooley said that eight feet of sediment implied a very great depth and a long period of water that could not have been put there by any ordinary overflow of the rivers, but only by some such vast inundation as the Biblical flood. The civilization underneath the flood layer was so different from that above it that it indicated to Dr. Wooley a sudden and terrific break in the continuity of history.

Kish, resting on the east edge of Babylon on a bed of the Euphrates which is now dry, was said on the tablets to have been the first city rebuilt after the flood. In 1928-1929, the Field-Museum-Oxford-University joint expedition under the direction of Dr. Stephen Hangdon, found a bed of clean water laid clay in the lower strata of the ruins of Kish five feet thick, indicating a flood at vast proportions. It contained no objects of any kind. Underneath the mud the relics found was a four-wheeled chariot. The wheels were made of wood and copper nails with the skeletons of the animals that drew it.

Fara, home of the Babylonian Noah, is about half way between Babylon and Ur. Once on the Euphrates, now forty miles to the east, it is a low lying group of mounds that have been beaten by the sands of the desert.

Excavated in 1931 by Dr. Eric Schmidt of the University Museum of Pennsylvania, remains were found of three cities. The flood layer was between the middle city and the bottom city. It consisted of yellow dirt, a mixture of sand and clay indefinitely alluvial, and water laid solid earth without relics of human occupation. Underneath the flood deposit was a layer of charcoal and ashes, a dark colored culture refuse which may have been wall remains, painted pottery, skeletons, cylinder seals, stamp seals, pots, pans, and vessels.

## “ANNUALS OF ARCHAEOLOGY AND ANTHROPOLOGY.”

L. Mallowan, director of the British Museum excavations, describes the sinking of a pit in the ground mound through 90 feet from the top to virgin soil and states that 70 feet of the 90 feet represented have pre-historic strata of occupation and that about halfway down between the second and third strata from the bottom there was a stratum some eight feet thick consisting of alternative layers of viscous mud and riverine sand with 13 distinct rises in level. In his opinion, this indicated a series of severe plural seasons. There was a distinct difference between the pottery under the wet layer and that above it.

## ARCHAEOLOGY AND BIBLE HISTORY

The excavation of Nineveh (1855 - 1854) brought forth clay tablets which later proved to be the Babylonian account of the flood. In many ways this account is very similar to the Biblical record of the flood and it is a definite reflection of the fact that there must have been a flood.

There are two main views among fundamentalists as to the area covered by the flood. It covered the inhabited earth, that is, Mesopotamia and perhaps some of the surrounding lands, but not the whole earth. According to this view, there was no need for a world-wide deluge because a flood over the inhabited earth would have been sufficient to bring life to an end.

The flood covered the entire earth. The writer recognizes the possibility of the first view, but he uses no reason why the second view of a universal flood should not be adhered to. Scriptural evidence supports the universality of the flood: (1) -The fact that every living creature was to be destroyed would indicate that the would earth was subject to the flood (Genesis 7:4). Probably the animals had scattered over much of the earth; a universal flood would have been needed to destroy them. (2) - All the high hills were to be covered (Genesis 7:9). (3) - After the flood was over, God referred to having smitten “every living thing: (Genesis 8:21). It would seem that a universal flood would be required to bring about this result. There is also a physical reason for positioning a universal flood: Since water seeks its own level, it is difficult to imagine water being at a great height in Asia minor, and not elsewhere over the earth.

S. R. Driver objected that the covering of all the high hills by the waters of the flood would imply a depth of five miles of water over all the earth, and that it would be impossible to have this much water. This is answered by two considerations: (1) - We do not know how high the mountains were at the time of the flood; the surface of the earth may have been quite different from what it is now. (2) - The flood was a miracle; whether it would be possible for it to occur today is entirely beside the point; it was God who caused the flood and He could cause the earth to be covered to any depth which He chose.

### THE ZONDERVAN PICTORIAL BIBLE DICTIONARY

One of the great differences of opinion in describing the flood concerns its extent. Traditionally most Biblical interpreters considered the submergence to be universal; that is, that it covered the entire globe including the higher mountains. The reasons proposed to defend this viewpoint include the fact that in the Genesis account universal terms are used.

“All the high hills that were under the whole heaven were covered” (Genesis 7:19) and “all flesh died” (Genesis 7:21). It has been pointed out that if the flood were local there would be no need for an Ark to preserve Noah. God could have directed him to move the animals to an area that was not submerged.

