

# From God's Creation to God's Nation

Genesis 1:1 to Exodus 17:16



# From God's Creation to God's Nation

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# From God's Creation to God's Nation

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## From God's Creation to God's Nation (Adult Sunday School Lesson Winter 2015)

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From God's Creation to God's Nation, a Sunday School Lesson, taught by Ed Alsteadt, covering Genesis 1 through Exodus 17. It covers the first four dispensations found in the Bible, as well as the key characters that would eventually establish the Nation of Israel. It also reveals the great and eternal attributes of the God of the Bible.

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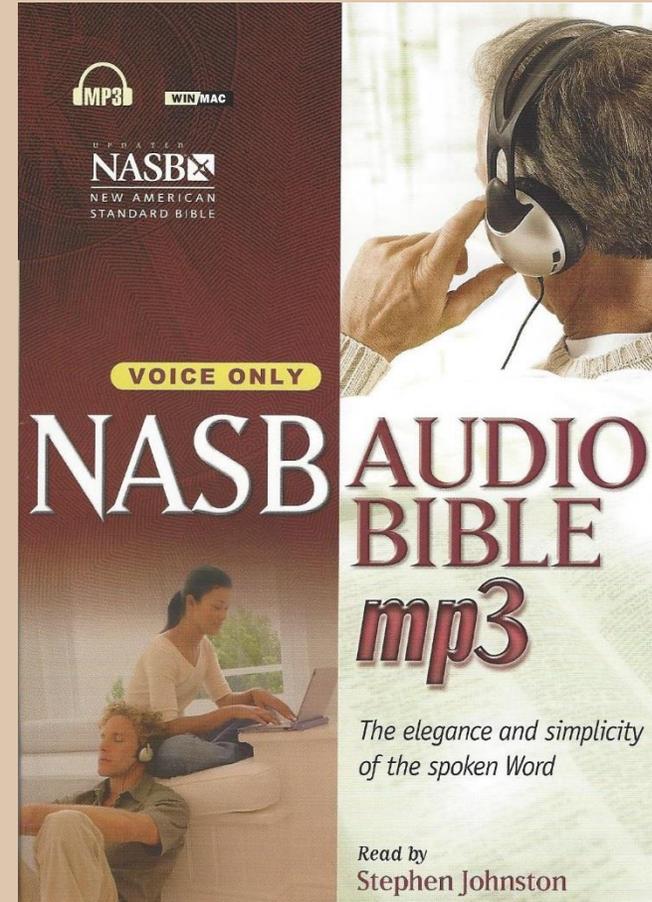
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# From God's Creation to God's Nation

## Part One: Section One

### GENESIS 7





# From God's Creation to God's Nation

## Part One: Section Three

### SECTION OUTLINE THREE (GENESIS 6–10)

#### II. THE PROTECTION DURING THE FLOOD (7:1–24)

- a. The occupants inside the ark (7:1–9, 13–16): They include Noah, his wife, their three sons and their wives, plus a pair of all animals and seven pairs of clean animals.
- b. The ordeal outside the ark (7:10–12, 17–24): The underground waters burst forth, and torrential rain falls from heaven for forty days, covering the highest mountains and drowning all human and animal life.



# From God's Creation to God's Nation

## Part One: Section Three

### **THE PROTECTION DURING THE FLOOD (7:1–24)**

**God next made the rather unexpected statement that it would still be seven days before the Flood would actually come on the earth. This was no doubt primarily for all of Noah's last-minute preparations—the installation of the animals “in their stalls,” feeding them, and so on, and perhaps for one last warning to the world of the ungodly. Perhaps it was also the period of mourning after the burial of Methuselah (compare Genesis 50:10).**



# From God's Creation to God's Nation

## Part One: Section Three

### **THE PROTECTION DURING THE FLOOD (7:1–24)**

**God assured Noah, however, that after the seven days were finished a tremendous rain would pummel the earth for forty days and forty nights, until every living substance was destroyed “from off the face of the earth.”**

**A worldwide rain lasting forty days would be quite impossible under present atmospheric conditions; so this phenomenon required an utterly different source of atmospheric waters than now obtains. This we have already seen to be the “waters above the firmament,” the vast thermal blanket of invisible water vapor that maintained the green-house effect in the antediluvian world. These waters somehow were to condense and fall on the earth.**



