

HEBREW HISTORY

Senior Level Course

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One of the unsung heroes of Christian apologetics is a man by the name of Fred John Meldeau. He is with the Lord now and his books are no longer in print, which is a real shame, but there are still some to be found. In the 40's he wrote a book entitled "57 REASONS WHY I KNOW THE BIBLE IS THE WORD OF GOD". It is the best treatment of the subject I have ever seen.

One of the 57 reasons he gives in his book is, "The Bible is the only book ever written which, before it takes place, gives us the pre-written history of a nation from beginning to the end; the history of the Hebrew nation, God's Chosen People". I once had a copy of this book, but loaned it to someone and it never came home. Mr. Meldeau never had any of his works copywritten, and so we could have made frequent references to it in this syllabus, but we will try to remember what we can to inject from time to time.

While this syllabus also is not copywritten, it is the property of Pioneer Baptist Bible College, and use of it in any other way other than as a text or syllabus for the college is plagiarism.

As a pattern for our syllabus we will begin at Adam and will follow the righteous line and the unrighteous line from Genesis one to eternity. The righteous line produced both the nation Israel and the Church.

God is not through with His people Israel. In order to be well informed with what is coming next in God's timetable, one must study carefully what has happened to Israel, and what is yet to happen to them.

God temporarily set aside His people Israel as a nation in 70 AD with the fall of the Temple in Jerusalem to the Roman armies under the command of General Titus. He has already begun to set the stage for the re-gathering of His people again with the re-establishment of Israel as a sovereign nation in 1948 under the United Nations mandate. The Fig Tree is budding again.

(Matthew 24:31-34)

Israel is the "instrument panel" of God's program for the ages. Those of us who have been fortunate enough to live in these last of the last days can see almost day to day, Bible prophecy being fulfilled. In the Gulf War, December 1999/January 2000, and in the war against terrorism we have seen the miraculous alignment of the nations in perfect keeping with the thirty-eighth chapter of Ezekiel and the war which will give complete world domination to Christ. The constant conflicts between Israel and her neighbors are in perfect keeping with prophecy.

Come with us now on our journey through Hebrew History.

Dispensationalism

We are not hyper-dispensationalists, but we do believe the Bible teaches dispensationalism. A dispensation is a period of time during which God dealt with mankind in a certain way and through a certain means. The following seem to be the seven dispensations of time in God's dealings with mankind.

- I. The dispensation of Innocence – This is the period beginning with the creation of man and ending with the fall of man.
 - A. Man was created in a state of innocence: that is, he was not perfect and unable to sin, but was created in the image of God, and was given an equal capacity for right and for wrong.
 - B. To be created in the image of God means the following:
 1. Man was created an intellectual being. Genesis 2:19
 2. Man was created a social being. Genesis 2:18
 3. Man was created a spiritual being. Genesis 4:4
 4. Man was not created in the physical image of God since “God is a spirit: and they that worship Him must worship Him in spirit and in truth. John 4:24
- II. The dispensation of Conscience = This is the period beginning with the fall of man and ending with the flood.
 - A. Because man was separated from direct fellowship with God because of his sin, God had to move upon the conscience of man to motivate him to right and to faith.
 1. God taught Adam and his family about the need of a blood sacrifice. Abel responded in faith and obedience while Cain responded in disobedience
 2. We will see more examples of this as we study the righteous and unrighteous lines.
- III. The dispensation of Human Government – This is the period from the flood to Abraham, the first of the Patriarchs. During this period God dealt with man only through the authority of human government, the tenets of which are given in Genesis 8:21 through 9:13.
- IV. The dispensation of the Patriarchs – This period extended from Abraham to Mt. Sinai and the giving of the Law to Moses. Rule during this time period was vested in the family head.
- V. The dispensation of the Law – This period extended from the giving of the Law at Mt. Sinai to the finished redemptive work of Christ and His resurrection. During this time God dealt with man (principally Israel) through the sacrificial system.
- VI. The dispensation of Grace – This dispensation is that in which we are now living, extending from the resurrection of Christ to the rapture of the Church. During this period God is dealing with man through the substitutionary, redemptive work of His Son, Jesus Christ at Calvary, by grace through faith alone.
- VII. The last dispensation is the Millennial Reign of Christ here on Earth.

THE RIGHTEOUS AND UNRIGHTEOUS LINES

- I. During the first dispensation Adam and Eve were the parents of the righteous line. One of the reasons we believe that the stay of Adam and Eve in the idealic conditions of the Garden of Eden was very brief is that they had no children until after their fall. God had given them a command to be fruitful, and multiply, and replenish (populate) the Earth (Genesis 1:28)
- Adam and Eve, however, also became the parents of the unrighteous line (Cain) following the fall since everything reproduces after its own kind, and fallen man cannot produce sinless offspring (Genesis 5:3).
- II. Genesis chapter 4 gives us the unrighteous line from Adam to the flood:
- Genesis 4:1 – Cain is born. (Cain means gotten or acquired.) He refuses to obey God's requirements for a blood sacrifice and is banished from God's presence (Genesis 4:10-15).
- Genesis 4:17 – Cain fathers Enoch (not the Enoch of the righteous line). (Enoch or Chanoch means teacher, initiated, or dedicated.) Enoch demonstrates his own pride by building a city and naming it after himself.
- Genesis 4:18 – Enoch fathered Irad. (Irad means wild ass.) The wild ass in Scripture is always representative of the unsaved person who refuses to yield his will to the Lord (domestication).
- Genesis 4:18 – Irad fathered Mehujael. (Mehujael means God is combating). His name indicates that he is the self-declared enemy of God: he has set himself against God as the fool of Psalm 14:1 and the individual of James 4:4.
- Genesis 4:18 – Mehujael fathered Methusael. (Methusael means man of god) The meaning of this son by Mahujael seems to be of a carnal nature, much the same as Satan telling Eve, "Ye shall be as gods.."
- Genesis 4:18 – Methusael fathered Lamech. (Lamech means overthrower, a strong young man, or one who is stuck). Counting Adam, Lamech is the seventh in the unrighteous line, and is the personification of unrighteousness, the number seven denoting perfection or completion in the Bible. As Cain was the first murderer, so Lamech was the first bigamist in that he had two wives. Like Cain, he boasted of, and took pride in his sin. (He is not to be confused with Lamech in the righteous line).
- Genesis 4:19-22 – Lamech fathered three sons and one daughter by his two wives. These all show the true nature of the unrighteous line: Adah (adornment, beauty, pleasure) bare Jabal (a river, moving or which glides away) who was the father of those who live in tents and have cattle. Cattle, in Old Testament times were a symbol of wealth. There is nothing evil about being a raiser of cattle, but Jabal seems to be a symbol of earthly wealth which is fleeting.
- Adah also bare Jubal (playing a ram's horn, or a trumpet). He was the father of the first musicians. There is nothing wrong with good music, or with playing musical instruments, but, once again, the emphasis is upon making this life more pleasant.
- Zillah (shadow of darkness, or protection) bare Tubalcain (production of forged work, or flowing forth of Cain) who was the father of those who worked in brass and iron. He was probably the first to make metal tools and weapons. There is nothing essentially wrong with any one of these three occupations, except that all of the sons of Lamech were involved in making this world a better place rather than preparing people for eternity with God. God

does not give us the time table for the births and deaths of the unrighteous line as He does with the righteous line; nor does He take us beyond the sons of Lamech in the genealogies.

III. The righteous line begins with Adam and continues down to Noah. It is found in chapter 4, verse 25 and continues down through chapter 5, verse 32.

Genesis 4:25 – Adam and Eve had a third son, Seth who replaces Abel as the second in the righteous line, Adam being the first. (Seth means appointed.) Seth was appointed of God to carry on the righteous line.

Note (Genesis 5:3), Seth was in the fallen image of his father, Adam.

Genesis 5:6 – Seth fathered Enos. (Enos means man in his frailty.) His name indicates man's fallen condition and his inability to remedy it. In Genesis 4:25 it is mentioned that when Enos was born, men began to call on the name of the Lord. His name seems to imply that man, in his fallen state and frailty began to turn to God for His grace and help.

Genesis 5:9 – Enos fathered Cainan. (His name means acquisition.)

Genesis 5:12 – Cain fathered Mahalaleel. (His name means the praise of God or God is splendor.) We can see how the names in the righteous line point to and lift up God.

Genesis 5:15 – Mahalaleel fathered Jared. (His name means descending, or he that descends.) All of these in the righteous line are the ancestors of Christ.

Genesis 5:18 – Jared fathered the seventh from Adam, including Adam,

Enoch, who is the personification of righteousness in that he is the seventh from Adam, including Adam, in the righteous line. (His name means teacher, initiated, or dedicated.) It is said that he “walked with God” and that “he was not, for God took him.” Although we know nothing of his rank or his profession, we know that he was known for his intimate walk with God. He is also a type of Christ.

Genesis 5:21 – Enoch fathered Methuselah, the grandfather of Noah, and the man who lived longer than any other man. (His name means when he is gone, it shall come.) His name is prophetic of the coming of the flood. He died, not in the flood, but the same year the flood came.

Genesis 5:25 – Methuselah fathered Lamech, the father of Noah. (Lamech's name means overthrower, or a strong young man who is stuck.) Contrary to the Lamech of the unrighteous line, this Lamech was strong to produce a godly son, Noah who found grace in the eyes of the Lord. He also died, not in, but in the year of the flood.

Genesis 5:29-32 – Lamech fathered Noah – concerns the curse which God had put on man and on the land because of Adam's sin. (His name means this shall give us rest.) This meaning comes from the Septuagint, the Greek translation of the Hebrew Scriptures. In Noah's day the Earth was full of violence since there was not any human government as yet. Every man did what was right in his own eyes and God was provoked to destroy all mankind.

Genesis 5:32 – Noah fathered Shem, Ham, and Japheth. (Shem's name means renown, or name.) He is the one from whom the righteous line continued after the flood. He received a name of renown as the ancestor of Christ, while the men of Babel tried to acquire a name for themselves through their own works, as a rival to the descendants of Shem.

(Ham's name means hot or dark, colored, swarthy.) He is the continuation of the unrighteous line following the flood. Noah, because of his fallen nature, could produce both the continuation of the righteous and the unrighteous line as did Adam in the beginning.

(Japheth's name means beauty, or let him enlarge, or he that persuades.) He is the father of the peoples who settled northern and Western Europe. We will have more to say about the sons of Noah shortly.

- IV. Following the flood Noah and his family settled in the area that today is the Ararat range which defines where Turkey and Northern Syria meet.

This is the land of the Kurds today, and is high plateau to mountainous region. Probably because of the tremendous change in the atmospheric conditions of the Earth, fermentation took place much faster than before the flood, and when Noah planted a vineyard and drank thereof, he became drunk. While he was in his drunken state, Ham, his middle son, sinned against him as he lay in his tent in a drunken stupor, and unaware of what was being done to him. Ham, by this act, became the continuation of the unrighteous line. Both Shem and Japheth had equal part in backing into Noah's tent and covered his nakedness. It was Shem, the first born, however, who was given the special blessing for doing so; and Japheth shared in that blessing.

- V. This brings us to the distribution of the descendants of the three sons of Noah. (Genesis 9:20-27)

A. Shem, the righteous line – Genesis 10:21-31

Shem's descendants settled in the Northern and Eastern portions of the Fertile Crescent. (see atlas)

1. Elam – Present day Iran, or ancient Persia
2. Asshur – Northeastern Iraq, or the land of the Kurds. It was biblical Northern Assyria.
3. Arphaxad – The land of the present day Iraq.
4. Lud – Present day southeastern Turkey, or southeastern Asia Minor in Bible times.
5. Aram – Biblical and present day Syria.

B. Ham, the unrighteous line. His son Canaan was cursed because of his father's sin. Genesis 10:6-14

1. Cush – Thought to be on the southwestern shore of the Red Sea.
2. Mizraim – Present day Ethiopia on the Eastern side of North Africa.
3. Phut – Egypt, both ancient and modern day.
4. Canaan – The land of Canaan or Palestine which God gave to Abraham and his descendants.

C. Japheth – He was to share in the blessing of Ham Genesis 10:1-5

1. Gomer – The land of Germany and most of Northern Europe.
2. Magog – Most of Russia (See Ezekiel 38)
3. Madai – The land of the Medes, or present day Western China and Northeastern Iraq.
4. Javan – Southern Greece referred to in New Testament times as Achaia.
5. Tubal – Possible northeastern Asia Minor, but thought by some to refer to the eastern capital of Russia. (Tubalsk)

6. Mesheh – South central Russia, or the land between the Black Sea and the Caspian Sea. It is also thought by some to refer to the Western capital of Russia, Moscow.

7. Tiras – Southern France or the present day Balkans.

VI. Chapter eleven of Genesis takes us back to the years following the flood. the fact that the descendants of Noah settled for a time in the plains of Shinar, or the land which today is Iraq. Several factors contributed to the spiritual decline of Noah's descendants; The unifying influence of all men having one language, the great changes of the earth's atmosphere and fertility, the general effects of the great judgment of the fall, and the increased difficulty of survival. The life span of man was quickly shortened and men began to band together to survive. Self dependence must have led to a forgetting of God, while a desire to live longer caused man to try to reach God through the building of Ziggurats, towers built of mud brick, which were used for astrological purposes, watch towers, and, in the case of the Tower of Babel, to try to reach Heaven without calling on God. This quickly led to idolatry that led even the descendants of Shem to worship false gods. It was from this kind of a setting in Ur of the Chaldees that God called Abram, the son of a maker of idols, to go out into a land he had never seen before, but which God promised to give to him and his descendants. Abram (later Abraham) became the continuation of the righteous line by faith. The genealogy of Abraham is given us in Genesis 11:10-32.

VII. The call of Abram – Abram was born in Ur of the Chaldees, the land that was Babylon some two thousand years later. Ur, so far as we know, was far ahead of its time. It had multi-storied buildings, paved streets, side walks, oil-fueled street lights and even running water brought into houses by means of viaducts.

Unfortunately, Ur also had a room set aside in every house for idols of false gods, with shrines and altars to them. It is suggested that Abram's father, Terah was even a maker of false gods. It is often stated that God called Abram to leave Ur, his country, his father, and his kindred and go into a land which God would show him, which was true, according to Stephen's message in Acts 7:3, 4, but Abram did not leave Ur alone. It was his father, Terah who took Abram, his son, and Lot, Haran his son's son, and Sarai, Abram's wife and left Ur and went to Haran in what is now northern Syria, according to Genesis 11:31. Here, following his father's death, Abram, Sarai, and Lot departed into Canaan, the land of Ham which was to be Israel's promised land hundreds of years later. The call to Abram may have come in Ur, but Abram did not leave his country (Syria), his father, and his kindred until they had been in Haran for some time.

VIII. Genesis 12:1-3 gives us the Abrahamic Covenant which is the beginning of the fourth dispensation, that of the Patriarchs. God knew in His foreknowledge that Abram would obey Him and go out into the land God was to give to him and his descendants. In the light of this God made this covenant with Abram with the following tenets:

A. Abram was to, by faith, leave his family and his father's house and go out into a country which God would show him.

B. As Abram obeyed:

1. God would make Abram a great nation.
2. God would bless Abram, make his name great, and cause him to be a blessing.
3. God would bless those who blessed him.
4. God would curse them which cursed him.

5. In Abram all the families of the earth would be blessed. This part of the Covenant is Messianic in that, according to Galatians 3:8, 16, from Abraham would come the line of descent which would result in the physical body of the Savior, Jesus Christ, God in human flesh who would provide potential salvation for all mankind of all nations and peoples of the Earth.
- C. This is where Hebrew history actually begins. Through Abraham and Israel God would accomplish at least four things:
1. God would make Abraham and Israel a witness to all mankind concerning the reality and the nature of God.
 2. God would make Abraham and Israel a repository of God's revelation (Romans 3:1, 2).
 3. God would prepare the way for the coming of the Messiah and Savior (Isaiah 53).
 4. God would provide a channel of blessing for the world (Romans 15:8-12).
- IX. Genesis 12 finds Abram, Sarai, and Abram's Nephew, Lot coming into the land of Canaan (The descendants of Canaan, the son of Ham). where he first took up residence near the ancient city of Sichem (Later called Sychar, where Jesus met the woman at the well in Samaria in John 4).
- A. The Canaanites were then in the land. Since these were the descendants of Ham, they were the natural enemies of Abram, the descendant of Shem. 12:6
 - B. Although God had promised Abram and his descendants this land as a possession, it was not to be theirs until after they came out of Egypt under the leadership of Moses, and possessed it under the leadership of Joshua.
 - C. At this time Abram only sojourned there. Many years later this would be the place where Jacob took up residence as he returned to the land of Canaan from Haran in the Land of Padan-Aram, where he had fled from the wrath of his brother Esau. Here in Sichem he built an altar and worshipped the Lord.
 - D. Abram and family then moved to Bethel which at that time was called Luz (light). Here also he built an altar and worshiped God. Years later, as Jacob fled from Esau; he would spend the night here and would be given the vision of the ladder from Earth to Heaven. At that time Jacob would name the place Bethel (House of God).
- X. Genesis 12:10 – Because of a famine in the land of Canaan, Abram and family journeyed to Egypt where there was food. This demonstrates the unwillingness on the part of Abram to stay in the Land of Canaan and trust God for the supply of his needs. Egypt is a type of the world, and Abram turned to the world at this time to meet his needs, and it brought him only trouble. It was here that Abram asked Sarai to lie and say that she was his sister, not his wife lest the men of the place kill him to get her. Pharaoh was angered when he found out that she was Abram's wife, and fearing the wrath of the God of Abram, he sent them out of the country with the gift of many sheep and cattle.
- A. The Pharaoh at the time Abram was in Egypt was probably Senusert II of the 12th dynasty. (Halley's Handbook page 96)
- XI. Genesis 13 tells us that Abram came up to the South of the land of Canaan, probably the area of the future city of Hebron, from which one would be able to see the cities of Sodom and Gomorrah in the plain of Jordan, and then moved back to Bethel where he had built an altar and had worshiped. (Going back to Bethel in the time of the Patriarchs always

represented revival, or a return to God.)

- A. Here in Bethel there was a rift between the herdsmen of Lot and those of Abram. Both had great wealth and many cattle.
- B. Abram, in his great wisdom, suggested that Lot take that part of the land which he wanted, and Abram would dwell in the rest. Lot chose the well-watered plain of Jordan, in spite of the fact that it was a den of iniquity. He chose a place to raise cattle, but not a place to raise children. (Lot got his wife and children in this city of Sodom, and they later demonstrated that they were partial to its way of life. The sin of sodomy is named after this city where homosexuality was practiced every day as an accepted way of life. Abram continued to dwell in the wilderness, but with God.
- C. When the cities of the plain were destroyed and God sent two angels to get Lot and his family out of Sodom, his wife, in disobedience to the instructions of the Angels, look behind her and was turned to a pillar of salt. Only Lot and his two unmarried daughters survived and hid in caves in the mountains by the Dead Sea. Lot was spared because, as the New Testament relates, he was a righteous man, but his daughters had the nature of Sodom. Thinking there were no other men to come in unto them and that they might never have a chance to bear children, they got their father drunk two nights in a row and each of them lay with him and bore children by him. The first was Moab, a life-long enemy of Israel. The younger bear Ben-ammi who was the father of the Ammonites, another avowed enemy of Israel. The judgments of God on these peoples are recorded in the Prophets. Every time a person in the lineage of the Messiah committed a major sin it created another enemy for Israel.

XII. Chapter 14 gives us the first account of war between nations in the Bible. This is a clear attempt by Satan to destroy the nation Israel before it came into being.

- A. The cities of Sodom and Gomorrah were attacked by four Kings from the Eastern leg of the Fertile Crescent.
- B. The Kings of the East were:
 - 1. Amraphel, King of Shinar (Present day Iraq, or that part between the Tigris and Euphrates rivers close to present day Bagdad) Amraphel (Amutpiel) is identified by some archaeologists with Hammurabi, King of the area of Mesopotamia, and the author of the Law of Hammurabi that provides such a large part of the Koran. Amraphel (Powerful People).
 - 2. Arioch, King of Ellasar (a city or area of Mesopotamia (Present day Iraq). Arioch (Lion-like, or Servant of the moon god).
 - 3. Chedorlaomer, King of Elam (later Persia and today, Iran). Chedorlaomer (chief band, or servant of the god lagmar). He is thought to have had a great deal of control over Babylon.
 - 4. Tidal, King of Nations (Better known as Tudhal, King of Gutium, an area in the same region as these other Kings). King of Nations simply means that he held a great deal of power over the confederacy. His name Tidal means (Breaks the yoke of renown).

These Kings came against the Kings of the cities of the plain of Jordan, one of which was Sodom. The Kings of the plain of Jordan who were allied were:

- 1. Bera, King of Sodom (Probably the chief city of the plain name means Gift of

Excellence.) From the dawn of the science of archeology it was thought by liberals and modernists that Sodom, Gomorrah and the other cities of the plain of Jordan, all Canaanite peoples who were peoples from Ham were fictitious, and this story in Genesis 14 was a legend of the Hebrews. We know that the surface of the Dead Sea is the lowest elevation on the Earth, but it is also obvious that the depression running South from the South end of the Dead Sea is a fault plain, and that the Dead Sea, once much larger, had an outlet into the Gulf of Akaba. Probably by means of the cataclysmic actions of the Flood, the present configuration of the Jordan Valley came about, but it probably was not nearly as deep at the time of Abram as it is today. Over fifty years ago the South end of the Dead Sea was proven by archaeological exploration to be the probable location of the cities of the plain. It is no wonder that up until that time there had been no indication of cities such as the Bible describes being located in the plain of Jordan. The area around the South end of the Dead Sea, which holds no living thing, has come to life again today with the use of ground water, and the harnessing of the streams which find their way down the mountains and cliffs of the Southeast and Southwest sides of the shores of the Dead Sea. These cities were once thriving cities on the main trade routes from Egypt and Edom to Syria and the Eastern leg of the FertileCrescent.

2. Birsha, King of Gomorah (Gomorrah was located very near Sodom and was of the same nature and makeup) Birsha (Thick, or strong).
3. Shinab, King of Admah (Shinab was another ally of the King of Sodom. The city of Admah was also located near Sodom. Shinab (His name means Tooth of the Father).
4. Shemeber, King of Zeboiim (Zeboiim was another city allied with Sodom, and a city of the plane. The name Shemeber means (Splendor, or heroism).
5. The King (un-named) of Bela, which is Zoar which means small. Zoar is the city to which Lot asked to be allowed to flee since he feared fleeing to the mountains.

These five Kings of the plane came against the four stronger Kings of the East in the slime pits of what is now the South end of the Dead Sea. Here they were defeated and became tributary to the Kings of the East for twelve years. In the thirteenth year they rebelled against Chedorlaomer. In the fourteenth year Chedorlaomer came and took the people and the spoils of the cities of the plane captive. One brought word to Abram of the capture of Lot and his family along with the other peoples of the cities of the plane and Abram, and he, along with those allied with him went after them and God gave a great victory, delivering the Kings of the East into the hands of Abram and his allies.

Those who helped were:

1. Abram had 318 servants who were armed and could go to battle.
2. Mamre the Amorite – (fatness or vigor). Also the name of a place near ancient Bethel.
3. Eshcol, the brother of Mamre (cluster of grapes). This is the place where centuries later the spies who went in to spy out the land at Kadesh-Barnea found the cluster of grapes so large it had to be carried on a pole between two men.

- XI. Returning from the battle, Abram met Bera, King of Sodom and Melchisedek, King of Salem (Jerusalem). 14:17-24
- A. Genesis 14:17 – The King of Sodom (type of Satan), tried to get Abram to take all the spoils of the battle and just give him the people.
1. Material goods are only of value to Satan as long as he can use them to tempt men to do evil.
 2. It is the subjection of the people that Satan desires. As long as he can hold control over men he is satisfied. In this instance, he wanted to work through Bera, King of Sodom to put Abram in a position where he could say that he had made Abram rich.
 3. Abram was God's servant and refused to take anything from the hand of the King of Sodom.
- B. Genesis 14:18 – Melchizedek, King of Salem (Jerusalem), and Priest of the Most High God also came out to meet him. We are told in Genesis 14:19, 20 that Abram was blessed of Him and that he paid tithes of all to Him. The Book of Hebrews in the New Testament that the lesser pays tithes to the greater. This would mean that Melchizedek was greater than the founding "Father of Israel."
1. It is suggested by some that Melchizedek was a pre-incarnate appearance of Jesus Christ, for the lesser pays tithes to the greater. This may be true.
 2. What we know for certain is that Melchizedek was, at the least a type of Christ and a template for the high priesthood of Christ, according to the Book of Hebrews. Melchizedek means (King of righteousness)
 - a. He has no recorded beginning or ending.
 - b. There is no record of his parentage.
 - c. He had the authority to bless Abram with a Divine blessing of God.
 - d. He was both a King and a Priest.
 - e. He was worthy to receive tithes from Abram, the Father of the Hebrew nation.
 - f. He was King of Salem that was later the city in which God chose to place His name.
 3. He also is, in this episode, a type of righteousness. As Abram shunned Bera, he revered Melchizedek.
- XII. In chapter 15 we are given one of the most important prophecies of the hand of God. God made a covenant with Abram on this occasion to deliver his descendants from the bondage of Egypt and bring them into the land of Canaan and give them the land. This is called the "Palestinian Covenant."
- XIII. One of the greatest tragedies of the Bible is found in chapter 16. Abram had already made one attempt to fulfill God's promise to give him an heir (Genesis 15:3,4) when he suggested that perhaps he should count the son of Eleasar, his servant, born in his own household, as his heir. When God told him that his heir would be of his own seed, he falls for Sarai's temptation to go in unto her handmaid, Hagar and have a son by her. This sin of unbelief on the part of Abram produced tragic results for Israel throughout their entire history for every time the righteous line of the Messiah committed a major sin it produced another enemy for Israel.

- A. The child produced by Abram with Hagar is Ishmael, father of the Arab nations.
 - B. The Arab nations produced Islam.
 - 1. Islam teaches that the land of Canaan belongs to descendants of Ishmael, not Isaac.
 - 2. It teaches that Abraham took Ishmael up to Mount Moriah to offer to God, not Isaac. This is why both Judaism (and thus Christianity) as well as the Arabs claim Mt. Moriah.
 - C. This act is behind all the trouble in the Middle East today.
 - D. Because of God's promise to bless Abram's seed, Ishmael was blessed of God as the father of twelve sons who became the fathers of 12 Arab nations.
 - E. Ishmael's mother, Hagar, chose an Egyptian wife for him, thus linking the Arab nations to Egypt as a natural enemy of Israel. The first of three great exiles takes place in Egypt for 430 years. For that matter, Hagar herself was an Egyptian.
 - F. Once again we have a clear delineation between the righteous line (All descendants of Isaac), and the unrighteous line (All Gentiles and descendants of Ishmael.)
- XIV. Genesis chapter 18 relates two major incidents with direct bearing on the history of Israel:
- A. Verses 1-15 tell us of a Theophany; an appearance of God in visible form along with two Angelic beings, to Abram for the purpose of reinforcing God's promise to give Abram an heir; a son, by Sarai in their old age.
 - B. Verses 16-33 record the conversation between God and Abram concerning the coming destruction of Sodom and the cities of the plain, as well as Abram's intercession for Lot and his family. It is obvious that Abram is quite naïve about the impression righteous
 - C. Lot has had on Sodom, and the impression that Sodom has had on Lot. Sin in the lives of God's chosen People always brings serious and tragic consequences
- XV. The sin of Lot in choosing Sodom, his marrying a woman of Sodom, and raising his children in Sodom led to the following consequences in chapter 19:
- A. His married daughters and their families refused to heed the warning of the angelic messengers and died in unbelief.
 - B. He, his wife, and his two unmarried daughters had to be drawn out of Sodom by the hand.
 - C. His unbelieving wife looked back and was destroyed.
 - D. His unbelieving daughters both got him drunk and lay with him and produced sons by their own father.
 - E. These two sons, Ben-Ammi (Father of the Ammonites) and Moab, (Father of the Moabites) both produced nations which were avowed enemies of Israel.
 - F. Although Peter referred to Lot as a righteous man who vexed his righteous soul from day to day with the sin of Sodom (II Peter 2:7,8), Lot was never referred to again in Scripture as having accomplished anything for the Lord. All he produced were two stumbling blocks for Israel.
- XVI. Again in chapter 20, Abram, whose name was changed by God to Abraham (Father of a multitude), steps out of the will of God and moves his family to Garar, an area in the land of

the Philistines. The Philistines in Israel's history were the most bothersome enemy they had in the Land of Canaan. There he again lied about Sarai whose name God had changed to Sarah (Chief princess), and said she was his sister, not his wife. Again God protected her and returned her to her husband without her being harmed. Abraham should have stayed in what was later Hebron, or even better, in Bethel. Sarah was now over 90 years of age, but in returning her ability to have and nurse a child, God had evidently restored her physical beauty. Because of this act of disobedience, Isaac did the same thing by taking his wife to Garar and saying she was his sister. Romans 14:7

XVII. Chapter 22 tells us of Abraham's greatest test. God sent him to Mt Moriah (later location of the Temple) to offer Isaac as a burnt offering unto God. The promise lay in Isaac, but if he were offered as a burnt offering, how could God make a great nation of him? (Vs. 2 and 12).

