

Table 1. Contradictions of the Pentateuch’s narratives by archaeological data.

According to the biblical timeline, the Patriarchs (Abraham, Isaac, and Jacob) lived in the 20th – 17th centuries BC, and the exodus occurred early in the 15th century BC.¹

This table lists parts of their stories that the archaeological record contradicts.

Contradicted parts of the Pentateuch	Archaeological data
Domesticated camels were present in the time of the Patriarchs (Gen. 12:16, 24:10–63, 30:43, 31:17, 32:8, 32:16, 37:25) and at the time of the exodus (Exod. 9:3).	Dromedary camels were not domesticated until the 10th century BC, ² and Bactrian camels were not present southwest of Mesopotamia before then. ³
The nomadic Patriarchs used tents (Gen. 12:8, 13:5, 13:18, 18:1–10, 26:25, 31:25, 33:19).	Nomads in the Levant did not use tents until the 12th century BC. Before then, they built non-portable huts. ⁴
The Patriarchs met with a Philistine king (Gen. 20:1–10, 26:1).	The Philistines’ settlement in Canaan did not occur until the 12th century BC. ⁵

¹ Jones, F.N. *The Chronology of the Old Testament*, revised color edition, Green Forest, AR: Master Books (2016), pp. 24, 54. As Jones shows, the biblical timeline places the exodus in the 15th century BC. Many modern scholars prefer to place it in the 13th century BC (see Geraty, L.T. ‘Exodus Dates and Theories’, in Sparks, Brad C. (ed.) *Israel’s Exodus in Transdisciplinary Perspective*, New York: Springer (2015), pp. 55–64). However, that placement is inconsistent both with the biblical timeline, and, as shown in this table, with archaeological evidence.

² Rowley-Conwy, P. ‘The Camel in the Nile Valley: New Radiocarbon Accelerator (AMS) Dates from Qasr Ibrim’, *Journal of Egyptian Archaeology* (1988) 74, 245–248; Sapir-Hen, L. & Ben-Yosef, E. ‘The Introduction of Domestic Camels to the Southern Levant: Evidence from the Arava Valley’, *Tel Aviv* (2013) 40, 277–285; Magee, P. ‘When Was the Dromedary Domesticated in the Ancient Near East?’ *Zeitschrift für Orient-Archäologie* (2015) 8, 252–277.

³ Heide, M. ‘The Domestication of the Camel: Biological Archaeological, and Inscriptional Evidence from Mesopotamia, Egypt, Israel, and Arabia, and Literary Evidence from the Hebrew Bible’, *Ugarit-Forschungen* (2010) 42, 331–383; Magee *op. cit.*

⁴ Rosen, S.A. & Saidel, B.A. ‘The Camel and the Tent: An Exploration of Technological Change among Early Pastoralists’, *Journal of Near Eastern Studies* (2010) 69, 63–77.

⁵ Webster, L.C., Sergi, O., Kleiman, S., Lipschits, O., Hua, Q., Jacobsen, G.E., Tristant, Y. & Gadot, Y. ‘Preliminary Radiocarbon Results for Late Bronze Age Strata at Tel Azekah and Their Implications’, *Radiocarbon* (2017) 60, 309–331; Finkelstein, I. ‘Philistine Chronology: An Update’, *Israel Exploration Journal* (2018) 68, 221–321.

<p>The Philistines inhabited Canaan before the Israelites did (Gen. 21:32, 26:1–18; Exod. 13:17, 15:14, 23:31).</p>	<p>Israel is listed as a people who inhabited Canaan in the 13th century BC by the Merneptah stela and an Egyptian statue pedestal relief,⁶ whereas the Philistines did not settle in Canaan until the 12th century BC.⁷</p>
<p>The well of Beersheba was dug during the life of Isaac (Gen. 26:32–33).</p>	<p>The well of Beersheba was not dug until the Iron Age,⁸ which began in the late 12th century BC.⁹</p>
<p>Joseph was carried to Egypt by merchants of the Arabian incense trade using a camel caravan (Gen. 37:25–28).</p>	<p>The Arabian incense trade did not use camel caravans until the 7th century BC.¹⁰</p>
<p>The king of Egypt honored Joseph with a gold necklace and a chariot ride (Gen. 41:41–33).</p>	<p>The Egyptian ceremony of honoring a person with a gold necklace and a chariot ride did not begin until the 16th century BC.¹¹</p>

⁶ Hasel, M.G. 'Israel in the Merneptah Stela', *Bulletin of the American Schools of Oriental Research* (1994) 296, 45–61; Dever, W.G. *Who Were the Early Israelites and Where Did They Come From?* Grand Rapids: William B. Eerdmans (2003), pp. 202–206; van der Veen, P., Theis, C. & Görg, M. 'Israel in Canaan (Long) Before Pharaoh Merneptah? A Fresh Look at Berlin Statue Pedestal Relief 21687', *Journal of Ancient Egyptian Interconnections* (2010), 2 no. 4, 15–25.

⁷ Webster et al. *op. cit.*; Finkelstein *op. cit.*

⁸ Herzog, Z. 'Beersheba', in Stern, E., Lewison-Gilboa, A. & Avriham, J. (eds.) *The New Encyclopedia of Archaeological Excavations in the Holy Land, Supplementary Volume 5*, Jerusalem: Israel Exploration Society (2008), pp. 1594–1598.

⁹ Hagens, G. 'Testing the Limits: Radiocarbon Dating and the End of the Late Bronze Age', *Radiocarbon* (2006) 48, 83–100; Finkelstein, I. & Piasetzky, E. 'Radiocarbon Dating the Iron Age in the Levant: A Bayesian Model for Six Ceramic Phases and Six Transitions', *Antiquity* (2010) 84, 374–385; Martin, M.A.S., Finkelstein, I. & Piasetzky, E. 'Radiocarbon-Dating the Late Bronze Age: Cultural and Historical Considerations on Megiddo and Beyond', *Bulletin of the American Schools of Oriental Research* (2020) 384, 211–240.

¹⁰ Finkelstein, I. 'Hprvat Qītmīt and the Southern Trade in the Late Iron Age II', *Zeitschrift des Deutschen Palästina-Vereins* (1992) 108, 157–170; Fedele, N. 'Camels, Donkeys, and Caravan Trade: An Emerging Context from Barāqish, Ancient Yathill (Wādī al-Jawf, Yemen)', *Anthropozoologica* (2014) 49, 177–194.

¹¹ Binder, S. 'Joseph's Rewarding and Investiture (Genesis 41:41–43) and the Gold of Honour in New Kingdom Egypt', in Bar, S., Kahn, D. & Shirley, J.J. (eds.) *Egypt, Canaan and Israel: History, Imperialism, Ideology and Literature*, Leiden: Brill (2011), pp. 44–64.