# From God's Creation to God's Nation

## Part One: Section Three

### THE PROTECTION DURING THE FLOOD (7:1–24)

God also revealed that everything in the dry land that had life would be, literally, “wiped out” from the face of the ground. This was to be no small matter; the earth would be completely cleansed of its corruption in this global bath from heaven. The words translated “every living substance” are kol yeyum, and mean literally “all existence,” or “all that grows up.” This concept does not limit itself merely to everything with “the breath of life,” but seems to include plants as well as animals. The ground was to be so inundated and devastated as to be made utterly barren of vegetation. The lush forests and meadows of the antediluvian world were all to be uprooted, washed away, and finally either buried in the sediments (where they would one day become coal beds of the post-Flood world) or else just decay and go back to dust.



# From God's Creation to God's Nation

## Part One: Section Three

### **THE PROTECTION DURING THE FLOOD (7:1–24)**

**When God had finished His instructions, Noah proceeded to do “all that God commanded him,” just as he had done for over a hundred years. Here was the final test, the final break with the world he had known, thrusting himself completely on God's mercy. And so again, Noah obeyed without a shadow of hesitation.**



# From God's Creation to God's Nation

## Part One: Section Three

### **THE PROTECTION DURING THE FLOOD (7:1–24)**

**We have already discussed (see on Genesis 1:6–8; 2:5, 10–14; 5:5; etc.) the fact that the antediluvian hydrologic cycle was sharply different from that of the present day. It seems to have been controlled by the two great reservoirs of water resulting from the primeval separation of the waters of the primordial “deep” (Hebrew *tehom*, Genesis 1:2) on the second day of Creation into “waters above the firmament” and “waters below the firmament,” the firmament in this case consisting of the atmospheric heavens.**

**The “waters above the firmament” (also called “waters above the heavens” in Psalm 148:4) constituted the vast vaporous canopy which maintained the earth as a beautiful greenhouse, preventing cold temperatures and therefore preventing wind and rain storms. Being in the vapor state, it was invisible and fully transparent, but nevertheless contained vast quantities of water extending far out into space.**



# From God's Creation to God's Nation

## Part One: Section Three

### THE PROTECTION DURING THE FLOOD (7:1–24)

The “waters below the firmament” became what is referred to as “the great deep” or “the great depths” of water. This was water in the liquid state, visible especially to the first man in the form of the antediluvian seas (Genesis 1:10) and rivers (Genesis 2:10–14). These rivers were not produced by run-off from rainfall (Genesis 2:5), but emerged through controlled fountains or springs, evidently from deep-seated sources in or below the earth's crust. There is an interesting reference to the abundant supplies of water pouring forth from these fountains of the great depths in Proverbs 8:24, and probably another in Job 38:16.



# From God's Creation to God's Nation

## Part One: Section Three

### **THE PROTECTION DURING THE FLOOD (7:1–24)**

**Such subterranean reservoirs were apparently all interconnected with each other, as well as with the surface seas into which the rivers drained, so that the entire complex constituted one “great deep.” The energy for repressurizing and recycling the waters must have come from the earth’s own subterranean heat implanted there at Creation. This entire system must have been a marvelous heat engine, which would have operated with wonderful effectiveness indefinitely, as long as the earth’s internal heat endured and as long as the system of reservoirs, valves, governors, and conduits maintained their structure. The details of its design were not revealed, but such a system is quite feasible hydraulically and thermodynamically, and there is no reason to question the Creator’s ability to provide it for the world He had made.**



# From God's Creation to God's Nation

## Part One: Section Three

### **THE PROTECTION DURING THE FLOOD (7:1–24)**

**When the time for the destruction of this world arrived, however, all that was required was to bring the two “deeps” together again, as they had been when first created. The waters above the firmament must be condensed and precipitated, and the waters below the crust must burst their bounds and escape again to the surface.**

**Exactly how God caused the great Flood has been the occasion of wide speculation by various writers. All sorts of catastrophes have been suggested: the sudden tilting of the earth's axis, a bombardment of the earth by asteroids or meteorites, a sudden slipping of the earth's crust, nuclear explosions detonated by extraterrestrial space travelers, gravitational and electromagnetic forces resulting from a near miss of the earth by a wandering planet or comet, and others. All are highly imaginative and, of course, completely incapable of proof.**