- A. Here is one of the greatest Old Testament types of Christ. As Christ died on the cross for our sins, was raised from the dead by the power of God, and was returned to the right hand of the Father, so Isaac was delivered from death, returned to his Father, and was made the continuation of the righteous line through which Messiah would come.
- B. On the way up the mountain to make this sacrifice there was one of the most beautiful verbal exchanges in all the Bible. Isaac said to his father Abraham, "My Father:" and he said, "Here am I my son." And he said, "Behold the fire and the wood: but where is the lamb for a burnt offering?" And Abraham said, "My Son, God will provide Himself a lamb for a burnt offering."
- C. We can read this last statement of God two ways without doing any violence to the text:
 - 1. "...God will provide Himself a LAMB.."
 - 2. "...God will provide HIMSELF a lamb.."

XVIII. Sarah's death is recorded in chapter 23 and Abraham sends his faithful servant Eliezer to Haran in Padan-Aram to get a wife for Isaac so that he would not marry a Canaanite. Herein is a beautiful picture of the whole Gospel story.

- A. Abraham is a type of God, who having offered his ONLY SON (22:2,12), now sends Eliezer, a type of the Holy Spirit, unto Padan-Aram, a type of the world, to choose a bride (The Church) for Isaac, a type of Christ. This is all done to preserve the purity of the righteous line that will produce the human side of the Messiah.

XIX. Chapter 25 records Abraham's remarriage, the sons, his death, and burial.

- A. Verses 1-11 – Abraham remarried to a woman named Keturah and had six sons by her:
 - 1. Zimran (celebrated) – There is no record of him fathering a tribe.
 - 2. Jokshan (fowler) – His sons were Sheba and Dedan, two tribes located on the east coast of Arabia on the Persian Gulf. These two tribes, Interesting enough, will side with Israel and the antichrist in the beginning of the tribulation period.
 - 3. Medan (contention) – There is no mention of him fathering a tribe. Settled somewhere in the Arabian Peninsula.
 - 4. Midian (strife) – He fathered the Arabians. It was here that Moses fled when

he left Egypt at the age of forty after killing an Egyptian who was mistreating a Hebrew. This is where he herded sheep for forty more years for his father-in-law. It was here that God spoke to him from the burning bush, and where he got his wife and his two sons.

5. Ishbak (left behind) He fathered a tribe which was located in northern Arabia, an avowed enemy of Israel. From these regions came the terrorists of 9/11. They cried for our help in the Gulf War to protect them from Iraq, but they turned around and provided terrorists to kill thousands of our people. They not only hate Israel, they hate America too. Of course, America didn't exist back then.
 6. Shuah (Wealth) There is no record of his fathering a tribe. It is to be assumed that he settled in the Arabian Peninsula.
- B. Before he died, Abraham gave gifts to all of these six sons and sent them away to the east (Arabia and the Persian Gulf area) so that they would make no claims to the headship of the family, nor challenge the position of Isaac. God had said, "In Isaac shall thy seed be blessed."
1. This sin of Abraham created six more enemy tribes who, together with the tribes of the sons of Lot and the twelve tribes of the sons of Ishmael nearly surrounded Israel with enemies.
 2. Add to this the friction with the Philistines created by both Abraham and Isaac by lying about their wives when they lived in Garar.
 - a. The entire land of Israel at one time was called Palestine which means, land of the Philistines. Today's Palestinians who live in the lower coastal plain of the land are the descendants of the Philistines. They are the ones who are pushing the hardest today for the annihilation of Israel.
 3. Even in Bible times there were conflicts with both Babylon, present day Iraq, and Persia, present day Iran.
 4. Hundreds of years later both Asshur (Assyria) and Syria were angered by the Kings of both the northern Kingdom of Israel and the southern Kingdom of Judah who tried hard to enlist the assistance of Assyria or Syria against each other.

XX. Chapter 25 also lists the sons of Ishmael Chronologically and where they settled.

- A. Nebajoth (heights) – Father of a tribe which settled in the negev and the land south of the Dead Sea later occupied by Esau, Petra was their capital. They have also been associated much later with both the Greeks and the Romans. He is mentioned by Isaiah the prophet in Isaiah 60:7
- B. Kedar (dark-skinned) – Father of a famous tribe which settled in the northwest section of Arabia. He is mentioned by the prophet Isaiah in Isaiah 21:13-17; and perhaps by Ezekiel in Ezekiel 27:21.
- C. Adbeel (offspring of God) – Probably the father of an Arab tribe.
- D. Mibsam (sweet odor) – An offspring of Ishmael.
- E. Mishma (a hearing) – An offspring of Ishmael and brother of Mibsam
- F. Dumah (silence) – A son of Ishmael and probably the father of the Ishmaelite tribe of

Arabia so named for the location of that tribe.

- G. Massa (burden) – A son of Ishmael, probably placed by Ptolemy in an area of Arabia near the border of Babylonia.
- H. Hadar (Hada – mighty) – A son of Ishmael and also a title meaning to denote a series of rulers like the title Pharaoh.
- I. Tema (a desert) – Ninth son of Ishmael. His name denotes the nature of the place where he lived
- J. Jetur (an enclosure) – A son of Ishmael.
- K. Naphish (refreshment) – A son of Ishmael
- L. Kedemah (eastward) – The youngest of the sons of Ishmael.

These are all a continuation of the unrighteous line.

XXI. Isaac and the birth of the twins, Esau and Jacob, 25:19-28

- A. Isaac, the continuation of the righteous line, fathered twins. Esau (hairy) was the first of the twins to come out, but Jacob (deceiver or supplanter) came out holding to Esau's heel. Before they were born, God had told Rebekah that two nations were in her womb, and that the elder would serve the younger. Genesis 25:23
 - 1. Esau was a very manly man, and was a hunter and an outdoorsman. In His foreknowledge, however, God knew that Esau would be the worldly man who lived for this world while Jacob would be the one who favored spiritual things.
 - 2. In Genesis 25:29-34, when the two boys were grown, we are given the account of Esau selling his birthright for a mess of pottage which Jacob was cooking. We are told that, for this reason, God hated Esau and loved Jacob. I Corinthians 15:32
 - 3. Jacob was chosen by God to be the next Patriarch because he had a strong interest in spiritual things. Having purchased the birthright Jacob then had the right to the Patriarchal Blessing, but because Esau was his father's favorite, Jacob deceived his father in order to obtain it. In this part of the history of Israel it is important to remember certain things:
- B. There was a famine in the land of Canaan (Genesis 26:1-33) and Isaac, like his father, fled to Gerar, to Abimelech, King of the Philistines. He also, as did his father, lied about his wife Rebekah and said that she was his sister (actually cousin), not his wife.
- C. In verses 4 and 5 the Abrahamic covenant was passed to Isaac by God
- D. King Abimelech saw Isaac sporting (Caressing) with his wife and confronted Isaac. Isaac had to leave the city, but stayed in the region. Every well he would dig was contested until, finally, he was able to dig a well and stay in the eastern part of the region of Gerar.
 - 1. Again, this helped to drive another wedge between Israel and the Philistines in the future. How does the world see your testimony?
 - 2. Genesis 26:34, 35 – Esau, when he was forty years old, cemented the division between himself and the righteous line in Jacob by taking wives from the Land of Canaan.

- a. Judith (praised), the daughter of Beer, the Hittite.
- b. Bashemath (fragrant or pleasing), the daughter of Ishmael
3. These were a “grief of mind” to Isaac and Rebekah. This clearly identifies Esau as the continuation of the unrighteous line.

XXII. With his father’s blessing, Jacob fled to Haran in Padan-Aram and served his uncle Laban, his mother’s brother for twenty years. He went for two reasons:

- A. To escape the wrath of Esau
- B. To escape the trap of the unequal yoke. He married into the ancestral or righteous line through Abraham from Shem, rather than to marry a woman who was a Canaanite and a descendant of Ham and the unrighteous line.
- C. On the way to Haran Jacob stopped for the night at the hill then called Luz (Light) where he received the dream of the ladder which stretched from Earth to Heaven with angels ascending and descending, and God standing at the top. Genesis
 1. The ladder represents Christ joining men and God.
 2. The Angels ascending represent the prayers of the Saints ascending to God through Christ. John 14:6
 3. The Angels descending the ladder represent the Word of God given by inspiration to “Holy men of God” who recorded it as God wanted it written.
- D. When Jacob awoke, he called the place Bethel (House of God) and built an altar there.
- E. God made a covenant with Jacob which is very much the same as the Abrahamic Covenant in Genesis chapter 12. The tenets of this covenant are:
 1. God said, “I am the Lord God of Abraham thy Father, and the God of Isaac: The land whereon thou liest, to thee will I give and to thy seed.” “And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the Earth be blessed.”
 2. “And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of.”
- F. Jacob’s response is recorded in verses 20-22.
 1. And Jacob vowed a vow, saying, “If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my Father’s house in peace, then shall the Lord by my God (conversion): and this stone which I have set for a pillar shall be God’s house: and all that thou shalt give me, I will surely give the tenth unto thee.”

XXIII. Chapters 29 through 31:16 relate the sojourn of Jacob in Haran, the obtaining of his wives and children (all but Benjamin), and the acquisition of his cattle and sheep as he worked for Laban. Jacob is the first of the righteous line to become a bigamist, so far as we know. We must realize that Jacob had no written Scriptures by which to determine right and wrong, nor did he have the indwelling Holy Spirit to convict him. The wives and children are as follows.

- A. He worked seven years for Rachel, but on the night of the wedding Laban brought

Leah to his tent after dark.

- B. He was then given Rachel after Jacob had fulfilled Leah's week and he worked seven more years for her. Each of the daughters was given a handmaiden: to Leah was given Zilpah and to Rachel was given Bilhah.
- C. Leah should have been Jacob's only wife, but at this point, although he had had a conversion experience, he still went after what he wanted.
 - 1. Leah
 - a. Reuben (See, a son)
 - b. Simeon (Hearing)
 - c. Levi (Joined)
 - d. Judah (Praise)
 - i. Issachar (An hire)
 - j. Zebulun (Dwelling)
 - 2. Bilhah (Rachel's Maid)
 - e. Dan (Judging)
 - f. Naphtali (My wrestlings)
 - 3. Zilpah (Leah's Maid)
 - g. God (A Troop)
 - h. Asher (Happy)
 - 4. Rachel
 - k. Joseph (Adding)
 - l. Benjamin (Son of my right hand.)
- D. Benjamin was born as Jacob returned to Canaan and to the South country where his Father Isaac still lived. Rachel died in childbirth and Jacob named this last son Benjamin.
- F. God waited so long to open Rachel's womb because she was not Jacob's first wife, but Jacob loved her and hated Leah. Reuben should have been the son through whom the Messiah came since he was Jacob's first born son, but a later gross sin robbed him of that privilege.

HOW ISRAEL BECAME A NATION

- I. Tired of being mistreated by his Uncle Laban, and hoping that Esau's anger would have subsided after twenty years, Jacob made plans to go home to the Land of Canaan.
 - A. God intervened to keep Laban from hurting Jacob, and at Mount Gilead Jacob and Laban made a covenant not to pass over an altar of stone they had built there to war against each other.
 - B. Jacob knew that the next day he must face his brother Esau, and he prepared a gift of sheep and oxen to go before them, yet he was still fearful for his life and the life of Rachel and her child, Joseph. The night prior to the meeting with Esau, Jacob wrestled all night with the Angel of the Lord (undoubtedly a pre-incarnate appearance of Christ) and prevailed. He vowed not to let Him go unless He would bless him.
 - 1. As Bethel and the experience with the dream of the ladder from earth to heaven is a type of his salvation, so this experience is a type of his complete surrender to the will of God (dedication).
 - 2. It was here that the Angel changed Jacob's name to Israel (A ruler with God).
 - C. The meeting between Jacob and Esau is amicable and Jacob deceitfully promised to follow Esau to the south, but proceeded to Shechem and set up camp and to make stalls for his sheep and cattle. This proved to be a mistake for it was here that his daughter led to the creation of additional enemies for Israel in the future. Jacob's daughter Dinah (one who judges) went out to see the daughters of the land. The Prince of Shechem saw her and lay with her and defiled her. Her two full brothers, Simeon and Levi tricked the men of Shechem into being circumcised. While they were still sore Simeon and Levi took swords and slaughtered the men and took the bounty of the city.
 - 1. Jacob should have dealt with this problem, but left it to his sons.
 - 2. He sees the necessity of getting his family revived spiritually.
 - 3. He takes all that his family has that pertained to false gods and buried all beneath a tree at Shechem.
 - 4. Fearing retaliation from the people near Shechem, he took his family and returned to Bethel. Here he built an altar and worshipped God.
 - 5. This deceit and failure to take responsibility cost Jacob some new enemies in Canaan.
 - 6. God elected a wife (Israel) in order to have a Son (Jesus – See Revelation chapter 12) so that all who put their trust in Him and in His redemptive work are placed in Him (God's elected Son – See I Peter 2:6; and Isaiah 42:1) and thus become part of the elect (I Corinthians 12:13).
 - 7. Simeon and Levi both suffered for their part in the Shechem debacle.
 - a. Reuben, Jacob's first-born would have been the tribe chosen to produce the Messiah had Reuben not "gone up to his father's couch" (had relations with his father's concubine).
 - b. Simeon, then, would have been the tribe chosen to produce the

Messiah had it not been for his part in the deceitful debacle at Shechem.

- c. With the first two sons eliminated, Jacob's third son, Levi would have fathered the tribe that produced the Messiah had it not been for his part in the debacle at Shechem.
- d. This left Jacob's fourth son, Judah to become the tribe elected to produce the Messiah.

8. The choice of Israel to be God's wife:

- a. Ezekiel 16;1-21 – In His sovereignty, God chose Israel to be His wife.
- b. Hosea 1:1-2:23 – God speaks of putting away His wife because of her spiritual whoredoms.
- c. Malachi 2:14-16 – God states that He hates putting away.
- d. Ezekiel chapter 37 – God pictures how He will completely restore Israel, both physically and spiritually.

II. Jacob and his family at Bethel – Genesis chapter 35

A. All that pertained to the world was left at Shechem. In order to be used of God we must get rid of all that is rooted in the Cosmos (see I John 2:15-17).

1. "Put away the strange gods that are among you."

- a. This is a picture of the Christian getting rid of all the things that are not pleasing to God.
- b. Christians may have many idols, but the Christian cannot be used of God until they all go.
- c. The reason God put away Israel was because she would not forsake her false gods.

2. "...and be clean.."

- a. II Chronicles 7:14 – The first thing a Christian must do to be clean and be usable is to humble himself.
- b. The second thing a believer must do to be clean and to be usable is to pray and seek God's face. I John 1:9
- c. The third thing a believer must do to be clean is to turn from his wicked way. II Corinthians 7:10

3. "...and change your garments.."

- a. The garments represent our outward appearance. We must wash our robes and make them clean Revelation 7:9-14. "Are you washed in the blood of the lamb?"

III. Ezekiel chapter 16 – The election of Israel as the wife of God:

A. Israel, as a nation, was born in Egypt. In this passage in Ezekiel she is pictured as being born in the wilderness (Egypt) and was still in her blood when God found her. (He had compassion on her and spread His skirt over her (made her his wife) See Ruth 3:9.

B. Ezekiel 16:12 – God likens Israel to a wife who has committed adultery with others

instead of her husband, see Hosea 1; 2:1-5; and V-13.

- C. He chose a wife to have an elect Son, see I Peter 2:6 and Isaiah 42:1. Compare Genesis 37:9 with Revelation 12:1, 2.
- D. The personal appearance, clothing, and jewelry of Israel mentioned in Ezekiel chapter 16 are representative of all the things God did for Israel in anticipation of her being delivered from the bondage of Egypt and taken to the Land of Canaan, plus all that they had in the Land of Canaan.
- E. Then Israel committed spiritual adultery with the gods of other nations and caused God to have to give her a bill of divorcement and put her away.

IV. Chapter 36 of Genesis lists the descendants of Esau:

- A. Esau is Edom (V-8). Edom is the land south of the Dead Sea, and is known for its red rock formations.
 - 1. Esau's sons were all born to Canaanite mothers:
 - a. Eliphaz whose mother was Adah, a Canaanite woman whose father was Elon the Hittite. Eliphaz was one of Job's "friends" who came to comfort him in his troubles. The Land of Uz where Job lived was near the Land of Edom, and the land of Midian (Midian) where Moses fled the second forty years of his life.
 - b. Reuel, whose mother was Bashemath Ishmael's daughter: This woman was one of Esau's wives whose father was Esau, Jacob's brother who despised his birthright, and a Canaanite mother who was the daughter of Ishmael, the son of Abram by Hagar.
 - c. Jeush, whose mother was Aholibamah (Tent of the high places). This woman was one of Esau's wives, and the mother of Jeush, Jaalam, and Korah who are spoken of as Dukes of Edom (Genesis 36:18). There seems to be some confusion about references to her. For instance, she is spoken of as the daughter of Elon the Hittite and also as the daughter of Anah (Genesis 26:34 and 36:3). Aholibamah is also identified with Judith, mentioned in Genesis 36:24. Each of Esau's wives has a name in the genealogies, different from those in history.. Aholibamah was her personal name, while Judith was her second name. Her father, Anah also had a different name from his discovery of the hot springs, Beer, taken from Beer, a well

Through Aholibamah, Esau's descendants, the Edomites became the occupants of Mt. Seir and were enemies of Israel (Numbers 20:14-21). They were the ancestral stock of the Idumeans, from whom Herod the Great came.
 - d. Jaalam – A son of Esau and prince of a tribe of Edom whose mother was Aholibamah.
 - e. Korah – The third son of Esau who was born in Canaan before Esau's migration to Mt. Seir. (Edom). His mother also was Aholibamah. This is not the same Korah who led an uprising against Moses and Aaron in the wilderness during Israel's wilderness wanderings. That one would have lived several hundred years later.
- B. We know, as we have already stated, that Eliphaz was one of Job's "friends" who

came to comfort him in his time of trial. The Book of Job was probably the oldest book to have been written in the Bible. Its author is no doubt Moses who may have written it during the forty years he herded sheep for his father-in-law in the desert of Midian. That would have been very close to the ancient Land of Uz. Of course Moses would have lived long after Job, but he could have known some of Eliphaz's descendants and could have undoubtedly heard the story of Job, and could have written the Book of Job during the forty years he was in Midian. Most conservative Bible scholars agree that Moses wrote the Pentateuch, and we know he did since Jesus said he did. Since the incidents of Genesis are older than the story of Job most Christians are prone to think that Genesis is the oldest book in the Bible, but if you follow the genealogies of the Scriptures you will find that Adam lived until several years after Noah's grandfather was born, and that Noah's son Seth lived longer than Abraham. Abraham could have received the stories of the creation and the incidents prior to the flood only third hand. Moses would have had well preserved and accurate accounts of all these things. But even if he didn't, the entire Pentateuch was given to Moses by Divine Inspiration.

V. The place of Joseph in the formation of the Nation of Israel:

A. Joseph is without question the strongest type of Christ in the Old Testament. The following is but a few of the comparisons:

Joseph	Christ
1. Loved by the Father Genesis 37:3	1. "This in my beloved Son" Matthew 3:17
2. Brethren hated him and did not believe him. Genesis 37:4 and 37:5	2. "Neither did His brethren believe Him." John 7:5 "They hated both me and my Father." John 15:24
3. His brethren rejected his reining over them Genesis 37:8	3. "We will not have this man to reign over us." Luke 19:14
4. They conspired against him Genesis 37:23	4. "...took counsel against Him..." Matthew 27:1
5. They stripped him Genesis 37:23	5. "They stripped Him" Matthew 27:28
6. They sat down and watched him. Genesis 37:25	6. "Sitting down they watched Him" Matthew 27:36
7. They sold him for 20 pieces of silver. Genesis 37:28	7. Judas betrayed Him for 30 pieces of silver. Matthew 26:15

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| 8. | Everything prospered
in his hand.
Genesis 39:3 | 8. | "..and the pleasure of the Lord
shall prosper in His hand.."
Isaiah 53:10 |
| 9. | All things were put
in his hand.
Genesis 39:4-8 | 9. | "..hath given all things into His
hand..."
John 3:35 |
| 10. | He was tempted and
did not sin.
Genesis 39:30 | 10. | "He was tempted in all points like as
we are, yet without sin."
Hebrews 4:15 |
| 11. | Bound and imprisoned
Genesis 39:30 | 11. | Bound and led away
Matthew 27:2 |
| 12. | Suffered with two malefactors
Genesis 40:2, 3 | 12. | Crucified with two malefactors
Luke 23:32 |
| 13. | One received a message
of life, the other death.
Genesis 40:21, 22 | 13. | One thief repented and lived
forever, one thief perished.
Luke 23:43 |
| 14. | None so discreet and
wise
Genesis 41:43 | 14. | "In whom are hid all the treasures
of wisdom and knowledge"
Colossians 2:3 |
| 15. | They bowed the knee to him.
Genesis 41:43 | 15. | "..every knee shall bow.."
Philippians 2:10 |
| 16. | Thirty years old
Genesis 41:46 | 16. | About thirty years of age
Luke 3:25 |
| 17. | God used Joseph's
suffering to save
Genesis 50:21 | 17. | God used Christ's suffering
to bring salvation.
Romans 5:8 |
| 18. | He was given power
over all Egypt
Genesis 41:42-44 | 18. | All power is given to Jesus
Christ.
Matthew 28:18 |
| 19. | Gentile bride to share
his glory.
Genesis 41:45 | 19. | The converts of Christ will
share His glory eternally.
II Peter 1:3 |
| 20. | God promised him a
place of rulership.
Genesis 37:8 | 20. | "..the government shall be upon
His shoulder.."
Isaiah 9:6 |

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| <p>21. He was cast into a pit but was delivered out of it.
Genesis 37:24, 28</p> <p>22. Imprisoned on false charges.
Genesis 39:19, 20</p> <p>23. Joseph dealt with his brethren so as to bring them to repentance.</p> <p>24. Joseph revealed his identity to his brethren.
Genesis 45:1</p> | <p>21. “Now He that ascended, what is it but that He also descended first into the lower parts of the earth..”
Ephesians 4:9</p> <p>22. “..many gave false witness against Him..”
Mark 14:56</p> <p>23. “If they shall confess their iniquity, ...then will I remember my covenant”</p> <p>24. “..in their affliction they will seek me early.”
Hosea 5:15</p> |
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There are many more comparisons, but these will help us see Joseph as a strong type (see “The Pentateuch” by Holdcroft, pages 51, 52).

- B. Joseph was hated by his brethren because he was his father’s favorite son; and he was his father’s favorite son because he was the first son born to the wife he really loved, Rachel. Contrary to the Law given to Moses at Mt Sinai some four and a half centuries later, Jacob looked upon Joseph as his natural heir and the next in line as Patriarchal head of the family. The following things also fueled the fire of his brothers’ hatred:
1. His father made him a coat of many colors. (The coat of many colors would actually have been a white coat since the total of all colors is white. The white light of the sun is broken down into the various colors of the rainbow by the prismatic effect of the drops of rain water. The coat of many colors is a type of the white robe of righteousness with which our Heavenly Father has clothed His children, Genesis 37:1-4).
 2. Joseph’s dreams, which were of a prophetic nature, rubbed his brothers the wrong way. Both of the dreams that he related to his family implied that some day he would rule over the family, and that his mother, father, and brothers would all bow down to him. Genesis 37:5-11 (see Revelation 12:1).
 3. This hatred on his brothers part first led to their trying to kill him, and then, because of the objections of Reuben, they spared him and sold him into slavery in Egypt, telling their father that a wild animal had killed and devoured him. They thought this was the last of their irritations from Joseph. What they intended for evil, however, God intended for good.. See Genesis 50:14-21 and Romans 8:28.
- C. When Joseph was sold into slavery in Egypt, it was in the rule of Apepi II of the 16th Dynasty. This would have been about 1800 BC and Apepi would have been one of the Hyksos, or shepherd Kings who ruled over Egypt during the 15th and 16th

Dynasties. (See page 111 of “Halley’s Bible Handbook”). The Hyksos Kings were descended from Shem, and would have been related to the Israelites. They were a nomadic people who invaded Egypt from time to time and ruled until they were overthrown from within by the Egyptians. Joseph was favored, and Israel was welcomed in Egypt by the Pharaoh of that time because a Hyksos King ruled.

- D. When Joseph interpreted Pharaoh’s dream and was exalted to second in command in Egypt, he brought his family to live in Egypt. Counting Joseph, his Egyptian wife, and his two sons, all the family of Jacob (Israel) numbered 70. See Genesis 46:1-27 and Exodus 1:1-6. For a record of the Pharaohs of Egypt see “Halley’s Bible Handbook”, pages 90-93 and 111-123.
- E. Read “The Pentateuch” by Thomas Holdcroft, pages 48-52. The 430 year sojourn of Israel in Egypt is the “Horror of Great Darkness” which was revealed to Abram in Genesis chapter 15.
- F. Israel did not need to stay in Egypt for more than the remaining five years of the famine that effected all of Egypt and Canaan, but once again, Israel’s contentment to dwell in Egypt was used of God to change Israel from an extended family of seventy to a nation of some two to three million people. (See “Halley’s Bible Handbook” page 109, chapter one, Israel in Egypt).

HEBREW HISTORY FROM JOSEPH TO MOSES

“There is a gap between Genesis and Exodus of nearly 300 years from the death of Joseph to the birth of Moses; or a total of 430 years from Jacob’s migration to Egypt to the Exodus. (12:40, 41) In this time the Israelites had increased exceedingly (1:7). After the death of Joseph a change of dynasty made them a race of slaves. At the time of the Exodus there were 600,000+ men above 20, besides women and children (Numbers 1:46). This would total about 3,000,000. For 70 people to reach this number in 430 years it would be necessary to double about every 25 years, which would be easily possible. The growth of the population in the first 400 years, from nothing to more than 100,000,000, not all together by immigration makes credible the statement about the growth of the Israelites. the family records of Abraham, Isaac, and Jacob, no doubt, had been carried to Egypt, and through the long years of bondage there was steadfastly cherished the promise that Canaan would one day be their national home.” (Halley’s Bible Handbook).

I. The place of Moses in the history of Israel:

- A.** At the same time that God had promised to take Israel through the “Great Darkness” of the Egyptian bondage, He had promised to bring them again to the Land of Promise, and to give that land to their descendants (See Genesis chapter 15).
 - 1.** Egypt was settled by the descendants of Ham following the flood, and it has always been a type of the world (cosmos – world system – See I John 2:15-17). There is much typology in the Exodus and the journey to the Promised Land that applies to the New Testament believer.
 - a.** The first 40 years of Moses’ life, from his discovery by the daughter of Pharaoh in the Nile to the flight of Moses from Egypt because of the discovery that he had killed an Egyptian for persecuting an Israelite were spent in the household of Pharaoh as the adopted son of Pharaoh’s daughter. Here he received the very best secular education available in the world at that time in history. At that time Egypt had advanced knowledge of mathematics, geometry, medicine (they were actually doing successful brain surgery), physics, astronomy, architectural engineering, language, fine arts, etc. We can see this reflected in the pyramids and other structures of that time that would be difficult to equal today. Moses would probably have been the only Israelite of his day qualified to write the Pentateuch. He chose, rather, to identify with his people Israel and suffer the consequences than to be called the son of Pharaoh’s daughter (Hebrews 11:24, 25).
 - b.** The second 40 year segment of Moses’ life was spent in Madian – Greek (Midian – Hebrew) where he fled after having killed an Egyptian who was persecuting an Israelite. Here he met and married a daughter of the Priest of Midian (Biblical Ethiopia = Cush, meaning black or dark). (During the wilderness wanderings Aaron and Miriam rebelled against Moses because he had married an Ethiopian woman, meaning a black woman. Cush = Black or Dark in Hebrew and refers to any descendant of Ham). (See “Smith Bible Dictionary”). Biblical Ethiopia – meaning black or dark, would have included Canaan, North Africa, The Sinaitic Peninsula, and the Arabian Peninsula. It was here in the area of Mt. Sinai that God called him to go to Egypt and lead Israel out of their bondage and to the Promised Land. It was here

that God spoke to him out of the burning bush and answered all his excuses for not going back to Egypt. He finally yielded and did the Father's will.

- c. The third forty year segment of Moses' life was spent leading Israel out of Egypt and to the East bank of the Jordan River after receiving the Law from God at Mount Sinai, trying to take them into the Land of Canaan at Kadesh-Barnea, 38 more years of wilderness wanderings, and to the east bank of the Jordan River while writing the Pentateuch. (Most unsaved people, and some professing Christians wonder where Moses could have gotten the content of the Book of Genesis other than to have God just dictate it to him by Divine Inspiration. What we don't realize, however, is that Adam over-lived Noah's father, who could have related everything before to flood to Noah only second hand, who's son, Shem over-lived Abraham and could have told him the whole story from creation to Abraham only third hand. Abraham and those following in the history of Israel preserved it meticulously). Even if this were not true, however, "All Scripture is given by inspiration of God...".