Over a million Israelites ¹² journeyed through central and southern Sinai on their way from Egypt to Canaan (Exod. 12:37 – Deut.).	There is no archaeological evidence of any human presence in central and southern Sinai during the Late Bronze Age, except at an ancient Egyptian mining site: Serabit al-Khadem. ¹³
During the Israelites' journey from Egypt to Canaan, they came into conflict with the city of Arad (Num. 21:1, 33:40).	Arad was not built until the 10th century BC. ¹⁴
During the Israelites' journey from Egypt to Canaan, they came into conflict with the king of Edom (Num. 20:14–20).	Edom had no settlements with kingdom-level authority until the 9th century BC. ¹⁵
During the Israelites' journey from Egypt to Canaan, they came into conflict with the king of Moab (Num. 22:1–6, 24:14–21).	The Moabites had no kings before the Iron Age. ¹⁶ The earliest indications of a

¹² Even if the 600 thousand Israelite men (implying a total Israelite population of over a million) of Exod. 12:37 really means “600 fighting units,” implying a total Israelite population of only about 20,000 to 30,000 (Kitchen, K.A. *On the Reliability of the Old Testament*, Grand Rapids: William B. Eerdmans (2003), p. 265; Anderson, C. & Edwards, B. *Evidence for the Bible*, Green Forest, AR: Master Books (2018), p. 21), those numbers are respectively 40% and 60% of the Late Bronze population of Canaan (Dever, W.G. *Beyond the Texts. An Archaeological Portrait of Ancient Israel and Judah*, Atlanta: SBL (2017), p. 75) and would have produced a robust archaeological record through the Israelites' route through the southern and central Sinai Peninsula. Contrary to popular belief, nomads in tents leave archaeological traces; Bronze and Iron Age nomads did so at numerous sites in the Levant (Rosen & Saidel *op. cit.*; Knabb, K.A., Jones, I.W.N., Najjar, M. & Levy, T.E. ‘Patterns of Iron Age Mining and Settlement in Jordan’s Faynan District. The Wadi al-Jariya Survey in Context, in Levy, T.E., Najjar, M. & Ben-Yosef, E. (eds.) *New Insights into the Iron Age Archaeology of Edom, Southern Jordan. Surveys, Excavations, and Research from the University of California, San Diego—Department of Antiquities of Jordan, Edom Lowlands Regional Archaeology Project (ELRAP)*, Los Angeles: Cotsen Institute of Archaeology Press (2014), pp. 577–625).

¹³ Beit-Arieh, I. ‘Fifteen Years in Sinai’, *Biblical Archaeology Review* (1984) 10 no. 4, 26–36, 39–41, 46–54.

¹⁴ Herzog, Z. ‘The Fortress Mound at Tel Arad. An Interim Report’, *Tel Aviv* (2002) 29, 3–109; Singer-Avitz, L. ‘Arad: The Iron Age Pottery Assemblages’, *Tel Aviv* (2002) 29, 110–214.

¹⁵ Smith, N.G., Najjar, M. & Levy, T. E. ‘New Perspectives on the Iron Age Edom Steppe and Highlands. Khirbat al-Malayqtah, Khirbat al-Kur, Khirbat al-Iraq Shmaliya, and Tawilan’, in Levy, T.E., Najjar, M. & Ben-Yosef, E. (eds.) *New Insights into the Iron Age Archaeology of Edom, Southern Jordan. Surveys, Excavations, and Research from the University of California, San Diego—Department of Antiquities of Jordan, Edom Lowlands Regional Archaeology Project (ELRAP)*, Los Angeles: Cotsen Institute of Archaeology Press (2014), pp. 247–295.

¹⁶ Knauf, E.A. ‘The Cultural Impact of Secondary State Formation: The Cases of the Edomites and Moabites’, in Bienkowski, P. (ed.) *Early Edom and Moab. The Beginning of the Iron Age in Southern Jordan*, Sheffield: J.R. Collins (1992), pp. 47–54.

	Moabite kingdom are from the 11th century BC. ¹⁷
During the Israelites' journey from Egypt to Canaan, they came into conflict with the Amorite king, whose capital city was Heshbon (Num. 21:1, 33:40).	Heshbon was not settled until the 12th century BC and did not grow into a fortified town that became a regional power until the 10th century BC. ¹⁸
During the Israelites' journey from Egypt to Canaan, they fought the Amorite king at the city of Jahaz (Num. 21:23; Deut. 2:32).	Jahaz was not built until the 9th century BC. ¹⁹
During the Israelites' journey from Egypt to Canaan, they stopped at the city of Kadesh (Num. 20:16).	Kadesh was not built until the 12th century BC. ²⁰
During the Israelites' journey from Egypt to Canaan, they captured the city of Aroer (Deut. 2:35–36, 3:12).	Aroer was not built until the 9th century BC. ²¹
The tribes of Reuben and Gad asked Moses for the city of Ataroth (Num. 32:3).	Ataroth was not built until the 10th century BC. ²²

¹⁷ Finkelstein, I. & Römer, T. 'Early North Israelite "Memories" of Moab', in Gertz, J.C., Levinson, B.M., Rom-Shiloni, D. & Schmid, K. (eds.) *The Formation of the Pentateuch. Bridging the Academic Cultures of Europe, Israel, and North America*, Tübingen: Mohr Siebeck (2016), pp. 711–728.

¹⁸ Ray, P. J. *Tell Hesban and Vicinity in the Iron Age*. Berrien Springs, MI: Andrews University Press (2001) 70, 111–114, 167.

¹⁹ Steiner, M.L. 'Khirbat al-Mudayna and Moabite Pottery Production', in Bienkowski, P. (ed.) *Studies on Iron Age Moab and Neighbouring Areas in Honor of Michèle Daviau*, Leuven: Peeters (2009) 145–163; Daviau, P.M.M., Chadwick, R., Weigl, M., Johnston, E.K., Gohm, C.J., Edwards, S., Ladurner, M., Mulder-Hymans, N. & Ferguson, J. 'Excavation at Khirbat al-Mudayna and Survey in the Wādī ath-Thamad: Preliminary Report on the 2008, 2010 and 2011 Seasons', *Annual of the Department of Antiquities of Jordan* (2012) 56, 269–308.

²⁰ Bruins, H.J & van der Plicht, J. 'Radiocarbon Dating the "Wilderness of Zin."' *Radiocarbon* (2007) 49, 481–497.

²¹ Finkelstein, I. & Lipschits, O. 'Omride Architecture in Moab. Jahaz and Ataroth', *Zeitschrift des Deutschen Palästina-Vereins* (2010) 126, 292–42.

²² Ji, C. & Bates, R.D. 'Khirbat 'Ataruz 2011–2012: A Preliminary Report', *Andrews University Seminary Studies* (2014) 52, 47–91.

The tribes of Reuben and Gad asked Moses for the city of Dibon (Num. 32:3).	The city of Dibon was not built until the 9th century BC. ²³
Moses mentioned the fortress of Eziongeber (Deut. 2:8).	Eziongeber was not built until the 8th century BC. ²⁴
Moses mentioned the city of Elath (Deut. 2:8).	Elath was not built until the 8th century BC. ²⁵
Iron tools were present in the Israelites' journey from Egypt to Canaan (Num. 35:16; Deut. 3:11, 19:5, 27:5).	The making of iron tools did not occur in the Levant until the 12th century BC. ²⁶
The Israelites were a non-Canaanite people who entered and conquered Canaan after an extended period of slavery in Egypt (Exodus – Deuteronomy).	The archaeological record shows cultural continuity between the people of the Israelite kingdom and the people who inhabited its land for the previous several centuries, with no indications of immigration or military conquest, which indicates that the Israelites arose peacefully from within the Canaanite population and neither migrated there from elsewhere nor conquered a preexisting local population. ²⁷

²³ Van der Steen, E.J. & Smelik, K.A.D. 'King Mesha and the Tribe of Dibon', *Journal for the Study of the Old Testament* (2007) 32, 139–162.

²⁴ Finkelstein, I. 'The Archaeology of Tell el-Kheleifeh and the History of Ezion-geber/Elath', *Semitica* (2014) 56, 105–136.

²⁵ 1 Kgs 9:26.

²⁶ Muhly, J.D. 'Metalworking/Mining in the Levant', in Richard, S. (ed.) *Near Eastern Archaeology. A Reader*, Winona Lake: Eisenbrauns (2003), pp. 174–183; Yahalom-Mack, N & Eliyahu-Behar, A. 'The Transition from Bronze to Iron in Canaan: Chronology, Technology, and Context', *Radiocarbon* (2015) 57, 285–305. As the second of these two references shows, prestige objects made of iron (jewelry, cultic knives) were made in the Levant before the 12th century BC, but utilitarian objects of iron were not.