The fact that many civilizations have flood traditions has been cited as evidence for a universal flood. The same evidence could be used to argue for a local flood because the accounts of floods in other parts of the world are less like the Hebrew tradition than those of the Assyrians and Babylonians who lived in the same areas as the Hebrew.

Today, many conservative scholars defend a local flood. The crux of their argument seems to center in the covenant relation of God to man. God deals with certain groups, such as the children of Israel. The reasoning in regard to Noah is that Noah was not a preacher of righteousness to peoples of other areas, but was concerned with the culture from which Abraham eventually came. Physical arguments have also been raised against a universal flood: origin and disposal of the amount of water necessary to make a layer of six miles thick over the whole world, the effect upon plant life by being covered for a year, the effect upon fresh water life of a sea which contained salt from

the ocean and the fact that many topographic features of the earth such as cinder cones which show no evidence of erosion by a flood and which are much higher than the flood could possibly be. It seems, therefore, that a person can advocate either a local or a universal concept of the flood and find evidence to support his view.

### THE GENESIS FLOOD

One of the most important Biblical arguments for a universal flood is the statement of Genesis 7:19-20: "And the waters prevailed exceedingly upon the earth; and all the high mountains that were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered."

One need not to be a professional scientist to realize the tremendous implications of these Biblical statements. If only one (to say nothing of all) of the mountains had been covered with water, the flood would have been absolutely universal; for water must seek its own level and must do so quickly. Herbert C. Leupold makes the following statement concerning the exegesis and interpretation of his crucial text of Scripture: "A measure of the waters is now made by comparison with the only available standard for such waters, the mountains. They are said to have been "covered," not merely a few, but "all the high mountains under the heavens." One of these expressions alone would almost necessitate the impression that the idea of the absolute universality of the flood (e.g., "all the high mountains)." Yet since "all" is known to be used in a relative sense, the writer removes all possible ambiguity by adding the phrase "Under all the heavens." A double "all" cannot allow for so relative a sense. It almost constitutes a Hebrew superlative. So, we believe that the text disposes of the question of the universality of the flood. The phrase "Fifteen \*cubits upward did the waters prevail" does not mean that the flood was only fifteen cubits deep, for the phrase is qualified by the one which immediately follows: "And the mountains were covered." It does not necessarily mean that the mountains were covered to as depth of only fifteen cubits, for this would require that all antediluvian mountains be exactly the same altitude.

The true meaning of the phrase is to be found in Genesis 6:15, where we are told that the height of the Ark was thirty cubits. Nearly all commentators agree that the phrase "fifteen cubits" in Genesis 7:20 must therefore refer to the draught of the Ark. In

other words, the Ark sank into the water to a depth of fifteen cubits (just one-half of its total height) when fully laden. Such information adds further support to this particular argument for a universal flood because it tells us that the flood “prevailed” over the tops of the highest mountains to a depth of at least fifteen cubits. If the flood had not covered the mountains by at least such a depth, the Ark could not have floated over them during the five months in which the waters “prevailed” upon the earth.

\* A cubit is from 18-22 inches. This would make the above figure approximately 22 feet.

### PERSONAL OPINION

For my sixth and final reference I am going to use the Bible itself. Let us look at the seventh chapter of Genesis. We learn that the flood killed every living thing that was upon the face of the earth. Verse 17 of this chapter says the flood was forty days upon the earth. Not just part of the earth, but the whole earth. This is just how long it rained. To further our evidence, we learn that Noah was in the Ark one year and seventeen days. If it was just a local flood, why did Noah stay in the Ark for that length of time? Verse eleven of chapter seven tells us the fountains of the great deep were broken up. A small local flood could not shake the bottom of the oceans. For more proof we find out the Ark rested on Mt. Ararat, which tells us the waters from the flood were moving against the current of the Euphrates and also that the ark traveled 500 miles. It probably would have been more, but Mt. Ararat is high, and blocked the Ark from going any further.

In Matthew 24:38, we even see that Jesus was talking about the flood.

The whole Bible is written by the inspiration of God and to read it we must have faith. If we have no faith, then how can we believe? If you believe the Bible, then you will believe the flood was not local. If you do not believe the Bible, then you will not believe in God. So, in compiling all of this information along with the precious Bible, I believe beyond a shadow of a doubt that the flood was definitely universal.

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