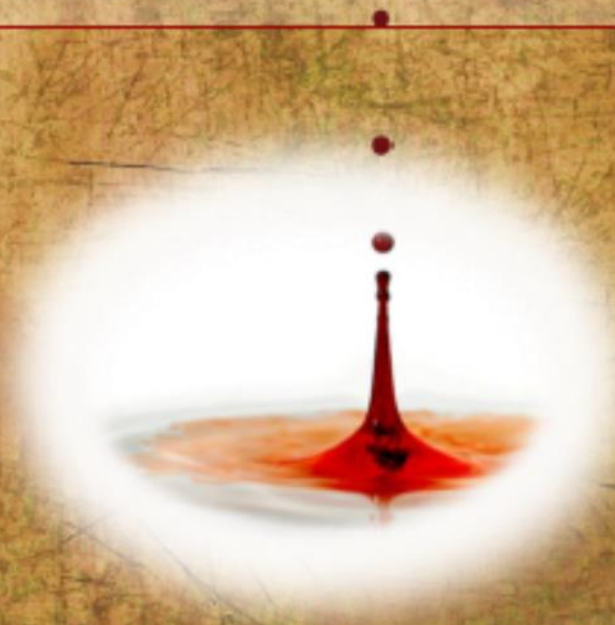


The Story of the Crimson River

Tracing the '*Bloodline of Redemption*' from
Genesis to Revelation



Dr. Tony L. Crisp, PhD

Study Download 2: Old Testament

The Story of the **Crimson** River

Tracing the 'Bloodline of Redemption' from Genesis to Revelation
Revised

Dr. Tony L. Crisp, PhD



True Life Publications
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Study Download 2: Old Testament

The Story of the Crimson River



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www.tonycrisp.org

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Additional resources for the live presentation will be at Crimsonriver.org.

Forward

The notes contained in this book have been compiled from years of study and travel to God's Holy Land, Israel. Some of the contents are professor's notes taken while in seminary classes at the Criswell College of Dallas, Texas and during years of Graduate and Postgraduate studies. Many of these notes later became parts of the Criswell Study Bible, Believers Study Bible and were most recently published as the Baptist Study Bible by Thomas Nelson Publishing Company.

God has led Tony Crisp to assist evangelical Christians all over the world in their walk with God by providing a historical, geographical and cultural context to the study of the Bible. He has been studying in and about the Holy Land for more than 40 years and is considered to be a leading authority on Israel and its history. He is currently expanding his Leadership Institute into developing curriculum for pastors and lay leaders that will give them the tools they need to understand the Bible the way its inspired Bible writers intended – through the lens of the Hebrew way of life, language, culture and history.

He teaches that every inspired author from Moses to the Apostle John believed that the people to whom they were writing understood the language, culture, idioms, illustrations and overall context of the writer. Bible students in western culture have primarily read everything through the lens of their own experience, not that of the Bible writers; hence the need for a different approach to study.

Tony Crisp is a native Tennessean and has served as an advisor to both public and private educational institutions across America in areas of curriculum, public relations and institutional advancement. He has served on various committees and boards at every level of denominational life among Southern Baptists and is recognized by his peers for his down-home humor and his Biblical approach to leadership. He is known across the nation for his clear Bible exposition and ability to teach complex Biblical concepts and make those more understandable to the common man. Dr. Crisp serves on the Executive Committee of the Southern Baptist Convention, Nashville, Tennessee. Dr. Crisp also serves our national interests as a member of the National Council of the American Israel Public Affairs Committee in Washington, D.C. and is the Strategic Initiatives Director of the International Christian Embassy Jerusalem - USA, Inc. He is a founding partner of the Jerusalem Media Partners and serves as President of True Life Concepts Ministry, Knoxville, Tennessee.

Introduction

What you hold in your hand is a compilation of years of study. This is a work in progress. This work is gathered from classroom notes as a student at the Criswell College in Dallas, completing Graduate studies at the University, in Postgraduate work, and completing a terminal degree. These have been compiled from materials written over the years to help the churches served by the author and the people who have been ministered to in America and on trips to the Middle East to better understand God's Word. Notes on the people, places, events, dates and timelines are all materials used while touring and studying in Israel and other Biblical lands.

I am privileged to have sat under the teaching of W.A. Criswell, my first mentor, who was the Pastor of the First Baptist Church of Dallas. He founded what is now the Criswell College. Criswell says this of redemption:

“The Bible is a book of redemption. It is that or nothing at all. It is not a book of history, science, anthropology or cosmogony. It is a book of salvation and deliverance for lost mankind. The idea in the word ‘redemption’ is two-fold: it refers to deliverance; and it refers to the price paid for that deliverance, a ransom. We are redeemed from the penalty of sin and from the power of Satan and evil by the price Jesus paid on the cross for us; and we are redeemed to a new life of love by the appropriation of that atonement for our sins.

The whole of the Bible – whether the Old Testament or the New Testament – looks to the mighty redemptive atonement of Christ. His blood sacrifice is the ransom paid for our deliverance. He took our sinful nature upon Himself in order that He might satisfy the demands of the Law. His sacrifice is accepted as the payment for the debt the sinning man owes to God, and His death is accepted as the full payment for man's deliverance.”

The material is designed to be *assimilated by the learner* and ***then taught***. PowerPoint presentations are available and may be used to aid the teacher and the student in teaching and comprehension. My prayer is that this will be of inestimable value to you as you study *The Story of the Crimson River*.

Dr. Tony Crisp
President, True Life Concepts Ministry
Knoxville, Tennessee

Dedication

This book is dedicated to my dear friends, Donald “Jabo” and Tammy Francis, who over the years have enabled me to minister as I have. They have supported me prayerfully and financially. I could not have done what I have been able to do in the United States and around the world in preaching the gospel and teaching the truth of God’s Word to thousands without their support and help.

Thank you and I love you from the depths of my heart.



Section 3

Bloodline of Redemptive History

The Road to Emmaus

¹³ Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. ¹⁴ And they talked together of all these things which had happened. ¹⁵ So it was, while they conversed and reasoned that Jesus Himself drew near and went with them. ¹⁶ But their eyes were restrained, so that they did not know Him. ¹⁷ And He said to them, **“What kind of conversation is this that you have with one another as you walk and are sad?”** ¹⁸ Then the one whose name was Cleopas answered and said to Him, “Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?” ¹⁹ And He said to them, **“What things?”** So they said to Him, “The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, ²⁰ and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. ²¹ But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. ²² Yes, and certain women of our company, who arrived at the tomb early, astonished us. ²³ When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. ²⁴ And certain of those who were with us went to the tomb and found it just as the women had said; but Him they did not see. ²⁵ Then He said to them, **“O foolish ones, and slow of heart to believe in all that the prophets have spoken!”** ²⁶ **Ought not the Christ to have suffered these things and to enter into His glory?”** ²⁷ And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

Luke 24:13-27

Jesus Appears to His Disciples

³⁶ Now as they said these things, Jesus Himself stood in the midst of them, and said to them, **“Peace to you.”** ³⁷ But they were terrified and frightened, and supposed they had seen a spirit. ³⁸ And He said to them, **“Why are you troubled? And why do doubts arise in your hearts?”** ³⁹ **Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and**

bones as you see I have.”⁴⁰ *When He had said this, He showed them His hands and His feet.*⁴¹ *But while they still did not believe for joy and marveled, He said to them, “Have you any food here?”*⁴² *So they gave Him a piece of a broiled fish and some honeycomb.*⁴³ *And He took it and ate in their presence.*

The Scriptures Opened

⁴⁴ *Then He said to them, “These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.”*⁴⁵ *And He opened their understanding, that they might comprehend the Scriptures.*⁴⁶ *Then He said to them, “Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day,*⁴⁷ *and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.*⁴⁸ *And you are witnesses of these things.”*

Luke 24:36-48, esp. v. 44



From before the time the world began, God had a plan for redemption. Throughout the course of history, His hand moved toward the restoration of man to Himself and the return to perfection of all He had made. From Genesis when the Crimson River began to flow, to the close of Revelation when the Crimson River will no longer be needed, God’s glorious plan of redemption through the sacrifice of His Son’s shed blood for us is laid out for all mankind.