²⁷ Finkelstein and Silberman *op. cit.*; Dever, *Who Were the Early Israelites*, pp. 121–123; Dever, *Beyond the Texts*, p. 180.

In the mid-15th century BC, ²⁸ when the Israelites entered Canaan to begin their conquest of it, it was ruled by native Canaanite peoples (Exodus – Deuteronomy).	Egypt conquered Canaan in the mid-15th century BC and ruled it until the 12th century BC. Canaan was not invaded by incoming settlers during the three centuries of Egyptian rule there. ²⁹
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²⁸ Jones *op. cit.*

²⁹ Grabbe, L.I. 'Canaan under the Rule of the Egyptian New Kingdom' in Grabbe, L.I. (ed.) *The Land of Canaan in the Late Bronze Age*, London: Bloomsbury (2016), pp. 90–101; Burke, A.A., Peilstöcker, M., Karroll, A., Pierce, G.A., Kowalski, K., Ben-Marzouk, N., Damm, J.C., Danielson, A.J., Fessler, H.D., Kaufman, B., Pierce, K.V.L., Höflmayer, F., Damiata,, B.N. & Dee, M. 'Excavations of the New Kingdom Fortress at Jaffa, 2011 – 2014: Traces of Resistance to Egyptian Rule in Canaan', *American Journal of Archaeology* (2017) 121, 85–133.

Table 2. Internal inconsistencies (self-contradictions) of the Pentateuch.

God created plants, then animals, then male and female humans (Gen. 1:11–27).	God created a male human, then plants, then animals, then a female human (Gen. 2:5–22).
Birds were made from the waters (Gen. 1:20).	Birds were made from the earth (Gen. 2:19)
God called all he had made good (Gen. 1).	God then said that it was not good for the man that he had made to be alone (Gen. 2:18), which is how he had made him.
God rested from all his works on the seventh day (Gen. 2:2).	God didn't rest from all his works, because he continued to make things and cause events afterward.
God said that Adam would die on the day that he ate from the tree of the knowledge of good and evil (Gen. 2:17).	Adam didn't die that day (Gen. 3:1–23, 5:3–5) but continued to live for hundreds of years afterward (Gen. 5:4–5).
Before the Flood, God limited the human lifespan to 120 years (Gen. 6:3).	After the Flood, all five ancestors of Abraham from Noah to Eber lived over 400 years (Gen. 9:28–29, 11:10–17). All five ancestors of Abraham from Peleg to Terah lived over 200 years (Gen. 11:18–32). Abraham, Isaac, and Jacob respectively lived for 175, 180, and 140 years (Gen. 25:7, 35:28, 47:28).
God instructed Noah to take two of each kind of beast and two of each kind of bird aboard the ark (Gen. 6:19–20).	God instructed Noah to take seven of each kind of clean beast, two of each

	kind of unclean beast, and seven of each kind of bird aboard the ark (Gen. 7:2–3).
God instructed Noah to take seven of each kind of clean beast and two of each kind of unclean beast aboard the ark (Gen. 7:2).	It was not until after the exodus that certain animals were declared “clean” and others “unclean” (Lev. 11).
Noah, his family, and the animals entered the ark seven days before the Flood began (Gen. 7:1–10).	Noah, his family, and the animals entered the ark on the very day that the Flood began (Gen. 7:11–16).
God authorized humans to eat any kind of animal (Gen. 9:2–3).	God forbade humans to eat certain kinds of animals (Lev. 11; Deut. 14).
Beersheba was named after a peace treaty between Abraham and the Philistines, regarding a well that existed during Abraham’s life (Gen. 21:25–31).	Beersheba was named after a well that was dug by Isaac’s servants, after Abraham’s death (Gen. 26:25–32).
God gave Jacob the name Israel after they wrestled (Gen. 32:28).	God gave Jacob the name Israel some time later, without wrestling (Gen. 35:10).
The people who took Joseph to Egypt and sold him to Potiphar were Midianites (Gen. 37:36).	The people who took Joseph to Egypt and sold him to Potiphar were Ishmaelites ³⁰ (Gen. 39:1).
Moses’ father-in-law was a Midianite priest named Reuel (Exod. 2:16–22).	Moses’ father-in-law was a Midianite priest named Jethro (Exod. 3:1, 18:1). ³¹

³⁰ The Midianites and Ishmaelites were two different peoples. Their ancestors Midian and Ishmael are listed as two different sons of Abraham from two different women (Gen. 16:15, 25:1–2).

³¹ Both of these passages contradict Judges 4:11, which states that Moses’ father-in-law was a Kenite named Jobab (Table 3).

God refused to let Moses see his face, because no one can see him and live (Exod. 33:20).	God spoke with Moses face to face (Exod. 33:11).
First, Moses ascended Mt. Sinai with the second set of stone tablets, then the Ten Commandments were written upon them, then Moses descended with the tablets, then the Ark of the Covenant was made (Exod. 34, 37:1–9).	First, the Ark of the Covenant was made, then Moses ascended Mt. Sinai with the second set of stone tablets, then the Ten Commandments were written on them (Deut. 10:1–5).
An artisan named Bezalel made the Ark of the Covenant (Exod. 37:1–9).	Moses made the Ark of the Covenant (Deut. 10:1–5).
God forbade the lighting of a fire on the Sabbath (Exod. 35:3).	During the dedication of the Tabernacle, God commanded Moses to light fires for burnt sacrifices for twelve days in a row, which had to have included at least one Sabbath (Num. 7:11–88).
The Amalekites are the nation that the Israelites attacked to save face after recoiling in fear from the giants of Canaan (Num. 14).	The Amorites are the nation that the Israelites attacked to save face after recoiling in fear from the giants of Canaan (Deut. 1:26–46).
Balaam could not go against any command of God (Num. 24:13).	Balaam went against the command of God, by tricking the Israelites into sinning (Num. 31:16).
At Peor, Midianite women seduced the Israelite men (Num. 31:15–16).	At Peor, Moabite women and one Midianite woman seduced the Israelite men (Num. 25).

Table 3. Contradiction of the Pentateuch by other Old Testament scripture.

Contradictions that New Testament writers noted are indicated by bold font

Statement in the Pentateuch	Contradiction in other Old Testament scripture
God is pleased by animal sacrifice (Genesis 4:2–5, 8:20–21; Exod. 29:25; Lev. 1:9, 1:13, 1:17, 3:5, 4:31, 17:6, 23:18; Num. 15:13–14, 15:24, 18:17, 28:24, 28:27, 29:2, 29:13, 29:36).	God is not pleased by animal sacrifices and does not want them (Ps. 40:6, noted in Heb. 10:5–8 ; Ps. 50:13, 51:16–17; Isa. 1:11; Mic. 6:6–7).
God issued commands for animal sacrifice (Exod. 12:14–16, 20:24; Lev. 1:1–17, 6:8–13, 22:17–33, 23:4–8, 23:15–36; Num. 28:16–31, 29:1–39; Deut. 16:1–8).	God did not issue commands for animal sacrifice and does not want it (Isa. 1:11–12; Jer. 7:21–22).
Moses' father-in-law was a Midianite priest named Reuel (Exod. 2:16–22).	Moses' father-in-law was a Kenite named Jobab (Judges 4:11).
Moses' father-in-law was a Midianite priest named Jethro (Exod. 3:1, 18:1).	Moses' father-in-law was a Kenite named Jobab (Judges 4:11).
God punishes people for their ancestors' sins (Exod. 20:5, 34:7).	God holds each individual responsible only for his or her own sins (Jer. 31:30; Eze. 18:1–30).
God commanded that no work be done on the Sabbath (Exod. 20:8–11, 31:12–17, 35:2; Lev. 23:3; Deut. 5:12–15), including the lifting of burdens.	Afterwards, God instructed the Israelites to carry burdens around Jericho for seven days in a row, which had to have included one Sabbath (Josh. 6:2–16).