# From God's Creation to God's Nation

## Part One: Section Three

### **THE PROTECTION DURING THE FLOOD (7:1–24)**

**It would be helpful to keep in mind Occam's Razor (the simplest hypothesis which explains all the data is the most likely to be correct), the Principle of Least Action (nature normally operates in such a way as to expend the minimum effort to accomplish a given result), and the theological principle of the Economy of Miracles (God has, in His omnipotence and omniscience, created a universe of high efficiency of operation and will not interfere in this operation supernaturally unless the natural principles are incapable of accomplishing His purpose in a specific situation), in attempting to explain the cause and results of the great Flood.**



# From God's Creation to God's Nation

## Part One: Section Three

### **THE PROTECTION DURING THE FLOOD (7:1–24)**

**There is no question that God could have accomplished the entire event miraculously (say, by special creation of the waters of the Flood and then by special “uncreation” of them when it was over), but this would be unnecessary and therefore theologically unlikely. By the same token, although a bombardment by asteroids or a series of orbital sweeps by an “astral visitor” would not necessarily require any supernatural interposition, except providential timing, these also would be unnecessary and, therefore (at least in the complete absence of any Biblical record of such phenomena as causing the Flood) most improbable.**

**The Bible specifically attributes the Flood to the bursting of the fountains of the great deep and the pouring down of torrential rains from heaven. These two phenomena are sufficient in themselves (in the light of related Biblical information, as discussed above) to explain the Flood and all its effects without the necessity of resorting either to supernatural creative miracles or to providentially ordered extraterrestrial interferences of speculative nature.**

Henry M. Morris, *The Genesis Record: A Scientific and Devotional Commentary on the Book of Beginnings* (Grand Rapids, MI: Baker Books, 1976), 194–197.



# From God's Creation to God's Nation

## Part One: Section Three

### **THE PROTECTION DURING THE FLOOD (7:1–24)**

**The breaking up (literally “cleaving open”) of the fountains of the great deep is mentioned first and so evidently was the initial action which triggered the rest. These conduits somehow all developed uncontrollable fractures on the same day. For such a remarkable worldwide phenomenon, there must have been a worldwide cause. The most likely cause would seem to have been a rapid buildup and surge of intense pressure throughout the underground system, and this in turn would presumably require a rapid rise in temperature throughout the system.**



# From God's Creation to God's Nation

## Part One: Section Three

### THE PROTECTION DURING THE FLOOD (7:1–24)

Too little is known even today about the nature of the earth's deep interior and its thermal activity to decide exactly what might have triggered such a temperature rise. Nuclear reactions involving heavy elements, a slow buildup of temperature against some sort of insulating layer in the deeper crust followed by sudden fracture of the layer when the pressures and temperatures became too great, various combinations of seismic and volcanic activity—many possibilities might be conjectured. In any case there is surely abundant evidence in the earth's crust, especially its “crystalline basement complex,” of intense igneous, metamorphic, and tectonic activity in the past, just the sort of evidence one might expect to find if such a sequence of events as outlined above had actually taken place. It is also possible that some of these phenomena could have been miraculous, in the sense of providential ordering of times and circumstances (if so, however, the providential miracles so involved would at least have been intraterrestrial and directly related to the Biblical explanation, not extraterrestrial and arbitrary).



# From God's Creation to God's Nation

## Part One: Section Three

### **THE PROTECTION DURING THE FLOOD (7:1–24)**

**Once the postulated pressure rise caused the first “fountain” to crack open, the pressurized fluid would surge through at this point and further weaken nearby boundaries, until soon a worldwide chain reaction would develop, cleaving open all the fountains of the great deep throughout the world.**

**The volcanic explosions and eruptions which would have accompanied these fractures would have poured great quantities of magma up from the earth's mantle along with the waters.**



# From God's Creation to God's Nation

## Part One: Section Three

### **THE PROTECTION DURING THE FLOOD (7:1–24)**

**Furthermore, immense quantities of volcanic dust would have been blown skyward, along with gigantic sprays of water and turbulent surges of the atmosphere. The combination of atmospheric turbulence, expanding and cooling gases, and a vast supply of dust and other particles to serve as nuclei of condensation would suffice to penetrate the upper canopy of water vapor and trigger another chain reaction there, causing its waters to begin to condense and coalesce and soon to start moving earthward as a torrential global downpour of rain.**