The Story Begins Before Time: The Great God

The Primeval Period (Genesis 1-11) Before 2100 BC

When God created the earth and all that is in it, it was perfect. Perfect fellowship existed between God and His creation, Adam and Eve, and they walked with Him in the beautiful Garden of Eden. Satan deceived

Eve. She and Adam ate from the tree of life and immediately their eyes were opened to their nakedness. They covered themselves with fig leaves and hid from God. It was the beginning of death and separation from God.

Introduction to the Book of Genesis

Genesis is comprised of fifty chapters, written by Moses. The themes included are creation, the flood and the call of the Jewish nation into existence. It is the introduction to the entire Bible. Major doctrines and characters are introduced as well as the beginning of the nation of Israel as God's chosen people.

Key Division of Genesis

The Prologue/Introduction Genesis 1:1-2:3

1. Genesis 2:4	The History/Generations of the Heavens and Earth
2. Genesis 5:1	The History/Generations of Adam
3. Genesis 6:9	The History/Generations of Noah
4. Genesis 10:1	The History/Generations of the Sons of Noah, Shem, Ham, Japheth
5. Genesis 11:10	The History/Generations of Shem
6. Genesis 11:27	The History/Generations of Terah
7. Genesis 25:12	The History/Generations of Ishmael
8. Genesis 25:19	The History/Generations of Isaac
9. Genesis 36:1	The History/Generations of Esau, who is Edom
10. Genesis 37:2	The History/Generations of Jacob, Israel

These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me."

Luke 24:44

The Garden of Eden and the Story of Adam and Eve:

“The Fountain is opened on Earth”

Genesis 3:1-21, esp. vv. 21-22



The Primeval Period (Genesis 1-11)
Before 2100 BC



The fig leaves were insufficient as a covering, and God in His love, covered them with the soft skins of innocent animals whose blood was shed because of their sin. Thus, the first sacrifice was made. It was there, in that beautiful garden, where the shedding of blood began the *Crimson River of Redemption*.

It was the first experience of mankind seeing blood fall from an innocent creature because of *his* sin, and the beginning of the separation of man from God. In the plan of God however, the story of atonement and sacrifice flows through the Book of God. The serpent was cursed, the ground was cursed and Adam and Eve were banished from the Garden. God told the serpent there would be enmity between “your seed and her Seed (masculine)”. But, God’s promise of a Messiah would come through the woman.

After their son, Abel was murdered by his brother, Cain, God provided them another son, Seth, from whom the promised seed would continue and children and generations were born. However, due to the intermarriage of the godly line of Seth with the ungodly line of Cain, the earth was eventually filled with sinful, fallen mankind.

Key Division of Genesis

Genesis 5:1 The History/Generations of Adam

Primary Characters in the Order of Appearance in the Biblical Text

Adam “Red, ground” - First man

Cain “Possessed”

- Eldest son of Adam and Eve (Gen. 4:1ff)
- The name of a person and a city in the Old Testament

- A town in the mountains of Southern Judah (Josh. 15:57)

Abel “Breath, Vapor”

- Second son of Adam and Eve (Gen. 4:2)
- Name of two places in the Old Testament (1 Sam. 6:18; 2 Sam. 20:14-15, 18)

Enoch (EE-nuch) “Initiated or dedicated”

- The name of two men and one city
- The firstborn of Cain (Gen. 4:17-18)
- A city built by Cain in the land of Nod (wandering) and named after his son (Gen. 4:17)
- A son of Jared, and the father of Methuselah (Gen. 5:18-24)
- After living for years, Enoch was translated and taken directly into God's presence without experiencing death.

Seth “Appointed or compensate”

Son of Adam and Eve, given by God to replace Abel (Gen. 4:25; Luke 3:38)

[illegible]

The Great Judgment and the Story of Noah and His Sons:

“The Stream of New Beginning” *Genesis 8:20-22*



The Primeval Period (Genesis 1-11)
Before 2100 BC



After many years of man going his own way, God said, “Enough!” He planned to destroy the world by a great flood, but he found one righteous man, Noah, whom He instructed to build an ark. 120 years later the great flood occurred, and when the waters receded, the

family replenished the earth. Over time, mankind again went his own way, and God in His mercy, confused their language and scattered them throughout the earth. It was through Noah, and his three sons, that the nations were fathered.

Key Divisions of Genesis

Genesis 6:9 The History/Generations of Noah

Genesis 10:1 The History/Generations of the Sons of Noah, Shem, Ham, Japheth

Genesis 11:10 The History/Generations of Shem

Primary Characters in the Order of Appearance

Noah “Rest, relief”

- The name of a man and a woman in the Bible
- God’s instrument in saving man through the flood (Gen. 5:28-9:29)
- A daughter of Zelophehad (Josh.17:3)

Shem (Shim) “Name”

Oldest son of Noah (Gen. 6:10); listed as an ancestor of Christ (Luke 3:36)

Ham “Hot”

- The name of a person and two places in the Old Testament

- One of the three sons of Noah; his descendants settled in Egypt and Africa (Gen. 10:6)
- A city east of the Jordan River during the time of Abraham (Gen. 14:5)
- Another name of Egypt used in the Poetry writings (Ps.78:51; 105:23, 27)

Japheth (JAY-fehth)

One of three sons of Noah (Gen. 5:32)

This image shows a full page of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page, providing a template for writing or drawing. There are no margins, text, or other markings on the page.

The Calling and Covenant with Abraham: The Promised Place, People & Plan

“The River Runs Through a Ditch”
Genesis 15:1-21



The Patriarchal Period: (Genesis 12-50; Job)
2100 – 1500 BC



It was a dismal time on earth when God called a man, “Abram,” to leave his home and people to go to a place God would show him. The world all around him was idolatrous and God

called him away from it to a land God wanted to give him as an inheritance. In obedience, Abram set out for this unknown place.