<p>King Og, from before the Israelite conquest of Canaan, was the last of the Rephaim (Deut. 3:11).</p>	<p>There were still Rephaim centuries later, at the time of King David (2 Sam. 21:15–22; 1 Chr. 20:4–8).</p>
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Table 4. The two natures of humankind in St. Paul's Adam/*anthrōpos* passages.

Passage	St. Paul's terms for the old, sinful nature	St. Paul's terms for the new, Christ-centered nature
1 Cor. 15:21–22, 44–49	<i>anthrōpos</i>	<i>anthrōpos</i>
	Adam	Christ
	the first <i>anthrōpos</i> Adam (i.e. the first part of Adam: the creature that God formed from dust in Genesis 2:7a)	the last Adam (i.e. the second and last part of Adam: the breath of life that God breathed into the first Adam in Genesis 2:7b)
	a living being	a life-giving spirit
	the physical	the spiritual
	first <i>anthrōpos</i>	second <i>anthrōpos</i>
	<i>anthrōpos</i> of dust	from heaven
	the <i>anthrōpos</i> of dust	the <i>anthrōpos</i> of heaven
2 Cor. 4:16	outer <i>anthrōpos</i>	inner [<i>anthrōpos</i>]
Eph. 4:22–24	the old <i>anthrōpos</i>	the new <i>anthrōpos</i>
	according to the former behaviour	according to God
Col. 3:9–10	the old <i>anthrōpos</i>	the new [<i>anthrōpos</i>]
Rom. 5 – 8	one <i>anthrōpos</i> (5:12), the one (5:15, 5:16)	one <i>anthrōpos</i> Jesus Christ (5:15)
	the one (5:17a, 5:17b)	the one Jesus Christ (5:17)
	one (5:18)	one (5:18)

	old <i>anthrōpos</i> (6:6), body of sin (6:6), enslaved to sin (6:6)	Christ (6:9)
	in the body parts (7:23), the flesh (7:25)	according to the inner <i>anthrōpos</i> (7:22)
	according to the flesh (8:4),	according to the spirit (8:4)
	the flesh (8:9)	the spirit (8:9), the spirit of God (8:9), the spirit of Christ (8:9)

Table 5. Evidence that early Christian authors cited that the Pentateuch should not be taken literally. Evidence citation within the New Testament is indicated by bold font.

Internal inconsistencies (self-contradictions) within the Pentateuch

Birds were made from the waters (Gen. 1:20).	Birds were made from the earth (Gen. 2:19) (St. Anastasius of Sinai, <i>Hexaemeron</i> 9.4.1–2). ³²
God called all he had made good (Gen. 1).	God then said that it was not good for the man that he had made to be alone (Gen. 2:18), which is how he had made him (St. Anastasius of Sinai, <i>Hexaemeron</i> 9.3.6).
God rested from all his works on the seventh day (Gen. 2:2).	God didn't rest from all his works, because he continued to make things and cause events afterward (St. Anastasius of Sinai, <i>Hexaemeron</i> 7A.6.1).
God said that Adam would die on the day that he ate from the tree of the knowledge of good and evil (Gen. 2:17).	Adam didn't die that day (Gen. 3:1–23, 5:3–5) (St. Anastasius of Sinai, <i>Hexaemeron</i> 9.2.2, 9.2.10) but continued to live for hundreds of years afterward (Gen. 5:4–5).
God forbade the making of graven images (Exod. 20:4).	God instructed Moses to make two golden figures of cherubim for the lid of the Ark (Exod. 25:17–22) (Clement of Alexandria, <i>Stromata</i> 5.6). ³³

³² Kuehn, C.A. & Baggarly, J.D., trans. *Hexaemeron*, Rome: Pontificio Istituto Orientale (2007).

³³ Roberts, A. & Donaldson, J. (eds.) *Ante-Nicene Fathers: The Writings of the Fathers Down to A.D. 325*. Peabody, Massachusetts: Hendrickson (1994).

Moses asked to see God (Exod. 33:18).	Moses had already spoken with God face to face (Exod. 33:11) (St. Gregory of Nyssa, <i>Life of Moses</i> 2.219–222). ³⁴
God forbade the lighting of a fire on the Sabbath (Exod. 35:3).	During the dedication of the Tabernacle, God commanded Moses to light fires for burnt sacrifices for twelve days in a row, which had to have included at least one Sabbath (Num. 7:11–88) (St. Anastasius of Sinai, <i>Hexaemeron</i> 7A.6.4).
God declared some animals unclean (Lev. 11).	God had already decided that all the animals were good (Gen. 1:21, 1:25) (Novatian, <i>On the Jewish Meats</i> 2). ³⁵
Contradiction of the Pentateuch by other Old Testament scripture	
Statement in the Pentateuch	Contradiction in other Old Testament scripture
God is pleased by animal sacrifice (Genesis 4:2–5, 8:20–21; Exod. 29:25; Lev. 1:9, 1:13, 1:17, 3:5, 4:31, 17:6, 23:18; Num. 15:13–14, 15:24, 18:17, 28:24, 28:27, 29:2, 29:13, 29:36).	God is not pleased by animal sacrifices and does not want them (Ps. 40:6, noted in Heb. 10:5–8 ; Ps. 50:13, noted by Clement of Alexandria, <i>Stromata</i> 5.11 ³⁶ ; Ps. 51:16–17; Isa. 1:11; Mic. 6:6–7).
God issued commands for animal sacrifice (Exod. 12:14–16, 20:24; Lev. 1:1–17, 6:8–13, 22:17–33, 23:4–8, 23:15–36; Num. 28:16–31, 29:1–39; Deut. 16:1–8).	God did not issue commands for animal sacrifice and does not want it (Isa. 1:11–12; Jer. 7:21–22, noted in <i>Epistle of Barnabas</i> 2.4–8).

³⁴ Mahlerbe, A.J. & Ferguson, E., trans., *Gregory of Nyssa. The Life of Moses*, New York: Paulist Press (1978).

³⁵ Roberts & Donaldson *op. cit.*

³⁶ Roberts, A. & Donaldson, J. (eds.) *Ante-Nicene Fathers: The Writings of the Fathers Down to A.D. 325*, Peabody, MA: Hendrickson (1994).