C. Moses as a type of Christ:

Moses	Christ
1. Moses was born in Egypt, a type of the world. Exodus 2:1-10	1. Christ was born into a physical body in the world. Isaiah 7:14 Luke 1:26-38
2. Moses received a Gentile Bride in a foreign land Exodus 2:15-22	2. Christ came into the world to get a Gentile bride. Rom. 11 and Eph. 2
3. Moses struggled with Pharaoh A type of Satan to gain freedom for God's people. Exodus 5:1-12:36	3. Christ defeated Satan to bring about salvation for all mankind who would receive Him. Jn. 1:12, 13; I Jn. 5:11, 12
4. Moses took his stand with the People of God rather than to be called the son of Pharaoh's daughter. Ex.2:11, 12; Heb. 11:24, 25	4. Jesus identified with all mankind in the incarnation in order to deliver the world from the penalty of sin. Hebrews 2:9-18
5. Moses led Israel in the Passover (a type of our Salvation). Exodus 12:1-13	5. Jesus is the Captain of our salvation. John 14:6; 1:12, 13; I John 5:11, 12

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| <p>6. Moses taught his people in sanctification (8 days of unleavened bread).
Exodus 12:14-20</p> <p>7. Moses led his people in separating themselves from Egypt (Type of the world)
Exodus 12:30, 31</p> <p>8. Moses led his people through the baptism of the Red Sea
Exodus 14:10-31 and
I Corinthians 10:1, 2</p> <p>9. Moses fed Israel with Manna in the wilderness.
Exodus 16:4-15</p> <p>10. Moses gave his people water out of the Rock in the Wilderness. Exodus 17:1-7</p> <p>11. Moses gave his people God's Law; His standard of righteousness. Exodus 20-40; Leviticus and Deuteronomy.</p> <p>12. Moses was faithful in all his House (Israel).
Hebrews 3:5.</p> | <p>6. Jesus made possible the sanctification of the believer as God's property through His redemptive work.
I Corinthians 6:11</p> <p>7. Jesus taught the children of God to separate themselves from the world (cosmos)
II Corinthians 6:14-18</p> <p>8. Jesus baptizes all who believe on Him with the Holy Spirit. into the body of Christ.
I Cor. 2:13 and Luke 3:16</p> <p>9. Jesus is the Bread of Life, the Manna of God.
John 6:31-39</p> <p>10. Jesus gives to every believer the Water of Life.
John 4:10-15 and John 7:38.</p> <p>11. Jesus gave His people His standard of righteousness by which they are to live. Rom. 6; I Cor.6:14-18; Gal. 5:22-26</p> <p>12. Jesus built the House (Israel) Hebrews 3:6 and the (Church) Matthew 16:13-19.</p> |
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D. The encounter with the Amalekites at Rephidim – Exodus 17:8-16

1. Israel's first battle after leaving Egypt was with the Amalekites, descendants of Ham through his son Canaan. The Amalekites lived in the Sinaitic Peninsula, south of the Land of Canaan. The righteous line from which the Messiah came never committed a major transgression without producing another enemy for Israel in the future. Ham, the son of Noah, sinned against his father following the flood. God could not curse Ham because he had been on the Ark and was blessed by being saved from death in the flood (a type of one who is in Christ and therefore has eternal life), but He cursed Ham's son Canaan instead. One of Canaan's sons was Amalek, who became a continual enemy of Israel because Shem, from whom Israel was descended, was blessed and his father, Canaan was cursed.
2. This is the nation that God sent King Saul, Israel's first King, to utterly

destroy, but he disobeyed and brought back the King of Amalek and the best of the cattle and sheep. Saul's disobedience not only cost him the royal line, but it caused Amalek continue to be a thorn in the flesh to Israel from then on.

3. As long as Moses held up his hands Israel prevailed in the battle, but when they became tired and he let them down, Amalek prevailed. Hur and Aaron held up his hands until Israel won the battle.

E. Israel at Mount Sinai: Exodus 19:1-Numbers 10:10 (a little over a year from the day they left Egypt).

1. At Mount Sinai the Nation of Israel received her constitution by which she was to be governed, in thee form of the Law. This is the beginning of the fifth dispensation in the Bible, or the dispensation of the Law, which continued until the completion of the finished redemptive work of Christ (from Sinai to Pentecost). Here Israel was given the following:
 - a. The Law – (The Ten Commandments). God's Ten Commandments are the basis for the whole Law. As the Ten Com- are the basis for the whole Law, so Christ is the basis for the whole Christian life (I Corinthians 3:11-23). The Ten Commandments would correspond to the laws made by the legislative branch of our federal government.
 - b. The Judgments – (The interpretation of the Law): The Judgments in the constitution of Israel received at Mount Sinai would be representative of the interpretation of the Laws made by the Senate and House of Representatives done by the Supreme Court, the judicial branch of our government.
 - c. Ordinances (a religious rule or ceremony): these would correspond to the lesser laws (ordinances made the City Council of the various cities of our country. These are subject to interpretation by the lesser courts of the Land.

These would have to do with refinements of the Law of the Land touching on a particular subject.. Leviticus 18:1-4
 - d. Moses himself would be a type of God the Father in this case, who gave Israel God's Law to keep, and would be representative of our president in the government.
 - e. The instructions for the Tabernacle: The entire Tabernacle is a picture of Jesus Christ. For details, see "The Pentateuch" by Thomas Holdcraft, Page 70, column 2, numbers 6-77, column 2, paragraph 2, and page 82 column 2 numbers 14-84.
 - f. The Garments of the High Priest: These, in many ways, represent the spiritual garments of the Believer. (see "Holdcroft" pages 78 and 79).
 - g. The anointing, clothing and commissioning of the Priests for the service of the Lord is a spiritual picture of the preparation of the Christian (sanctification) for service. (see "Holdcroft", page 79, #8)
 - h. The offerings and sacrifices to be offered by Israel, along with the duties of the Priests and their service in the Tabernacle are to be found in the Book of Leviticus, which has been called the Priest's Handbook. It also gives us an additional expansion of the Law,

Judgments, and Ordinances of God. (see “Holdcroft” pages 85-100)

- i. The first ten chapters of the Book of Numbers give us the pattern for encampment of Israel, the first numbering of Israel, and the marching order for Israel as they travel during the wilderness wanderings. Beginning with chapter 10:11, Israel resumes the march toward Kadesh-Barnea where God first intended for them to enter the Land and possess it. (see “Holdcroft”, Pages 101-105)

F. From Mount Sinai to Kadesh-Barnea: Numbers 10:11-14:45.

Diagram of Tabernacle

Tabernacle Furniture

1. Israel had left Egypt on the 15th day of the first month of the year; the month of Nisan. The Passover was on the 14th. Now, just one year, one month and five days later they left Mount Sinai to resume their journey. The Hebrew calendar can be seen at the bottom of page 96 of Holdcroft’s Book on the Pentateuch. The order of encampment can be found at the bottom of page 103. When Israel left Mount Sinai, the people were numbered and there were 603,550 men who were of age to go forth to war. The Levites were not numbered. This would seem to indicate, counting women and children, that there could have been as many as three million people in their number. We must also remember there was a mixed multitude in their midst that had come out of Egypt with them. The marching order of Israel is given in Numbers chapter ten. It is interesting to note that the camping arrangement, the marching order, and the location of the Temple in the time of the Kings in the Land of Canaan all place the Tabernacle or Temple, and thus God, in the midst of Israel.
2. The first major event is recorded in Numbers eleven when the people complained, and the Lord sent out a fire to consume the stragglers of the people who lagged behind. This is a picture of the dissatisfaction of the Lord with Christians who fall away and lag behind (backslide) in the Christian life. At this time the Lord gave Moses seventy Elders to assist him in judging the people of Israel.
3. Since the people complained that they had no flesh to eat, God sent quail into the camp in great numbers, and they ate quail until it came out their nostrils. God then sent a great plague among the people. Since they had to stop to bury the people who lusted against God, He called the place Kibrothhataavah (the graves of lust). From here they journeyed to Hazeroth; see map on page 113 of Holdcroft’s Book on the Pentateuch.
4. It was here at Hazeroth that Miriam and Aaron spoke against Moses because he had married an Ethiopian woman. Biblical Ethiopia is not the same as the country of Ethiopia today. The present day Ethiopia is on the east coast of Africa just south of Egypt. Ethiopia means the same as Cush, the name of one of the sons of Canaan, the son of Ham, the son of Noah. They both mean “Hot” or “Dark”. Biblical Ethiopia was the territory in which the family of Ham settled. It includes Canaan, the Sinaitic Peninsula, the Arabian Peninsula, and North Africa. It was here Moses fled when he had killed an Egyptian who was persecuting an Israelite. The region to which he fled was part of Biblical Ethiopia, but was called Midian. Moses, as we have already

seen, married the daughter of the Priest of Midian and took care of his father-in-law's sheep for forty years. As punishment for her part in this rebellion against her brother, Miriam became leprous for a time and Israel camped until she was cleansed and returned to the camp of Israel. Miriam was restored only because of the intercession of Moses on her behalf. See Page 30, Capital C, #2 for Moses as a type of Christ and that he married a Gentile bride.

G. Israel at Kadesh-Barnea Chapters 13 and 14

1. According to the first three verses of chapter 13, God gave the command to send the spies into the Land before they were to begin their invasion.
 - a. It appears Moses did not intend for the spies to make the decision as to whether they should invade the Land; that was already commanded by God.
 - b. It is always good to have a strategy and to know your enemy's strength and defenses. This is the reason God had them send in the spies. It was evidently not contrary to the will of God for God later had them send in spies before the battle of Jericho.
2. There were three things the spies were to find out:
 - a. 13:18 – They were to observe the people of the land; whether they were strong or weak, many or few.
 - b. 13:19 – They were to see if the people of the land dwelt in tents or in strongholds.
 - c. 13:20 – They were to see if the land had wood, and if it was a land that would produce plenty of food crops; whether it was fat or lean.
3. When the spies returned, their report on these three things was as follows:
 - a. They first reported that it was a land of milk and honey, and they showed the people one bunch of grapes so large that it had to be carried on a pole between two men, some pomegranates, and some figs. Without question, this was a land of plenty.
 - b. They reported that the land was a land of walled cities that were very great.
 - c. Their main report was that the people were giants and that the sons of Anak (giants) were there.
4. They were not sent to determine whether they should attempt to conquer the land or not. Their report on the walled cities and the giants frightened and discouraged the people. Ten of the spies brought an evil report, while Caleb and Joshua brought a good report, encouraging the people to invade right away. Caleb and Joshua were the only two of the adult men of fighting age when they came out of Egypt, of that generation to actually be allowed to enter the promised land: the rest died in the wilderness for their refusal to do God's will. The rest of that adult generation of fighting men died in the wilderness during the 38 ½ years of wilderness wandering because of unbelief. See Hebrews chapter 4.

The Amalekites who lived in the mountain where Hebron would be during the

time Israel would dwell in the land were especially a discouragement, but Caleb was especially determined that he would claim that mountain when they possessed the land.

5. The People of Israel wanted to stone Moses, make another leader, and return to Egypt. Again God stated that He would destroy these people and make Moses a great nation; and again, Moses interceded for Israel. God stated that all of the adult population that came out of Egypt would die in the wilderness, and when a new generation came on that would believe God, He would allow them to enter the promised land and possess it. Only Caleb and Joshua of that adult generation would be allowed to live and enter the land because they had believed God and had given a good report. They had spent forty days searching out the Land of Canaan, so they would spend 38 ½ more years, a total of forty years, in the wilderness, before they would be allowed to enter the Land of Canaan; a year for a day. In the last six verses of chapter fourteen the Israelites decided too late that they had sinned against God, and that they would now go up and take the land. God told them that if they did so the Amalekites would defeat them. This is the second time we see the Amalekites as a formidable foe to Israel. It is no wonder that many years later God sent King Saul to utterly destroy the Amalekites. The army of Israel went up into the hill anyway and were soundly defeated.
6. In chapter fifteen of Numbers a man who broke the Sabbath by picking up sticks to make a fire, was put to death. This may seem to be a drastic measure, but like the case of Ananias and Sapphira in Acts chapter five, God intended to make an example of this man so that others would not take the Sabbath lightly.
7. Chapter sixteen records the story of Korah, a direct descendant of Kohath of the Tribe of Levi. His main followers were Dathan and Abiram who were sons of Eliab and On, the descendants of Reuben. These rebelled against God-appointed leadership in the persons of Moses and Aaron. They accused them of making themselves self-appointed leaders and taking too much upon themselves. Humble Moses set a test before them and the two Hundred and fifty princes of Israel who followed them, and when Aaron and Moses were shown to be God's appointed leaders, the ground opened up and swallowed up Korah, Dathan and Abiram, along with their families and all their possessions. As happens so many times in regard to a local Church problem, there were those who sympathized with them. The two hundred and fifty men who followed them in their rebellion were consumed with fire. The censers of those who were rebellious were gathered, melted, and made into broad plates to cover the Altar of Sacrifice. The people again rebelled against Moses and Aaron because "They had killed the people of the Lord." Aaron had to take a censer, put fire in it from off the Altar, and stand between the living and the dead to stay the wrath of God. A total of 14,700 died because of this plague, beside those who died because they followed Korah.
8. Moses instructed Aaron to take a rod from each of the heads of the tribes of Israel, put his own rod with them, and put them before the Ark of God. When they brought them out Aaron's rod had budded and the others had not, indicating that God had chosen Aaron and Moses to lead the people of God. Chapter 17.

9. Chapter 18 gives us the plan that God had for the meeting of the needs of the Priests and the Levites.
 - a. Vs 1-7 – God spoke to Aaron and told him that God had chosen him and his sons to serve in the Tabernacle. (These were to replace the first-born spared in the Passover, and were set aside as the Lord's). They, and only they, were to serve the Lord in the Tabernacle. Anyone else who came near the actual interior of the Tabernacle would be killed. Aaron and his sons would constitute the priesthood. As these died they were replaced by the next oldest male descendant of the family of Aaron, of the Tribe of Levi. This was a type of the eternal High Priesthood of Jesus Christ.
 - b. Vs 8-13 – God told Aaron what would be theirs to eat:
 - (1) Only those who were clean of Aaron's family could eat of these things.
 - (2) The heave offerings, Meat offering, Sin (sin nature) offering, Trespass (individual sins committed) offering, only the males of Aaron's household could eat.
 - (3) The best of the oil, wine, wheat, first fruits, and first ripe fruits, everyone of Aaron's household who was clean could eat.
 - c. Vs 14-19 – Everything that was devoted (offered to God) in Israel was to be given to Aaron and his family. This included every first-born of man and of beast, but these were to be redeemed. These are a type of the believers, redeemed by the blood of the Lamb of God just as are the first-born who were spared in the Passover because the blood of the lamb was sprinkled on the door-post and lintel; a type of the blood Christ shed for us on the cross of Calvary.
 - d. Vs 20-24 – God told Aaron that the Tribe of Levi was to have no inheritance in Israel, but He was their inheritance. The rest of Israel was to be careful not to come near the Tabernacle lest they bear sin and die. The Levites would bear the iniquity of the Nation Israel (a type of Christ bearing our sins in His own body on the tree). The tithes of Israel were to be given to the Levites. Later on we find that the tithes of the Tribe of Levi were to be given to the Priesthood.
 - e. Vs 25-32 – Instruction is given in these verses concerning the importance of the Heave Offering.
10. Chapter 19 – introduces us to the purpose of the Red Heifer:
 - a. Vs 1-10 – The purpose- the cleansing of the unclean.
 - b. Vs 11-14 – Uncleaness because of the touching of a dead body
 - c. Vs 15 – An open vessel is unclean.
 - d. Vs 16-22 – The touching of a dead body in the open field in battle:
11. Chapter 20 – records several important incidents:
 - a. The death of Miriam in the Wilderness of Zin:
 - b. The people rebelled against Moses because they had no water, and Moses' disobedience by smiting the Rock (see I Corinthians 10:1-4)

the second time instead of speaking to it as God told him to do. This is the sin of Moses which kept him from entering the Promised Land.

- c. Edom refused to let Israel pass through their land on their way to the east side of Jordan and came out against them with a strong force. They turned away from Edom and had to circumvent that land because it was the land God gave to Esau. God would not let them go to war against Edom since Edom was their brother (Esau was the elder brother of Jacob).
- d. They then arrived at Mount Hor where Aaron died and was buried. The High Priesthood was transferred to Eleazar, Aaron's eldest son.

12. Chapter 21 – The battles of Israel:

- a. King Irad of the Canaanites came out to meet Israel and fought against them. God gave Israel the victory over them and they called the place Hormah (utter destruction), near Mount Hor.
- b. They began their march around the Land of Edom and there was no bread or water except for the Manna, and the people complained against the Lord and Moses.
- c. God sent serpents into the camp of Israel to bite the ones who complained. Moses went before the Lord on behalf of the People, and on this occasion, God instructed Moses to make a serpent of brass and mount it on a pole in the midst of the camp of Israel. All who looked to the brazen serpent in the camp of Israel were healed, but those who refused to look died. The Brazen Serpent is an Old Testament type of Christ while the pole is a type of the cross. See Romans 10:13 and John 3:14. King Hezekiah (II Kings 18:4) destroyed the brazen serpent because the people of Israel offered incense to it.
- d. Then Israel came to the River Arnon, which is the border between Moab and the Amorites. See map #5 in your Bible Atlas. The River Arnon empties into the Dead Sea about half way up its east side, flowing from the east into the Dead Sea. It is the dividing point between Moab on the south and the Land of the Amorites on the North. Here they sent word to Sihon, King of the Amorites asking permission to simply pass through his land without bothering anything or anyone to get to the east side of Jordan. When King Sihon refused, he came out against them to do battle and was defeated. Israel took all the Land of Sihon from the River Arnon to the River Jabbok.

See map #4 in your Bible Atlas. The Jabbok River runs from the east and empties into the Jordan River about 2/5ths of the way from the north end of the Dead Sea to the south end of the Sea of Galilee. This land was later given to the Tribes of Reuben, Gad, and half of the Tribe of Manassah on the east side of Jordan. This is high plateau country with lots of grass for grazing sheep and cattle.

- e. They then fought against Og, King of Bashan. Bashan is the land on the east side of Jordan reaching from the River Jabbok nearly to Mount Hermon on the North, and from the River Jordan eastward to the Arabian Desert. The conquest of these two Kings gave Israel all of the inhabitable land on the east side of Jordan from Moab to Mount

Hermon.

- f. This brought them to the River Jordan across the river from Jericho, which was to be their first conquest in the Land of Canaan. While Israel camped there, King Balak of Moab sent to Balaam, the son of Beor of Pethor (in the land of Mesopotamia in the eastern leg of the fertile crescent – see map # 9 in your Bible Atlas. Mesopotamia is where the Tigris and Euphrates come closest together near Babylon. Balaam was eager to go, but God told him not to go because Israel was His chosen people. Against God's will, Balaam went and tried to curse the People of God, but every time he would try, only blessings would come out. He returned home and was later killed during the conquest of the Land of Canaan by Israel. We are told in the New Testament that Balaam counseled Balak to use the wives of the women of Moab to defile the men of Israel. Many Israelite men fell into this trap at Baal-Peor and sinned with the women of Moab. This brought the wrath of God against the men of Israel and 24,000 Israelite men died along with Balaam who taught Balak to cast a stumbling block before Israel, Revelation 2:14. See Numbers 25:1-5. During this time a man of Israel named Zimri brought a Midianitish woman by the name of Cozbi to the camp of Israel in the sight of Moses and all Israel, took her into his tent and went in unto her. Phinehas, the son of Eleazar, the High Priest, took a spear and went into the tent of Zimri and killed both of them. This stopped the plague which God had brought upon the camp of Israel. A blessing of a perpetual priesthood was pronounced upon Phinehas for his actions. Baal-Peor cost Israel dearly, not only in their testimony before the heathen nations, but in power before God. Every time Israel or their leaders sinned against God it created a new enemy for Israel. Likewise, every time a Christian under grace sins it breaks fellowship with God until it is confessed and made right with God, I John 1:9. But while the Christian can be restored to fellowship with God by the confession of his sins, it costs him in power with God and limits his testimony.

13. The rest of the Book of Numbers has to do with the second numbering of Israel on the east bank of Jordan. The total this time was 601,730. There was no one of fighting age among the men of Israel this time who had left Egypt except Caleb and Joshua; the rest had died in the wilderness because of unbelief.

See Hebrews chapter 3. Chapters 27-36 contain details such as the Laws of Inheritance, various feasts and offerings which are rehearsed.

14. The Book of Deuteronomy contains three addresses by Moses on the east bank of Jordan, reminding them of the Laws, judgments, and ordinances of God with some additional details concerning a refinement of some of them. The addresses are as follows:
- a. Address number one is found in chapters 1-4 which gives us an introduction and a rehearsing of the incidents from Egypt to the east banks of Jordan.
 - b. Address number two is found in chapters 5-26 and gives us a

rehearsing of the laws, the judgments, and ordinances with refinements;

- c. Address number three is found in chapters 27-30 and deals with warnings, blessings, curses, etc.
- d. The closing chapters, 31-34 list final arrangements for the leadership, Moses' last will and testament, and Moses death on Mount Pisgah and his burial by Joshua in a nearby valley.

At this time we see the transfer of power and leadership from Moses to Joshua, see chapter one of Joshua. If the burial place of Moses had been made known to Israel they would have set up a shrine there and would have worshiped Moses instead of God.

ISRAEL IN THE PERIOD OF THE CONQUEST OF CANAAN The Book of Joshua

- I. Joshua, who had been Moses' next in command since they had left Egypt, then became the leader of God's people by the commission of God; see Deuteronomy 34 and Joshua 1.
- A. Two spies were sent into Jericho to spy out the enemy, and were hidden by Rahab the harlot. She and her family were spared by Israel because she believed God for deliverance of her family and herself. She became a convert to Judaism and married into the Tribe of Judah. She is listed in the lineage of Christ in Matthew chapter one, verse five, where her name, translated into the Greek is spelled Rachab.
- B. God's battle plan was unique. Israel was to march about the City of Jericho with the priests and all the men of war once each day for six days. On the seventh day they were to march around it seven times and, at Joshua's signal, the ram's horns were to be blown and the army was to shout and the walls would fall down flat. Archeological findings have shown that the walls fell just as the Bible says. Obviously one small section still stood; that section in which Rahab's house was located. She and her whole family were delivered and she married into the tribe of Judah and is in the lineage of Christ. See Matthew chapter 1. This is not a strategy that could be used by any army today since it was a supernatural strategy planned by God so that man could not take credit for its success. All that was left to do was mop up what was left of the city. Some say that the success of this strategy was due to the cadenced beat of marching feet that shook loose the foundation of the wall. Others say that the ram's horn blast was the right pitch, combined with the shout of the men was able to vibrate the wall and make it fall. None of these could have brought down the walls of such strength.
- C. Archaeological evidence: When Garstang excavated Jericho in 1930-1936, he found the very walls of the ancient city. The discovery was so startling that a statement as to what was actually discovered was prepared and signed by Garstang, by Pere Vincent, the Catholic archaeologist, and by Clarence Fisher, the pottery and architectural expert. A part of this signed statement reads as follows: "The outer walls suffered most, its remains falling down the slope, the inner wall is preserved only where it abuts the citadel, or tower, to a height of eighteen feet; elsewhere it is found largely to have fallen, together with the remains of the buildings upon it, into the space between the walls which was filled with ruins and debris. Traces of intense fire are plain to see, including reddened masses of brick, cracked stones, charred timber and ashes. Houses along the wall found burned to the ground, their roofs fallen upon the domestic pottery within." Garstang summarized the falling of the walls as follows: "As to the main fact then, it remains that the attackers would be able to clamber up and over the remains into the city." (Taken from Archaeology and The Bible by Joseph P. Free, Page 130).

The date of the fall of Jericho: "Garstang's findings in the excavation of Jericho in 1930-1936 indicated that the city fell about 1400 BC, shown in part by the fact that Mykenean ware did not appear in any quantity. The date also fits the Biblical indication concerning the date of the Exodus, which on the basis of Garstang's

interpretation of the Jericho material, and on the basis of the biblical indications of chronology, would have been about 1446 BC.” This quote was taken from Archeology and the Bible by Joseph P. Free, page 130.

- D. As we have mentioned several times, every time Israel committed a major sin it had lasting consequences. They were clearly instructed before the battle of Jericho that all the spoils of the battle were to go into the treasuries of the Lord. To all the people of Israel, the spoils of the battle were the “Accursed Thing”, Joshua 6:17-19. From Jericho they went a short way north to Ai, a small outpost and were soundly defeated and 36 men lost their lives in the battle. The reason for the defeat at Ai was the sin of one man, Achan, the son of Zabdi. He had taken a wedge of gold, a few shekels of silver, and a Babylonian garment from the ruins of Jericho and had hidden them in his clothing. When Israel arrived at Ai he had hidden them under his tent floor with the knowledge of his whole family. When found out, he confessed and he and his entire family were stoned to death, their bodies burned, and a large pile of rocks was raised over them to remind Israel in the future that they were dealing with a Holy God who knew everything there was to know about them. When Achan and his family were dead, God gave victory at Ai, but He told Joshua that He would not go before them any more unless they got the sin out of the camp. Likewise, God cannot, and will not use a dirty vessel. Before we can know spiritual victories we must be clean and usable to God. Fittingly, as they went on to Ebal, Joshua set up an altar there on which he carved the Law of God as it had been given to Israel on Sinai.
- E. Israel’s next mistake came as they were about to encounter the united forces of the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites in the southern campaign. They met the Gibeonites dressed in old clothing, with moldy bread and torn wineskins, claiming to be admirers of their God, and being from a far country, when in reality they were Canaanites from nearby. Without consulting God, Israel believed their story and Joshua and the princes of Israel made a league with them and ate with them. The next day they came upon the city of the Gibeonites and realized they had done the very thing against which God had warned them. The best thing they could do at this point, however, was to make them hewers of wood and carriers of water for the House of the Lord. They would live in perpetual servitude from that time on. Israel, however, was bound to defend them from then on, Joshua chapter 9.

The results of this unholy covenant were:

1. When the other Canaanites in the south heard of what the Gibeonites had done, and that they had made a covenant with Israel, they came together as one and made an all-out attack on Israel. God graciously gave them victory over all their enemies in the south of Canaan.
2. Many decades later in the reign of Saul, in order to please the Jews, Saul had many of the Gibeonites killed. This was a breach of Israel’s promise to Gibeon and it displeased God.
3. In the reign of David great famine came on the land because of this breach of promise to the Gibeonites by Saul, and David called the Gibeonites together and asked them what he might do to avenge them. Their request was that seven of Saul’s sons (male descendants) might be hanged. This was done and God was satisfied, II Samuel chapter 21.
4. There were many times during the period of the divided Kingdom that trouble came to Israel because of the Gibeonites.

- F. The Northern Campaign followed, and the listing of the Kings conquered in order to take the land is to be found in Joshua chapter 12:9-24. Chapter 13:1 is a key verse in this passage: “Now Joshua was old and stricken in years: and thee Lord said unto him, Thou art old and stricken in years, and there remaineth yet much land to be possessed.
1. The land remaining yet to be possessed is listed in chapter 13:2-6.
 2. As much as possible, look up the places conquered on your black and white atlas on map #6.
 3. On map #7 of your black and white atlas, memorize the location of the Tribes of Israel on both sides of the Jordan River so you could write in the names of the tribes on a blank map with just the borders drawn.
 4. During David’s reign, Jerusalem (Jebus) was taken by David’s army under the leadership of Joab, and was named, “The City of David.” From then on it was considered a part of Judah, although the northern border of Judah ran by the southeastern corner of the city, and the city itself was in the inheritance of Benjamin. From the time the Tribe of Benjamin was almost annihilated by the rest of the tribes of Israel because they allowed the practice of sodomy and rape (see the last story in the Book of Judges) in the City of Gibeah, the Tribe of Benjamin had more or less been absorbed into the Tribe of Judah. David, born in Bethlehem of the Tribe of Judah, made Jerusalem his capital during his reign, and it continued to be the capital of Israel from that time on. It was chosen by God as the place where Solomon would build the Temple, and where God’s Name would be placed. The Temple was built on the Dome of The Rock, Mount Moriah, where Abraham brought Isaac to offer him as a burnt offering in obedience to God’s command. Today the Mosque of Omar sits on that site. It is a sacred sight for Christian, Jew, and Moslem.
 5. It is important to note Joshua 13:22. This verse reveals the lot of those who oppose the will and purpose of God. In the conquest of the land, Balaam, who tried to curse the people of God for Balak, was killed in the campaign.
 6. Chapter 14 tells us, by way of contrast, the lot of those who faithfully serve the Lord by faith. Caleb was given the hill which he desired as his inheritance, and which later became the site for the City of Hebron where King David, for seven and a half years, reigned over the Tribe of Judah before being made the King of the whole of Israel.
 7. Chapter 15-20 of Joshua have to do with the division of the land to, first, Judah, then to the rest of Israel which did not inherit on the east side of Jordan. You will tested on the location of each.
 8. Chapter 21 deals with the Cities of Refuge, and those cities of each of the tribes that were given, along with their suburbs as dwelling places for the Levites. God made provision for the maintenance of the spiritual welfare of the Children of Israel by an even distribution of the Levites throughout the entire Nation of Israel. Cities of Refuge on the East and West sides of Jordan are:

WEST SIDE OF JORDAN

1. In the south was the City of Hebron in the Tribe of Reuben.
2. In the middle was the City of Ramoth-Gilead in the ½ Tribe of Manassah.
3. In the north there was the City of Kedesh in the Tribe of Naphtali

EAST SIDE OF JORDAN

1. In the south was the City of Bezer in the Tribe of Judah.
2. In the middle was the City of Shechem in the ½ Tribe of Manassah.
3. In the north there was the City of Golan in the north of the ½ Tribe of Manassah

Locate and learn these cities on Map #4 of your Standard Bible Atlas.