Key Divisions of Genesis

Genesis 11:27 The History/Generations of Terah

Genesis 25:12 The History/Generations of Ishmael

Primary Characters in the Order of Appearance in the Biblical Text

Abram “Exalted Father”

Same person as “Abraham”

Abraham “Father of a multitude”

Same person as “Abram”

Sarah, Sari (sar-uh/SAR-eye) “Princess/my noble lady”

The name of two women in the Bible

- The wife of Abraham, and the mother of Isaac (Gen. 21:7)
- The daughter of Asher (Num. 26:46)

Lot “Concealed”

Abraham’s nephew, Lot accompanied Abraham from Mesopotamia to Canaan, and to and from

Egypt (Gen.11:27-32; 12:4-5; 13:1). Both Abraham and Lot had large herds of cattle and their herdsmen quarreled over their pastureland. At Abraham's suggestion the two decided to separate (Gen. 13:1-13). Father of Moab ("from father") and Ammon ("my people") through incest with his two daughters of Sodom and Gomorrah (Gen. 19)

Melchizedek "King of Righteousness"

A king of Salem (Jerusalem), and priest of the Most High God (Gen. 14:18-20; Ps. 110:4; Heb. 5:6-11; 6:20-7:28), Melchizedek's sudden appearance and disappearance in the book of Genesis are somewhat mysterious. He and Abraham first met after Abram's defeat of Chedorlaomer and his three allies; Melchizedek presented bread and wine to Abraham and his weary men, demonstrating friendship and religious kinship; he praised God for giving Abraham a victory in battle (Gen.14:18-20).

Abraham presented Melchizedek with a tithe (one tenth) of all the booty he had gathered. By this act, Abraham indicated that he recognized Melchizedek as a fellow worshiper of the One True God, as well as a priest who ranked higher spiritually than himself. Melchizedek's existence shows that there were people other than Abraham and his family who served the true God. In Psalm 110, a messianic Psalm written by David, Melchizedek is seen as a type of Christ (Matt. 22:43). This theme is repeated in the book of Hebrews, where both Christ and Melchizedek are considered kings of righteousness and peace. By citing Melchizedek and his unique priesthood as a type, the writer shows that Christ's new priesthood is superior to the old Levitical order and the priesthood of Aaron (Heb. 7:1-10). Attempts have been made to identify Melchizedek as an imaginary character named Shem, an angel and others. All are products of speculation, not historical fact. It is impossible to reconcile them with the theological argument of the book of Hebrews. Melchizedek was a real, historical King-Priest who served as a type for the greater King-Priest who was to come, Jesus Christ.

Ishmael (ISH-may-el) "God hears"

The name of six men in the Old Testament:

- The first son of Abraham by his wife's Egyptian maid servant, Hagar (Gen. 16:1ff); Father of the modern day Arabs
- The son of Nethaniah (2 Kin. 25:22-26; Jer. 40:14)
- A descendant of Jonathan, son of Saul (1 Chr. 8:38; 9:44)
- The father of Zebadiah, ruler of the house of Judah and the highest civil authority
- A son of Jehohanan. Ishmael was one of the five army officers recruited by Jehoiada to help overthrow Queen Athaliah of Judah in favor of the rightful heir, Joash (2 Chr. 23:1)
- A priest of the clan of Pashhur who divorced his foreign wife after the Babylonian captivity (Ezra 10:22)

Abimelech (uh-BIM-eh-leck) “My father is King”

Name of five men in the Old Testament

- The King of Gerar during the time of Abraham (Gen. 20:1-18; 21:22-34)
- The King of Gerar in the time of Isaac (Gen. 26:1-31)
- The ruler of the city of Shechem during the period of the Judges (Jud. 8:30-10:1; 2 Sam. 11:21)
- A priest in the time of David (2 Chr. 18:16)
- A Philistine king whom David met while fleeing from King Saul (Ps. 34 - title)

Five Primary Covenants

1. The Abrahamic Covenant
2. The Mosaic Covenant
3. The Land Covenant
4. The Davidic Covenant
5. The *New* Covenant



*“The book of the genealogy of Jesus Christ,
the Son of David, the Son of Abraham.”*

Matthew 1:1



- The Abrahamic Covenant
Genesis 11:31-12:8; 15:1-21
- The Promise of a Homeland (*A Special Place*)
Genesis 12:1; 15:1, 13-21
- The Promise of a Lineage (*A Special People*)
Genesis 12:2; 15:1-5
- The Promise of Light (*A Special Plan*)
Genesis 12:3b; 15:6; Galatians 3:6-9
- The Land Covenant
Genesis 29:1-30:20

*“Now the Lord said
to Abram get out of
your country from
your kindred from
your father’s house
to a land that I will
show you and I will
make you a great
nation. I will bless
you and make your
name great. And you
shall be a blessing. I
will bless those that
bless you and I will
curse those that
curse you. And in all
you all the families
of the earth will be
blessed.”*

Conditional and Unconditional Covenants

As you read Genesis Chapter 12, you will see “Abram,” which means “high father” or “exalted father.” Abram was called in Genesis Chapter 12, and God began to introduce a covenant that He would make with him in Genesis 15. In Genesis Chapter 12 we have the covenant introduced and summarized; all that happens in Genesis Chapter 12. In Genesis Chapter 15, Abram has the covenant cut and specified. Then in Chapter 17 of Genesis Abraham has the covenant sealed with a symbol called circumcision.

“Now the Lord said to Abram get out of your country from your kindred from your father’s house to a land that I will show you and I will make you a great nation. I will bless you and make your name great. And you shall be a blessing. I will bless those that bless you and I will curse those that curse you. And in all you all the families of the earth will be blessed.”

Notice there is not one “if” in the entire set of verses. What is “if” in English? “If” is a conditional particle. It is used to say if you do this, conditioned upon your obedience to this, I will act or do something in correspondence to that. Notice God doesn’t say “if you do this I will bless you. If you do this, I will bless you, if you do this, I will bless you.” God said **I WILL** do this. I’m going to do this not because of you but because of me. **This is what is called an unconditional covenant.** You will learn in the next lesson in Genesis 15 why it is known as an unconditional covenant. You will see the cutting of the covenant and how God vowed to keep His part of the covenant and stand good for Abraham’s part as well.

Now, this stands in distinction to the Mosaic covenant. The Mosaic covenant, which was some 400 years later – according to the New Testament in the Book of Galatians, could never annul this unconditional covenant. The Mosaic covenant was a covenant in which blessings were based upon the condition of obedience. You remember when the children of Israel went into the Promised Land. They met on Mount Ebal and Mt. Gerizim, and they pronounced the blessings and the cursing. If you live this way you will be blessed, if you live this way you will be cursed; if you do this it’s good for you,

if you do this it's bad for you. That does NOT end this covenant.

God said I am going to bless you - not because of your attitudes or actions towards me - I'm going to bless you because of my character and my choice, according to the purpose I have for you. That is the difference in a conditional and an unconditional covenant.

An unconditional covenant is based on the character and the volition, the choice, of the one making the covenant, not in the attitudes or the actions of the one with whom the covenant is being made. It's like agape love – agapao love. Agapao love is the kind of love that God has towards us. (See Romans 5:8)

But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

Romans 5:8

Romans 5:8, “*But God demonstrated . . .*” our King James Version, still the most popular version of the Bible says, “*God commended His love towards us.*” God demonstrated – He showed His love toward us in this way, “*While we were yet sinners . . .*” in rebellion against God “*. . . Christ died for us.*” That’s love like the covenant that God made with Abraham. It is based on the character, volition and choice, of God who is the one making the covenant. It rests on the one doing the loving, rather than in the attitudes or actions of the one being loved. God doesn’t love us and act well toward us because of our actions toward Him; it is based solely on who He is. That is what an unconditional covenant is. He loves us in spite of our attitudes and actions.