**This entire phenomenon merits much further research and analysis, but at least there is good reason to conclude that the simple statement of verse 11 provides the basic information needed to explain the physical cause of the great Flood, all of course under the providential supervision of the same God who created the earth and its lands and waters in the first place.**



# From God's Creation to God's Nation

## Part One: Section Three

### THE PROTECTION DURING THE FLOOD (7:1–24)

The phrase “windows” of heaven is very graphic, many translators rendering it by “floodgates” or “sluiceways” (though its usual meaning is simply “windows”). In any case, it certainly is intended to convey the idea of great quantities of water, formerly restrained in the sky, suddenly released to deluge the earth. The downpour continued at full intensity—exactly as God had predicted (verse 4)—for forty days and forty nights.



# From God's Creation to God's Nation

## Part One: Section Three

### **THE PROTECTION DURING THE FLOOD (7:1–24)**

**In the next several verses of Genesis 7 appear a considerable number of reasons to prove that the Bible is describing a worldwide Flood, not a local flood. Some of these are as follows:**

- (1) The wording of the entire record, both here and throughout Genesis 6–9, could not be improved on, if the intention of the writer was to describe a universal Flood; as a description of a river overflow, it is completely misleading and exaggerated, to say the least.**
- (2) Expressions involving universality of the Flood and its effects occur more than thirty times in Genesis 6–9.**



# From God's Creation to God's Nation

## Part One: Section Three

### THE PROTECTION DURING THE FLOOD (7:1–24)

In the next several verses of Genesis 7 appear a considerable number of reasons to prove that the Bible is describing a worldwide Flood, not a local flood. Some of these are as follows:

(3) The Flood “was [or better, ‘was coming’] forty days upon the earth.” A continual downpour lasting for forty days, concurrently with a bursting of great clefts in the crust (verses 11–12) would be impossible under present uniformitarian conditions.

(4) The Flood which came on the earth was the mabbul, a word used solely in connection with the Noahic Flood. The ordinary Hebrew words for a local flood are not used here at all.



# From God's Creation to God's Nation

## Part One: Section Three

### THE PROTECTION DURING THE FLOOD (7:1–24)

In the next several verses of Genesis 7 appear a considerable number of reasons to prove that the Bible is describing a worldwide Flood, not a local flood. Some of these are as follows:

(5) The water rise was quickly sufficient to “bear up the ark,” indicating a depth of at least twenty feet in the earliest stages of the Flood, since the Ark was at least forty-four feet high and heavily loaded. As already noted, the Ark was far too large to accommodate a mere regional fauna and was more than adequate to house two of every species of land animal in the whole world, living or extinct.

(6) As the rains continued, the waters “prevailed,” a word which means, literally, “were overwhelmingly mighty,” and would be quite inappropriate in the setting of a local flood. Job 12:15 says that the waters “overturned the earth.”



# From God's Creation to God's Nation

## Part One: Section Three

### THE PROTECTION DURING THE FLOOD (7:1–24)

In the next several verses of Genesis 7 appear a considerable number of reasons to prove that the Bible is describing a worldwide Flood, not a local flood. Some of these are as follows:

(7) The construction, outfitting, and stocking of the Ark, so that it “went upon the face of the waters” had all been an absurd waste of time and money if the Flood were to be only a local flood. Migration would have been a far better solution to the problem, for Noah as well as the birds and beasts.

(8) The waters covered all the “high hills” and the “mountains” (“hills” and “mountains” are the same word in the original, the repetition being a case of Hebrew parallelism for the purpose of emphasis).