9. In chapter 22 Joshua dismissed the Tribes of Reuben, Gad, and half of the Tribe of Manassah to return to the east side of Jordan since the main part of the fighting was now over, and they had fulfilled their promise to the rest of Israel. They were released to return to their homes and families on the east side of Jordan.
10. Chapter 22 also records that when the Tribes of Reuben, Gad, and the half tribe of Manassah returned to the east side of Jordan they realized that the River Jordan formed a natural boundary between them and the other tribes on the west side of Jordan, and that the other tribes might come to think of them as not being part of Israel. They built an altar by the Jordan on the east side of the river to remind those of the west side that they were all one people. When the tribes of the west side heard of it they prepared to go to war against them, thinking that they built the altar on which to offer incense and offerings to the Lord, when the brazen altar of the Tabernacle was the only place to present sacrifices.

War was avoided, however when the tribes on the east side of Jordan explained that they did not plan to use the altar for sacrifice, but as a reminder that they were all one people. Joshua and the tribes on the west side of Jordan commended them and returned home.
11. Chapters 23 and 24 contain the last words of admonition to Israel by Joshua. He warned them against worshipping other gods and not worshipping the Lord. Chapter 24:15-18 is an example of the position every Christian family should be determined to take. Verse 15 is a memory verse for the course. The last part of chapter 24 records the death of Joshua and was therefore not written by Joshua, but possibly by the High Priest, or by one of the elders that outlived Joshua. The Book, up to this point, was obviously written by Joshua as an eyewitness to, and participant in the events.

ISRAEL IN THE PERIOD OF THE JUDGES

- I. While the period of the conquest recorded in Joshua is, for the most part, a time of victory and godly leadership, the Book of Judges is a very negative period in the history of Israel. After the death of Joshua and the elders who over lived Joshua, Israel was left without a great leader. However, it was God's plan for Israel's government to be a theocracy, and that the spiritual leadership should administer the Laws, Judgments, and Ordinances. Unfortunately, the spiritual leadership failed to do their job and Judges 17:6 and 21:25 can best represent Israel's history during this period – "In those days there was no King in Israel: every man did that which was right in his own eyes." Left to themselves, Israel went through a series of cycles, the steps of which are listed below:
 - A. Israel would sin, usually through worshipping false gods, and go away from God.
 - B. God would bring an enemy against them to oppress them.
 - C. Israel would tolerate the oppression as long as they could and would call out to God for deliverance.
 - D. God would raise up a Judge from among them to deliver Israel and to judge them for a time.
 - E. When the Judge was dead they would backslide again.
- II. Below is a Chronological list of the judges, the meaning of their name, length of time they judged Israel, and the enemy of oppression, if any.
 - A. Othniel – "Lion of God," the son of Caleb's brother, delivered Israel from Chushanrishathaim, King of Mesopotamia ("middle land" where the Tigris and Euphrates come closest together in the eastern leg of the Fertile Crescent), and judged Israel for forty years. Judges 3:8-11
 - B. Ehud – "Strong" or "Union," son of Gera, a Benjamite, was left-handed. He delivered Israel from King Eglon, King of Moab, and judged Israel for 80 years. Judges 3:12-30
 - C. Shamgar – "Cupbearer," son of Anath, delivered Israel from the Philistines. We are not told how long he judged Israel. Judges 3:31
 - D. Deborah (The judge) – "A Bee," was the wife of Lapidoth and was already a judge of Israel and a prophetess; and Barak – "Lightning" or "Thunder," son of Abinoam out of Kedesh-Naphtali and of the children of Zebulun, delivered Israel out of the hands of Sisera, Captain of Jabin's army, King of Canaan. As far as we know, Deborah judged Israel 40 years. Judges 4:1-5:31
 - E. Gideon – "A Great Warrior," son of Joash, the Abiesrite, delivered Israel from the Midianites, Amorites, and Amalekites, and judged Israel for forty years. Judges 6:1-8:32
 - F. Abimelech – "The Father of The King," the son of Gideon, slew all his brothers (70) except for Jotham who hid himself, and his household and Shechem made him King. Jotham pronounced a curse upon Abimelech and Shechem which brought about their undoing. He is only known for in-fighting. He was killed when he went too near the wall of the City of Thebez and a woman dropped a large stone on his head. As he was dying, he had his armor-bearer draw his sword and run him through so that people would not say that a woman killed him. We only know he ruled Israel for

three years. Judges 8:33-9:57

- G. Tola – “Scarlet,” the son of Puah, the son of Dodo, a man of Issachar who dwelt in Shamir in Mount Ephraim judged Israel for twenty-three years, but we are not told that he delivered Israel from a particular enemy. Judges 10:1, 2
- H. Jair – “Jehovah Enlightens,” a Gileadite who ruled Israel for twenty-two years, but we are not told that he delivered Israel from any enemy. Judges 10:3-5
- I. Jephtha – “Whom God Sets Free,” was the son of Gilead by a harlot. He delivered Israel from the Ammonites and judged Israel six years. Judges 11:1-12:7
- J. Ibzan – “Illustrious,” of Bethlehem, he judged Israel seven years, but we’re not told that he delivered Israel from an enemy. Judges 12:8-10
- K. Elon – “An Oak,” or “Strong,” a Zebulunite, judged Israel for ten years. As far as we know, he did not deliver Israel from any enemy. Judges 12:11, 12
- L. Abdon – “Servile,” the son of Hillel, a Pirathonite from the Land of Ephraim, judged Israel eight years, but, as far as we know, did not deliver Israel from any enemy.
- M. Samson – “Like the Sun,” son of Manoah of the Tribe of Dan judged Israel twenty years. He was a Nazarite from the womb, but violated all the tenets of the Nazarite Vow before his death. He partially delivered Israel from the Philistines.
- N. Eli the High Priest – “My God,” The direct descendant of Aaron of the Tribe of Levi who was High Priest at the time of the beginning of the Book of I Samuel. His sons who were serving priests in the House of God were sons of Beliel (Satan). When he died, the Book of I Samuel tells us in 4:18 that he had judged Israel for forty years. During this time period, Israel’s main enemies were the Philistines. Eli raised Samuel who, as far as we know, was the last of the Judges.
- O. Samuel – “Asked of God,” was the son of Elkanah and Hannah, who lived in Ramathaimzophim in Mount Ephraim. His mother was barren and prayed for a son that she might give him to God. Her son, Samuel judged Israel all his life and made his sons judges of Israel after him. The fact that Samuel served in the Tabernacle, and that he made offerings unto God tells us that his father was of the priestly line, but lived in the Tribe of Ephraim. During his entire lifetime the main enemy of Israel was the Philistines. Although we know that he made his sons judges of Israel before his death does not mean that we list them as judges since Israel already had a King, Saul, by that time, and he had anointed David to be King before his death and the death of Saul.

III. The Authorship and Chronology of the Book of Judges:

- A. According to Jewish tradition, Samuel was the author of this book. Internal evidence confirms the date to about Samuel’s time, and the data and insights reported are clearly those that Samuel could have known. The particular posts held by Samuel during his adult life would have given him both opportunity and inclination to have prepared this record. It was apparently written some time in the reign of Saul or David, but before the latter conquered Jerusalem. (Judges 1:12; II Samuel 5:6-8; 18:31)
- B. “The number of years accounted for by various judgeships and intervals total 410. However, in the comparative Bible dating given in I Kings 6:1, the total interval between the exodus and the 4th year of Solomon’s reign is said to have been 480 years. This interval would not have allowed a full 410 years for the era of the judges

only, for too many events before and after are included. Thus, it is assumed that not all of the judgeships and rest periods are a consecutive series for the nation as a whole. More than one judge may each have been ruling a particular region in the same era. Thus, the chronology is considered to be compressed, and the traditional duration of the era of the judges has been fixed at 300 years. Some modern scholars would limit it to as little as 180 years, inasmuch as the ancients had much less concern for chronological records than scholars today, it is likely that these matters will continue to remain uncertain.” (“The Historical Books” by: Thomas Holdcroft)

- C. “The exact duration of the period of the Judges is uncertain. The years assigned to oppressions, 111, and the Judges with the periods of the rest, 299, total 410. But some of these figures may overlap. Jephthah, who lived near the end of the period, spoke of it as 300 years; roughly about 1400-1100 BC. From Exodus to Solomon, which includes the period of the wilderness, and of Eli, Samuel, Saul and David, is called in I Kings 6:1, 480 years.” (“Haley’s Bible Handbook”)
- D. Personal Suggestion – All these experts may not be including Eli’s and Samuel’s judgeships in the count for the time of the judges. Also, they may not have included the stories of Micah and of the Levite whose concubine was violated. This last story is of great importance in that it nearly caused the annihilation of the Tribe of Benjamin. (Author)

IV. Things to be remembered about the Book of Judges:

- A. We need to learn the spiritual cycle Israel went through over and over again.
- B. We need to learn when and why the period of the Judges began.
- C. We need to learn the Judges in order, and which ones were raised up to defend against a particular invader.
- D. We need to learn what people of what countries were defeated by each of the delivering Judges.
- E. We need to know why we list one of the judges as Eli, and another as Samuel, and what each of them did to deliver Israel from the Philistines.
- F. We need to know how the theme of the book was illustrated in the lives of Abimelech, Micah, and the Levite whose concubine was violated.
- G. We need to know the story of Samuel and what led to the Period of The Kings.
- H. We need to know the story of the Book of Ruth and how it fits into the period of the Judges.

The Book of Ruth

- I. We do not know in what period of the Book of Judges the Book of Ruth was written, but it had to be during a time when there was a famine going on in the Land of Israel. The most likely Judge would have been Gideon. During his reign the Midianites had invaded the land and would wait until the Israelites would plant, raise, and harvest their crops, then they would swoop down and steal the harvested fruits. They would wait until the fattened calf was ready to be killed and they would come and take the cattle ready for butchering. Israel was starving to death. The Angel who came to Gideon found him winnowing wheat at the winepress instead of on a high place where the wind could blow away the chaff: because he did not want to be seen of the Midianites. The Midianites were descendants of Abraham and Keturah, his second wife whom he married after the death of Sarah. Moses lived among these people the second forty years of his life after he had fled from Egypt. They lived in the area of the Sinaitic Peninsula and the Arabian Peninsula. The land of the Arabian Peninsula would have been the area where the land of Uz was located, the home of Job. The Midianites roamed about from place to place but lived mainly in the Sinaitic peninsula south of the Land of Canaan. Here they dwelt among the Amalekites and the Arabians (descendants of Lot). They had stripped the land bare and held the Israelites in bondage because of the sin of idolatry. The Amalekites were the descendants of Esau. Every time Israel sinned against God it produced another enemy for Israel.

Probably during this famine in Gideon's time Elimelech, his wife, Naomi, and their two sons, Mahlon and Chilion left the area of Bethlehem and the Tribe of Judah to dwell in the Land of Moab where there was food. The Moabites were descendants of Lot through one of his daughters, a product of incest. They were also antagonistic to Israel. It was Balak, King of Moab who tried to hire Balaam to curse Israel as they came up out of Egypt. The following are the sins of Elimelech and his family:

- A. They left Judah during a famine instead of staying there and trusting God to supply their need.
 - B. They went to dwell among their enemies which God had told them not to do.
 - C. The two sons married Moabitish women, which was contrary to what God had told them over and over again. It is no wonder that God took the lives of Elimelech, Mahlon, and Chilion, leaving Naomi alone in a foreign country with her two daughters-in-law, Ruth and Orpah.
- II. Authorship: The author of the Book of Ruth is not known for certain, but Samuel could have written it. Some claim that this is not possible since King David is mentioned at the close of the Book, but Samuel had lived past the time of David's anointing to be King after Saul.
- III. Date: Sometime during the Period of the Judges, possibly during the judgeship of Gideon.
- IV. Outline of the Book of Ruth:
- A. Elimelech's family left Judah and went to live in Moab because of a famine in the land of Israel during the time of the Judges. 1:1-5

1. Mahlon and Chilion, the sons of Elimelech married women from Moab.
 2. In time, Elimelech, Mahlon, and Chilion all die in the land of Moab.
- B. Elimelech's wife, Naomi, and Ruth, her daughter-in-law return to Judah when there was food to be had. 1:6-18
1. Orpah, one of the Moabite daughters-in-law decides to return to her family and home.
 2. Ruth, the other Moabite daughter-in law insists on returning to Judah with her mother-in-law, Naomi and takes God as her God and becomes a proselyte to Judaism.
- C. Naomi and Ruth arrive at Bethlehem 1:19-22
- D. Ruth gleanes in the fields of Boaz, not knowing that he was a Kinsman Redeemer 2:1-23
- E. Ruth finds that Boaz is a kinsman redeemer 3:1-18
- F. Boaz marries Ruth 4:1-17
- G. Ruth and Boaz become the parents of Obed, the father of Jesse, who becomes the father of David. Thus Ruth, a Moabitess became the grandmother of David and is married into the line of David, and thus into the lineage of the Christ through Joseph (See Matthew 1:5 where Ruth is listed in the lineage of Christ). 4:18-2

The Book of Ruth is a beautiful picture of God's salvation, and of God's Grace. Ruth, a Moabitess is a picture of an unsaved person. Naomi is a picture of a Christian who brings the lost to Christ, their kinsman-redeemer. Boaz, as the kinsman-redeemer, is a type of Christ, our kinsman-redeemer (See Hebrews chapters 3, and 4). Boaz marries Ruth, which is a picture of the sinner's salvation through the grace of God, in that a Gentile is made a convert to Judaism. Obed is a type of a sinner brought to Christ by spiritual birth into the family of God.

This story is also a picture of the Grace of God in that a Gentile is allowed to become a spiritual convert, not only into Judaism, but into the lineage of Christ.

When Boaz cast his skirt over Ruth in the middle of the night on the threshing floor where he slept, it is a picture or type of God casting his skirt over Israel and taking her as His wife in Ezekiel 16:6-8.

ANALYSIS OF THE BOOK OF RUTH

This book is a mixture of romance and redemption:

Chapter 1. – Elimelech, a man of Bethlehem in Judah took his wife, Naomi, and his two sons, Mahlon and Chilion, and went to Moab during the time of the Judges, because there was a famine in the Land of Israel. The two sons married Moabite women, Orpah and Ruth. The two sons and their father died in the Land of Moab, leaving Naomi and her two daughters-in-law. Naomi told her daughters-in-law to return to their families and their fathers' homes. Orpah did, but Ruth insisted

on taking Naomi's God and returning to Bethlehem in the Land of Judah with her mother-in-law, 1:16, 17.

These two verses make up a classic passage which is often used by Christian couples in their wedding ceremony. These two verses give us a type of Christian conversion where the lost sinner chooses to identify with Christ by faith. As a proselyte to Judaism, Ruth and her mother-in-law, Naomi returned to Bethlehem when they hear that there is bread there, and that Israel enjoyed a time of peace. They were welcomed to Bethlehem, but Naomi insisted on calling herself Mara (bitter) because she left full and came back empty.

Chapter 2 – In order to survive, Ruth went to find a place where she could glean after the reapers. The lord led her to the fields of Boaz, an older man, but a Kinsman redeemer. He was drawn to her and invited her to glean in his fields. When she told Naomi where she had gleaned, Naomi told her that he was a kinsman and that she should stay close by his maidens. Boaz told his reapers to drop some hands full on purpose for her to glean.

Chapter 3 – Naomi instructed Ruth to go to the threshing floor after dark and lie down at the feet of Boaz and do as he instructed her. He spread his skirt over her (a type of proposal – as God did with Israel in Ezekiel 16) and told her that he would do the part of a kinsman redeemer, but that there was one other kinsman that was closer than himself and he would have to give him first opportunity. He told Ruth that if he would not do the part of the redeemer then he would. When she told Naomi how the matter went, Naomi told her to wait, for Boaz would not rest until he had settled the matter.

Chapter 4 - Boaz went to the gate of the city and obtained some witnesses. The other kinsman soon came by and, when presented with the opportunity to purchase Naomi's property as a kinsman redeemer, said that he would do so. Boaz then told him that in the day he purchased Naomi's lot, he would have to purchase it from Ruth also, which meant he would have to marry both. He then said that he could not do that since it would mar his own inheritance. Boaz then said that he would, and the matter was arranged by Boaz taking off the other kinsman's shoe, which was a tradition in Israel if the nearest kinsman redeemer had refused to do his duty. Of course, Boaz had planned to present it that way for he really wanted to marry Ruth, knowing that she was a proselyte to Judaism, and that she was a godly and virtuous woman. He married Ruth and they had a son whom they named Obed who was the grandfather of David whose lineage was that of Joseph, the foster-father of Jesus. Herein is a beautiful picture of the grace of God, for Ruth was a Gentile in the lineage of Christ.

Typology:

Naomi – She is a type of the New Testament Church or Christian.

Ruth – She is a type of the lost Gentile who is brought to Christ by the witness of the Church.

Boaz – He is a type of Christ who redeems the sinner and makes her part of the Bride of Christ.

Obed – He is a type of another who is brought into the Bride of Christ by the new convert.

Theme:

The theme of the Book of Ruth is redemption and the Kinsman Redeemer, (Christ).

Importance:

In the genealogy of Joseph, the foster father of Jesus in the Gospel of Matthew, chapter 1, there are four Gentile women listed in the lineage of Jesus through Joseph, the foster-father of Jesus. They are:

1. Tamar, the Canaanite – Vs 3
2. Ruth, the Moabite – Vs 5
3. Rachab (Rahab the Harlot), a Canaanite – Vs 5
4. Bathsheba, the wife of Uriah the Hittite – Vs 6

THE HISTORY OF THE HEBREWS

IN I AND II SAMUEL

Authorship: The first part of I Samuel could have been written by Samuel, but his death is recorded in I Samuel chapter 25, so he could not have written past this point. It is unlikely that Samuel wrote any of I or II Samuel. It is more likely, since the style is the same throughout I and II Samuel that one person wrote both books. I and II Samuel were originally one book along with I and II Kings, and the four were simply titled the Book of the Kings. One good prospect as the author of at least I and II Samuel is Abiathar the Priest, and especially those parts of II Samuel which treat the court life of David, since he was so closely associated with David. Abiathar also came from a Priestly family and would have had access to the art of writing.

Date: The date of the writing of I and II Samuel is not certainly known. One difficulty in dating the writing of the books lies in the fact that many of the portions of the two books deal with events which happened after Samuel's death.

Although many good commentaries hold that Samuel was not to be listed among the Judges, yet we are told that he judged Israel until the time that Saul became King. Although he was from a family that lived in the Tribe of Ephraim, the Levites, including the Priests were distributed in cities all over Israel so that every part of the country would have the influence of the Levitical Priesthood. He served as the Priest after the death of Eli.

We know that the country was plagued constantly by the remnant of the Canaanites whom Israel had failed to drive out. The worst of these were the Philistines (the ancient ancestors of the present day Palestinians). They lived in the southwestern coastal plane of Israel and were constantly attacking Israel at different points all over the entire country. They were a constant menace to Israel until the reign of David. When David came to the throne he defeated the Philistines, but did not drive them out. He put the Philistines under tribute, and they were no more trouble to Israel during the reign of David or Solomon.

The best probable date for the events of the Book of I Samuel would be from 1100 to 1050 BC.

Chapters 1-8 These chapters tell us of the birth of Samuel, his call of God, the defeat of the armies of Israel by the Philistines, the capture of the Ark of God by the Philistines, the death of Eli and his sons, the plague brought on the Philistines by the Ark, their return of the Ark, the desire of Israel for a King because of the evil ways of Eli's sons, and the warning given to Israel about what it would mean for them to have a King.

Chapters 9, 10 These chapters give us the humble nature of Saul before he became King, the anointing of Saul by Samuel because of Israel's desire to have a King, and Samuel's introduction of Saul to Israel as their King.

Chapters 11-31 In the remainder of the Book of I Samuel we learn of the failures of King Saul, the anointing of David by Samuel at the instruction of God, the persecution of David by Saul because of Saul's jealousy, and the death of Saul and his sons at the hands of the Philistines in battle. The

failures of King Saul were as follows:

1. He proceeded to make a burnt offering to the Lord at Gilgal before going into battle against the Philistines because Samuel delayed his coming to Gilgal I Samuel 13:9-12. Samuel strongly rebuked Saul and told him that, because he had usurped the duties of the Levitical Priest, his Kingdom would not continue Verses 13, 14.
2. He failed to utterly destroy the Amalekites as God had instructed him to do, I Samuel chapter 15, and thus the Kingdom was taken from him and given to David.
3. He had all the Priests killed who tried to help David.
4. He pursued David in the wilderness and tried to kill him.
5. When God had forsaken him because of his disobedience, he sought direction in battle against the Philistines from the Witch at Endor.
6. He took his own life in his last battle against the Philistines.

II Samuel is often spoken of as having to do with the reign of David. I and II Samuel and I and II Kings were originally one book, and was called the Book of the Kings. They were divided when the Septuagint was made in Alexandria Egypt in the fourth century BC. The Septuagint is a Greek translation of the Hebrew Old Testament. From that time on they were known as I, II, III, and IV. Kings.

II Samuel is that document which introduces us to the succession of Kings from David, leading to the coming of the Messiah. This would have been the continuation, also, of the righteous line from Adam to Christ. This is found in the genealogy of Mary in the Gospel of Luke. The reason why the genealogy of Mary and that of Joseph are not the same back to David is because Joseph was a direct descendant of David through the Kingly line of Solomon, while Mary is a direct descendant of David through David's son Nathan.

When Saul failed in his reign on the throne of Israel, the Tribe of Judah was chosen by God as the tribe through which the Messiah would come. Although David was anointed by Samuel to be King over Israel in the 16th chapter of I Samuel, he did not actually come to the throne until after the death of Saul at the hands of the Philistines in I Samuel chapter 31. Read pages 184-188 in Haley's Bible Handbook.

David reigned for seven and a half years over just the Tribe of Judah from Hebron before becoming King over all Israel.

ARCHAEOLOGY AND THE BIBLE

by: Joseph P. Free, Page 157, Paragraph 2

“Following the death of Saul there were actually two Kings ruling in Israel. David was anointed to be King by the men of Judah at the town of Hebron (II Samuel 2:3, 4), some 20 miles to the south of Jerusalem, and Ishbosheth, the fourth son of Saul, was established as King by Saul's military commander at the town of Mahanaim (II Samuel 2:8), in the territory of Transjordan, east of the

Jordan River.”

“A series of events led to the downfall of Ishbosheth. Abner, the military commander of Saul and Ishbosheth, took a concubine of Saul to wife and Ishbosheth rebuked him for so doing (II Samuel 3:7). Abner, angered by the rebuke, proposed to turn the Kingdom over to David (3:12), but during the negotiations, Joab, the military commander of David slew Abner at the gate of Hebron (II Samuel 3:27). A short time later two of Ishbosheth’s captains murdered Ishbosheth (II Samuel 4:2, 5, 6), and the Northern Tribes of Israel then acknowledged David as their King (5:3).”

I Kings is often referred to as that portion of the Book of the Kings that deals with Solomon, but only the first eleven chapters have to do with the reign of Solomon. The death of Solomon is recorded at the end of the eleventh chapter, and the twelfth chapter begins with Rehoboam, the son of Solomon coming to the throne over all Israel. His mean spirit turned the people of the northern ten Tribes against him and the Kingdom was divided with the southern Kingdom of Judah staying with Rehoboam because of God’s promise and covenant with David, and the northern ten Tribes making Jeroboam, a former servant in the household of Solomon, their King. (Jeroboam was in no way related to David, nor was he of any royal line). The division of the Kingdom was brought about by the sins of Solomon. If Solomon had only taken his own advice in the Book of Proverbs and the last chapter of Ecclesiastes, there would have been no division of the Kingdom. Like King Saul, Solomon started out humble. When God asked him in a dream at the beginning of his reign to ask anything he desired of God, his answer was that he wanted wisdom to rule God’s so great a people. Here are the sins that took Solomon down:

1. I Kings 3:1a Solomon made affinity with Pharaoh. God had told Israel never to return to return to Egypt for anything.
2. I Kings 3:1b Solomon took Pharaoh’s daughter to be his wife. Israel was not to marry women of other nations.
3. I Kings 3:1c Solomon brought the daughter of Pharaoh to live in Jerusalem, the City of David which was the City in which God had chosen to dwell.
4. I Kings 9:16 Pharaoh took the Philistine City of Gezer and gave it to his daughter as a present. Abram had refused to take any of the spoils of battle from the hand of Bera, King of Sodom lest anyone say that the King of Sodom had made Abram rich. Now Solomon, the greatest King of Israel, and the wisest man, supposedly, that ever lived was receiving, through his wife, a gift from Pharaoh, the King of Egypt. Solomon should have refused any gift from a former enemy.
5. I Kings 9:20, 21 All of the enemy tribes left in the land, Solomon put under tribute, but did not drive out. God told Israel to drive them all out or to kill them and destroy all of their gods and anything that represented them.
6. I Kings 10:26-29 Solomon bought chariots and horses from Egypt which God specifically told them not to do, and even sold some to enemy nations
7. I Kings 11:1-3 King Solomon took 700 wives and 300 concubines beside his Egyptian wife, all of whom came from enemy nations. God meant for him to have only one wife, and for that wife to come from one of the Tribes of Israel.
8. I Kings 11:7, 8 King Solomon let his pagan wives turn his heart away from God and to their false gods. This is the very thing against which God had constantly warned Israel. Not only did he let this happen, but he built altars to these false gods around the City of Jerusalem in

the sight of all the people.

9. I Kings 11:10, 11 Last, and worst of all, he began to worship these false gods. This provoked God to remove the entire Kingdom from him except for one Tribe, the combined Tribe of Judah-Benjamin. Because of God's covenant with David, God said he would not divide the Kingdom in Solomon's day, but when his son, Rehoboam came to the throne. Like Adam, Solomon chose the woman over the favor of God.

KINGS OF THE NORTHERN KINGDOM

Jeroboam	*	Very Bad	931-910 BC.
Nadab		Bad	910-909 BC.
Baasha		Bad	909-886 BC.
Elah		Bad	886-885 BC.
Zimri		Bad	885 BC.
Tibni		Bad	885-880 BC.
Omri		Extra Bad	885-874 BC.
Ahab	*	The Worst	874-853 BC.
Ahaziah		Bad	853-852 BC.
Jehoram		Bad	852-841 BC.
Jehu	*	Mostly Bad	841-814 BC.
Jehoahaz		Bad	814-798 BC.
Jahash		Bad	798-782 BC.
Jereboam II		Very Bad	793-753 BC.
Zechariah		Bad	753-752 BC.
Shallum		Bad	752 BC.
Menahem		Bad	752-742 BC.
Pekah		Bad	752-732 BC.
Pekahiah		Bad	742-740 BC.
Hoshea	*	Bad	732-722 BC.

The Fall of the Northern Kingdom to Assyria 722 BC. Jeroboam, from the start, set up the two golden calves in Bethel and in Dan to keep the Northern Kingdom from returning to worship at Jerusalem. Later, King Ahab married Jezebel, daughter of the King of the Zidon who introduced the Northern Kingdom to the worship of Baal

THE KINGS OF THE SOUTHERN KINGDOM

Rehoboam	*	Mostly Bad	931-916 BC.
Abijah		Mostly Bad	915-913 BC.
Asa		Very Good	912-872 BC.
Jehoshaphat	*	Mostly Good	874-850 BC.
Jehoram		Bad	850-843 BC.
Ahaziah		Bad	843 BC.
Athaliah	*	Satanic	843-837 BC.
Joash		Mostly Good	843-803 BC.
Amaziah		Mostly Good	803-775 BC.
Uzziah	*	Mostly Good	775-735 BC.
Jotham		Good	735-734 BC.
Ahaz		Wicked	741-726 BC.
Hezekiah	*	The Best	726-697 BC.
Manasseh		The Worst	697-642 BC.
Amon		The Worst	641-640 BC.
Josiah	*	The Best	639-608 BC.
Jehoahaz		Bad	609 BC.
Jehoiakim		Wicked	608-597 BC.
Jehoiakin		Bad	597 BC.
Zedekiah	*	Bad	597-586 BC.