The two primary people with whom God made unconditional covenants were Abraham and David. Over and over again these covenants are reiterated to their lineage. God said to Abraham; I will do this for you because of who I am, not because of who you are. Then to David, He said, I am going to do what I am going to do for you not because of your attitudes or actions towards me, but because of who I am.

An unconditional covenant is based on the character and in the volition, the choice, of the one making the covenant, not in the attitudes or the actions of the one with whom the covenant is being made.

The Miraculous Creation of a Nation: Isaac & Jacob “Israel” are Born and Covenant Renewed

“The River is Channeled”
Genesis 15; 18; 21; 26:1-6; 28:10-15



The Patriarchal Period: (Genesis 12-50; Job)
2100 – 1500 BC



It is in this section of scripture we see how Abraham is the patriarch of Israel. In the Book of Romans (see 4:16) we see he is the patriarch of all who believe. Isaac is the Son of Promise, and through Isaac’s son, Jacob,

later called “Israel”, came the twelve tribes of Israel. In Genesis 17:9-14, we learn of the sign of the covenant on Abraham’s part, circumcision of all males in his household. Blood is shed yet again.

Key Divisions of Genesis

Genesis 25:19 The History/Generations of Isaac

Genesis 36:1 The History/Generations of Esau, who is Edom

Genesis 37:2 The History/Generations of Jacob, Israel

Primary Characters in the Order of Appearance in the Biblical Text

Isaac (EYE-zik) “Laughter”

The only son of Abraham by his wife Sarah. Father of Jacob and Esau. (Gen. 21:1-7; 25:19-26)

Rebekah (reh-BEK-uh) “Cow”

The wife of Isaac and mother of Jacob (Gen. 24ff)

Esau A son of Isaac and Rebekah and the twin brother of Jacob. Also known as Edom. Esau was the ancestor of the Edomites (Gen. 25:19-34; Deut. 2:4-8)

Jacob “Supplanter/trickster”

One of the twin sons of Isaac and Rebekah. The brother of Esau. He was known also as “Israel,” (which means “a Prince with God”) (Gen. 32:28)

Rachel “Lamb”

The youngest daughter of Laban (Gen. 29:28-30), and the second wife of Jacob; mother of Joseph and Benjamin (Gen. 30:22-25)

Twelve Sons/Tribes of Israel/Jacob

(Not in order of birth)

Genesis 35:21-36

The Sons of Leah

Reuben “Behold a Son”

He was the firstborn of Jacob; born to Leah in Padan-aram (Gen. 29:31-32; 35:23). Leah named her firstborn Reuben because the Lord had looked upon her sorrow at being unloved by her husband. By presenting a son to Jacob, she hoped he would respond to her in love (Gen. 29:3-4; 35:22).

Simeon “God Hears”

He was the second son of Jacob and Leah (Gen. 29:33). He and his brother Levi tricked the Hivites of Shechem, and massacred all the males because one of them had raped Dinah, their sister (Gen. 34:2; 25:30; 49:5-7).

Levi “Joined”

He was the third son of Jacob and Leah (Gen. 29:34). His three sons were ancestors of the three main divisions of the Seiritical Priesthood: Gershonites, Kohathites and Merarites (Gen. 46:11; 49:5-7).

Judah “Praise”

The fourth son of Jacob by his wife Leah, and the founder of the tribal family out of which the Messianic line came (Gen. 29:35; Num. 26:19-21; Matt. 1:2). Judah was one of the most prominent of the twelve sons of Jacob. He saved Joseph’s life by suggesting that his brothers sell Joseph to Ishmaelite merchants rather than kill him (Gen. 37:26-28). Later in Egypt, it was Judah who begged Joseph to detain him (Judah) rather than Benjamin, Jacob’s beloved son. In an eloquent speech Judah confessed what he and his brothers had done to Joseph. Shortly thereafter, Joseph identified himself to his brothers. (Gen. 44:14-45:1).

It appears that Judah was the leader of Jacob’s sons who remained at

home. Even though he was not the oldest son, Judah was sent by Jacob to precede him to Egypt (Gen. 46:28). Also, Judah rather than his older brothers received Jacob's blessing (Gen. 49:3-10). In that blessing, Jacob foretold the rise of Judah: *"Your father's children shall bow down before you...the scepter shall not depart from Judah...until Shiloh comes"* (Gen. 49:8, 10). Judah had three sons: Er, Onan, and Shelah (Gen. 38:3-5). Er and Onan were killed by divine judgment because of their sins (Gen. 38:7-10). Judah also fathered twin sons, Perez and Zerah, by Tamar, Er's widow (Gen. 38:29-30). The line of Judah ran through Perez to David and thus became the Messianic line (Luke 3:30; JUDAS, KJV).

Issachar "There is Hire or Reward"

He was the ninth son of Jacob and the fifth by his wife Leah (Gen. 30:17-18; 35:23; 49:15).

Zebulun "Dwelling"

He was the tenth of Jacob's sons; the sixth and last of Leah (Gen. 30:20; 35:23; I Chr. 2:1). Zebulun had three sons (Gen. 46:14). These are the only details about Zebulun that appear in the Bible.

The Sons of Rachel

Joseph "May God add"

He was the eleventh son of Jacob, born to his wife Rachel (her first son). He was the favorite son. He was sold into slavery and later rose to an important position (Prime Minister) in the Egyptian government. The account of Joseph's story is found in Genesis 37-50.

Benjamin "Son of My Right Hand"

He was Jacob's youngest son, born to his favorite wife, Rachel (Gen. 35:18). *"And so it was, as her soul was departing (for she died; that she called his name Ben-Oni; (Son of My Sorrow) but his father called him Benjamin."*

The Sons of Zilpah (Leah's maidservant)

Gad "Good Fortune"

He was the seventh of Jacob's twelve sons; Gad was the firstborn of Zilpah, and a brother to Asher (Gen. 30:11). Moses praised Gad

for his bravery and faithfulness to duty (Deut. 33:20-21). With the possible exception of Ezbon, Gad's seven sons all founded tribal families (Num. 26:15-18).

Asher "Happy"

He was the eighth son of Jacob, the second by Zilpah (Gen. 30:43). On his deathbed Jacob blessed Asher, "*Bread from Asher shall be rich and shall yield royal dainties*" (Gen. 49:20).

The Sons of Bilhah (Rachel's maidservant)

Naphtali "My Wrestling"

He was the sixth son of Jacob (Gen. 35:25). Because Jacob's wife Rachel was barren and her sister Leah had borne four sons to Jacob, Rachel was distraught. She gave her maidservant Bilhah (Gen. 30:8). When Bilhah gave birth to Dan and Naphtali, Rachel was joyous.

Dan "Judge"

He was the fifth son of Jacob and the first born to Rachel's handmaiden, Bilhah (Gen. 30:1-6). Few details are known of this man, Dan. His descendants however, did not live up to the predictions made by his father Jacob in Genesis 49:16-17.