# From God's Creation to God's Nation

## Part One: Section Three

### **THE PROTECTION DURING THE FLOOD (7:1–24)**

**In the next several verses of Genesis 7 appear a considerable number of reasons to prove that the Bible is describing a worldwide Flood, not a local flood. Some of these are as follows:**

**(9) The waters not only “were overwhelmingly mighty” (translated “prevailed” in verse 18) but “prevailed exceedingly” over the earth.**

**(10) All the mountains “under the whole heaven” were inundated under at least fifteen cubits of water (half the height of the Ark, probably representing its depth of submergence), telling us that the Ark could float freely over all the mountains. These would patently include at least the mountains of Ararat, the highest peak of which reaches 17,000 feet. A 17,000-foot Flood is not a local flood!**



# From God's Creation to God's Nation

## Part One: Section Three

### THE PROTECTION DURING THE FLOOD (7:1–24)

In the next several verses of Genesis 7 appear a considerable number of reasons to prove that the Bible is describing a worldwide Flood, not a local flood. Some of these are as follows:

(11) The mountains were “covered.” The Hebrew word here, *kasah*, conveys a very positive emphasis; it could well be rendered “overwhelmed,” as it is translated in some instances. The waters not only inundated the mountains but eventually washed them away.

(12) A double superlative—“all the high mountains under all the heavens”—cannot possibly allow the use of the word “all” here in a “relative” sense, as sometimes maintained by proponents of the local flood theory.



# From God's Creation to God's Nation

## Part One: Section Three

### THE PROTECTION DURING THE FLOOD (7:1–24)

In the next several verses of Genesis 7 appear a considerable number of reasons to prove that the Bible is describing a worldwide Flood, not a local flood. Some of these are as follows:

(13) “All flesh died that moved upon the earth.” In a local flood, most of the fauna can escape death by fleeing the rising waters or by swimming to dry ground if necessary (or by flying away, in the case of birds); but this would be impossible in a universal Flood.

(14) “Every man” died, in accordance with the very purpose of the Flood. In a local flood, most people escape. Furthermore, there is no longer any question that ancient man occupied the entire globe at a date (as calculated by anthropologists, at least) much earlier than the date of any supposed “local flood” corresponding to the event described in Genesis. A local flood would not have reached “every man.”



# From God's Creation to God's Nation

## Part One: Section Three

### THE PROTECTION DURING THE FLOOD (7:1–24)

In the next several verses of Genesis 7 appear a considerable number of reasons to prove that the Bible is describing a worldwide Flood, not a local flood. Some of these are as follows:

(15) Not only did everything with “the breath of life” die (this including animals, as well as man, further confirming that animals possess the ruach, or “spirit” of life), but so was “every living substance destroyed.” The word translated “living substance” is one word in Hebrew, *yequm*, and is simply translated “substance” in Deuteronomy 11:6. It clearly refers here to vegetation, as well as animals. In fact, God had told Noah: “I will destroy man with the earth” (Genesis 6:13).



# From God's Creation to God's Nation

## Part One: Section Three

### THE PROTECTION DURING THE FLOOD (7:1–24)

In the next several verses of Genesis 7 appear a considerable number of reasons to prove that the Bible is describing a worldwide Flood, not a local flood. Some of these are as follows:

(16) Only Noah and those with him in the Ark survived the Flood, so that all present men are descended from Noah's three sons (see also Genesis 9:1, 19). Likewise, all the earth's present dry-land animals came of those on the Ark (Genesis 8:17, 19; 9:10). The very purpose of God had been to destroy all other living men (Genesis 6:7) and land animals (Genesis 6:17, 7:22).

(17) No local flood continues to rise for 150 days.

(18) Even after the waters began to abate, and the Ark grounded on the highest of the mountains of Ararat (Genesis 8:4), it was another 2 1/2 months before the tops of other mountains could be seen (8:5).

Henry M. Morris, *The Genesis Record: A Scientific and Devotional Commentary on the Book of Beginnings* (Grand Rapids, MI: Baker Books, 1976), 202–203.



# From God's Creation to God's Nation

## Part One: Section Three

### THE PROTECTION DURING THE FLOOD (7:1–24)

In the next several verses of Genesis 7 appear a considerable number of reasons to prove that the Bible is describing a worldwide Flood, not a local flood. Some of these are as follows:

(19) Even after four months of receding flood waters, the dove sent out by Noah could find no dry land on which to light (8:9).

(20) It was over an entire year (7:11; 8:13) before enough land had been exposed to permit the occupants to leave the Ark.

(21) God's promise never to send such a Flood again (Genesis 8:21; 9:11, 15) has been broken repeatedly if it were only a local or regional flood.