Jerusalem and the Southern Kingdom fell to Babylon in 586 BC.

As one can see from the above chart, there were no good Kings in the Southern Kingdom of Judah after Josiah. Josiah was the King who had the Temple cleaned out and found the Book of The Law, which brought a revival to Judah, but the people did not fully cooperate in the restoration of the Temple worship of Jehovah.

Unfortunately, Zedekiah listened to the false prophets instead of to Jeremiah. As the City of Jerusalem was being taken by Babylon, Zedekiah and the remnant of his army tried to escape between the walls and down to the plain of Jordan, but the army of Babylon overtook him, slew his sons before his eyes, put out his eyes, took him to Babylon in chains, and slew him there.

Hezekiah was probably the Best King in the Southern Kingdom after Solomon. He really clean house spiritually and brought the nation back to God. He did away with the worship of all the false gods, tore down their places of worship, destroyed the high places, cleaned out the Temple and saw to the repairs that needed to be made. He set a good example to the people of devotion to God and to the Law. His only weakness was that when men came from Babylon to spy out the Kingdom of

Judah, he showed them all he had in the way of armor and wealth.

THE ASSYRIAN CAPTIVITY OF THE NORTHERN TEN TRIBES

In 722 B.C. the Assyrians took the Northern Kingdom of Israel, the Northern ten Tribes, into captivity in Assyria and forced them to inter-marry with the Assyrians and other peoples they had conquered. Also Assyrians and others were brought into the area that had been occupied by the Northern Ten Tribes of Israel and some inter-married with the remnant that remained there. For all practical purposes, the Northern Ten Tribes had lost their identity. They were not lost all together, however. At the very beginning of the divided Kingdom there were people from all of the Northern Kingdom that did not want to be separated from the Temple and the Temple worship. They fled south to Judah or Benjamin. Also, the Levites who could, fled for their lives to the Southern Kingdom, for Jeroboam had made priests to the golden calves of the lowest of the people. Others of the Northern Ten Tribes came south to celebrate the Passover under Asa's reign, Hezekiah's reign, and that of Josiah, and remained.

The people of the northern area came to be known as Samaritans, and the Jews had nothing to do with the Samaritans. The Jews hated them because they were not pure Israelites, and the Samaritans hated the Jews because they did not consider them to be Hebrews. The Levites who could not escape to the south at the division of the Kingdom were put to death by Jeroboam. Some escaped because they were hidden by Obadiah, the prophet.

After the conquest of the Land of Canaan by the Romans, the Jews were allowed to move about wherever they wanted in the Roman Empire. Jews such as Saul of Tarsus, who were born in a Roman Colony were automatically Roman citizens. But the Jews who were born in Israel, however, looked down on them as second class citizens and called them Hellenistic Jews. Only those born in the Land of Israel were referred to as Hebrews.

The restoration of Israel of Israel in the Tribulation Period will include Hebrews from all of the Tribes of Israel, but they are all referred to as Jews today. God, of course, knows who is descended from each of the Tribes and will be able to provide their ancestry (see Revelation 7:1-8).

THE CAPTIVITY OF THE SOUTHERN KINGDOM OF JUDAH BY BABYLON IN 606 AND 586 BC.

This event is recorded in four places in the Old Testament:

- I. In the 16th chapter of Ezekiel the fall of the Southern Kingdom of Judah to Babylon is prophesied.
- II. The 39th chapter of Jeremiah records the fall of Jerusalem to Babylon.
- III. In II Kings 25 the actual fall of Jerusalem to Babylon is recorded.
- IV. II Chronicles 36 also records the fall of Jerusalem to Babylon.
- V. Other prophesies of the fall of Jerusalem to Babylon are recorded in Isaiah and some of the Minor Prophets contemporary with Isaiah. For seventy Sabbatical years Israel failed to let the ground lie fallow. One year of captivity in Babylon for each of these seventy years., or seventy years of captivity to Babylon, and 20 years in Babylon under the Medo-Persians.
- VI. Daniel gives us an inside picture of the captivity in Babylon under three of the Babylonian Kings.

We will take a closer look at some of the Kings of the Northern Kingdom of Israel and the Southern Kingdom of Judah

THE NORTHERN KINGDOM OF ISRAEL

Jeroboam:

Jeroboam's father, Nebat, had been a servant in the household of Solomon. He was an Ephrathite (of the Tribe of Ephraim) I Kings 11:26. When Solomon died he returned from Egypt where he had fled during Solomon's reign and had a most rewarding surprise meeting with the Prophet Ahijah. God had sent the prophet to anoint Jeroboam to be King over the Northern Ten Tribes of Israel, knowing that Rehoboam would be a most unreasonable ruler, and would reap the consequences of the sins of his father, Solomon. He was not a descendant of David nor an heir to the throne of David.

Fearing that his subjects would return to Jerusalem to worship at the Temple, he had two golden calves made and placed them in Dan in the north and in Bethel in the south of the Northern Kingdom and told his people that these were their gods that had brought them up out of the bondage of Egypt, I Kings 12:25-33.

Ahab:

Ahab was the son of King Omri who had reigned as the seventh King of the Northern Kingdom. His father had built the City of Samaria and had made it the Capital of the Northern Kingdom. Omri had been a wicked King and Ahab, his son, followed in his ways, but was much worse than his father. Ahab not only led the people to continue in the worship of the golden calves, but he

married Jezebel, the daughter of Ethbaal, the King of the Zidonians (Later called Phonicia, and a part of Syria). She not only was a Gentile, but she introduced the worship of Baal to the Northern Kingdom. Ahab was a weak man and Jezebel dominated his rule. Israel, the Northern Kingdom, now had two false deities that they worshipped.

During the reign of Ahab the Prophet Elijah came on the scene. Because of the wickedness of Ahab, God instructed Elijah to announce a drought for the Northern Kingdom for three years, during which the Lord provided for Elijah, first by the food brought to him in the wilderness by the ravens, and then by the Widow of Zarephath, a town near Zidon in Phonicia. Elijah healed the widow's son. At the end of three years Elijah made himself known to Ahab, and challenged the prophets of Baal on Mount Carmel. He then fled from the wrath of Jezebel. Jezebel had Naboth put to death in order to take his vineyard for her wicked husband, Ahab. Jehoshaphat, King of Judah joined with Ahab to fight against the Syrians. Micaiah appeared to tell Ahab that he would die in battle against the Syrians.

Jehu:

Although there were no good Kings in the Northern Kingdom, Jehu came as close as any of them to being a good King. God sent a young Prophet from the school of the prophets to anoint Jehu to be King over the Northern Kingdom of Israel, and instructed him to destroy all the household of Ahab, which he did. He also gathered all the worshippers of Baal and killed them, but later he, himself embraced the worship of Baal.

Hoshea:

Hoshea followed in the ways of the Kings of the Northern Kingdom, but not to the extent that those before him had done. He was the last of the Kings of the Northern Kingdom, and was brought into captivity by Shalmaneser, of Assyria. He sought to enlist the help of the Pharaoh of Egypt to come to his aid, but King Shalmaneser got word of it and came against Samaria and destroyed it and took the Northern Kingdom of Israel into captivity. As they were forced to inter-marry with the Assyrians and others, and the Assyrians and others were brought to live in the area that had been previously been occupied by the Northern Ten Tribes. The Northern Ten tribes all but lost their identity under Hoshea, II Kings 17:1-23.

THE SOUTHERN KINGDOM OF JUDAH

Rehoboam:

Rehoboam, the son of Solomon came to the throne upon the death of his Father and treated the people of Israel cruelly. This brought about the division of the Kingdom. Rather than listening to his Father's counselors, Solomon, he followed the counsel of the young men who were brought up with him who urged him to crack down on the people of Israel much more than his Father had I Kings 12:1-24; 14:21-31. This caused the people of the Northern ten Tribes to follow Jeroboam and divided the Kingdom. The real causes for the division of the Kingdom, however, were the sins of Solomon. Rehoboam did repent toward the latter part of his reign and brought about some good.

Jehoshaphat:

For the most part, Jehoshaphat, the fourth King of the Southern Kingdom of Judah was a good King except for the times he joined forces with the Kings of the Northern Kingdom to go to war against Ramoth-Gilead. He was rebuked by Jehu, the son of Hanani, the Prophet (II Chronicles 19:1-3). He did many good things in that he removed the groves from the Southern Kingdom and prepared himself to seek God. He brought Ephraim back to the worship of the Lord and made judges to judge the People of God.

Athalia:

Obviously, she was not a King, but ruled the Southern Kingdom for seven years by Killing all but one of her grandsons upon the death of her son, Ahaziah so that she could reign. One of her grandsons, Joash, the son of her son, Ahaziah, was spared when his nurse secreted him away and hid him in the Temple for seven years. At that time, Jehoida the Priest brought Joash (Jehoash) forth and, along with the help of the Levites and Priests, crowned him King over Judah at the Temple. When Athaliah heard of what was going on, she cried "Treason, Treason." She was taken to the horse gate and was slain there. Joash reigned over Judah, and it was a good reign following in the ways of King David until the death of Jehoida the Priest, and then Joash departed from the Lord. II Kings 11 and 12.

Uzziah (Azariah or Ozias):

Uzziah was, for the most part, a good King, but he did not remove the high places (high places were literally high places such as hill tops where the people of God burned incense to false gods), and the people continued to offer incense to their false gods. He is best known for his act of disobedience when he went into the Temple and tried to offer incense before God when this was not his place. Only the Priests were to make any offerings of any kind in the Temple.

Because of his transgression, when the Priests tried to remove him from the Temple, he was smitten with leprosy for the rest of his life. He had to finish his reign as King from a separate house outside the City of Jerusalem.

Hezekiah (Ezekias):

Hezekiah was one of the best Kings of the Southern Kingdom. When he came to the throne following the reign of his wicked father Ahaz, he restored the Temple Worship, destroyed the high places and the groves, as well as all idolatry in Judah. It was during his reign over the Southern Kingdom of Judah that the Northern Kingdom of Israel fell to the Assyrians, and the King of Assyria sent his army against the cities of the Southern Kingdom of Judah. Many of the cities of the Southern Kingdom fell to the Assyrians and Jerusalem was besieged. In the face of many threats from Assyria, Hezekiah took the threats to the Prophet Isaiah and to the Temple where he laid out the threats before God. God heard his prayer and promised Hezekiah that not one arrow of the Assyrian army would fly in the City of Jerusalem. God cause the Assyrians to hear a rumor of war and they removed their troops from Jerusalem and returned home where their general was murdered by his own sons as he worshipped in the Temple of his false gods. II Kings 16:20; 18:1-20:32 and II Chronicles 29:1-32:33 and Isaiah 36:1-39:8.

Josiah:

Josiah was also one of the best Kings of the Southern Kingdom of Judah. He restored the Temple worship and did away with all that pertained to idolatry. As he had the Temple cleaned out and restored, the Book of the Law was found and was read to King Josiah. He rent his garments and called the people of Judah together and had it read to them. In spite of his efforts for revival and reform, however, many of the people continued in their sins. It was during his reign that one of the greatest Passover Feasts ever held in all the history of the Kings was held in Jerusalem. His efforts were too late to save Judah from captivity by Babylon, however, because Judah's proclivity for idolatry had too much of a hold on them. The rest of the Kings following Josiah in the Southern Kingdom were wicked, and the spiritual decline of the Kingdom was rapid. Josiah went out to battle against the army of Egypt and was killed in battle. II Kings 22:1-23:30

Zedekiah:

Zedekiah was the last of the Kings of the Southern Kingdom, and the King that was on the throne of Judah when the Southern Kingdom fell to Babylon in 586 BC. He is best known for his alternating treatment of Jeremiah, the Prophet he both feared and hated. He was taken by the Babylonians as he and his army tried to escape between the walls and down to the plain of Jordan. The Babylonian army overtook him, slew his sons before his eyes, put out his eyes, put him in chains, and took him to Babylon where they put him in prison until the day of his death. Jeremiah 52:4-11; II Kings 24:18-25:7

The Babylonian captivity actually began in 606 BC. And continued until 536 BC. In the first captivity which took place in 606 BC. the Babylonians took young men such as Ezekiel, Daniel, Shadrach, Meshach and Abednego. These were trained in science, mathematics, government, etc. and caused to serve in the government of Nebuchadnezzar. The Babylonians also took tradesmen who could work in metals, in carpentry, and other important trades. In the final captivity in 586 BC., when the City of Jerusalem was destroyed, everyone but the elderly, the infirmed. And the poor were taken to Babylon.

Both Jeremiah and Ezekiel, who by this time was in Babylon, wrote about the imminent fall of Jerusalem, its destruction, and the fate of its people. Jeremiah wrote as an eye witness, while Ezekiel wrote from visions and out-of-the-body experiences. While they were hundreds of miles apart, they wrote, for all practical purposes, the same prophecies, and their records perfectly agree. Jeremiah was older than Ezekiel, but their prophecies were the same.

A small remnant of the poor and elderly approached Jeremiah to ask him to seek God's will for them. Jeremiah brought back the report that God wanted them to stay in the land and take care of it until the return of the Tribe of Judah in seventy years (one year of captivity for every Sabbatical Year Judah had failed to observe). The people had promised Jeremiah that they would do whatever God said to do, but when Jeremiah told them to stay in the land, they refused and went to Egypt, which God had told them not to do. They went because they feared the Babylonians. Egypt had aided Babylon in the overthrow of Judah, however, as did Edom, and as soon as the remnant went to Egypt the Babylonians invaded both Edom and Egypt and the remnant became victims of the Babylonian army. Unfortunately, Jeremiah had been forced to go to Egypt with them.

Edom, the land south of the Dead Sea, was the land which had been occupied by Esau and his descendants. Edom joined Babylon, as did Egypt, in the overthrow of Judah, hoping to take over the land which they believed was rightfully theirs. Instead, Babylon accepted the help of Edom and then turned on them and destroyed them.

Daniel was also taken to Babylon in the earlier captivity of 606 BC. He and his three Jewish friends were trained for leadership in the court of Nebuchadnezzar and held high positions for many years. Daniel was finally promoted to the position of Prime Minister under Nebuchadnezzar, and retained that position under four Babylonian Kings: Nebuchadnezzar, 606-561 BC.; Evil-Merodach, 561-555; and Nabonidus, 555-536 BC.; and his son, Belshazzar, co-regent the last few years of his father's reign. Belshazzar was a wicked and licentious man, and the one who held the feast for his lords and ladies where they drank from the vessels brought to Babylon from the Temple in Jerusalem at the fall of Jerusalem in 586 BC.. This was the occasion when the handwriting came on the wall and they called Daniel to interpret it. That night the Babylonian Empire fell to the Medo-Persians. Daniel served also in a high office under Darius the Mede, not to be confused with Darius, the Persian King. Daniel also served for some time under Cyrus, the first King of the great Persian Empire.

Daniel was able to serve under all of these evil Kings without compromising his convictions for two reasons:

1. Daniel purposed in his heart that he would not defile himself with the thins of Babylon.
2. Daniel had an excellent spirit in him.

Daniel's prophecy tells us of four great empires that figure prominently in the history of Israel: The Babylonian Empire, the Mede-Persian Empire, The Greek Empire, and the Roman Empire. The last of these great empires is of the greatest importance since the reign of the antichrist is during the revival of the old Roman Empire. From the beginning of the new Babylonian Empire and the captivity of Judah to the Babylonians, to the literal Second Coming of Christ is called the Times of the Gentiles. For a brief history of the Babylonian Empire, read pages 210b through 212 of Halley's Bible Handbook.

The four great Gentile Empires can be found in prophecy in Daniel chapter two in the account of the dream of Nebuchadnezzar, and in Daniel's dreams in which he had a vision of the four beasts, recorded in Daniel chapter seven. The four great Empires are:

- A. The Babylonian Empire: 606-536 BC.
 1. Kings:
 - a. Nabpolassar 625-604
 - b. Nebuchadnezzar 606-561
 - c. Evil-Merodach 561-560 Neriglissar 559-556 BC.
 - d. Labash- Marduk 556
 - e. Nabonidus 555-536 and his son, Belshazzar – Co-regent
- B. The Mede-Persian Empire: (Babylonian Empire temporarily ruled by Darias the Mede, [Gubaru])
 1. Kings:

- a. Cyrus 538-529 BC.
- b. Cambyses 529-522 BC.
- c. Darius I (Hystapes not Darius the Mede) 521-485 BC
- d. Xerxes 485-465 BC. (Father of Artaxerxes, [Ahasuerus])
- e. Artaxerxes I (Longimanus) 465-425 BC.
- f. Xerxes II 424 Darius II (Nothius) 423-405 BC.
- g. Darius II 423-404 BC.
- h. Artaxerxes II 404-358 BC. (Mnemon)
- i. Artaxerxes III 358-338 BC.
- j. Arses 338-335 BC.
- k. Darius III (Codomanus) 336-331 BC. Defeated by Alexander

C. The Grecian (Macedonian) Empire

1. Kings:

- a. Philip 359-336 BC.
- b. Alexander The Great 336-323 BC.

At his death, Alexander's empire was divided among his four generals who fought among themselves until one prevailed and headed the Empire. The winning general was Seleucus I who headquartered in Syria. Their arch enemies were the Egyptians (Ptolemaic or Ptolemies).

- | | |
|---|---|
| c. Seleucus I 312-280 | Ptolemy I 323-282 |
| d. Antiochus I 280-262 | Ptolemy II 284-246 |
| e. Antiochus II 261-246 | Ptolemy III 246-222 |
| f. Seleucus II 246-226 | Ptolemy IV 222-205 |
| g. Seleucus III 226-223 | Ptolemy V 204-180 |
| h. Seleucus IV 175-163 | Ptolemaic line continued |
| i. Antiochus IV 175-163 (Epiphanes) | under Roman domination until Egypt was incorporated |
| j. Antiochus V 163-162 | into the Roman Empire as a |
| k. Demetrius I 162-150 | province in 130 BC. |
| l. Struggle between Demetrius II and Alexander Balas for the throne
Alexander Balas 150-145 | |
| m. Demetrius II 145-139 Recognized Simon as High Priest and granted Jews practically full independence. 143 BC. | |
| n. Antiochus VII 139-129 Invaded Judea, took Jerusalem, imposed heavy tribute until his death in 129 BC. The weak uninfluential Kingdom of Syria continued until Pompey took over the area and made it a Roman province. 64 BC. | |

During all the conflict between the Ptolemys and the Seleucids, Israel was right in the middle between Syria and Egypt and, consequently was invaded and sacked many times during the inter-Testamental period. This was the period during which many spurious works were published which do not meet the tests of Canonicity. The Roman Catholic Church chose 14 of these to form the Apocrypha and made them part of their Bible.

Khirbet Qumran, the headquarters of the Essenes on the northwest shore of the Dead Sea was founded about 110 BC. and flourished until about 37 BC. Many of the Dead Sea Scrolls are dated from this period and later. (c. 100 BC. to 70 AD.)

Hyrchanus, elder son of Alexander, was the High Priest. At his death, Antipater, governor of Idumea persuaded Hyrchanus to flee to Petra and seek the aid of the Nabatean Prince Aretus to win the throne of Judea for him against the rival claims of his brother Aristobulus. In the ensuing struggle, Rome was brought into the conflict and took over, ending Hasmonaeen monarchy. (Catiline's conspiracy, Cicero's career, Catiline slain) 62 BC.

D. The Roman Empire:

1. Caesars:

- a. Pompey, Caesar and Crassus – Formed the first Triumvirate in 60 BC. Caesar's Gallic Wars 58-1 BC. Civil War – Caesar vs. Pompey, ended in Caesar's assassination. 44 BC.
- b. Second Triumvirate: Antony, Octavian, Lepidus (43 BC.) Battles at Philippi (42 BC.) and Actium (31 BC.) left Octavian (Augustus) sole ruler.
- c. Augustus emperor, 27 BC.-14 AD. Revival of Khirbet Qumran, Essenic headquarters near the Dead Sea which flourished during the ministry of John the Baptist, Jesus, and Paul the Apostle

JEWISH HISTORY DURING THIS SAME TIME PERIOD

424-331 BC. – Malachi was the last Old Testament prophet. Palestine was a tiny province (satrapy), under the rule of the Persian government (satrap). Palestine fell within the bounds of the fifth Persian satrapy with the capital at Damascus or Samaria.

359-332 BC. – The Jews were torn between the allegiance to the Persian Over-lords and the threats of Alexander's conquests. Alexander the Great swept into Syria, taking Palestine, Tyre (332 BC.) and Gaza. The Jews submitted to Alexander and were treated well. Alexander then conquered Egypt (332 BC.). The City of Alexandria was then founded in Egypt.

323-277 BC. During this period we see the dissemination of the Koine Greek language as the Commercial language, Greek culture, and Greek philosophy by Alexander's conquests. Although Alexander the Great was a very wicked man, he was a benevolent dictator. When he would conquer a nation he would have his troops inter marry with the women, and he would take the remnant of that country's army into his own. After a while it became very difficult to quickly relay his commands to his entire army, seeing that there were different languages among his troops. He took the classical Greek language and created Koine Greek and made all his troops learn it. He was, in many ways, the antithesis of Christ.

(323-198 BC.) Palestine under the Ptolemies, Ptolemy I favored the Jews and settled many of them in Alexandria Egypt, which he raised to agricultural and cultural heights. Ptolemy II favored the Jews and began the translation of the Old Testament into the Greek (Septuagint) in Alexandria, Egypt. The Jews generally accepted the Septuagint until the first century AD and when the Christians began to use it, they stopped using it.

The Septuagint:

"This was a translation of the Hebrew Old Testament into Greek. It was made in Alexandria, where there were many Greek speaking Jews. Tradition has it that, at the request of Ptolemy Philadelphus (285-247 BC.), 70 Jews, skilful linguists, were sent from Jerusalem to Egypt. The Pentateuch was first translated. Later the rest of the Old Testament books were added to the translation. It was called the 'Septuagint' from the seventy translators who were reputed to have begun it. Greek was the language of the world at the time. This version was in common use in the days of Christ. The New Testament was written in Greek. Many of its quotations from the Old Testament are from the Septuagint." Quoted from the Halley's Bible Handbook, Page 409.

The Text of the Old Testament:

"It is believed that the Old Testament books were written originally on skins. They were copied by hand. Hebrew was in square characters, from right to left, with small dots or signs, variously attached for vowels (the vowel system was not introduced until the 6th century AD.). Though copied with the greatest care, it was easily productive of various readings. Until the captivity, official copies were kept in the Temple. Afterward many copies were made for Synagogues. Apparently, marginal notes made by copyists, were, by later copyists, incorporated into the body of the text. The invention of printing removed Danger of errors in the text; and now, as the result of

the work of scholars in comparing the various manuscripts, there is a recognized Hebrew text known as Massoretic.” Quoted from Halley’s Bible Handbook, Page 409.

The Aramaic Language:

“This was the common language in Palestine in Jesus’ day. After the return from the Babylonian captivity it had gradually displaced Hebrew as the ordinary speech of the people. It was the ancient language of Syria, very similar to Hebrew.” Quoted from Halley’s Bible Handbook, Page 410

The Targums:

“These were translations of the Hebrew Old Testament Books into Aramaic, oral translations, paraphrases, and interpretations reduced to writing. They became necessary as the use of Aramaic became prevalent in Palestine.” Quoted from Halley’s Bible Handbook page 410

The Talmud:

“The Talmud is a collection of various Jewish traditions and oral explanations of the Old Testament which were committed to writing in the second century AD., with a later commentary thereon.” Quoted from Halley’s Bible Handbook, Page 410

The Great Synagogue:

“This is the name of the council consisting of 120 members, said to have been organized by Nehemiah about 410 BC., under the presidency of Ezra, for the purpose of reconstructing the religious life of the returning captives. It is thought to have been a continuing body, governing the returning Jews until about 275 BC.. It is said to have had an important part in gathering, grouping, and restoring the Canonical Books of the Old Testament.” Quoted from the Halley’s Bible Handbook, page 410

198-165 BC. Palestine under the Seleucids

198 BC. – Antiochus III The Great expelled the Egyptians from Palestine and annexed it to the Seleucid Empire (Greek-Syrian).

About 180 BC. – Book of Ecclesiasticus was written (included in the Catholic Douay Version of the Bible – spurious).

167-65 BC. – Enforced Hellenization of the Jews: Antiochus IV (Epiphanese) sacked Jerusalem, killed thousands of Jews, slew a pig on the Brazen Altar, desecrated the Temple, offered sacrifices to Olympian Zeus on the Altar of the burnt offering, and set up a false god in the Temple. He tried to eliminate the Jews and the Temple.

167-65 BC. – Maccabean Revolt: Led by an aged Priest, Mattathias and his five sons. Against overwhelming odds, first Mattathias and then his sons one by one led a revolt against the Syrians,

and then Rome and gained almost 100 years of freedom from the yoke of occupation. One by one the sons gave their lives at the head of a relatively small group of Jewish warriors, many of whom gave their life for freedom. Borrowing a phrase, their battle cry might have been, “Give me liberty or give me death.”

166-134 BC. Palestine under the Hasmonaeans:

166-163 BC. – Judas defeated the Syrian Army

166-165 BC. – Dedication of the cleansed Temple

160-143 BC. – Jonathan diplomatically and militarily made great strides towards Jewish independence 143-135 BC.

143-135 BC. – Simon inaugurated a period of Jewish independence from 143 to 63 BC. by expelling a Syrian garrison from Jerusalem, and conquering Gezer and Joppa.

The books of I Maccabees, Tobit, and Judith were written (spurious, they all are included in the Apocrypha of the Catholic Douay Bible). They are spurious because they do not qualify as inspired Scripture under the tests of Canonicity. It was quite common during the inter-testamental period to write an epistle, choose the name of some well-known, long-dead person and put their name on it and publish it as that person’s having written it. These made up the spurious books. The Canon of Inspired Scripture is closed. See Revelation chapter 22.

134-104 BC. – John Hyrcanus (135-104 BC.), son of Simon embarked on a career of conquest in Trans-Jordan, in Samaria (destroyed a rival temple on Gerizim), and in Edom, ruling over a small Empire from lower Galilee to Negeb, and from the Mediterranean to Nabatea.

At this time came the rise in the two Parties in Judaism – Pharisees and Sadducees, as well as the Essenes known from Philo, Josephus, Pliny, and the Dead Sea Scrolls.

Pharisees:

“The sect of the Pharisees is thought to have originated in the third century BC., in days preceding the Maccabean wars, when under Greek domination, and the Greek effort to Hellenize the Jews, there was a strong tendency among the Jews to accept Greek culture with its pagan religious customs. The rise of the Pharisees was a reaction and protest against this tendency among their fellow countrymen. Their aim was to preserve their national integrity and strict conformity to Mosaic Law. They later developed into self-righteous and hypocritical formalists.” Quote from Halley’s Bible Handbook Page 411

Sadducees:

“The Sadducees, as a sect, were thought to have originated about the same time as the Pharisees. Being guided by secular considerations, they were in favor of adopting Greek customs. They took

no part in the Maccabean's struggle for their nation's liberty. They were a priestly clique, and though they were the religious officials of their nation, they were avowedly irreligious. They were not numerous, but were wealthy and influential. To a great extent they controlled the Sanhedrin, even though they were rationalistic and evil minded."

Quote from Halley's Bible Handbook Page 411

We might add that, in relation to Judaism, the Pharisees were the fundamentalists and believed in Angels, the miracles of the Old Testament Scriptures, and the resurrection, while the Sadducees were the liberals who denied all of these. As we read and study the New Testament Gospels we will find that the Sadducees were the ones who usually challenged Christ concerning His miracles and His teachings on the resurrection, and the Pharisees were the ones who challenged Him concerning the Sabbath Day.

The Scribes and Essenes:

"The Scribes were copyists of Holy Scripture, intimately conversant with the Mosaic Law, hence also called lawyers. During the period between the Testaments period they became influential and appeared prominently in Jesus' day. The Essenes were a monastic sect rather than a political religious party such as the Pharisees and Sadducees. Until the discovery in 1947 of the Dead Sea Scrolls, Philo, Josephus, and Pliny were the only sources on this communal monastic order. A similar if not identical group is well known because of the excavation of its headquarters at Qumran on the northwest shore of the Dead Sea. The recovery of their book of rules and order has corroborated ancient sources and added to our knowledge of sectarian Judaism from about 300 BC. to 70 AD." Quote from The New Unger's Bible Handbook, page 359

104-69 BC. – Aristobulus I (104-103 BC.) as son of Hyrcanus, seized control, but died shortly after

Alexander Jannaeus (103-76 BC.) ruthless conquerer, sealed the fate of Hasmonaean dynasty by alienating the Pharisees.

Alexandra (76-67 BC.) Alexander Jannaeus' wife – Golden Age of the inter-Testamental Writings – Probable date of the Book of "The Wisdom of Solomon", "Sibylline Oracles", "Book of Enoch", "Book of Jubilees", and "II Maccabees".

63-41 BC. – Pompey brought Palestine under Roman control and organized the Decapolis League in Trans-Jordan to balance the power of Judea, which was reduced to its former smallness.

Aristobulus II (67-3 BC.) Aristobulus II is deposed and taken to Rome to grace Pompey's triumph.