Dipped in Blood: The Dark Days of Death in Egypt and the Rise of the Deliverer



The Patriarchal Period: (Genesis 12-50)
2100 – 1500 BC



In Genesis 37, due to intense jealousy, Jacob's sons sell Joseph (their brother and the favored son of Jacob) into slavery and he is carried away to Egypt. To hide what they had done, the brothers killed an animal, put its' blood on Josephs' robe and gave the robe to their father to "prove" what had happened. Through years of difficulty and imprisonment, through the providence of God, Joseph became the Prime Minister of Egypt, second only to the Pharaoh. When famine struck and Israelites sought to purchase food from the Egyptians, Jacob's sons were among them. Over time, the entire

family of Jacob moved to Egypt, under the care and protection of Joseph. Eventually, his generation died and a new pharaoh was on the throne.

The Israelites gave birth quickly and frequently and the pharaoh gave orders for the male children to be killed at birth, but the protection from mid-wives allowed them to live. Their population grew so large that in fear, the Egyptians enslaved them, and there they would remain for 400 years until God raised up their deliverer, Moses, in the fullness of time.

The Miraculous Delivery and Establishment of the Chosen Nation:

“The Worship/Sacrificial System of the Chosen Nation” *Exodus, Leviticus, Numbers, Deuteronomy*



The Period of the Exodus - Exodus, Leviticus, Numbers, Deuteronomy
1500 – 1400 BC



God sent Moses with Aaron by his side as his spokesperson, to the Pharaoh to ask for release of the Israelites in order to go into the wilderness to hold a feast to God in the wilderness, but God had hardened the heart of the Pharaoh. After a series of nine plagues, the Pharaoh still had not relented, so God sent His death angel to kill the firstborn of all of Egypt. God instructed the Hebrew families to slay a lamb, put its blood on the doorposts and lintel of their homes, and then to roast the remainder. His death angel would then pass over that home. This is the event that instituted the yearly Passover as a memorial/remembrance of what God had done.

After this plague they were released, but the Egyptians changed their minds and pursued them into the wilderness. Under the protection of God, His people crossed the Red Sea on dry ground, but the Egyptian army was destroyed in the midst of the Red Sea.

The Israelites were so long enslaved that God determined to teach them, once again, how to worship Him. He instituted the laws, ceremonies, feasts and covenants during their time in the wilderness, and established the Tabernacle as the center of worship.

Key Dates

1446 BC The Exodus from Egypt

Introduction to the Books of Exodus, Leviticus, Numbers, Deuteronomy

Exodus is comprised of forty chapters, written by Moses. The themes included are the deliverance from slavery in Egypt, the giving of the Law, and the setting up of the tabernacle/portable worship center of Israel. It includes the detailed account of the birth, call and life of Moses, the ten plagues of God upon Pharaoh the King of Egypt, the miraculous crossing of the Red Sea, and God’s provision for His people in route to Mt. Sinai. (See Tabernacle drawing following.)

Leviticus is comprised of twenty-seven chapters, written by Moses. Themes included in Leviticus are the duties of the priesthood, and the ceremonial and festival laws given. (See the material on the Levitical Offerings.) The offerings and festivals of Israel are described in detail – along with added instruction to the priests and Levites concerning various laws of holiness.

Numbers is comprised of thirty-six chapters, written by Moses. The wilderness wandering for forty years is chronicled in Numbers. The census of the people, their murmurings and God’s subsequent judgment is recorded. The defiance of God and His plan at Kadesh – Barnea and the wanderings of a rebellious people are recorded, as they journeyed to the plains of Moab (across Jordan River, opposite Jericho) ready for entry into the Promised Land.

Deuteronomy contains thirty-four chapters, written by Moses. It details the preparation for entrance into the Promised Land, and the rehearsal for the Law. This includes a recapping and summary of the history of the children of Israel from Kadesh–Barnea. The ratification of the covenant and the death of Moses are included in Deuteronomy.

The Tabernacle of Meeting

Symbolism of the Tabernacle

Avoid two extremes:

1. Seeing little symbolic significance in the Tabernacle, its servants, and its service and;
2. Going beyond what the Scripture teaches and doing harm to proper interpretation.

The Symbolism of the Materials Associated with the Tabernacle

I. The Metals Used in the Tabernacle: (Ex. 25:3)

- **Gold** (Ex. 38:24)

Pure gold is considered the most valuable of all available metals. It is mentioned eight times in connection with the “heave offering.” The initial offering given was 29 talents, 730 shekels (about 1.5 metric tons). Its primary symbolism is deity.

- **Silver** (Ex. 30:11-16)

Silver is the second most precious metal. It is mentioned two times. The initial offering given was 100 talents, 1775 shekels (4.4 metric tons). Its primary symbolism is atonement. Atonement money is mentioned 14 times in the Scripture.

- **Brass (Ex. 38:29-31)**

The term “brass” means bronze. It comes mostly from Cyprus. The initial offering was 70 talents, 2,400 shekels (3 metric tons). The melting point of bronze is 1,085C (1,985F); gold is 1,069C (1,949F).

II. The Colors Used in the Tabernacle: (Ex. 25:4)

- Blue Hebrew - *kehelet* - deep, bright, violet; such tones are seen in the heavens.
- Purple Color was gained by secretion of a gland of the purple snail (murex).
- Scarlet⁽¹⁾ This is the color of arterial blood, also known as crimson.
- White⁽²⁾ “Fine linen” made from the “flax” plant.

III. The Fabrics Used in the Tabernacle: (Ex. 25:4-5)

- Fine linen See “White” above.
- Goat hair Wild goats forage among the thorn bushes of the desert and their hair is caught by the bushes and can be collected by the children.
- Ram skin They were dyed red. They made up the second skin of the tabernacle covering.
- Badger skins The hyraxes, coneys, rock badgers (Ps.104:18; Prov. 30:26). The outer covering of the Tabernacle was made of these.

IV. The Wood Used in the Tabernacle: (Ex. 25:5; 26:15)

Acacia or Shittim A species of mimosa - darker and harder than oak.

This wood is shunned by wood-eating insects. It was called “incorruptible wood.”

V. The Oil Used in the Tabernacle: (Ex. 27:20) It was pure and pressed.

VI. The Spices Used in the Temple:

- **Myrrh** This is the sap of the balsam bush. It either exudes itself from the rind or runs like tears, out of a wound or cut in the stem.
- **Cinnamon** This is the bark of a beautiful tree with shiny green leaves – a species of the laurel bush.
- **Sweet Calumas** This is the pink colored pith from the root of a reed plant from which the perfume is produced.
- **Cassia** (pronounced Cash’a) This comes from the dried flowers of the cinnamon tree.
- **Stacte** (pronounced *stak-tee*) This is a powder produced from the middle of hardened drops of the myrrh bush.
- **Onycha** (pronounced *On’I ka*) This is derived from the shell of a clam (like the purple clam). The best clams of this type are found in the deepest part of the Red Sea.
- **Galbanum** (pronounced *Gal’ban um*) This is a rubbery resin of the thickened milky juice from the roots of species of ferula (Boswellia).
- **Frankincense** This is transparent white resin from the bark of the Bosweillia Carteri. This resin was pulverized in mortars and used as incense.