<p>God commanded that no work be done on the Sabbath (Exod. 20:8–11, 31:12–17, 35:2; Lev. 23:3; Deut. 5:12–15), including the lifting of burdens.</p>	<p>Afterwards, God instructed the Israelites to carry burdens around Jericho for seven days in a row, which had to have included one Sabbath (Josh. 6:2–16, noted by St. Anastasius of Sinai, <i>Hexaemeron</i> 7A.6.4).</p>
<p>Physical impossibilities</p>	
<p>The first and second and third days are said to occur and have morning and evening without the sun, moon, and stars (Gen. 1), but that is impossible, because the heavenly bodies define morning and evening and the duration of a day (Origen, <i>On First Principles</i> 4.1.16).³⁷</p>	
<p>God is said to have fashioned clay into a man (Gen. 2:7), but God is incorporeal and therefore has no hands with which to fashion clay (St. Anastasius of Sinai, <i>Hexaemeron</i> 7β.5.6).³⁸</p>	
<p>Adam is said to have been placed in the Garden of Eden to cultivate it (Gen. 2:15), but the garden was so large that four rivers separated within it (Genesis 2:10), making it impossibly huge for one person to cultivate (St. Anastasius of Sinai, <i>Hexaemeron</i> 7β.5.5).³⁹</p>	
<p>God is said to have removed a rib from the man to build the woman (Gen. 2:22), but God is incorporeal and therefore has no body with which to remove a rib (St. Anastasius of Sinai, <i>Hexaemeron</i> 7β.5.6).</p>	
<p>The serpent of Eden is said to have spoken and reasoned with Eve (Gen. 3), but that is impossible, because snakes are mute and are not rational (St. Anastasius of Sinai, <i>Hexaemeron</i> 10.6.1).</p>	

³⁷ Roberts, A. & Donaldson, J. (eds.) *Ante-Nicene Fathers: The Writings of the Fathers Down to A.D. 325*, Peabody, MA: Hendrickson (1994).

³⁸ Kuehn, C.A. & Baggarly, J.D., trans. *Hexaemeron*, Rome: Pontificio Istituto Orientale (2007).

³⁹ To that observation one could add that one of the rivers of Eden was the Nile (= Gihon), and two of the remaining three were the Tigris and Euphrates (Gen. 2:13–14). This means that Eden, as described in Genesis, was at least 1300 miles (2100 km) wide, far too large for even an army of hundreds of people to cultivate.

God is said to have physically walked in the Garden of Eden (Gen. 3:8), but that is impossible, because God is incorporeal (Origen, *On First Principles* 4.1.16). The man and woman are said to have heard God walking in the Garden and calling to them (Gen. 3:8–10), but God is incorporeal and therefore has no feet to rustle leaves or physical voice to hear (St. Anastasius of Sinai, *Hexaemeron* 7β.5.6).

Eating of the fruit of the Tree of Life is said to have been able to confer life (Gen. 3:22), but that is a property that eating a fruit cannot confer (Origen, *On First Principles* 4.1.16).

Eating of the fruit of the Tree of Knowledge of Good and Evil is said to have conferred knowledge of good and evil (Gen. 3:22), but that is a property that eating a fruit cannot confer (Origen, *On First Principles* 4.1.16).

The Nephilim are said to be the offspring of the “sons of God” through human women (Gen. 6:1–4), but it is not possible for human women to conceive the offspring of angels (St. Didymus the Blind, *On Genesis* 152).⁴⁰

Moses is said to have been allowed to see God’s back (Exod. 33:21–23), but God is incorporeal and therefore has no front or back (St. Gregory of Nyssa, *Life of Moses* 2.219–222).⁴¹

Factual errors

The Garden of Eden is said to be in the east (Gen. 2:8), but in reality there is no such place in the east (St. Anastasius of Sinai, *Hexaemeron* 7β.7.1).

The Pishon River is said to have flowed through the land of Hevilot (Gen. 2:11), but there is no such land as Hevilot (St. Anastasius of Sinai, *Hexaemeron* 8.2.1).

The serpent is said to have been cleverer than all other beasts (Gen. 3:1), but in reality many beasts are more intelligent than snakes (St. Anastasius of Sinai, *Hexaemeron* 10.5.1).

⁴⁰ Nautin, P., trans., *Didyme l’Aveugle Sur la Genèse*, Paris: Éditions du Cerf (1978).

⁴¹ Mahlerbe, A.J. & Ferguson, E., trans., *Gregory of Nyssa. The Life of Moses*, New York: Paulist Press (1978).

The serpent is said to have been cursed to eat dirt (Gen. 3:14), but in reality snakes eat meat (St. Anastasius of Sinai, *Hexaemeron* 11.4.10).

Israel's boundaries are listed as extending from the Nile to the Euphrates (Exod. 23:31), but Israel never ruled as far east as the Euphrates (St. Anastasius of Sinai, *Hexaemeron* 8.6.2, 8.6.4).

Moral absurdities

God's command to rule over fishes and birds and beasts (Gen. 1:28) is impossible to follow and therefore morally wrong to command (*Epistle of Barnabas* 6.12, 6.18).⁴² Humans have never been able to establish rule over the fishes of the sea (St. Anastasius of Sinai, *Hexaemeron* 6.4.1).

Adam and Eve committed the same sin but were given different punishments (Gen. 3), which is unfair (St. Anastasius of Sinai, *Hexaemeron* 11.5.5).

Because snakes are mute and irrational, the Eden serpent's having spoken and reasoned with Eve (Gen. 3) demonstrates that its evil actions were performed while it was possessed by Satan, who was therefore the real culprit. It was therefore unjust for God to curse the serpent (St. Anastasius of Sinai, *Hexaemeron* 11.4.10).

The serpent was cursed even though it deceived not the king (Adam) but another person (Eve), a lesser crime; the curse was therefore unfair (St. Anastasius of Sinai, *Hexaemeron* 11.5.4).

God's command that uncircumcised children be expelled from the people (Gen. 17:14) is unfair to a child, who cannot help being uncircumcised (Origen, *On First Principles* 4.17).

Jacob received a blessing as a reward for deceit (Gen. 27), which is morally incongruous (Tyconius, *Book of Rules*).⁴³

⁴² Holmes, M.W., trans., *The Apostolic Fathers. Greek Texts and English Translations*, Grand Rapids: Baker Academic (2007).

⁴³ Babcock, W.S., trans., *Tyconius. The Book of Rules*, Atlanta: Scholars Press (1989), p. 51.

God's killing of the firstborn of the Egyptians (Exod. 11 and 12) amounts to punishing infants for someone else's sin, which is unjust (St. Gregory of Nyssa, *Life of Moses* 2.91–92).

The Israelites' plundering of the Egyptians (Exod. 12:35–36) was an unjust thing for God to have commanded (St. Gregory of Nyssa, *Life of Moses* 2.112–113).

God's command to remain seated all day on the Sabbath (Exod. 16:29) is impossible to follow and therefore morally wrong to command (Origen, *On First Principles* 4.17).

The Pentateuch declares some of the things that God made unclean (e.g. Lev. 11), but it is wicked to declare that anything that God has made is unclean (*Epistle to Diognetus* 4.1–5).⁴⁴

The Pentateuch declares that any Israelite who didn't follow all the of its regulations was cursed (Deut. 27:26), but that curse is morally wrong to inflict, because Israelites living in Mesopotamia might not have been able to worship in Jerusalem the prescribed three times a year (St. Anastasius of Sinai, *Hexaemeron* 8.6.1).

A literal reading of the Pentateuch's regulations keeps the mind "mired in material concerns," whereas reading of scripture should lift the mind into spiritual contemplation (St. Maximus the Confessor, *Responses to Thalassios* 65.35).⁴⁵

A literal reading of the Pentateuch's regulations encourages the passions, and gluttony in particular, by focusing on events that satisfy sensual desires (e.g. feasts and animal sacrifices) (*Responses to Thalassios* 65.8–9, 65.15, 65.17, 65 scholia 9, 10, 22).

Other absurdities

When God says "Let the waters be gathered together" (Gen. 1:9), it is absurd, for the waters were already gathered together as the sea (St. Anastasius of Sinai, *Hexaemeron* 3.2.1).

⁴⁴ Holmes *op. cit.*

⁴⁵ Constat, M., trans., *St. Maximus the Confessor. On Difficulties in Sacred Scripture: The Responses to Thalassios*, Washington, DC: Catholic University of America Press (2018).