40-4 BC. Palestine under the Romans (63 BC. – 135 AD.)

"55-43 BC. Antipater the Idumaeans rule Palestine under a Roman grant.

Herod the Great and Phasael, Antipater's son were Tetrarchs (41 BC.)

Antigonus, Aritobulus' son was High Priest and King by aid of the Partians (40-37 BC.)”.

Herod the Great was puppet King of Judea by Roman senatorial grant (37-4 BC.) Herod the Great, who was the King to whom the Wise Men came after Jesus was born, died in 4 BC.

(c. 6 or 5 BC.) John the Baptist and Jesus were born. The Bible is not incorrect, the Gregorian calendar is. Jesus had to be born at least 5 years before the beginning of our present Calendar. Herod the Great to whom the wise men from the East came, and who had all the male babies two years old and younger among the Jews put to death in order to kill the Messiah, died in 4 BC.. If he had the babies two years old and under put to death, this means that Jesus could have been born as much as two years before the wise men arrived. They had been traveling for some time and, when they did find Jesus, He and His mother were in a house and He was referred to as a young child. Also, John the Baptist was conceived six months before Jesus was (see Luke's Gospel) and was to be the forerunner of the Messiah to prepare the way for His coming.

Some of the above material was quoted from the “New Unger's Bible Handbook” The supplemental material for some of it was quoted from the New “Halley's Bible Handbook”.

Once again, the period from the beginning of the Babylonian captivity (606 BC.) until the Second Coming of Christ is called “The Times Of The Gentiles”.

The period beginning with the Day of Pentecost and ending with the Rapture of the Church is called the “Church Age”, or “The Age Of Grace”. The period from the Rapture of the Church to the Second Coming of Christ is called the “Tribulation Period”. The second half of the Tribulation Period is referred to as “The Great Tribulation”. The period from the Second Coming of Christ until Satan is loosed is a period of one thousand years and is referred to as the “Millennial Reign of Christ”. We will proceed to take a more complete look at the four great Empires that make up the “Times of The Gentiles”.

The Babylonian Empire	606-536 BC.
The Mede-Persian Empire	536-331 BC.
The Grecian Empire	331-167 BC.
The Period of Israel's Independence	167-63 BC.
The Roman Empire	753 BC.-AD. 476

The Western branch of the Roman Empire fell to the Barbarians, but the Eastern branch of the Roman Empire fell to the Turks in AD. 1453. We will deal with the Roman Empire far more extensively.

THE BABYLONIAN EMPIRE AND ISRAEL

(606-536 BC.) It is sometimes called the Neo-Babylonian Empire. It broke the power of the Assyrian Empire and proceeded to take Judah and Egypt. This Empire, though ungodly and polytheistic, was used of God to punish the Southern Kingdom of Judah for its idolatry. The captivity of Judah to Babylon began in 606 BC. and ended in 536 BC. when the Mede-Persian Empire overthrew the Babylonians (see Daniel chapter 5). It was not until 586 BC., however, that the final fall of Jerusalem and its destruction took place, along with the captivity of last of the Jews who were taken to Babylon. Only a remnant of the poor and the aged were left to tend the land.

The first King of the Neo-Babylonian Empire was King Nabopolassar (625-604 BC.). He defeated the Assyrians and established an independent Babylon. With the aid of Cyaxares the Mede, he conquered and destroyed Nineveh, probably in 607 BC. His son, Nebuchadnezzar became commander of his armies in 609 BC. and took the throne and ruled as King (609-561 BC.).

Under Nebuchadnezzar, Judah was invaded and put under tribute in 606 BC. The first captives were taken to Babylon that year, including such well known people as Ezekiel, Daniel, Hananiah, Mishael, and Azariah. These young men were trained in the arts and sciences of Babylon and were placed in positions of responsibility in Nebuchadnezzar's Kingdom.

In 586 BC. the armies of Nebuchadnezzar destroyed the City of Jerusalem and the Temple, and took the remainder of the useful people prisoners to Babylon. (see Daniel 1:1 through 4:37).

Evil-Merodach (561-560) followed Nebuchadnezzar on the throne of Babylon during one year. Nebuchadnezzar was being chastened by God. He was a very unstable man incapable of carrying on the tradition of Nebuchadnezzar's rule.

Neriglissar (559-556 BC), son of Nebuchadnezzar ruled after him until the reign of Belshazzar.

The great Babylonian Empire declined following the death of Nebuchadnezzar and none of the Kings who followed him had the leadership qualities that he had. Nabonidus and his indulgent son Belshazzar, the co-regent reigned following Labash-Marduk. It was because of the sins of Belshazzar that the great Babylonian Empire fell to the Mede-Persians.

Life was not easy for the Jews under the Babylonian Empire. The Babylonians were polytheistic while the Jews were monotheistic and worshipped the true God.

ISRAEL AND THE MEDO-PERSIAN EMPIRE

As King Belshazzar feasted and drank with his lords and captains, the Medes and Persians slipped under the water-gate into the city of Babylon and took the city with hardly any difficulty, killing King Belshazzar. For a brief reign of two years, Darius the Mede ruled what had been left of the Babylonian Empire

(536-534). In 538 BC. Cyrus became the King of the Persian Empire, which assimilated both the Medes and the Babylonian Empire. In the first year of his reign he made a decree (Ezra 1:1), led by God, to instruct the Jews to return to Jerusalem and rebuild their Temple. This decree was made because God moved on the heart of Cyrus, not because the Persians were in harmony with the Jews as to the true God. They were instructed to rebuild the Temple in Jerusalem in order that daily prayers and sacrifices might be made to their God for the welfare of the Persian Kings. (Read chapter one of the Book of Ezra.). Cyrus not only instructed the Jews to return to Jerusalem and rebuild their Temple, but he also helped finance the project. Once the building of the Temple was begun, the half-breed peoples of the area which were the result of the Assyrian captivity of the Northern Kingdom in 722 BC., which was later Samaria, were jealous and wanted to stop the progress. Their strategy was to tell the Jews that they worshipped the same God as they and wanted to help in the project, planning to sabotage it. When they were not allowed to have any part they wrote to the King of Persia, who by this time was Artaxerxes I (Longimanus), see Ezra 4:7, and asked for a search of the Chronicles of Syria to see that Judah had at one time been a great Empire which had conquered other nations and subjugated other peoples. When search was made it was found that this was true. Artaxerxes I wrote back and commanded that the work be stopped (See Ezra 4:24).

The work ceased until the second year of Darius II, King of Persia. The prophets Haggai and Zechariah, (see those two Minor Prophets), had gone to Jerusalem to encourage the people. Then Zerubbabel and Jeshua (Joshua the High Priest) began the Temple again. Tatnai, the governor on the West side of the Euphrates in the Land of Canaan rose up to oppose them. This time the Jews wrote to the King of Persia who was, at this time, Darius II and demanded that search be made of the Chronicles and see that King Cyrus had ordered the rebuilding of the Temple. It was found to be true and a letter was returned ordering the rebuilding of the Temple to continue, and that the officials on the west side of the river provide materials for its rebuilding, (see Ezra chapter 6).

The purpose for the rebuilding of the Temple, as far as the Persians were concerned is seen in Ezra 6:10. Ezra himself did not come to Jerusalem until the reign of Artaxerxes I. As we find in the first six verses of Ezra chapter 7, Ezra was not only a Scribe, or Historian, but he was a direct descendant of Aaron of the Tribe of Levi. He came to Jerusalem to oversee the religious life of the Jews in the City of Jerusalem. His ministry, and that of Nehemiah in the City of Jerusalem overlapped. Nehemiah was cup bearer to King Xerxes of Persia, but he was also of the royal line, directly descended from David. His purpose in returning to Jerusalem was to motivate the Jews to rebuild the walls of the City of Jerusalem, and the City itself. He became the Governor and helped to oversee the government and the adherence to the Laws of God in the City of Jerusalem. His main opponents were Sanballat, who had been appointed Governor of all the Land of Canaan, Tobia, who was his servant, and others of the half-breeds who had been brought to dwell in the land of the Northern Kingdom of Israel when it fell to Assyria in 722 BC.

The ministries of Ezra and Nehemiah overlap. While Ezra, the author of first and second Chronicles as well as the Book of Ezra was a Scribe, he also was a direct descendant of Aaron, and was of the priestly line. He did not come to Jerusalem until the seventh chapter of the Book of Ezra to help with the administration of spiritual matters in the City. Nehemiah was of the royal line and was a direct descendant of David. God placed the burden for the rebuilding of the walls of the City of Jerusalem on the heart of Nehemiah. His position in the palace of the King of Persia was that of cup bearer to the King Xerxes. He petitioned the King to allow him to carry out his mission and gave him a date when he would return, which is recorded in the Book of Nehemiah. The work of rebuilding the Temple in Jerusalem was well under way when Nehemiah arrived. While Ezra's duties were more in the area of the spiritual, Nehemiah's were more in the area of government, as well as seeing that the Law of God was kept. He inspired the Jews to build while seeing to their protection from their enemies such as Sanballat, Geshem the Arabian, and Tobiah the Ammonite, as well as others of the half-breeds, mixtures of the Assyrians and the Northern Kingdom of Israel. Nehemiah's task was Herculean in that, upon his arrival he found a people who were over-taxed, oppressed, discouraged, and threatened, not only by their enemies, but by the wealthy Jews who had returned to help build the Temple. They were starved and down-trodden, but Nehemiah was a man of prayer and great faith in his task of rebuilding the walls, in that it was not only doable, but that it would be done. This was the City where God had chosen to place His name, and nothing was going to stop them.

We see that there were problems with which both Ezra and Nehemiah had to deal toward the end of their two books:

1. The marriage of some of the Jewish men to some of the heathen woman of other nations.
2. The efforts of heathen vendors to sell their wares in the City of Jerusalem on the Sabbath day.
3. The neglect of the Law of God, which had sent them into captivity in the first place.

There were four royal decrees made by Persian Kings that affected the Jews.

They are as follows:

1. Cyrus's decree was for the Jews to return and rebuild the Temple.
2. Cambyses made a decree to stop building the Temple.
3. Darius I authorized the completion of the Temple.
4. Xerxes authorized the rebuilding of the walls and the City of Jerusalem.

There were five letters written and recorded in the Book of Ezra which were of great importance to the Jews. They are as follows:

1. The letter written by Cyrus to authorize the rebuilding of the Temple in Jerusalem.
2. The letter written by the enemies of the Jews to Artaxerxes to cause the work on the Temple to cease.
3. The letter written by King Artaxerxes to the Jews to cease work on the Temple.

4. The letter written by the Jews to King Darius I to search the records to confirm the fact that Cyrus had originally ordered the rebuilding of the Temple in Jerusalem.
5. The letter written by King Darius I after the records were searched, allowing the Jews to continue building the Temple, and that material be supplied to them to do the work.

Cyrus was the first of the Persian Kings, prophesied by Isaiah in 44:28 and 45:1 some 200 years before he became the King of Persia. In the first year of his reign he commanded the Jews to return to Jerusalem and rebuild the Temple so that offerings and prayers could be made for the Persian Kings.

The Persians were much more favorable toward the Jews than were the Babylonians since the Babylonians were polytheists and the Persians were monotheists. The Persians were often accused of worshipping the sun, but they actually worshipped the god of the sun. In order to see how enthusiastic King Cyrus was in getting the Jews to return to Jerusalem and rebuild the Temple, read the last two verses of the last chapter of II Chronicles and the first three verses of the first chapter of the Book of Ezra. The Jews had become quite content under the rule of the Persians and almost had to be forced to return to Jerusalem to rebuild the Temple. See how many ways you can find in Ezra chapter one in which Cyrus aided in rebuilding the Temple.

The first group to return to rebuild the Temple was under the leadership of Zerubbabel. Ezra was of the priestly line and was also a scribe. Ezra did not return to Jerusalem until 457 BC. when the Temple was nearly completed, and when Esther was Queen of Persia (see pages 229-230 of Halley's Bible Handbook).

Cambyses, the son of Cyrus was the second King of Persia. After his father's death Cambyses conquered Egypt and greatly expanded the Persian Empire.

Darius the Mede (Gubaru) ruled over Babylon after its fall to the Mede-Persians in 536 BC., and ruled over it for two years. Then the Persians gained superiority over the Medes.

Darius I, (Hystaspes 521-485 BC.) authorized the completion of the Temple (Ezra 60) and made the "Behistun Inscription".

THE BEHISTUN STONE

"Nearly 170 years ago Sir Henry Rawlinson copied the Behistun Stone inscription, a record carved on a stone mountain in Persia in the 6th century BC. by Darius (the Persian King who gave the Jews permission to continue rebuilding the Temple in Jerusalem. The Behistun inscription, written in three languages (Babylonian, Elamite, and Persian), gave Rawlinson the key to deciphering the ancient Babylonian language, enabling scholars to read the stone inscriptions and clay tablets which otherwise would have remained "closed books." Many of the texts which illuminate and confirm the Scriptures would remain unknown to us if the Babylonian language had

not been deciphered.”

“Rawlinson, however, was not able to decipher all parts of the inscription. Further work was done during 1948/1949 by George Cameron, formerly Assyriologist of the Oriental Institute of the University of Chicago and now head of the department at the University of Michigan. Dr Cameron worked on a scaffold suspended by steel cables attached to pegs in a mountain point 200 feet above. He was assisted in installing the steel pegs in cement bases by some of the experienced riggers of the Anglo-Arabian Oil Company d Kirmanshah. In addition to copying by hand, Dr. Cameron made castings, using a rubber compound known as latex”

“After copying the portions that Rawlinson had omitted and recopying the difficult portions which have puzzled scholars, Dr. Cameron examined the human figures sculptured in relief and found the beard of Darius was an addition to the original relief and was made of an inset piece of stone anchored with iron pegs set in lead. He also discovered that when Darius’ workmen finished carving the inscription, they chiseled away 60 feet of the stairway which they used to ascend the precipitous stone mountain. This explains how the ancient workmen that carved it could reach the inscription while recent explorers have had so much difficulty.” Quote from “Archaeology and The Bible” by Joseph P. Free

Ahasuerus (Xerxes 485-465 BC.) whose wife was Esther, was famous for his wars with Greece. Mordicai was his Prime Minister.

Longimanus I (Artaxerxes 465-425 BC.) was very favorable to the Jews and is the King to whom Nehemiah was cup bearer. He is the one who granted Nehemiah permission to return to Jerusalem and rebuild the walls.

Daniel was able to serve under all the Babylonian Kings from Nebuchadnezzar to Belshazzar , Darius the Mede, and at least a brief time under Cyrus, the first of the Persian Kings, and the King who urged the Jews to return and rebuild their Temple. His position, it seems, under all these heathen Kings, was that of Prime Minister or chief governor without compromising his spiritual convictions. He was able to do this because of two things:

1. In the beginning of the Babylonian captivity he determined that he would not defile himself with the King’s Meat (the things of Babylon. Daniel 1:8).
2. He had an excellent spirit about him (Daniel 5:12 and 6:3). Daniel’s prophecy is the only Scriptural Record of the experiences of the Jews in Babylon. The last half of the Book of Daniel is perhaps the most graphic and important prophetic portion of the Old Testament. That is why it is so often attacked.

THE GRECIAN EMPIRE AND ISRAEL (331-167 BC.)

(Read pages 402, and 403, and the first paragraph of page 404 in Halley's Bible Handbook).

Philip was the first King of the rising Grecian Empire, still the Macedonian Empire. His son, Alexander was a brilliant child, groomed from childhood to follow his father on the throne. Philip died in 336 BC. and Alexander ascended to the throne at the age of twenty. Under his leadership the armies of Greece swept through Egypt, Assyria, Babylon, and Syria and later, reaching even farther eastward as far as present day India. He became known as Alexander the Great.

Although he was a wicked man in that he was immoral, indulgent, and a Drunkard, he was a benevolent dictator. When his troops would take a country, he would order his troops to intermarry with the woman of that country, and the army of that country would be taken into Alexander's army. This presented a problem, however, in that soon his army was made up of many different countries and many different languages. Alexander the Great is credited with taking the classical Greek and creating the Koine Greek language; later, the language in which the New Testament was written. It was not long until Koine Greek was the commercial language of the Grecian Empire, preparing the way for the spread of the Gospel quickly in the early Church nearly 400 years later.

The wicked and immoral dictator was, unknown to him, paving the way for the rapid spread of the Gospel. All of Alexander's troops were required to learn it and soon, the entire Empire. At the coming of Christ missionaries could go to the entire then-known world with the Good News without learning another language. He established great Greek cities in other places such as Alexandria, Egypt, named after Alexander, and which became one of the three great university cities of the Roman Empire later on. Although Rome later conquered Greece, Greek architecture, culture and language conquered Rome.

Alexander was kind to the Jews and many Jews migrated to the cities of the Greek Empire such as Alexandria and other areas of Egypt. But God had instructed Israel never to return to Egypt. After a brief reign, Alexander died at the age of 33 after conquering the then-known world. It is said that he sat down and wept somewhere in the eastern leg of the Fertile Crescent because there were no more worlds to conquer. He died in Babylon in 323 BC. and is often referred to as the antithesis of Jesus Christ.

At his death his Empire was divided among four of his generals: Syria to Seleucus, Egypt to Ptolemy, Palestine at first went to Syria, but later to Egypt (301 BC.) and remained under Egyptian control until 198 BC. Under the Ptolemies of Egypt life was mainly peaceful and happy for the Jews, but Antiochus IV (Epiphanes, the seventh of the Seleucids 175-164 BC.) of Syria took the City of Jerusalem from the Ptolemies and desecrated the Temple and destroyed the City in 168 BC.

THE PERIOD OF INDEPENDENCE FOR THE JEWS (167-63 BC.)

This period is also called the Maccabean Period, or Asmonean, or Hasmonean period. Mattathias, a priest of great patriotism and courage, angered by the desecration of Jerusalem and the Temple by Antiochus Epiphanes, gathered a band of faithful Jews and raised the standard of revolt. He had five loyal and warlike sons; Judas, Jonathan, Simon, John, and Eleasar. Mattathias died in 166 BC. and his mantle fell upon his son, Judas who was known for his military genius. He won battle after battle against overwhelming odds. He conquered Jerusalem in 165 BC. and purified and rededicated the Temple. This is the origin of the feast of dedication. Judas was both priestly and civil authority and thus established the line of Asmonean Priest-Rulers who, for the following 100 years governed an independent Judea. The Maccabean leaders were:

1. Mattathias (167-166 BC.)
2. Judas (166-161 BC.)
3. Jonathan (161-144 BC.)
4. Simon (144-135 BC.)
5. John Hyrcanus (135-106 BC.) Son of Johnathan
6. Aristobulus and sons (160-63 BC.) were unworthy of the Maccabean name.

THE ROMAN PERIOD (63 BC.) TO THE TIME OF CHRIST

Pompey conquered Palestine in 63 BC., an Edomite (Idumean, or descendant of Esau) by the name of Antipater was appointed ruler of Judea. He was succeeded by his son, Herod the Great who ruled Judea from 37 until his death in 4 BC. The Idumeans were chosen to rule over Judea because the Romans knew they were descendants of Esau, and that their position of supremacy would goad the Jews. Edom had helped the Babylonians in 586 BC. to overthrow the Southern Kingdom of Judah in hopes of claiming their land. After all those hundreds of years they were still angry because Jacob had obtained Esau's birthright, and his Patriarchal blessing because Esau despised his birthright. The Romans knew that the Idumeans would keep the Jews under control and make the rule of Judah easier for them. Herod, in order to gain the favor of the Jews, built them a lavish Temple, but he was a cruel and brutal man. Herod the Great is the one to whom the wise men of the east came bearing gifts and seeking the King of the Jews. They had followed His star which they had seen in the east and had come to worship Him. Herod the Great had all the Jewish babies two years and under put to death to try to kill the Christ Child whom he thought challenged his reign. Joseph and Mary, however, were led by the Angel of the Lord to flee to Egypt to escape the wrath of Herod the Great. Soon after their flight to Egypt, Herod the Great died. The Angel of the Lord then told Joseph it was safe to return to Palestine. Since the wise men found the Christ Child in a house with His mother, it could have been one or two years after His birth. Since the Herods were descended from Esau they would have known the Old Testament Scriptures and would have known that they prophesied the birth of the Christ Child.

HOW THE WORLD WAS PREPARED FOR THE COMING OF CHRIST

THE OLD TESTAMENT SCRIPTURES:

In the Jewish Canon there are only three divisions:

1. The Law – The first five books of our English Bible (Pentateuch): This was originally one book referred to as “The Law.”
2. The Writings – All of the books of the Old Testament except for the Law and the Prophets.
3. The Prophets – The Major and Minor Prophets of our English Bible: these were not in the same order in the minor prophets as in our English Bible.

The word Canon means “a measuring stick.” In regard to the Scriptures it means the total of those books which meet the test of Divinely Inspired Writings; the very Word of God. Christians often think of the Scriptures which make up the New Testament as being the Scriptures preached by the Apostles and Disciples in the beginning of the New Testament Church. This is, of course, not true. The first of the New Testament to have been written was the Book of James., written about 48 AD. in Koine Greek. It is the most Jewish Book of the New Testament. The second was probably the Gospel of Matthew written first in Aramaic about 48 AD. and then translated into Koine Greek about 50 AD. It was the first of the four gospels and presented Christ as the King (Messiah) and His Kingdom. The New Testament Apostles and Disciples preached Christ from the Old Testament Scriptures, which would be a good idea for more Pastors, Evangelists and Missionaries to do today. If unbelievers can see that the Christ of the New Testament is the actual fulfillment of the Prophetic Scriptures of the Old Testament they will realize that our Bible can be considered as nothing less than a supernatural Book. It is often said that the New Testament is the Old Testament revealed, and the Old Testament is the New Testament concealed. The Old Testament Hebrew Bible was not translated into Koine Greek until 289-150 BC. in the Septuagint, done in Alexandria, Egypt. In the Septuagint the Old Testament was divided into five sections and the Book of the Law was divided into five books.

A. The thirty nine Books of The Old Testament:

1. The Book of The Law – Divided into five books in the translation of the Hebrew Old Testament in Koine Greek in the Septuagint.
 - a. Genesis – Book of Beginnings” or “Origins. The Jews called it, “In the Beginning.” Chapters one and two give us the record of Creation, chapter three the temptation and fall of Adam and Eva, chapter four the first murder when Cain kills Abel, chapter five the righteous line from Seth to Noah, chapters 6-8 the flood and its consequences, chapter 9, the sin of Ham against his father and the results in the lives of the three sons of Noah, chapter 10 lists the descendants of Noah through his three sons, chapter 11 the Tower of Babel and the righteous line from Shem to Abram, chapters 12-25 give us the life of Abram (Abraham), chapters 16:15 through chapter 35 record the life of Isaac, chapter 25 gives us the death of Abraham, the sons of Abraham by Keturah, his second wife, Chapters 25:19 through chapter 49 record the life of Jacob and his twelve sons, chapter 36 lists the descendants of Esau, chapters 30:22 through chapter 50 gives us the life of Joseph, chapter 38 records the indiscretion of Judah that produced two sons by his daughter-in-law.

- b. Exodus – “Going Out.” The Jews called it, “Now these are the Names.” Exodus records the oppression of Israel in Egypt, the birth of Moses, his flight to Midian where he gets his wife and the call of God to go back to Egypt and lead Israel out of bondage, his return, Moses and Aaron before Pharaoh, the plagues, the Passover, Israel’s exodus and trip to Sinai, God’s Law and instructions at Sinai, building of the tabernacle, and various judgments and ordinances.
 - c. Leviticus – “The Priest’s Handbook.” The Jews called it, “And the Lord called unto Moses.” Chapters 1-6 list the five kinds of offerings, their meaning and what is to be offered, The rest of the Book is filled with instructions as to the requirements and ministry of the High Priest, his successors, ordinances, the Holiness of God, and life as it is to be lived in the Promised Land.
 - d. Numbers – “The Numbering of Israel.” The Jews called it, “And the Lord Spake Unto Moses.” This Book lists the pattern for Israel’s encampment, their numbering, the order of march, and the hardships and failures of Israel that caused them to spend forty years in the wilderness. Finally it lists their second numbering, their arrival at the east bank of the Jordan across from Jericho.
 - e. Deuteronomy – “The Second Giving of The Law.” The Jews called it, “These Be The Words.” This Book is made up of a series of lectures by Moses on the East bank of Jordan before entering the land, and the conquest of the Land of Canaan. Moses recounted their history to this point, recounted all the Law, commandments, judgments and ordinances, and then, after viewing the Land from Mount Pisgah, died and was buried in a valley of which no one knows.
2. The History Books – From Joshua through Esther.
- a. Joshua – The Book of Conquest: God encouraged Joshua as he received the mantle from Moses. The first nineteen chapters have to do with the conquest of the Land of Canaan. The second major division of the Book begins with chapter 20 and the giving of the Ten Commandments on Mount Sinai. It continues with the giving of the commandments, judgments, and ordinances of God through Moses. It also records the instruction for the Tabernacle, the construction of it and the dedication of it, the cleansing of the priests and their clothing etc.
 - b. Judges – The Book of defeat and disobedience by Israel. We see in this book a cycle which is repeated over and over again because of the failure on the part of the Levitical priesthood to keep the people informed of what God’s Law said. There would be a period of walking in obedience to God, a falling away and getting into idolatry, God bringing oppression from one of Israel’s enemies, the people crying out for deliverance, God raising up a judge to deliver them, and a period of peace under that judge.
 - c. Ruth – The Book of Ruth is very much a book of types. They are as follows:
 - (1) Naomi and her family moved to Moab from Bethlehem during the time of the Judges because there was a famine in the land. There her two sons married Moabite women, Ruth and Orpah, and after a time Naomi’s husband, Elimelech died and she was left with her two sons, Mahlon and Chilion and their Moabite wives. After a time her two

sons died and Naomi instructed her two daughters-in-law to return to their homes and families where they might have opportunity to find other husbands. Naomi heard that there was food in Bethlehem and planned to return there. Both daughters-in-law desired to return with Naomi. Naomi tried to discourage them, but Ruth, who believed on the God of Israel chose to cast her lot with Naomi. Naomi is a type of the Christian who brings a lost sinner to Christ.

- (2) Ruth is a type of the lost person who seeks to know God. She went to glean in the fields of a man named Boaz who, unknown to her is a kinsman redeemer.
 - (3) Boaz is a type of Christ in that he fell in love with Ruth and spread his skirt over her much as God did to Israel in Ezekiel 16, a symbol of choosing a wife. He redeemed her and married her which was a type of Christ redeeming the Church. Their son, Obed was King David's grandfather. So here is a type of the Gospel going to the Gentiles, for Ruth was a Moabitess, a Gentile in the lineage of Christ.
- d. I Samuel – I and II Samuel and I and II Kings were all one Book at one time, called the Book of the Kings. I Samuel begins with the story of Samuel's birth and early life. When his mother prayed for a son, she promised to give him to the Lord, so he grew up with Eli, the high priest and Eli's sons who were priests, but they did not know the Lord and were very wicked. Because they were sons of Beliel (the devil) God took their lives in battle against the Philistines. However, the Ark of God was also taken in the battle and was taken to the land of the Philistines. But the Ark plagued the Philistines and they sent it back to Israel on an ox cart. Because Eli's sons were so wicked, the people of Israel demanded a King and God led Samuel to anoint Saul as the first King of Israel. At first, Saul was humble, but his position went to his head. He wanted to serve God, but he wanted to serve God his own way and God took the throne from Saul and had Samuel anoint David. In this Book we have the story of David and Goliath and when the people attributed more kills in battle to David than to Saul, King Saul determined to Kill David. For years Saul pursued David, but God saw to it that David survived. Saul and his sons were killed in battle against the Philistines and the stage is set for David to come to the throne.
 - e. II Samuel – II Samuel takes up where I Samuel leaves off. The men of Judah brought David to Hebron and made him King over Judah, but Abner, the general of Saul's army took Ishbosheth and made him King over all the rest of Israel. David ruled over Judah in Hebron for 7 ½ years. The young men of Saul's army and some of David's army skirmished, but in the fight, Asahel, the younger brother of Joab, the general of David's army was killed by Abner. The battle which followed went to David's forces and they chased them, killing many of them. Ishbosheth accused Abner of going in unto one of his concubines, and in his anger, Abner went to David in Hebron and agreed to bring all of Israel under David's rule. David let him go in peace just as Joab returned from a battle. When Joab heard that Abner had been allowed to go in peace, he went after him and slew him. David was brought to Jerusalem and was made King over all of Israel.
 - f. I Kings – II Samuel ends with David numbering Israel and a plague coming

upon Israel because of it. David bought the threshing floor of Auranah on which to make an offering unto God. It is thought by many that this sight was the dome of the Rock on Mt. Moriah where Abraham had come to offer up Isaac and where Solomon built the Temple. I Kings begins with Solomon coming to the throne and the death of David. David's son, Adonijah tried to seize the throne, but before his death, David made Solomon King. Solomon built the Kingdom to its height during his reign that will not be equaled again until the Millennial reign of Christ. Although he was a man of great wisdom, and although he built a great Kingdom, and although he was used of God to write three books of the Old Testament, Solomon's sins were his downfall and the cause of the divided Kingdom under the reign of his son, Rehoboam. His sins were:

- (1) He married the daughter of Pharaoh.
- (2) He made affinity with Pharaoh of Egypt.
- (3) He built a house in Jerusalem for Pharaoh's daughter.
- (4) He bought horses from Egypt.
- (5) He accepted gifts from Pharaoh.
- (6) He bought chariots from Egypt.
- (7) He married 700 strange wives.
- (8) He had 300 concubines.
- (9) He built altars around Jerusalem for his strange wives to worship their gods.
- (10) He was led off into the worship of other gods by his strange wives.