VIII. The Stones Used in the Tabernacle

Sardi	Topaz	Emerald	Turquoise	Sapphire	Diamond
Agate	Onyx	Amythyst	Beryl	Jasper	Jacinth

VII. The Numbers Associated with the Tabernacle:

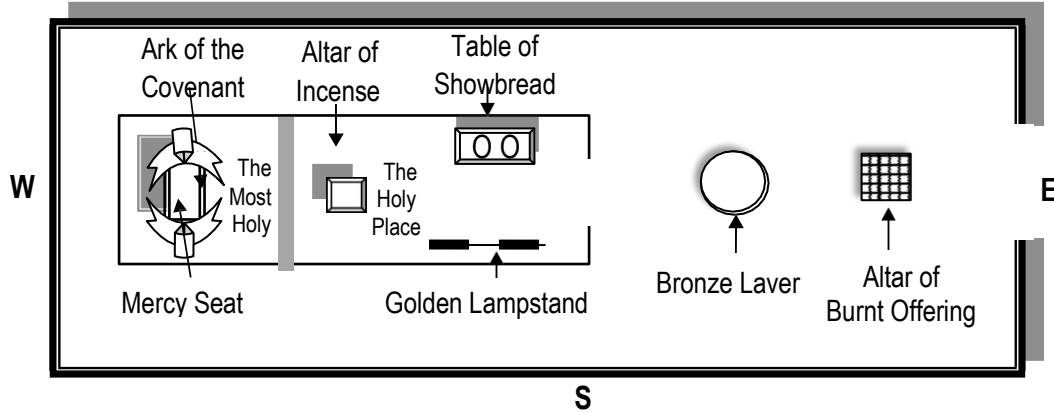
- Three (3) The number of Divine completion or perfection, i.e. God, Man and Tabernacle.
- Four (4) The number of world perfection, i.e. four seasons and four points on the compass.
- Five (5) The number of human responsibility (with multiples it intensifies), five fingers and toes.
- Seven (7) The perfect number, combining three and four.
- Twelve (12) The number of administration, i.e. 12 months, 12 tribes of Israel, 12 loaves of bread, 12 stones in the breastplate of the priest and 12 apostles.
- Forty (40) This is the compound of ten times four and speaks of man and the words, “full accountability and responsibility to God.”

(1) The name *crimson* comes from the Persian word “*kermes*” meaning *worm*. The kermes shield-louse, called “*coccus illicus*” or “*coccinos*” fixes itself to the leaves of the holly plant. Their maggots were collected, then dried and pulverized, and this powder produced a red dye for the dying of yarn. The rope that Rahab was told to tie to the window for her salvation (Josh. 2:18) was this bright scarlet.

(2) Flax had to be separated out from its seeds, bunched, retted, laid in the sun and immersed in water to bleach and soften for crushing. The flax fibers were beaten out of woody portions and drawn by a comb-like implement **into thread** for weaving on looms. Flax prospered in the tropical climate around Jericho (Joshua 2:6). The Hebrew word “*bus*” from a root word signifying to be white.

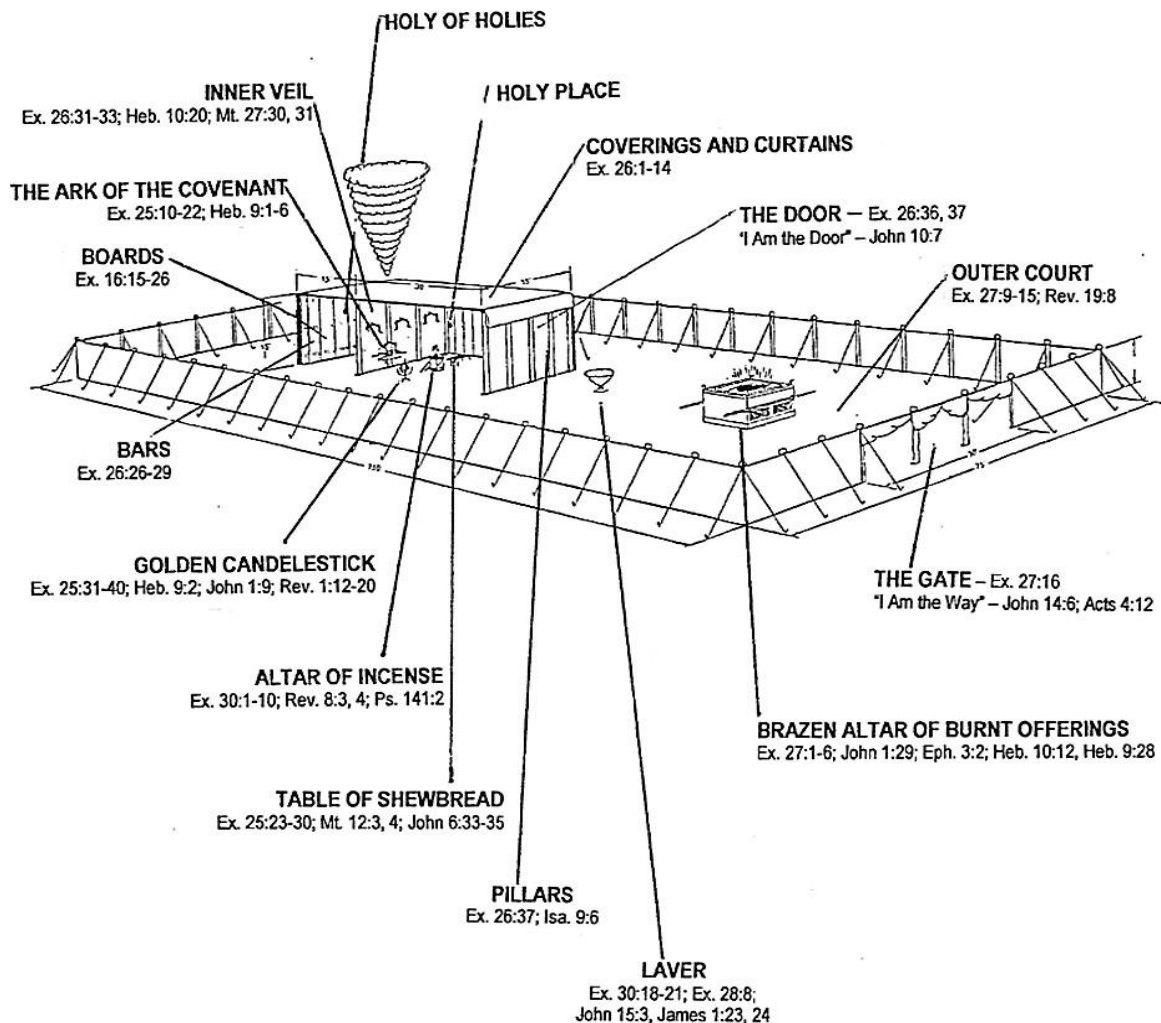
Names of the Tabernacle (NKJV)

A Sanctuary	Exodus 25:8	The Tabernacle of Meeting	Exodus 27:21
The Tabernacle	Exodus 25:9	The Tabernacle of the LORD	Leviticus 17:4
The Tabernacle of Testimony	Numbers 1:50	The Tent of Testimony	Numbers 9:15
The Sanctuary of the Lord	Numbers 19:20	The House of God	Judges 18:31
The House of the LORD	1 Samuel 1:7	The Tabernacle of Witness	Acts 7:44
The Earthly Sanctuary	Hebrews 9:1		