# From God's Creation to God's Nation

## Part One: Section Three

### THE PROTECTION DURING THE FLOOD (7:1–24)

In the next several verses of Genesis 7 appear a considerable number of reasons to prove that the Bible is describing a worldwide Flood, not a local flood. Some of these are as follows:

(22) The New Testament uses a unique term (kataklysmos, “cataclysm”) for the Flood (Matthew 24:39; Luke 17:27; 2 Peter 2:5; 3:6) instead of the usual Greek word for “flood.”

(23) New cosmological conditions came into being after the Flood, including sharply denned seasons (Genesis 8:22), the rainbow along with rain (Genesis 2:5; 9:13–14), and enmity between man and beasts (Genesis 9:2).

(24) Man's longevity began a long, slow decline immediately after the Flood (compare Genesis 5 and Genesis 11).



# From God's Creation to God's Nation

## Part One: Section Three

### **THE PROTECTION DURING THE FLOOD (7:1–24)**

**In the next several verses of Genesis 7 appear a considerable number of reasons to prove that the Bible is describing a worldwide Flood, not a local flood. Some of these are as follows:**

**(25) Later Biblical writers accepted the universal Flood (note Job 12:15; 22:16; Psalm 29:10; 104:6–9; Isaiah 54:9; 1 Peter 3:20; 2 Peter 2:5; 3:5, 6; Hebrews 11:7).**

**(26) The Lord Jesus Christ accepted the historicity and universality of the Flood, even making it the climactic sign and type of the coming worldwide judgment when He returns (Matthew 24:37–39; Luke 17:26, 27).**



# From God's Creation to God's Nation

## Part One: Section Three

### **THE PROTECTION DURING THE FLOOD (7:1–24)**

**there is also strong geological evidence for the universal Flood, rather than for uniformitarianism and evolution. Regardless of any real or imagined geological difficulties, however, the Word of God teaches unequivocally that the Flood was worldwide in its extent and cataclysmic in its effects. The only course legitimately open to Bible-believing Christians is to reinterpret the geological data to conform to this Biblical revelation**



# From God's Creation to God's Nation

## Part One: Section Three

### THE PROTECTION DURING THE FLOOD (7:1–24)

So the paragraph closes, with an awe-inspiring picture of the mighty waters covering the entire earth. We see water everywhere, as though the world had reverted to its primeval state at the dawn of Creation, when the waters of the deep submerged everything (see Part I, pp. 23 ff.). Nothing remained of the teeming life that had burst forth upon the earth. Only a tiny point appears on the face of the terrible waters: the ark that preserves between its planks the seeds of life for the future. But it is a mere atom and is almost lost in the endless expanse of water that was spread over the face of the whole earth. A melancholy scene that is liable to fill the reader with despair. What will happen to this atom of life?



# From God's Creation to God's Nation

## Part One: Section Three

### THE PROTECTION DURING THE FLOOD (7:1–24)

According to the best recent estimates, the land area of the globe is 0.28 of the whole surface, and the water area 0.72. But the mean height of the land above the sea-level is found to be 2250 feet, while the mean depth of the seas and oceans is 13,860 feet; so that though the water area is two and a half times that of the land, the mean depth of [ 228] the water is more than six times the mean height of the land. This is, of course, due to the fact that lowlands occupy most of the land-area, the plateaus and high mountains a comparatively small portion of it; while, though the greatest depths of the oceans about equal the greatest heights of the mountains, yet over enormous areas the oceans are deep enough to submerge all the mountains of Europe and temperate North America, except the extreme summits of one or two of them.



# From God's Creation to God's Nation

## Part One: Section Three

### **THE PROTECTION DURING THE FLOOD (7:1–24)**

**Hence it follows that the bulk of the oceans, even omitting all the shallow seas, is more than thirteen times that of the land above sea-level; and if all the land-surface and ocean-floors were reduced to one level, that is, if the solid mass of the globe were a true oblate spheroid, the whole would be covered with water about two miles deep.**

# From God's Creation to God's Nation

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Best of NOVA Volume 3, Ep. 5 "Riddles of the Sphinx"

41:13

Next

Best of NOVA Volume 3, Ep. 5 "Riddles of the Sphinx"