When God commands that the waters be gathered “into one congregation,” they gather into plural “congregations” (Gen. 1:9–10, LXX), an absurdity (St. Anastasius of Sinai, *Hexaemeron* 3.2.13.2.1) [note: This absurdity exists only in the Septuagint].

It makes no sense for God to have created the waters all joined together, only to subsequently separate them (with the firmament) in a second arrangement (Gen. 1) (St. Anastasius of Sinai, *Hexaemeron* 2.1.3).

God made a second heaven (with the firmament) (Gen. 1:6–8), after he had already made one that was sufficient to hold the sun, moon, and stars (Gen. 1:1), which makes no sense (St. Anastasius of Sinai, 2.2.1).

God gave all the animals in the Garden plants to eat (Gen. 2), which ignored the needs of the carnivores (St. Anastasius of Sinai, *Hexaemeron* 7β.5.4).

Adam was commanded to cultivate the entirety of the Garden (Gen. 2:15), although just one or two trees would have been sufficient to feed him (St. Anastasius of Sinai, *Hexaemeron* 7β.5.4).

Adam was instructed to guard the Garden (Gen. 2:15), but there was nothing from which to guard it, for thieves were not yet in existence and the animals were under his authority (St. Anastasius of Sinai, *Hexaemeron* 7β.5.5).

It made no sense for God to take the animals to Adam to see what he would name them (Gen. 2:19), because God already knew, for he knows all things beforehand (St. Anastasius of Sinai, *Hexaemeron* 7β.5.6).

Adam had female children only after having had male children [according to Tyconius’ unusual interpretation of Gen. 5:4], which defies nature (Tyconius, *Book of Rules*⁴⁶).

Lot is said to have lived in “cities” (Gen. 19:29), rather than a city, which makes no sense (Tyconius, *Book of Rules*⁴⁷).

⁴⁶ Babcock *op. cit.*, p. 97.

⁴⁷ Babcock *op. cit.*, p. 145.

The Pentateuch says that because the Hebrew midwives feared God, they built houses for themselves (Exod. 1:21, LXX), but that makes no sense (Origen, *Homily 2 on Exodus 1*)⁴⁸ [note: This absurdity exists only in the Septuagint].

God's instructions to the Israelites on how to cook and dress during the Passover meal (Exod. 12:1–11) make no sense, because such details are unimportant for virtue (St. Gregory of Nyssa, *Life of Moses* 2.103–105).

The instructions regarding the Sabbath make no sense, for what good does it do for people to be in the dark on the Sabbath (lighting a fire is forbidden: Exod. 35:3) or not to walk down a road on the Sabbath (Exod. 16:29) or for their livestock to do no work on the Sabbath (Exod. 20:10)? (St. Anastasius of Sinai, *Hexaemeron* 7A.6.4).

God's command to the Israelites to wash their clothes before his appearance (Exod. 19:10) is absurd, because clothing stains are irrelevant to spiritual progress (St. Gregory of Nyssa, *Life of Moses* 2.155).

The declaration that anyone who touches a corpse is unclean (Lev. 5:2–3) makes no sense, for three reasons: (1) it means the bones of the prophet Elisha were unclean, despite their having raised the dead (2 Kgs. 13:21), (2) it means that a prophet becomes unclean by touching a corpse in the process of raising the dead, as Elijah does in 1 Kgs. 17:17–24, and (3) it is absurd that anyone who touches a corpse is unclean, because such a rule would prevent burial of the dead (Origen, *Homily 3 on Leviticus* 3.1, 3.5).⁴⁹

The command not to eat the griffin (Lev. 11:13, LXX) is absurd, because the griffin is an animal that no human can subdue and which therefore no human can eat (Origen, *On First Principles* 4.17) [note: The griffin, which the ancients considered a real animal,⁵⁰ is mentioned in the Septuagint, but the Hebrew text here refers to a

⁴⁸ For Origen's homilies on Genesis and Exodus, I consulted Heine, R.E. *Origen. Homilies on Genesis and Exodus*, Washington, DC: Catholic University of America Press (1981).

⁴⁹ For Origen's homilies on Leviticus, I consulted Barkley, G.W. *Origen. Homilies on Leviticus*, Washington, DC: Catholic University of America Press (1990).

⁵⁰ Mayor, A. *The First Fossil Hunters*, Princeton: Princeton University Press (2000), pp. 29–33.

bird that can probably be identified as the lammergeyer or ossifrage (*Gypaetus barbatus*)⁵¹].

The prohibition against eating the vulture (Lev. 11:14) is absurd, because the vulture is a repulsive bird that no one would eat anyway (Origen, *On First Principles* 4.17).

The listing of rain and abundant food as rewards for following the Pentateuch's commands (Lev. 26:3–8) makes no sense, because in reality, even those who don't follow the commands are given rain and abundant food (Origen, *Homily 16 on Leviticus* 5.4).

The Pentateuch says that animal sacrifice can atone for sin (Num. 28:22, 28:30, 29:5–6, 29:13, 29:36), but that is incorrect, because if it could, it would not have to be periodically repeated (**Heb. 10:1–4**).

The listing of the “goat-stag” as an animal that can be eaten (Deut. 14:5) is absurd, because it is an impossible animal (Origen, *On First Principles* 4.17)⁵² [note: Origen apparently understood the “goat-stag” (in the Septuagint, τραγέλαφος: *tragelaphos*) as the impossible offspring of a goat and a deer, but the Hebrew text here has a word that appears to simply mean “wild goat” and does not imply a hybrid of two species⁵³].

New Testament scripture

In Lk. 23:43, Jesus declares that the thief on the cross will arrive at the παράδεισος (*paradeisos*: Garden, Paradise) after death, and in 2 Cor. 12:4, St. Paul describes being spiritually transported to the *paradeisos* during prayer. These passages indicate that Eden, the *paradeisos* (Gen. 2 – 3), is not a literal and physical place (St. Anastasius of Sinai, *Hexaemeron* 7β.6.7).⁵⁴

⁵¹ Hart, H.C. *The Animals Mentioned in the Bible*, Oxford: Religious Tract Society (1888), p. 88.

⁵² For the Greek text of this passage, I consulted Migne, J.-P. *Patrologiae graecae, tomus XI* (Paris: Imprimerie Catholique (1857).

⁵³ Benner, J.A. *The Ancient Hebrew Lexicon of the Bible*, College Station, Texas: Virtualbookworm.com (2005), p. 58.

⁵⁴ To these two New Testament passages, the book of Revelation could be added. It states that the tree of life is in the *paradeisos* (Revelation 2:7) and also that the tree of life is in the heavenly city (22:2), which indicates that the *paradeisos* is a heavenly realm, not a physical place on earth.

In Jn. 1:18, St. John states that “no one ever saw the face of God,” which affirms that the Eden account (Gen. 2 – 3), in which Adam and Eve meet physically with God, is not a record of actual events (St. Anastasius of Sinai, *Hexaemeron* 7β.5.6).⁵⁵

In Jn. 6:51, Jesus states that he is the bread that came from heaven, which suggests that the manna narrative of Exod. 16 is meant figuratively (Origen, *Homily 5 on Exodus* 1).

In Rom. 5:12, St. Paul states that death arose because of Adam’s disobedience, which means that Adam was created immortal, but an immortal being has no need to eat, which is inconsistent with Adam’s having been given a garden of food to eat (Gen. 1:29, 2:16). This indicates that the Eden account should not be taken literally (St. Anastasius of Sinai, *Hexaemeron* 7β.5.5).