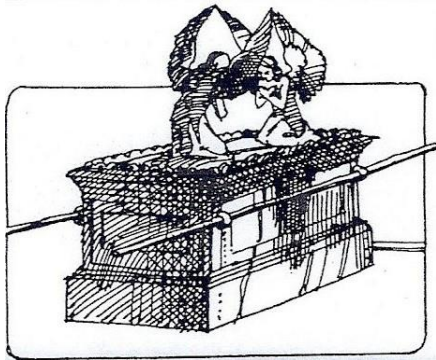


Above: Diagram of the Tabernacle of Meeting Furniture Placement
 Tabernacle illustration shows placement of the furnishings. *Diagram is not to scale*

The Tabernacle of Meeting Illustrated:



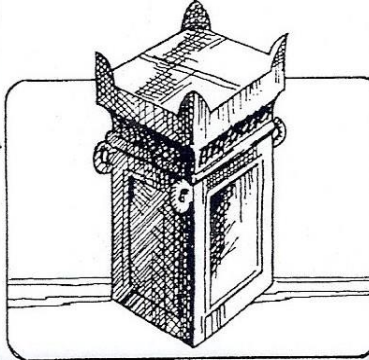
The Furniture of the Tabernacle



Ark of the Covenant

(Ex. 25:10-22)

The ark was most sacred of all the furniture in the tabernacle. Here the Hebrews kept a copy of the Ten Commandments which summarized the whole covenant.



Altar of Incense

(Ex. 30:1-10)

The altar of incense inside the tabernacle was much smaller than the altar of burnt offering outside. The incense burned on the altar was a perfume of a sweet smelling aroma.

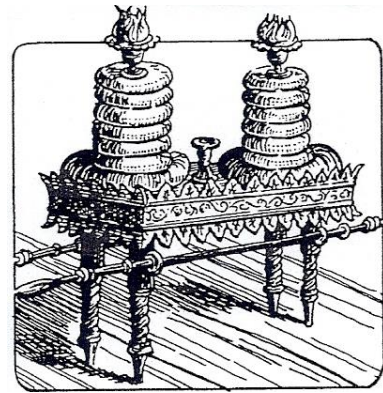
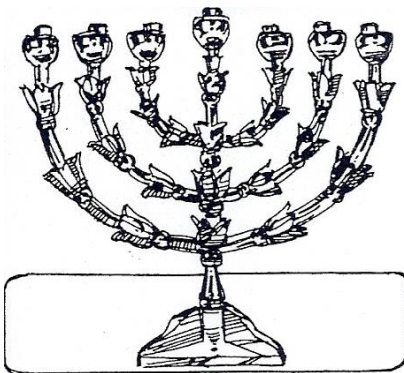


Table of Showbread

(Ex. 25:23-30)

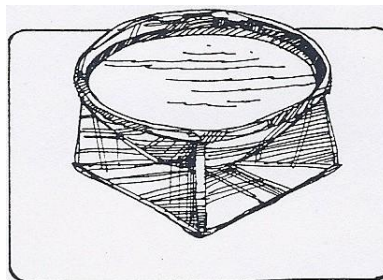
The table of showbread was a stand on which the offerings were placed. Always in God's presence on the table were the twelve loaves of bread representing the twelve tribes.



Golden Lampstand

(Ex. 25:31-40)

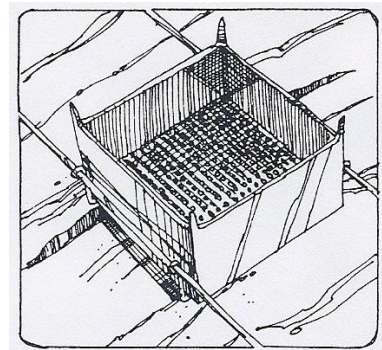
The golden lamp stand stood in the holy place opposite the table of showbread. It held seven lamps, flat bowls in which a wick lay with one end in the oil of the bowl and the lighted end hanging out.



Bronze Laver

(Ex. 30:17-21)

It was to the laver of bronze that the priests would come for cleansing. They must be pure to enter the presence of God.



Altar of Burnt Offering

(Ex. 27:1-8)

Animal sacrifices were offered on this altar, located in the court in front of the tabernacle. The blood of the sacrifice was sprinkled on the four horns of the altar.

Levitical Offerings

Name	Scripture References	Purpose	Consisted of
Burnt Offering ('olah, Heb.) 1. Sweet Aroma 2. Voluntary	Lev. 1:3-17; 6:8-13	1. To propitiate for sin in general (1:4). 2. To signify complete dedication and consecration to God, hence it is called the "whole burnt offering".	According to wealth: <ul style="list-style-type: none"> ▪ Bullock without blemish (Lev. 1:3-9). ▪ Male sheep or goat without blemish (Lev. 1:10-13). ▪ Turtledoves or young pigeons (Lev. 1:14-17).
Grain Offering (minhah, Heb.) 1. Sweet Aroma 2. Voluntary	Lev. 2:1-16; 6:14-18; 7:12-13	The meal offering accompanied all the burnt offerings. It signified one's homage and thanksgiving to God.	Three types: <ul style="list-style-type: none"> ▪ Fine flour mixed with oil and frankincense (Lev. 2:1-2). ▪ Cakes made of fine flour mixed with oil and baked in an oven, on a griddle or in a lidded cooking pan (Lev. 2:4-7). ▪ Fresh heads of roasted grain mixed with oil and frankincense (Lev. 2:14-15).
Peace Offering (shelem, Heb.) 1. Sweet Aroma 2. Voluntary	Lev. 3:1-17; 7:11-20, 18-34	General: To express peace and fellowship between the offerer and God, hence it culminated in a communal meal. 1. Thank Offering: to express gratitude for an unexpected blessing or deliverance. 2. Votive Offering: to express gratitude for a blessing or deliverance granted when a vow had accompanied the petition. 3. Freewill Offering: to express gratitude to God without regard to any specific blessing or deliverance.	According to wealth <ul style="list-style-type: none"> ▪ From the herd, a male or female animal without blemish (Lev. 3:1-5). ▪ From the flock, a male or female animal without blemish (Lev. 3:6-11). ▪ From the goats (Lev. 3:12-17) Note: Minor imperfections were permitted when the peace offering was a free will offering of an ox or a lamb (Lev. 22:23).
Sin Offering (hattat, Heb.) 1. Non-sweet Aroma 2. Compulsory	Lev. 4:1-5:13; 6:24-30	To atone for sins committed unknowingly, especially where no restitution was possible (Note: Num. 15:30-31). The sin offering was of no avail in cases of defiant rebellion against God.	<ul style="list-style-type: none"> ▪ For the high priest, a bull without blemish (4:3-12) ▪ For the congregation, a bull without blemish (4:13-21) ▪ For a ruler, a male goat without blemish (4:22-26) ▪ For a commoner, a female goat or female lamb without blemish (4:27-35) ▪ In case of poverty, two turtledoves or two young pigeons (one for a sin offering; the other for a burnt offering) could be substituted (5:7-10) ▪ In cases of extreme poverty, fine flour could be substituted (5:11-13ff; Heb. 9:22)
Trespass Offering ('asham Heb.) 1. Non-sweet Aroma 2. Compulsory	Lev. 5:14 -6:7; 7:1-7	To atone for sins committed unknowingly, especially where restitution was possible.	<ul style="list-style-type: none"> ▪ If the offense were against the Lord (tithes, offerings, etc.) a ram without blemish was to be brought; restitution was reckoned according to the priest's estimate of the value of the trespass, plus one-fifth (5:15, 16). ▪ If the offense were against man, a ram without blemish was to be brought; restitution was reckoned according to the value plus one-fifth (6:4-6).