The first 11 chapters of I Kings is taken up with the reign of Solomon. The two most important events in these chapters are the expansion of the Kingdom under Solomon and the building of the Temple. The twelfth chapter of I Kings gives us the account of the division of the Kingdom under Rehoboam, son of Solomon and the leadership of the Northern Kingdom into idolatry by Jeroboam. The rest of I Kings is given over to the accounts of the succeeding kings of the Northern Kingdom of Israel and the Southern Kingdom of Judah. Because of God's Covenant with David God did not take all of the Kingdom from Rehoboam and his descendants, but left them Judah. The end of I Kings and the beginning of II Kings also give us the ministries of Elijah and Elisha, probably the most important of the non-writing Prophets.

- g. II Kings – II Kings is a continuation of the accounts of the reigns of the Kings of the northern and Southern Kingdoms. Of great importance is the listing of the Kings after the fall of the Northern

Kingdom to Assyria in 722 BC. The King in power in the Southern Kingdom was Hezekiah, one of the best of the Kings of the Southern Kingdom of Judah. The Southern Kingdom had already fallen prey to idolatry, however, and Hezekiah brought great reforms which returned the Southern Kingdom to greatness.

His son, Manassah was one of the worst Kings of the Southern or Northern

Kingdoms, and undid all his father had done. It was finally under his rule that the Southern Kingdom passed the point of no return, and although Josiah was a good King, the last of the good ones, his reforms only lasted until his death. Everything was downhill from there until finally, under the reign of Zedekiah, Jerusalem was sacked by Babylon in 586 BC., the City burned, and the Temple destroyed. The last of the remnant of useful people was taken to Babylon and only the poor and the elderly were left to till the land. This is the period during which both Jeremiah and Ezekiel prophesied; Jeremiah in Jerusalem, and Ezekiel in Babylon, having been taken in the earlier captivity in 606 BC.

- h. I Chronicles – I and II Chronicles deal almost exclusively with The reign of David and the Kings of the Southern Kingdom of Judah. I Chronicles deals exclusively with the reign of David.

It begins with the genealogies of Adam through Seth to Noah, Noah and his three sons and their descendants to Abraham through Shem, Abraham's descendants through Ishmael and his twelve sons, the descendants of Abraham through his concubine Keturah, the descendants of Esau, the sons of Jacob, the descendants of Judah to David, through David to Solomon and his descendants. It then gives us the descendants of each of the twelve tribes to Levi and his descendants. We are given the list of the Temple Singers, and then a return to the Descendants of Aaron. We are then given a listing of the Cities of the Levites. Next is a return to the descendants of the rest of the tribes of Israel, ending with Benjamin and his descendants. Then we have the descendants of Saul.

Beginning with chapter 9 we are given the descendants of Israel and Judah, a list of the Priests and Levites in Jerusalem.

Chapter 10 repeats the story of the death of Saul and his sons in the battle against the Philistines which was recorded in the last chapter of I Samuel.

Beginning with chapter 11 we have the record of David being made King over all of Israel, the mighty men of David, and the army of David.

In chapter 13 David wants to move the Ark to Jerusalem, but Uzza is smitten when he touches the Ark to steady it.

Chapter 14 tells us of the building of David's house that was built in Jerusalem, and the listing of David's sons born in Jerusalem. We are also told of David's victories over the Philistines.

In chapter 15 David brings the Ark to Jerusalem.

In chapter 16 we are given David's poem of thanksgiving and the appointing of the Levites for the Ark.

Chapter 17 is very important in that it relates God's Covenant that He makes with David.

David extends His Kingdom in chapter 18.

In Chapter 19 King David sent messengers to comfort the King of Ammon to comfort him on the occasion of the death of his father. The messengers were grossly mistreated. David sent his army against Ammon and God gave a great victory. In the same battle the Syrians, who came to help Ammon, were

defeated and refused to ever again come to the aid of Ammon.

In Chapter 20 the City of Rabbah is conquered, and the Philistine giants are slain.

Chapter 21 relates the story again of David's sin of numbering the people. God sent a plague and David bought the threshing floor of Aurana who is here called Ornan, to make an offering unto God.

Chapter 22 tells us of David's preparation to build the Temple, and gives the instructions that David gave to Solomon concerning it.

In Chapter 23, Solomon is made King and the Levites are given new responsibility.

Chapter 24 lists the responsibilities of Aaron's sons (Descendants), the divisions of the Kohathites and the Merarites.

Chapter 25 has to do with the divisions of the musicians.

Chapter 26 lists all the porters and overseers.

Chapter 27 lists the officers of the kingdom.

Chapter 28 gives us David's counsel to Israel before his death and encourages Solomon to build the Temple.

The 29th Chapter gives more of David's last counsel to Israel, his prayer of thanksgiving, Solomon's being made King, and the record of David's death.

- i. II Chronicles – The first nine chapters of II Chronicles give us details of Solomon's reign. Upon the death of Solomon Rehoboam, Solomon's son came to the throne and split the Kingdom. The rest of the Book of II Chronicles is made up of the stories of the Kings of the Southern Kingdom to the time of the Babylonian captivity. We must keep in mind, good or bad, these Kings were all descended from King David, fulfilling the Covenant God made with King David.
- j. Ezra – Ezra was a scribe and wrote I and II Chronicles as well as the Book of Ezra. Ezra was of the Priestly line, a direct descendant of Aaron, of the Tribe of Levi. He recorded the Chronicles of Israel through the entire period of the Kings, though he was probably born in Babylon during the Babylonian Captivity.

His Book begins with Israel under the Persian Empire at its very beginning, under the rulership of King Cyrus who motivated the Jews to return to Jerusalem and rebuild their Temple so that prayers and sacrifices could be made daily for the Persian King. Ezra himself does not enter the actual story of this first return until late in the story (chapter 7) for the return was headed by Zerubbabel. The Book is a record of the opposition from the half-breeds, descendants of the mixture of the Northern ten tribes which were taken into captivity in 722 by Assyria and the Assyrians themselves. Twice, the work on the Temple was stopped because a new King would come to power in Persia who knew nothing of the decree of Cyrus, but eventually it was completed. The ministry of Ezra and that of Nehemiah overlap.

- k. Nehemiah – Nehemiah, cup-bearer to the King (Artaxerxes) was of the Royal line and a direct descendant of King David. Probably born in Babylon during

the captivity, he was terribly burdened for the rebuilding of the City of Jerusalem, and in particular, the walls. He obtained permission to do so and undertook this task with a people terribly deprived and discouraged. With much opposition and many threats, he finished the job with a people who, when inspired by Nehemiah, had a will to work. It was from this project that we get the time-worn saying, the trowel and the sword, for the people had to work with a trowel in their hand and their weapons at hand. The project was completed in something like 52 days, an unbelievable record, but God was with them. This then made it possible for the Jews to begin to return to their homeland, the Southern Kingdom of Judah. Nehemiah became Governor of Jerusalem while Ezra was in charge of the Priests.

1. Esther – The Narrative of the Book of Esther took place during the time when the first group had returned to Jerusalem to rebuild the Temple at the decree of Cyrus, but under King Ahasuerus (Xerxes), through a disregard for the wishes of her King, Queen Vashti was dethroned and many beautiful virgins were sought to find a replacement for her. Esther was one of the girls taken and forced to participate in this search. She had been taken to live with her much older cousin Mordecai after both her mother and father died. He had raised her like his daughter.

Esther was chosen as the new Queen, but was warned by Mordecai not to make her nationality known. Hadassah was her real name, but Mordecai had given her a Persian name. Haman, the King's personal confidant, hated the Jews, but especially Mordecai because he would not bow when Haman came by. Without telling the King who he was referring to, Haman persuaded the King to make a decree that on a certain date all the Jews should be killed throughout all the Empire. When Mordecai heard of it, he put on sack cloth and ashes and went through the streets crying and moaning. When Queen Esther heard of it, she sent to find out why. Mordecai pled with her to go before the King to gain a reprieve for the Jews. She bravely did so though it could have cost her life. When the King knew of Haman's plan he was enraged and ordered him hanged, and put Mordecai in his office. A second decree was given at the request of Esther and Mordecai that allowed the Jews to defend themselves. Esther is the only woman in the Bible that is a type of Christ in that she was willing to give her life to save her people. This Book is the only book in the Bible in which the name of God is not mentioned. There are many hints, however, as to the Jews' petition to God for deliverance from destruction.

3. The Poetry Books – From Job through Song of Solomon, five books.
 - a. Job – Job is the book of testing and trial. It is undoubtedly the oldest Book of the Bible, not in content, but in the date of writing.

It was surely written by Moses, perhaps during the time he was herding sheep for his father-in-law, since the Land of Uz where Moses was herding sheep was near the Land of Uz, and Moses no doubt would have heard the story. God allowed Job to be tested by Lucifer who tried to get Job to turn against God, but he did not, though accused by his three "friends" on many counts. More than any other Book in the Old Testament, the Book of Job brings out the very early knowledge of the resurrection of the believing dead. In the end, God rewards Job with twice as much as he had before.

- b. Psalms – It is impossible to put a date on the Book of Psalms. Although we know that David wrote at least 73 of the Psalms, there are others that were most probably written by him, but the author is still unknown. The Known authors of the Psalms are as follows:

David –	73 Psalms for certain
Asaph –	11 Psalms for certain
The Korahites –	12 Psalms for certain
Solomon –	2 Psalms for certain
Moses –	1 Psalm for certain
Ethan –	1 Psalm for certain
The other –	49 Psalms do not bear an indication as to authorship, but were probably written by David.

The great preacher, Charles Haddon Spurgeon referred to the Book of Psalms as “The Treasury of David.”, but obviously David not write all the Psalms.

Psalms are songs; the Hebrew Song Book, used for a variety of purposes, but always for spiritual purposes.

The Psalms are divided into five divisions named after the first five books of the Bible. The divisions are as follows:

- Book I – The Genesis Book – Psalms 1-41
- Book II – The Exodus Book – Psalms 42-72
- Book III – The Leviticus Book – Psalms 73-89
- Book IV – The Numbers Book – Psalms 90-106
- Book V – The Leviticus Book – Psalms 107-150

Every victory, defeat, trial, hardship, instruction, spiritual need, and praise and worship is to be found in the Book of Psalms. The last five Psalms are called Ascension Psalms because they were sung by the Jews as they went up to the Temple to worship. Many of the Psalms are victory songs that were sung on the occasion of some great accomplishment of God through or for Israel. Others are songs of repentance of sins committed, such as Psalm 51 when David repents of the sin with Bathsheba and the death of her husband,

- c. Proverbs – The first nine chapters of the Book of Proverbs introduce us to good and evil in the form of two women: Lady Wisdom who represents salvation through Christ, and The Strange Woman representing the lost sinner going to hell because of neglect of God’s salvation.

A Proverb is a brief statement either contrasting right and wrong, or paralleling the right or wrong and the consequences. An example of each of these is as follows:

- (1) A Contrasting Proverb is usually identified by the word “but” which separates the first half from the contrasting other half.

Proverbs 10:14 – “Wise men lay up knowledge: but the mouth of the

foolish is near destruction.”

- (2) A Parallel Proverb is usually identified by the word “and” which separates the first half from the parallel other half.

Proverbs 22:1 – “A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.”

The second half of the last proverb deals with the virtuous woman. The Bible does not tell us this, but I believe the virtuous woman is none other than Lady Wisdom of the first nine chapters of Proverbs.

- d. Ecclesiastes – The word, Ecclesiastes really means “The Preacher”. In this Book Solomon plays the devil’s advocate as he shows us that every effort of man to bring meaning to life is only vanity. It is only as we come to chapter 11:9,10 and chapter 12, especially the last two verses (13, 14) that we see the purpose of the book. In 11:9, 10 he says; paraphrasing, Go ahead, young man and live it up in your youth and do whatever feels good and pleases you, but know this, that you are going to answer to God for every word and deed. Chapter 12:13, 14 says; paraphrasing,

The conclusion of all that has been said is that nothing in life is meaningful and satisfying other than to fear God and keep His commandments, for all of our works will be brought into judgment after we leave this life. In the Book of Ecclesiastes we read many things that seem to support the false doctrines of annihilationism and soul-sleep, but these are the products of Solomon’s intentional negativism, and are exposed as false in the conclusion of the Book.

- e. Song of Solomon – Although the Book of “The Song of Solomon” has been ban from the libraries of many of our public Schools for its so called “pornographic content”, It is considered to this day by the people of the Middle East as being the most sensitive and beautiful love story between husband and wife ever written. Speaking literally, it is the story of Solomon and his new bride and their intense love for each other. Spiritually, it is both a picture of the love of God for His chosen bride and wife, Israel; and a picture of the undying and eternal love of Christ for the Church, the Bride of Christ. It pictures the humble, undeserving peasant girl finding beauty and desirability in the eyes of the King, and in the spiritual sense, the lost sinner in his or her sin finding value and desirability in the eyes of the King of Kings, the Lord Jesus Christ.

4. The Major Prophets – From Isaiah through Daniel, five books.

- a. Isaiah - From the opening of the Book of Isaiah we can assume that Isaiah is the author and that his writing ministry began at the time of King Uzziah in the Southern Kingdom. If we only possessed the first few chapters of Isaiah we would probably come to the conclusions that Isaiah wrote to the whole of Israel, but his Prophecy was written primarily to the southern Kingdom of Judah which, in the light of what had happened to the Northern Kingdom, was a warning to Judah lest the same happen to them. The Southern Kingdom had already drifted far from God and was in definite danger of going the same way as the Northern Kingdom of Israel. Isaiah is the Old Testament Book with the most Messianic prophecies in it. It is sometimes called the little Bible in that it has 66 chapters and the Bible has 66 books.

The first 39 books of the Bible make up the Old Testament and the first 39 chapters of Isaiah have prophecies pertaining more to the Old Testament. The New Testament has 27 books in it and the last 27 chapters definitely have more prophecies pertaining to the New Testament events.

- b. Jeremiah – Although he was older than Ezekiel, both prophets wrote about the same incidents; the decline and fall of Jerusalem to the Babylonians. The interesting fact is that Jeremiah wrote his prophecy in the City of Jerusalem as an eye witness while Ezekiel wrote from Babylon, having been taken there by the Babylonians in the first captivity of 606 BC. Jeremiah suffered greatly at the hands of the wicked Kings following the reign of Josiah. His Prophecy began in the 13th year of the reign of Josiah in 636 BC. and he died shortly after the fall of Jerusalem in 586 BC. He actually died in Egypt where he was forced by the remnant left in Judah to go following the fall and destruction of Jerusalem.
 - c. Lamentations – This book was also written by Jeremiah as he sat and viewed Jerusalem following its fall to the armies of Babylon, and its destruction by them. Not only was the City destroyed, but the Temple was desecrated and destroyed.
 - d. Ezekiel – As has already been stated, Ezekiel was taken in the first group of young Jewish men to be trained to serve in the court of Nebuchadnezzar in 606 BC. He was called by God to prophesy to the Jews already in Babylon of the decline and fall of Jerusalem by the Babylonians. Since he was in Babylon already, he could not see, as did Jeremiah, what was happening day by day in Jerusalem, but God took him to Jerusalem in the spirit and revealed to him what was happening, and what was going to happen in Jerusalem as it fell to the Babylonians. Much of what he prophesied was acted out in a pantomime fashion in Babylon.
 - e. Daniel – Like Ezekiel, Daniel was taken to Babylon in the first group at the beginning of the captivity and was trained to serve in the court of Nebuchadnezzar. When he first arrived there he purposed in his heart that he would not defile himself with the food Nebuchadnezzar gave them to eat. This determination coupled with an excellent spirit gained him favor with the King. He served under three Babylonian Kings, one Mede King, and for a brief time, under Cyrus, the first of the Persian Kings of the new Persian Empire. Most of the time he held the office of Prime Minister, although these were heathen Kings, without compromising his convictions. His prophecy is divided right in the middle: the first six chapters have to do with the narrative of the events of his service under the Babylonian Kings and the Mede King. The last six chapters are the most detailed prophecy concerning the future of Israel in the Bible. Quite a bit of his prophecy has to do with the inter-testamental period in remarkable detail.
5. The Minor Prophets – from Hosea through Malachi, twelve books. We had stated earlier that the Major Prophets are in Chronological order in our English Bible, but the Minor Prophets are not. We have listed the Minor Prophets in the order in which they appear in our English Bible, but we will, with note on each, give information as to how they appear in Chronological order.
 - a. Hosea – Hosea would be listed fourth, dated somewhere between 750 and 724 BC. Hosea is a type of God the Father in this Book, in that he was instructed

by God to go and take a wife of whoredoms (Israel) and have children by her (later Israelites who turned to Idols and idolatrous worship. This Prophecy pictures the putting away of Israel by God as well as the restoration one day to God. What courage it took on the part of this Prophet to carry out this spiritual pantomime. He wrote before the fall of the Northern Kingdom of Israel in 722 BC.

- b. Joel – This Minor Prophet would be second; dated by Bible Scholars at somewhere between 830 and 800 BC. Joel wrote primarily to Jerusalem and Judah and probably was born and raised in the south. He speaks of two armies threatening Judah: the great Assyrian army from the North and the locust plague that had come against the southern Kingdom of Judah because they had forgotten God. However, Joel does contain Prophecies concerning the Day of Pentecost, the Church Age and last things.
- c. Amos – Amos would be third, placed somewhere in the mid 8th Century BC., around the time of King Uzziah. Amos was not a Student of the School of the Prophets, but was a simple shepherd whom God called to be a Prophet. Although he lived somewhere south of Jerusalem, he was called of God to prophesy against the sins of the Northern Kingdom of Israel. We can tell from the opening of the Book that he was a reluctant prophet who would have been happy to continue tending the sheep, but who loved God and obeyed Him by doing as He had asked.
- d. Obadiah – He can best be listed ninth since he wrote of the part played by Edom in the fall of Jerusalem in 586 BC. his prophecy reveals what God had planned for Edom because of their part in the fall and captivity of the Southern Kingdom of Judah to the Babylonians. They thought that once Judah was in Babylon the land would be theirs which they believed belonged to them in the first place. Instead, because they had helped the enemies of Judah, God planned to have them perish by the swords of them they had helped; Babylon.
- e. Jonah – Jonah would be listed first in chronological order. It is usually dated somewhere in the mid ninth century BC. The Book of Jonah can be divided into four sections:
 - (1) Jonah running from God – God had told him what to do and he tried to hide from the will of God. Chapter one.
 - (2) Jonah ran to God – In the belly of the great fish Jonah turned to God and cried out for deliverance. Chapter two.
 - (3) Jonah running with God – When Jonah obeyed God and preached repentance to Nineveh, they repented, but this is the very thing Jonah did not want to see these wicked Gentiles do, for he knew that God was good, and that He would give Nineveh a chance. Chapter three.
 - (4) Jonah running ahead of God – Because these Gentiles had believed God and had been spared God's wrath, Jonah pouted and was upset with God. Chapter four.
- f. Micah – Micah would be fifth, having begun his Prophecy at the time of Jotham between 739 and 735 BC. and perhaps writing through the entire reign of Hezekiah to 687 BC. Micah saw the wickedness of both the northern and southern Kingdoms and their Kings. He also saw the military threat of

Assyria and wrote his prophecy to warn both the northern and the southern Kingdoms of coming judgments. His ministry paralleled that of Isaiah partially and was meant more for the southern Kingdom of Judah.

- g. Nahum – He would be listed eighth since he wrote of the fall of Nineveh in 612 BC. in minute detail. Nahum prophesied the coming judgment of Nineveh with such detail that it was as though he might have been there as it transpired.
- h. Habakkuk – Habakkuk would be in seventh place, having been written near the end of the reign of Josiah (640-609 BC.) preferably after the destruction of Nineveh by Babylon, the Medes, and the Scythians in 612 BC. Habakkuk was angry because God let the wickedness of abound. God showed Habakkuk that wickedness must be punished, and that he was going to use Babylon to do the punishing. Habakkuk could not understand how God could use a people more wicked than His own to punish them. God showed Habakkuk that Babylon would be punished for their treatment of Judah.
- i. Zephaniah – Zephaniah would be sixth in Chronological order having begun his Prophetic ministry early in the reign of Josiah in 627/626 BC, but his written prophecy came later before the fall of Assyria. Very little is known about this prophet, but he probably was of the Royal Line. He was, of course, very much a part of the spiritual awakening under the reign of Josiah, but the people responded half-heartedly and continued their worship of false gods. This made it necessary for the Prophet to show the coming judgment at the hand of Babylon.
- j. Haggai – Haggai, and Zechariah are in Chronological order. Haggai's prophecy seems to have been written first. Both of these Prophets returned from Persia to help encourage the Jews in finishing the rebuilding of the Temple in Jerusalem. We can best date the book at around 520-515 BC. Haggai would be listed as the tenth of the minor prophets.
- k. Zechariah – Zechariah would be listed as the eleventh of the minor prophets in Chronological order. It would be dated about the same time as Haggai; around 520-515 BC. The book is written in symbolism and is the Minor Prophet with the most Messianic prophecies.
- l. Malachi – Malachi was, of course, the last of the Minor Prophets. His written Prophecy can be dated between 450 and 425 BC. The Book is made up of accusations posed by God as to the transgressions of the people of Judah and the questions on the part of the people as to why they have been accused. God answers each one very strongly. It seems so irrational that God's people who had been in exile for over seventy years should so quickly return to the very sins that had put them in exile. However, when we look at Christians today we see the same thing happening. We see our freedoms slipping away because of neglect of God and His will, and we cry out for deliverance and a return to what God meant this nation to be, but every time, when God sends deliverance, we then sit on our hands and do nothing,

ISRAEL AT THE TIME OF CHRIST

Terms and their meanings:

The dispersion – Those Jews who did not return to Judah following the Babylonian captivity. They established colonies throughout the then-known world.

The Targums – Translations of the Old Testament books into Aramaic, oral translations, paraphrases, and interpretations reduced to writing.

The Talmud – A collection of Jewish traditions and oral explanations of the Old Testament which were put into writing in the 2nd century AD. with a later commentary thereon.

The Sanhedrin – A religio-political ruling body of the Jews at the time of Christ. It is thought to have had its beginning in the third century BC. It was made up of seventy members: Priests, Sadducean nobles, some Pharisees, Scribes, and Elders, and presided over by the High Priest.

The Synagogue – The Babylonian captivity gave rise to the synagogue since the Temple had been destroyed and there was no place to continue the sacrificial system. The Synagogue also gave rise to the pattern of service in the Local Church. Because Synagogues arose all over the then-known world following the captivity, they presented ready platforms for qualified speakers such as Paul the Apostle to launch the Gospel to the Jews.

The Pharisees – The sect of the Pharisees probably originated in the 4th century BC. preceding the Maccabean wars. These were the fundamentalists of the followers of Judaism. They arose out of the need to combat the effects of idolatry during the time of the efforts to Hellenize the entire then-known world.

The Sadducees – As a sect, they were thought to have originated about the same time as the Pharisees. These were the liberals among the followers of Judaism. They did not believe any of the Old Testament Scriptures but the Law, and then not any of the miracles, Angels, the resurrection, or any of the major and vital doctrines of the Old Testament Scriptures.

The Great Synagogue – This was a council made up of 120 members, organized by Nehemiah about 410 BC. under the presidency of Ezra for the purpose of restoring the spiritual life of those Jews in Judea who had returned following the Babylonian captivity. It was also an important influence in the gathering and restoring the Old Testament Canon of Scriptures.

The Aramaic Language – This was the common language of Palestine in Jesus' day. It was the ancient language of Syria and was gradually assimilated into the Jewish culture after the captivity. It is very similar to Hebrew.

The Septuagint – This was the translation of the Hebrew Old Testament into Greek. It was done under Ptolemy Philadelphus (289-247 BC.) in Alexandria, Egypt for the benefit of the Greek speaking Jewish colonies in Egypt. Seventy linguists (thus the word Septuagint - many say there were more than seventy) were cloistered to do various parts of the Hebrew Old Testament, and when it was all put together it was said to have been in complete agreement. The Jews throughout the Roman Empire used it extensively until the Christian Church began to use it, and then they discarded it. It is used as the text (Alexandrian Text) from which most of the modern translations are made today. It is not without varied readings and is considered by fundamentalists to be a flawed text. As it appeared in the Hexapla (a six column book with six different translations side by side) to be the most liberal text of all, Constantine preferred it and requested that fifty copies be made for him of the fifth column of the Hexapla, the Alexandrian Text. It is thought by many translators today that Vaticanus (ancient Greek New Testament Manuscript found in the lower level of the Vatican) and Sinaiticus (ancient Greek New Testament manuscript found in a kindling box in a Monastery on the slopes of Mt. Sinai) are two extant copies of these 50 copies of the fifth column of the Hexapla copied out for Constantine.

The Roman Legion – The Roman Legion in ancient times was a body of troops numbering from three thousand to six thousand foot soldiers with a contingent of cavalry.

Pax Romana – (Roman Peace) 27 BC. to 180 AD.. The reign of Augustus marked the beginning of the Pax Romana which lasted for 200 years. No country was strong enough to wage a major war against Rome, nor to pose a serious threat to the frontiers. Commerce flourished and the standard of living rose.

The Apocrypha – These are inter-testamental writings, 14 of which have been included in the Catholic Douay Version, between the end of the Old Testament and the beginning of the New Testament. Many Apocryphal books and epistles were written during this time. Many people with a complaint against their Roman oppressors, would write something under the name of some famous dead person and get it published to protect themselves from trouble with the Romans. Some of these came to be accepted as inspired. None of the inter-Testamental writings meet the established tests of canonicity. Many of these writings make some reference to the Messiah, and reveal the fact that they were written after Christ came. Their author's tried to make people think the author was a prophet. Some of these, however, serve a good purpose in that they give us a more complete look at the inter-testamental period. Most of the Apocryphal books, however, are about some hero or heroine going forth to slay a dragon, or accomplish some mission that has nothing to do with a spiritual bridge between the Old and New Testaments.

A Roman Free-City – Paul the Apostle (Saul of Tarsus) was born into a extremely conservative Pharisee family, but was born in a Free City. Anyone born in such a city had automatic Roman citizenship by birth. The three great University cities of the Roman Empire were such cities. These were: Tarsus in Cilicia, Athens in Achaia (southern Greece), and Alexandria in Egypt, (named for Alexander the Great). A Free City, while subject to Roman Law, was free to make its own local laws (ordinances), and carry on trade and commerce on its own, contrary to the areas such as Palestine which was a subjugated country.

The Scribes – The Scribes were copyists of Holy Scripture, intimately conversant with Mosaic Law, also called Lawyers, or Doctors of the Law. During the inter-testamental period they became quite influential and held a prominent position in Jewish religious leadership in Jesus' day.

The Essenes – The essenes were a monistic sect rather than a political religious party such as the Pharisees and Sadducees. Until the discovery in 1947 of the Dead Sea Scrolls, Philo, Josephus, and Pliny were the only sources of information on the communal, monastic, order. A similar, if not identical group is now well known as a result of the excavation of its headquarters at Qumran on the northwest shore of the Dead Sea. The recovery of its book of rules and order has corroborated ancient sources and added to our knowledge of sectarian Judaism from about 200 BC. to 70 AD.

The Zealots – One of Jesus' twelve Disciples was a Zealot; Simon Peter. The Zealots were an intensely nationalistic group, directly opposed to the Publicans. A Publican was a Jew who collected taxes for the Roman Government among his own Jewish countrymen, and getting rich from over charging them. Matthew was a Publican while Peter was a Zealot. It is interesting to note that Jesus chose avowed enemies to serve together in His band of chosen Disciples.

The Zadokites – The Zadokites were Jews who were loyal to the teachings of the Chief Priest, Zadok. They, along with the Zealots held that Israel should be returned to a free and sovereign nation at any cost.

The Herodians – The Herodians were Jews outwardly, but were loyal to the Hellenization of the Jewish State. They believed in everything the Pharisees rejected, but were willing to join with the Pharisees in trying to trap Jesus and catch Him in some doctrinal error, or some statement whereby they might condemn Him. They were strange bed-fellows for the Pharisees. Actually, the Herods were from Edom and were descended from Esau. The Romans used the Herods as puppet Kings just to rub salt in the Jews' wound of being under the Roman Empire. Actually, however, Herod the Great, in order to appease the Jews, rebuilt the Temple and decorated it quite lavishly.

The Pseudopigrapha – These were writings of the Early Church Fathers, or inter-testamental writings passed off as Canonical, but which did not meet the tests of Canonicity.