In Rom. 7:14, St. Paul states that “the Law is πνευματικός (*pneumatikos*: as spirit),” which affirms that just as a person has an external body and an internal spirit (πνεῦμα), the Pentateuch has an external form (the literal wording) and an internal spirit (its deeper meaning), and the true meaning of the Pentateuch is its deeper meaning, not its literal wording (Origen, *Homily 5 on Genesis* 1.2; *Homily 6 on Genesis* 1; *Homily 2 on Exodus* 1; Novatian, *On the Jewish Meats* 2;⁵⁶ St. Anastasius of Sinai, *Hexaemeron* 7β.5.4, 7β.7.5, 8.6.1, 10.7.2; Tertullian, *Against Marcion* 5.13).⁵⁷

In 1 Cor. 9:9–12, St. Paul quotes Deut. 25:4: “Do not muzzle an ox while it treads out the grain.” He says that this does not refer to literal oxen and literal threshing but instead is a figurative way to say that ecclesiastical human laborers should be paid for their work, which affirms that the Pentateuch is not meant literally (Origen, *Against Celsus* 2.3;⁵⁸ *On First Principles* 4.1.12; Tertullian, *Against Marcion* 3.5; St. Didymus the Blind, *On Genesis* 224).

In 1 Cor. 10:1–3, St. Paul refers to the cloud that accompanied the Israelites (Exod. 13:21) as baptism and the manna (Exod. 16) as spiritual food, which affirms that the

⁵⁵ To this it could be added that it also means that the account of Moses’ seeing God face to face (Exodus 33:11) is not a record of actual events.

⁵⁶ Roberts & Donaldson *op. cit.*

⁵⁷ Roberts & Donaldson *op. cit.*

⁵⁸ Roberts & Donaldson *op. cit.*

Pentateuch's narratives are not to be taken literally (Origen, *On First Principles* 4.1.13; *Against Celsus* 4.49; *Homily 5 on Exodus* 1; *Homily 7 on Leviticus*).

In 1 Cor. 10:4, St. Paul states that the rock from which water flowed in the exodus story (Exod. 17:6; Num. 20:7–11) is Christ, which affirms that the Pentateuch's narratives are not meant to be taken literally (Origen, *On First Principles* 4.1.13; *Against Celsus* 4:49; *Homily 5 on Exodus* 1; *Homily 7 on Leviticus*; Tertullian, *Against Marcion* 3.5).

1 Cor. 10:11, St. Paul states that the events in the exodus story “happened figuratively” (τυπικῶς συνέβαινεν), which affirms that they did not happen literally (Origen, *On First Principles* 4.1.13; *Homily 5 on Genesis* 1.2).

In 2 Cor. 3:6, St. Paul states, in reference to the Pentateuch, that “the letter kills, but the Spirit gives life,” which affirms that the true meaning of the Pentateuch is not its literal sense (the letter) but its figurative meaning (St. Anastasius of Sinai, *Hexaemeron* 3.1.1, 7β.5.4, 7β.7.5, 8.6.1, 8.6.4, 10.6.5).

In 2 Cor. 3:15, St. Paul says that when the Pentateuch is read, a veil covers the hearts of the Jews, which affirms that the Pentateuch is not to be taken literally and that to take it literally is to read it with a veiled heart (Origen, *Against Celsus* 3.40).

In Gal. 4:21–24, St. Paul states that the stories of the births of Ishmael and Isaac in Gen. 16 and 21 are allegory, which affirms that the narratives in Genesis are not to be taken literally (Origen, *On First Principles* 4.1.13; *Against Celsus* 4.49; *Homily 5 on Genesis* 1.2; Tertullian, *Against Marcion* 3.5).

In Eph. 5:31–32, St. Paul states that the story of Adam and Eve a mystery that refers to Christ and the Church, which affirms that the Adam and Eve narrative in Genesis is not meant literally (Origen, *Against Celsus* 4.49; Tertullian, *Against Marcion* 3.5).

In Col. 2:16–17, St. Paul exhorts the readers not to let anyone judge them in matters of food, drink, or Jewish festivals, which indicates that the dietary regulations in the

Pentateuch were meant figuratively, not literally (Origen, *On First Principles* 4.1.13; *Homily 7 on Leviticus*).

In Heb. 8:5, the New Testament author states that the sacrifices mandated in the Pentateuch are a copy and shadow of heavenly things, which indicates that the instructions for sacrifices were meant figuratively (Origen, *On First Principles* 4.1.13).

Table 6. Examples of non-literal interpretation of the Pentateuch by Christian authors of the first seven centuries. Works by literocredist authors are omitted here. New Testament passages are indicated by bold font.

Passage in the Pentateuch	Non-literal interpretation
The six days of creation (Gen. 1).	The events of the six days are symbolic descriptions of stages of spiritual progress within a person. Those stages may include the distinguishing of virtue from vice (symbolised by the separation of upper from lower waters), the emergence of spiritual soil when the virtues unite (emergence of land when the waters gather), the bearing of spiritual fruit from that soil (sprouting of land plants), spiritual illumination (sun, moon, stars), mental self-examination to bring good and bad inner impulses to light (bringing forth birds and creeping creatures from the waters), and the taming of one’s inner impulses (the command to rule the beasts) (Origen, <i>Homily 1 on Genesis</i> ; ⁵⁹ St. Didymus the Blind, <i>On Genesis</i> 20, 25 – 28, 32 – 33, 44 – 45, 50 – 53; ⁶⁰ St. Ambrose of Milan, <i>Paradise</i> 11.51). ⁶¹
The Sabbath rest (Gen. 2:2–3) and the promise of entry into the Promised Land (see Ps. 95:8–11).	Both represent a spiritual state of rest into which the believer can enter (Heb. 3:7 – 4:11 ; St. Maximus the Confessor, <i>Two Hundred Texts on Theology and the Incarnate Dispensation of the Son of God</i> 1.36–39, 1.47, 1.51–57). ⁶²

⁵⁹ For Origen’s homilies on Genesis and Exodus, I consulted Heine, R.E. *Origen. Homilies on Genesis and Exodus*, Washington, DC: Catholic University of America Press (1981).

⁶⁰ Nautin, P., trans., *Didyme l’Aveugle Sur la Genèse*, Paris: Éditions du Cerf (1978).

⁶¹ Savage, J.J., trans., *Saint Ambrose. Hexameron, Paradise, and Cain and Abel*, New York: Fathers of the Church (1961).

⁶² Palmer, G.E.H., Sherrard, P. & Ware, K., trans., *The Philokalia. The Complete Text*, vol. 2, London: Faber and Faber (1981).

<p>The two natures of Adam (part earth, part breath-of-life) (Gen. 2:7).</p>	<p>Adam’s two natures are a metaphor for the two natures of man (part physical, part spiritual) (1 Cor. 15:44–49; Eph. 4:22–24).⁶³</p>
<p>Adam and Eve (Gen. 2:7 – 4:1).</p>	<p>The union of Adam and Eve is a portrait of Christ and the Church (Ambrose, <i>Letters to Laymen</i> 85; cf. Eph. 5:31–33). The creation of Eve from Adam while he sleeps represents the origin of the Church from Christ via Christ’s death on the cross (Tertullian, <i>A Treatise on the Soul</i> 41).⁶⁴ The temptation story symbolises pleasure (the serpent) enticing the senses (Eve), which entice the mind (Adam), and the covering of fig leaves represents the attempt by the embarrassed mind to hide its sin by rationalising and blaming others (St. Ambrose, <i>Paradise</i> 2.11, 15.73, 13.64–65; St. Didymus, <i>On Genesis</i> 86).</p>
<p>The curses of Gen. 3.</p>	<p>The snake’s curse to crawl on its belly and eat dirt symbolises that pleasure focuses not on spirituality but on the belly and other earthly things (St. Ambrose, <i>Paradise</i> 15.74). The curse of the earth to oppose Adam’s efforts at cultivation represents the tendency of the earthly nature to oppose the mind’s efforts at virtue (St. Ambrose, <i>Paradise</i> 15.77; St. Maximus the Confessor, <i>Responses to Thalassios</i> 5.2).⁶⁵</p>
<p>The sacrifices of Cain and Abel (Gen. 4).</p>	<p>God’s rejection of “fruit of the ground” from Cain and his acceptance of a lamb from Abel, represent rejection of</p>

⁶³ See Table 5 and see discussion in Senter, P.J. ‘Christianity’s Earliest-Recorded Heresy, and Its Relevance to Christian Acceptance of Scientific Findings’, *Thinking about Religion* (2016) 12 (no page numbers), http://organizations.uncfsu.edu/ncrsa/journal/v12/SenterP_Peritomes.htm; and in appendix 1 of Senter, “Cognitive Styles.”