The Old Testament Canon – The Old Testament Canon consisted of all the Holy Writings of the Old Testament period that made up the complete record of the revelation of God to man. These had to be writings which met, in every respect, the tests of Canonicity. It is a closed body of revealed Scripture that was complete and final.

The Herods – The Herods were Edomites (descended from Esau). Herod the Great had been chosen by the Romans to be a puppet King over the land of Israel, subject to the Roman Law. He ruled over Palestine when the Wise Men came seeking for the King of the Jews. His son, Herod Antipus ruled in his place and was the King who married his brother's wife and was rebuked by John the Baptist. Herod Antipus put him in prison, but did not put him to death because he feared John. When Herodius' daughter, Salome danced for Herod Antipus he told her to ask what she would and he would grant it. When she asked her mother what she should ask for, Herodius told her to ask for

the head of John the Baptist on a platter. Herod was reluctant to kill John, but he had given his word and did not want to be humiliated in front of his guests. Herod the Great's grandson was the one to whom Paul the Apostle witnessed in protective custody in Caesaria.

The Roman Government and The Military – Much of our governmental system in the United States is based on that of the Romans. In order to declare war on another country, our President has to get the consent of the Senate. Likewise, in Rome the Emperor had to have the consent of the Senate before going to war against another country. Just as the President of the United States, with the consent of the Senate can wage war against another country, he is also able to conduct the war the way he thinks best for he has the Senate's consent. Likewise, the Emperor of Rome, once he had the consent of the Senate, could conduct the war the way he wanted to.

Duties of the Roman Governor – The basic duties of the Roman governor were three in number; they were as follows:

1. To maintain order and peace in the province in which he ruled.
2. To administer the Laws of Rome within his province.
3. To act as judge in the event of any dispute that might arise in his province.

Kinds of Roman Provinces – There were two kinds of Roman Provinces; they were as follows:

1. There was the Free-City Province in which citizenship was automatically granted to one born there. Cilicia, where Paul was born, was such a province.
2. There were captive provinces such as Judea, Samaria, and Galilee. All Palestinian provinces were under strict Roman rule and could neither elect their own local government nor grant Roman Citizenship.

Roman Taxes – There were two kinds of Roman Taxes:

1. The Free-City provinces were taxed on their income only.
2. Captive states such as all of Israel, were taxed by their own people (Publicans) who worked for the Roman Government and were hated by the Jewish people. They were taxed on their personal income and on any business transactions. The Publicans usually taxed their own people with a much higher tax than was required by the Roman Government and pocketed the difference.

Roman Troops – Much like the Greeks under Alexander the Great, the Romans, though much more militaristic than the Greeks, were benevolent rulers. Once they had conquered a country, among other things, they took the army of that country into the Roman army, but not with the same privileges and rights. There were two kinds of Roman Troops:

1. The original Roman Troops who were born in Free-City provinces were Roman Citizens by birth. They enjoyed all the rights and privileges of Roman Citizenship.
2. Those troops who were from conquered countries were more like servants or slaves, and could not increase in rank as could those who enjoyed Roman Citizenship.

Benefits to Christianity – Being part of the Roman Empire brought at least four benefits to the spread of Christianity:

1. The Romans built beautiful stone highways all over the Roman Empire which facilitated the spread of the Gospel.
2. The commercial language of the Roman Empire was Koine Greek, devised by Alexander the Great. Those carrying the Gospel did not have to learn another language in order to go forth in obedience to the Great Commission.
3. Although they were subject to Roman control as a conquered people, the Jews were free under Roman Law to move about the Empire and settle and do business wherever they pleased. Wherever the Jews settled they built Synagogues. The Synagogue provided a ready made platform for the preaching of the Gospel for all those who were qualified as a Rabbi, such as Paul.
4. Because the various countries and provinces which made up the Roman Empire worshipped a wide variety of gods, the Roman Government did not oppose the preaching of Christianity until Nero came to power. Nero saw the Christians as convenient scape-goats for his demonic schemes. This is when the true persecution of Christians under the Roman Government began.

The Caesars from 31 BC. to 96 AD, - This information is quoted from H. E. Dana's book, "The New Testament World"

1. Augustus Caesar (31 BC. to AD. 14)

After the establishment of the Republic, Augustus was the first Roman leader who succeeded in making secure for any length of time, his place as the leader of the Roman people. The Roman people, because of their experience with their rulers of the past, found the word "King" to be obnoxious. Augustus was careful to use the word Emperor instead of King. The word King implied a ruler of military forces. He was ruling when Jesus Christ was born in Bethlehem and would have been the ruler who called for the taxation that took Mary and Joseph to Bethlehem at the time of Christ's birth. His name is specifically named in Luke 2:1. It was he who appointed Herod the Great as the King of Judea. After the death of Herod the Great in 4 BC. it was Augustus who divided the Kingdom of Herod among his three sons. Later he deposed and banished Archeleus and replaced him with a procurator. Augustus was the greatest of the Roman Emperors, and one of the greatest statesmen of all time. He secured in the Roman world the reign of peace, the renowned "Pax Romana," and in a major way, prepared the world for the spread of Christianity.

2. Tiberius Caesar (AD. 14-37)

At first Tiberius showed great promise, but after a few years he lapsed into a pattern of cruelty and despotism. It was he who appointed Pontius Pilate as governor of Judea. Pilate's long tenure of service in Judea was not due to his popularity or efficiency, but the policy of Tiberius in dealing with his governors. He believed it was better to let his governors have a long term in office so that they would not be tempted to rob and plunder their subjects to get rich quickly. He was, at the time of his death, a great admiring patron of Herod Antipas. Agrippa I incurred his displeasure and was twice banished by him. Christianity had gained so little prominence during his reign that he paid little attention to it.

3. Caligula (AD. 37-41)

He was one of the most cruel of the Caesars. He greatly persecuted the Jews, but had no mercy on them. He very strongly insisted on the ruling Caesar as being acknowledged as deity. Everyone

had to bow to Caesar. Emperor worship had begun with Augustus. The pagan people of Jamnia (Jabneel) in Judea ordered an image of him placed at the Temple in Jerusalem and were persuaded to remove it only by the intervention of Herod Agrippa, who was in Rome at the time. It was Caligula who reinstated the ill-fated Agrippa and banished Antipas, and added his rule to that of Agrippa. He died by assassination.

4. Claudius (AD. 41-54)

Claudius was a weakling in body and mind, but in spite of this, his reign was one of prosperity, and in the early years, one of peace. His reign covered the better part of Paul's missionary activities, and kept the world orderly while Paul preached to it. It was Claudius who conferred on Agrippa I the title of King, and gave him most of the domain of Antipas and Philip, as well as the former province of Judea. He became offended by the Jews at Rome in 52 AD., probably because of the agitations among them over Christianity, and drove many of them from the City. This was about the time Paul met Priscilla and Aquila in Corinth on his second missionary journey.

5. Nero (AD.54-68)

He was the most despotically cruel of all the Roman Emperors. Prompted only by selfishness, he had a great part of Rome burned to the ground. Negative repercussions from this caused him to place the blame on the Christians which added to their persecutions greatly AD.64. Nero gave the use of his gardens to the persecutors as a place where they could burn Christians. Burning Christians lighted the streets of Rome at night. At first this persecution was local, but later it spread to other parts of the empire. It was during this persecution that Peter and Paul were martyred in Rome, just before Nero, realizing that even the whole Senate and his people had turned against him because of his insane cruelty, took his own life.

6. Galba, Otho, and Vitellius (AD. 68, 69)

After the death of Nero, confusion reigned in Rome for at least two years. Three generals of the Roman army in rapid succession seized the throne. Each having it wrested from him by his successor as the price of his ambition.

7. Vespasian (AD.69-79)

Vespasian, commander of Roman legions in Syria and Judea, was made Emperor by his army, the strongest in the Empire. He had been leading a war against the Jews for some time. After coming to the throne he sent his son Titus to put down the rebellion. Titus captured and destroyed Jerusalem in 70 AD. following a lengthy siege.

8. Titus (AD 79-81)

The reign of this Emperor, the son of Vespasian, referred to above, was short and peaceful, and without any further connection with either the Christians or the Jews.

9. Domitian (AD.81-96)

In Domitian we have a combination of administrative ability and tyrannical cruelty. The early years of his reign were fairly mild and peaceful, but his unpopularity increased with his taste for blood. In the beginning he paid little attention to the Christian movement, but in later years, especially the last two years of his reign, he pushed the persecution of the Christians strongly. Early tradition tells us that John the Apostle was banished to the Island of Patmos during his reign, and wrote Revelation there. Just after the reign of Domitian John died in Ephesus, bringing to a close the Apostolic age and the first century AD.

ISRAEL DURING THE CHURCH AGE

During no other time period have we seen the Abrahamic Covenant so clearly carried out than during the Church Age. In Genesis chapter 12, among other things, God promised to bless those who blessed Abraham's promised Seed, and to curse those who cursed Abraham's promised Seed. The Major and Minor Prophets of the Old Testament tell us repeatedly of various countries that have done one or the other and have reaped the consequences. Probably the most stark fulfillment of this part of the Abrahamic Covenant in the 20th Century was Germany. Under Adolph Hitler some seven million Jews were killed in the most horrible ways. Many other millions would have been exterminated had the war gone on much longer.

On the other hand, the United States and England have mostly offered safe haven to the Jews and have defended them since the beginning of the return of Israel to their land.

Israel has experienced three dispersions in their history. They are as follows:

1. Genesis chapter 15 – The Palestinian Covenant which God made with Abraham in which we read of the prophecy of 430 years of time in Egypt (type of the world) during which God grew Israel from a family of seventy to a great nation of some two million or more.
2. The seventy years of captivity in Babylon (606-536 BC.) God let the heathen nation of Babylon take the Southern Kingdom of Judah into captivity for seventy years; one year for each of the Sabbatical years they had failed to keep, because of their almost total idolatry. The Northern Kingdom of Israel had already been taken into captivity by Assyria in 722 BC. for the same reason, but to a greater extent, and had all but lost their identity.
3. The dispersion beginning in 70 AD. when General Titus and the Roman army overran Jerusalem, destroyed the City, and desecrated the Temple. This dispersion was because Israel, as a nation, had refused and crucified their Messiah, Jesus Christ. It will continue to the end of the Age of the Gentiles, at the Second Coming of Christ to the earth to establish His earthly Kingdom for a thousand years,

Israel had such a passion for independence from the Romans that they continued to resist from time to time. That faction of the Jews that led in this effort was called the Zealots. They hated the Romans and were not willing to wait for the Messiah to deliver them and restore the Kingdom. On the other hand, there were two other factions: the Hellenists who were willing to join with the Romans and turn the Land of Palestine over to them. This faction was made up largely of Sadducees who had no compulsion about joining the secular with the sacred. They did not believe in miracles, angels, or the resurrection.

The third group was made up of the Essenes who, like the Zealots, wished to hold out against the Romans and preserve Judaism. After the fall of Jerusalem to Rome, they fled to a high mountain top where, years before, Herod had built a resort-like community called Massada and there held out against the Romans as long as they could and then committed suicide. The Essenes gave themselves to the preservation of the Old Testament Scriptures which they recorded, along with many other documents, on scrolls which they sealed in earthen jars and hid in the caves along the cliffs on the northwest shores of the Dead Sea. When these were discovered in the 1940s they were

Called the Dead Sea Scrolls, or the Qumron Literature after the name of the area.

The Roman Emperor Vespasian sent the army, under his son , General Titus to take all the land between Syria and Egypt. Titus took Syria and led his army to Caesarea where they rested and reorganized before beginning the attack on Jerusalem in 69 AD.. It was the time of the Passover in 70 AD. and there were an estimated one million people in the City of Jerusalem when Titus and his army surrounded the city. All three of the factions of the Jews were trapped inside the city and each of these factions thought they had the answer as to what to do. Friction arose within the city and, although the common enemy was the army of Rome outside the walls, the friction became so great within the city that many thousands of Jews were killed by other Jews. Homes and other buildings were set on fire and walls collapsed killing many at one time.

False prophets ran through the streets crying, “Flee to the Temple area and God will save us there,” Tens of thousands stopped their fighting long enough to do this and the great gates which separated the Temple area from the rest of the city were shut and barred. When the Romans breached the walls of the city and began their massacre, Josephus reports that the blood ran so freely that it helped put out some of the fires in the city. Once the Romans had finished their massacre in the city they turned their attention to the Temple area, They burned the gates and entered the Temple area. Hundreds perhaps thousands were slain on the Brazen Altar, and the Temple was set on fire. As it burned, the gold that lined the Temple walls began to melt and run down between the stones of the outside walls. The Roman soldiers stopped their slaughter of the Jews only long enough to take the Temple apart stone by stone to get all the gold they could from its walls. The prophecy of Christ that the Temple would be destroyed and that not one stone would be left standing upon another, was fulfilled that day.

Other attempts were made in the years following the destruction of Jerusalem by the Romans. A rebellion led by Bar Cochba (Bar Kokba) against Hadrian, the Roman Emperor in 135 AD. very briefly conquered Jerusalem, followed by a Hebrew uprising against the Romans to restore Israel. The uprising was quickly put down and thousands were killed, including Bar Cochba himself, by the Romans when they re-conquered Jerusalem under the leadership of Julius Severus. Until the nineteenth century the land of Palestine was controlled by the Turks, the Arabs, and the Crusaders (Catholics).

An international movement founded by Dr. Theodor Herzl for the purpose of securing, by public law, a homeland for the Jews in Palestine was called Zionism. A precursor of modern Zionism was the “Chovevei Zion”, the lovers of Zion society, founded by Odessa Russia in 1882. This group prompted Jewish colonization in the Holy Land. Dr Herzl’s pamphlet, “the Jewish State,” published in 1896 was the basis for the first World Zionist Congress held in Basel, Switzerland in 1897, at which time these first Zionists advocated the settlement of Palestine by Jewish agriculturists, artisans, and tradesmen. Zionist organizations spread throughout the world and, until World War I there was an influx of Jewish settlers into Palestine, then under Turkish rule. British forces conquered Palestine during the war, but Zionist’s hopes for settling a Jewish homeland were strengthened by the Balfour Declaration in 1917, which promised British support for this aim. At the San Remo Conference in 1920 the Allied Powers confirmed this , and in 1922 the Balfour Declaration was approved by the League of Nations, which also granted Great Britain a mandate over Palestine.

Jewish settlers soon began coming to Palestine, along with funds gathered from organizations from all over the world, along with loads of modern equipment. The results are to be found in the vast areas of reclaimed desert lands transformed into co-operative farms, the modern city of Tel Aviv, and the Hebrew University, etc. By 1946 the population had swelled to over 600,000, including European Jews who sought refuge from Nazi persecution.

From the very first the Arabs had opposed mass immigration fearing they would be outnumbered. As early as 1929 Arab resistance showed itself in unrest and occasional violence. Various British investigating committees, such as the Peel Commission (1937) and the Woodhead Commission (1938), were appointed, and finally, the British Government took action in the form of The MacDonald White Paper, which, contrary to the Balfour Declaration, rejected the idea of a Jewish State in Palestine, sharply limiting Jewish immigration, and limiting the purchase of land by Jews. Although the White Paper was declared contrary to the provisions of the British Mandate by the League of Nations in 1939, it remained in effect throughout World War II, and barred Palestine to thousands of homeless refugee Jews from Europe.

In 1946 President Harry S. Truman of the United States asked the British government to allow immediate entry of 100,000 Jews into Palestine. A joint Anglo-American commission set up to study the matter, seconded the recommendation. It was not accepted by Great Britain, but continued Jewish immigration under Zionist auspices and bitter resistance to British troops by the Jewish underground caused Britain to submit the problem to the United Nations in 1947. On November 27th of that year the United Nations voted to partition Palestine into independent Arab and Jewish states, and the independent State of Israel was proclaimed on May 14, 1948.

In August of 1948 the World Zionist Action Committee, meeting in Israel, agreed that the Zionist movement had no organic relation to Israel, and that it would continue to be a cultural-philanthropic body expressing the interests of Jews everywhere. Neighboring Arab States immediately opposed the partition and initiated military resistance to the partition. In May of 1948 five of the neighboring Arab States invaded Israel, but were defeated by the Haganah, the Underground Israeli army. Under United Nations supervision, peace agreements were signed by all parties, but warfare continued. Israeli law required that all men and single women between the ages of 18 and 26 register for service in the armed forces. Reserves included all able-bodied members of the population. Until the popular elections of January 25th, 1949, the country was governed by a provisional council. The first meeting of the Knesset was on February 14, 1949 in Jerusalem. The first President was Chaim Weizman, and David Ben Gurion was elected Prime Minister. They were the Mapai (Labor) Party. In May of 1949 Israel was admitted to membership in the United Nations. By 1950 it was recognized by sixty nations.

Population grew rapidly from 600,000 in May 1948 to 1,200,000 in mid 1950. The heavy immigration brought on staggering economic problems as well as high unemployment. However by 1952 the immigration rate fell off sharply because of news of these problems, and because the majority of Jews had migrated from eastern Germany and the Soviet Union by that time.

Attempts to destroy the new Israel continued. As far back as the mid 16th century Don Joseph Nassi, Duke of Naxos was unsuccessful in trying to establish a Jewish State in Palestine. In 1956 Egypt nationalized the Suez Canal and closed it to Israel. Aided by France and Britain, Israel

invaded Egypt and occupied the Sinai Peninsula. The United Nations intervened and in 1957 the invading nations withdrew.

In May 1967 Egypt invaded Israel and closed its southern border. The following month hostilities broke out between Israel and Egypt, Jordan, and Syria. The war was over in only six days with Israel as the victor. Israel gained the Golan Heights, Sinai, and all of Egypt to the Suez Canal. In recent years there have been constant frictions between Israel and her Arab neighbors., especially the Palestinians who hate Israel and have been a thorn in the flesh since Old Testament times. These are the descendants of the Philistines of Bible times. In order to gain peace with the Palestinians, Israel has given back the Gaza Strip (the land occupied by the Old Testament Philistines), and part of the west bank of the Jordan in 2006. There will always be trouble with the Arab-Islamic nations until the Millennial reign of Christ. The Arab nations are the descendants of Ishmael, the son of Abram and Sarai's handmaid, Hagar. Ishmael was born before Isaac, but he was the son of disobedience. Isaac was the son of Abraham and Sarah in their old age, the son of promise. The Arab nations have always claimed that the Western World changed the Old Testament in order to give the land of Canaan to Israel instead of to the Arabs.

This is the whole reason for the continuing troubles in the Middle East. See Genesis chapter 16 and Galatians chapter 4. The religion of Islam is the product of the Arab's effort to stir the Arab nations to violence in order to try to convince the world that they have been cheated out of what is rightfully theirs, and to created a world-wide hatred of the Jews. The tenets of the Abrahamic Covenant still apply, and will until the end of time.

God chose Israel to be his wife (see Ezekiel chapter 16), but Israel was unfaithful to God because of her idolatry. In spite of God's efforts to make Israel a great nation and deliver her from the bondage of Egypt, Israel completely disregarded God's commandments, statutes, judgments, and ordinances and went after the false gods of neighboring nations. Finally God had to allow the northern Kingdom of Israel to be taken into captivity by Assyria in 722 BC. and eventually, the southern Kingdom of Judah to be taken into captivity to Babylon in 606-536 BC. In all the Old Testament prophets God has stated His putting away of Israel, although He hates putting away, but that he will one day restore Israel, forgive her sins, and restore the Kingdom under her Messiah's reign. In the meantime, we have been living in the Age of Grace, during which both Jew and Gentile can gain forgiveness of all sins and can become children of God through faith in Jesus Christ as Lord and Savior. He has broken down the middle wall of partition and the two have become one in Christ.

During the Age of Grace the land of Canaan, or Palestine has been in the hands of Gentiles since the Fall of Jerusalem to the Roman armies in 70 AD.. One should read of the detailed account of this in the writings of Flavius Josephus. The land has been held by the Romans, the Turks, the Arabs, the Crusaders, the Germans, and the British. The sign of the beginning of the restoration of Israel will be the budding of the Fig Tree. The Fig Tree has always been a symbol of national Israel, while the Olive Tree has always been the symbol of Spiritual Israel. See Ezekiel 37-39 and Matthew 24. The budding of the Fig Tree may have begun in 1948. That was the first time since the fall of Jerusalem to Rome in 70 AD. that Israel had been a sovereign nation again.

ISRAEL IN THE TRIBULATION PERIOD

- I. Ezekiel 37 – In verses 1-14 we read that Ezekiel was instructed by God to prophesy unto a valley full of dry bones. Actually, he was instructed to prophesy twice. The first time he was instructed to prophesy to the valley full of bones. The second time he was instructed to prophesy to the wind. Let us examine in detail, the meaning of this mystery.
 - A. The Valley is the Land of Israel itself.
 - B. The Bones are Israel, spiritually dead, divorced (put away) from God, and scattered over the nations of the world.
 - C. As Ezekiel prophesies the first time, he prophesies to the dry bones in the valley. The bones come together and sinew and flesh come upon the bones and they stand upright. This is symbolic of the national restoration of Israel at the beginning of the Tribulation Period.
 - D. As he prophesies to the wind (In both Greek and Hebrew this can be translated Spirit or Breath) God breaths life into the bodies, and this is symbolic of the spiritual restoration of Israel which will take place at the beginning of the Tribulation Period. It indicates spiritual life coming back to Israel. Both Judah and Israel are restored at this time and made one nation once again. See Verses 11-23 At the close of the Tribulation Period Christ will return to the earth and rule over them. Ezekiel 36:1-37:28
- II. Matthew chapter 24 – Matthew 24:1 finds Jesus and His Disciples on the Mount of Olives during the first half of the passion week, and his Disciples ask Him what they think is one question, but which is actually three separate questions.
 - A. Question one has to do with what Jesus had to say in verse 2 about the destruction of the Temple. Jesus does not answer this part of their question for it has to do with the destruction of the Temple in 70 AD. by the Roman Army in the final overthrow of Jerusalem in the beginning of the Age of Grace, or the Church Age. We must remember that this Olivet Discourse is directed at Israel as a nation, and what is going to happen to them in the Tribulation Period.
 - B. Question number two is, “What shall be the sign of thy coming?” This question is answered in verse 5 and in verses 23-28.
 1. Verse 5 tells us that the first sign of Christ’s second coming is that, first, many will come impersonating Him and His coming during the Church Age. Even in the first century AD. there were those who tried to deceive the followers of Christ into thinking His second coming had already taken place, or that Christ was coming back immediately. This is dealt with very clearly in II Thessalonians chapter 2. The series of events is given very clearly there in Chronological order.
 2. Verses 23-28 re-emphasize the fact that His second coming is preceded by many imposters who claim to be Christ. But verses 27 and 28 make it clear that Christ’s second coming to the earth will be with the speed of lightning, and will be totally unexpected by unsaved Israel at that time. We now know because of the closed canon of inspired Scripture, that Christ will return at the close of the Tribulation Period to establish His earthly reign, which is the Kingdom of Heaven for which Jesus said every believer should pray, in His

sample prayer which He gave to His Disciples, often called the Lord's Prayer. The fact is that there will be several signs of His second coming. They are as follows:

- a. The Rapture of the Church that ends the Church Age. Revelation 4:1,2 and II Thessalonians 2:1-7
- b. The appearance of the antichrist. II Thessalonians 2:8 and Revelation 6:1, 2
- c. World War 3 led by the antichrist to gain control of the whole world. Revelation 6:3, 4
- d. Famine and pestilence following the war. Revelation 6:5, 6
- e. Death and Hell for those who follow the antichrist. Revelation 6:7, 8
- f. Antichrist moves into the rebuilt Temple and proclaims that he is God, often called the Abomination of Desolations. Matthew 24:15; and Daniel 9:23; and Daniel 9:27.
- g. The nation of Israel must be restored spiritually and must preach the Kingdom Gospel to all the peoples of earth that have never heard. Revelation chapter 7.
- h. God will have a place prepared for restored Israel that they might be protected from the wrath of God poured out upon all the earth during the second half of the Tribulation Period. God Himself will carry Israel there on Eagle's Wings (God). See Matthew 24:16-26.
- i. Then, like lightning, Jesus shall come literally and bodily to the earth again. Matthew 24:27, 28 and Revelation 19:11-21

- C. Question number three is what are the signs "of the end of the world (age)?" This is one of several places in the New Testament Greek where the word "world" should be translated "age." It could even be translated "dispensation." The Disciples were thinking of the things of which Jesus was speaking being the end of the particular times in which they were living and the establishment of the Kingdom Age when Israel would be restored and the whole Kingdom would be restored to Israel. Without the New Testament Scriptures they had no idea of what Jesus meant, or what things were ahead in God's master plan. They did not realize it at the time, but they were asking Jesus, "when will be the end of the Age of the Gentiles?" That, of course, will be when Jesus returns to earth. Revelation chapter 19.

III. Daniel 9:26, 27 – The second half of the Tribulation Period, or, the Great Tribulation.

- A. Daniel 9:24-27 is often called "Daniel's Seventy Weeks of Years."

Here is a prophecy pertaining to 490 years of events concerning Israel. We are particularly concerned with verses 26, 27.

1. This whole passage is giving us an exact number of years from the time that the decree was given to Nehemiah by King Artaxerxes to return to Jerusalem and rebuild the walls and the City of Jerusalem, to the cutting off of (the death of) the Messiah: 483 years. In the last two verses we are left with one week of years, or seven years not accounted for yet. Those seven years are the years of the Tribulation Period.
2. Verse 26 – "And after threescore and two weeks shall Messiah be cut off, but

not for Himself: and the people of the prince that shall come (antichrist) shall destroy the City (Jerusalem) and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.”

- a. The seven weeks mentioned in verse 25, or 49 years was from the issuing of the actual decree until the completion of the rebuilding of the City of Jerusalem and the complete restoration of Temple worship.
- b. Then after another 62 weeks of years, making a total of 483 years, Messiah would be cut off. That, of course, refers to the crucifixion of Jesus Christ. Daniel says nothing about the Church Age for he is writing about the future events of Israel. The last week of years (seven years) is the Tribulation period.
- c. During the first half of the Tribulation Period the antichrist is gaining control of the whole world with the aid of ten Kings (nations) that work with him for a brief time. (See the ten toes of the great image in Nebuchadnezzar’s dream in Daniel chapter two, and the ten horns of the beast in Daniel’s vision in Daniel chapter seven and verse seven.) When he no longer needs them he destroys them and the Abomination of Desolations takes place in the middle of these seven years. The second half of the seven year period is the Great Tribulation when God pours out His wrath upon antichrist and his reign.

IV. Ezekiel chapters 38 and 39 – These chapters speak of the nations that will unite against Israel in the first half of the Tribulation Period to try to destroy it and antichrist’s reign. It also speaks of those nations that will stand with Israel. (At first Israel will receive antichrist as the Messiah, but will have their eyes opened when the Abomination of Desolations takes place.

A. Those who stand against Israel:

1. Gog, the Land of Magog (Russia) – Chapter 38:2, 3 Gog is the land, and Magog is the chief prince (leader) of the land. It is thought by most conservative scholars that Meshech and Tubal refer to present day Moscow and Tubalsk, the western and eastern capitals of Russia.
2. Persia – Present day Iran
3. Ethiopia – Biblical Ethiopia was different from present day Ethiopia. Biblical Ethiopia was the Sinaitic Peninsula and the Arabian Peninsula. (During the wilderness wandering of Israel, Aaron and Miriam turned against Moses for marrying an Ethiopian wife. His wife came from Midian which was in the Sinaitic Peninsula.) Present day Ethiopia, then, would be the Arab nations.
4. Lybia – Middle part of North Africa
5. Gomer – Germany and countries of the North
6. The house of Togarmah – The North Country (Scandinavian countries)
7. And all of his bands – Western Europe

B. Lands who will stand with Israel:

1. antichrist, at first
2. Israel
3. Sheba and Dedan – northeastern coast of Saudi Arabia where U.S. troops are

located today and during the Gulf War, and the invasion of Iraq.

4. Tarshish – The Land of Tin (Some say Spain, but the British Isles were probably where countries got their tin in Bible times.
5. All her Young Lions – The young lions of Great Britain would be those countries who were once colonies of Great Britain, including the United States and Canada.

The rest of chapter 38 and all of chapter 39 tell us of the destruction which will come to the confederation against Israel so that antichrist can gain world dominion.

During the second half of the Tribulation Period when God pours out His wrath on the antichrist and his reign, God will take Israel's on "Eagle's Wings" to a place prepared for them in the wilderness where they will be protected and provided for. Many people believe that this will be the ancient City of Petra which is carved out of sheer rock cliffs in a box canyon south of the Dead City where the land of Edom once was. The only entrance to the City is through a very narrow crevice as deep as the canyon that is so narrow that, at certain spots, one can reach out and touch both sides at the same time. Of course, with today's weaponry it could be accessed from the air. The Bible does not tell us where the place is that God is going to use, but it does tell us that it is in the wilderness. Usually, the wilderness referred to in the Bible is the barren land of the Sinaitic peninsula. Others interpret the war of Ezekiel chapter 38 as the Battle of Armageddon.