⁶⁴ Roberts, A. & Donaldson, J. (eds.) *Ante-Nicene Fathers: The Writings of the Fathers Down to A.D. 325*, Peabody, MA: Hendrickson (1994).

⁶⁵ Constat, M., trans., *St. Maximus the Confessor. On Difficulties in Sacred Scripture: The Responses to Thalassios*, Washington, DC: Catholic University of America Press (2018).

	literal (earthly) sacrifices and acceptance of spiritual sacrifice (Tertullian, <i>An Answer to the Jews</i> 5). ⁶⁶
The ascent of Enoch (Gen. 5:24).	This represents a virtuous person's communion with God (St. Ambrose, <i>On Isaac or the Soul</i> 1.1). ⁶⁷
Noah and the Flood (Gen. 6 – 9).	The Flood symbolises washing sin away from the heart (St. Cyprian of Carthage, <i>Epistle</i> 73 11; cf. 1 Pet. 3:20–21). The ark, which saves Noah and his family, represents salvation via the Church (St. Didymus, <i>On Genesis</i> 195), and the wood of the ark prefigures the wood of the cross (St. Justin Martyr, <i>Dialogue with Trypho</i> 88 – 89). ⁶⁸ Noah's drinking of wine and his nakedness prefigure the crucifixion of Jesus the "true vine" and his humiliation on the cross (St. Cyprian, <i>Epistle</i> 67 2–3). ⁶⁹
God's promise of offspring to Abraham (Gen. 12:7, 13:15).	This promise refers to spiritual, not literal, offspring (Rom. 9:6–9; Gal. 3:7, 3:16, 3:29).
The command to circumcise (Gen. 17).	This command refers to figurative cutting-away of wickedness and incorrect understanding from the heart, not literal circumcision of the body (Rom. 2:29 ; St. Maximus the Confessor, <i>Responses to Thalassios</i> 65.20; St. Maximus the Confessor, <i>Two Hundred Texts on Theology and the Incarnate Dispensation of the Son of God</i> 1.40–41, 1.44, 1.46) (cf. Deuteronomy 10:16, 30:6; Jeremiah 4:4; 1 Cor. 7:19; Gal. 5:6; Phil. 3:3).

⁶⁶ Roberts & Donaldson *op. cit.*

⁶⁷ McHugh, M.P., trans., *Saint Ambrose. Seven Exegetical Works*, Washington, D.C.: Catholic University of America Press (1972).

⁶⁸ Roberts & Donaldson *op. cit.*

⁶⁹ Roberts & Donaldson *op. cit.*

<p>The travels of Abraham (Gen. 12 – 23).</p>	<p>This series of stories represents the spiritual journey of the mind or soul, and the people and places in Abraham’s travels represent virtues and vices that the soul encounters (St. Ambrose, <i>On Abraham</i> 2.1.1–2, 2.2.5, 2.7.37–39, 2.7.45–46;⁷⁰ St. Didymus, <i>On Genesis</i> 209 – 251; St. Maximus the Confessor, <i>Ambigua</i>⁷¹ 10.21; St. Maximus the Confessor, <i>Two Hundred Texts on Theology and the Incarnate Dispensation of the Son of God</i> 2.26, 2.40, 2.66).</p>
<p>The near-sacrifice of Isaac (Gen. 22).</p>	<p>This episode prefigures God’s sacrifice of Christ. Isaac carried the wood, as Christ carried the cross; the ram that is sacrificed prefigures the sacrifice of Christ, and Isaac’s remaining alive prefigures Christ’s resurrection (Clement of Alexandria, <i>Christ the Educator</i> 1.5.23;⁷² Tertullian, <i>An Answer to the Jews</i> 10; St. Ambrose, <i>On Abraham</i> 1.8.77–78).</p>
<p>The exodus narrative (Exodus – Deuteronomy).</p>	<p>This series of stories is a set of prophetic symbols and metaphors for spiritual life (1 Cor. 10:1–11; Heb. 3:7 – 4:11; Epistle of Barnabas 6.8–10;⁷³ Origen, <i>Homily 12 on Exodus</i>; Tertullian, <i>An Answer to the Jews</i> 9.22–23; St. Ambrose, <i>Cain and Abel</i> 1.2.7–9;⁷⁴ St. Gregory of Nyssa, <i>Life of Moses</i> book 2;⁷⁵ St. Maximus the Confessor, <i>Ambigua</i> 10.4, 10.6, 10.22, 10.49; St. Maximus the Confessor, <i>Responses to Thalassios</i> 16, 17; St. Maximus the Confessor, <i>Two Hundred Texts on Theology and the</i></p>

⁷⁰ Tomkinson, T., trans., *On Abraham*, Etna, California: Center for Traditionalist Orthodox Studies (2000).

⁷¹ For this text, I consulted Constat, N. *On Difficulties in the Church Fathers. The Ambigua*, Cambridge, MA: Harvard University Press (2014).

⁷² Wood, S.P., trans., *Clement of Alexandria. Christ the Educator*, Washington, DC: Catholic University of America Press (1954).

⁷³ Holmes, M.W., trans., *The Apostolic Fathers. Greek Texts and English Translations*, Grand Rapids: Baker Academic (2007).

⁷⁴ Savage *op. cit.*

⁷⁵ Mahlerbe, A.J. & Ferguson, E., trans., *Gregory of Nyssa. The Life of Moses*, New York: Paulist Press (1978).

	<i>Incarinate Dispensation of the Son of God</i> 1.74, 1.83–85, 1.100).
The regulations in the Pentateuch (Gen. 17; Exod. 12, 13, 20 – 31, 33 – 40; Lev. 1 – 7, 11 – 27; Num. 5, 6, 9, 15, 18, 19, 28 – 30; Deut. 4 – 30).	The regulations in the Pentateuch are symbols of spiritual principles to follow (1 Cor. 9:7–12; Col. 2:16–17; Heb. 9:7–9; Epistle of Barnabas 2.4–10, 7 – 10; Tertullian, <i>An Answer to the Jews</i> 5; Novatian, <i>On the Jewish Meats</i> 2 – 3; ⁷⁶ St. Ambrose, <i>Paradise</i> 2.1.5–6, 2.3.10–11, 13.66; St. Anastasius of Sinai, <i>Hexaemeron</i> 7A.5.5; ⁷⁷ St. Maximus the Confessor, <i>Responses to Thalassios</i> 65; St. Maximus the Confessor, <i>Two Hundred Texts on Theology and the Incarnate Dispensation of the Son of God</i> 1.36, 1.42, 2.64).

⁷⁶ Roberts & Donaldson *op. cit.*

⁷⁷ Kuehn, C.A. & Baggarly, J.D., trans. *Hexaemeron*, Rome: Pontificio Istituto Orientale (2007).