Levitical Offerings chart continued

God's Portion	Priest's Portion	Offerer's Portion	Prophetic Significance
Entirely burned on the altar of burnt offering (Lev. 1:9) except the skin (Lev. 7:8).	Skin only (Lev. 7:8).	None	Signifies complete dedication of life to God: 1. On the part of Christ (Matt. 26:39-44; Mark 14:36; Luke 22:42; Phil. 2:511). 2. On the part of the believer (Rom. 12:1-2).
Memorial portion burned on the altar of burnt offering (Lev. 2:2, 9, 16).	Remainder to be eaten in the court of the tabernacle (Lev. 2:3, 10; 6:16-18; 7:12-13).	None	Signifies the perfect humanity of Christ. 1. The absence of leaven typifies the sinlessness of Christ (Heb. 4:15; 1 John 3:5). 2. The presence of oil is emblematic of the Holy Spirit (Luke 4:18).
Fatty portions to be burned on the altar of burnt offering (Lev. 7:3-5).	Wave breast (brisket) and heave shoulder (right thigh) (Lev. 7:30-34).	Remainder to be eaten in the court by the offerer and his family: 1. Thank offering eaten the same day. 2. Votive and freewill offering to be eaten the first and second day (Lev. 7:16-18) Note: This is the only offering in which the offerer shared.	Foreshadows the peace which the believer has with God through Jesus Christ (Rom. 5:1; Col. 1:20).
1. Fatty portions to be burned on the altar of burnt offering (4:8-10, 19, 26, 31, 35) 2. When the sin offering was for the high priest or congregation, the remainder of the bull was to be burned outside the camp (4:11, 12, 20, 21).	When the sin offering was for a ruler or commoner, the remainder of the goat or lamb was to be eaten in the tabernacle court (6:26).	None	Prefigures the fact that in His death: 1. Christ was made sin for us (2 Cor. 5:21). 2. Christ suffered outside the gates of Jerusalem (Heb. 13:11-13).
Fatty portions to be burned on the altar of burnt offering (7:3-5)	Remainder was to be eaten in a holy place (7:6-7)	None	Foreshadows the fact that Christ is also our trespass offering (Col. 2:13).

Jewish Feasts

Name	Scripture References	Time
Passover (pesach)	Ex. 12:1-28, 43-39 Lev. 23:5 Num. 29:16 Deut. 16:1-8	The evening of the fourteenth day of Nisan (Abib), the first month of the biblical year (March/April).
Unleavened Bread (matsot)	Ex. 12:15-20; 13:3-10 Lev. 23:6-8 Num. 28:17-25 Deut. 16:3-8	It began on the fifteenth day of Nisan (Abib) and continued for one week (March/April).
Firstfruits (bikkurim)	Lev. 23:9-14	The day after the Sabbath of Passover week (March/April).
Feast of Pentecost or Weeks (Shavuot)	Lev. 23:15-22 Num. 28:26-31 Deut. 16:9-12	The day after the seventh Sabbath; after the Day of Firstfruits (May/June).
Day of Trumpets (Rosh Hashanah)	Lev. 23:23-25 Num. 10:10; 29:1-6	The first day of the seventh month (Tishri), the sabbatical month (Sept. /Oct.).
Day of Atonement (Yom Kippur)	Lev. 16:23, 26-32; Num. 10:10; 29:1-6	The tenth day of the seventh month, Tishri – (Sept. /Oct.).
Feast of Tabernacles (Booths or Ingathering) (Sukkot)	Lev. 23:33-43 Num. 29:12-38 Deut. 16:13-17	The fifteenth through the twenty-first of the seventh month (Tishri) with an eighth day added as a climax to all the feasts (Sept. /Oct.).

Jewish Feasts chart continued

Purpose	Prophetic Significance
<ol style="list-style-type: none"> 1. To commemorate Israel's deliverance from Egyptian bondage. 2. To remind the children of Israel that God "passed over" their houses, i.e. spared the firstborn of the Israelites (Ex. 12:27). 	<ol style="list-style-type: none"> 3. Christ is our Passover (cf. John 1:29; 10:36; 1 Cor. 5:7; 1 Peter 1:18-19). 4. The Passover is the foundation for the Lord's Supper (cf. Matt 26:17-30; Mark 14:12-25; Luke 22: 1-20).
<ol style="list-style-type: none"> 1. To commemorate the hardships of Israel's hurried flight from Egypt (Ex. 12:39). 2. The absence of leaven symbolized complete consecration and devotion to God. 	<ol style="list-style-type: none"> 1. Unleavened bread is a type of Christ (cf. John 6:30-59; 1 Cor. 11:24). 2. Unleavened bread is a type of the true church (cf. 1 Cor. 5:7-8).
To dedicate and consecrate the first fruits of the barley harvest.	<ol style="list-style-type: none"> 1. Firstfruits is a type of bodily resurrection of Christ (cf. 1 Cor. 15:20-23). 2. Firstfruits is a guarantee of the bodily resurrection of all believers (cf. 1 Cor. 15:20-23; 1 Thess. 4:13-18). 3. Firstfruits is a type of the consecration of the church.
To dedicate and consecrate first fruits of the wheat harvest.	The outpouring of the Holy Spirit upon the church occurred on the Day of Pentecost (Acts 2). The two loaves, representative of the Jew and Gentile, contained leaven because sin is found within the church.
To usher in and consecrate the seventh month as the sabbatical month.	In the New Testament, the blowing of the trumpet is associated with the return of our Lord (cf. Matt. 24:31; 1 Cor. 15:52; 1 Thess. 4:16).
To make annual atonement for the sins of the priests and the people and for the tabernacle (Temple).	The Day of Atonement finds its ultimate fulfillment in the crucifixion of Christ (cf. Heb. 9). It represents the redeeming work of Christ more adequately than any other Old Testament type.
<ol style="list-style-type: none"> 1. To commemorate God's deliverance and protection during the wilderness wanderings (23:43). 2. To rejoice in the completion of all the harvest (23:39). 	The Feast of Tabernacles foreshadows the peace and prosperity of the millennial reign of Christ (Zech. 14:16).

The Promised Place is conquered:

“The River Runs Through a Harlot”
Joshua 2:1-24, esp. vv. 17-21; 6:22-25



The Period of the Conquest (Joshua)
1400 – 1375 BC



After the death of Moses, his assistant Joshua, led the Israelites to take the Promised Land. Scouts were sent to spy out the land, and while at Jericho, they were hidden from the local authorities by Rahab, a harlot. In return, she asked them to show mercy to her family when Jericho fell. By the sign of a scarlet cord

hanging in her window, her family was spared, and she eventually married a Hebrew and became a follower of his God. They had a child, Boaz, and Rahab is listed in the genealogy of Jesus in Matthew 1, the first Gentile listed in the ancestry of Christ.

The Cry for a King:

“The River Channels through a Moabite Gentile: The Kinsman-Redeemer, GO’EL” Ruth 1-4, esp. 4:1-22



The Period of the Judges (Judges, Ruth)
1375 – 1051 BC



After the tribes settled in the land, because they did not completely eradicate the Canaanites, most fell into idolatry. This led to a series of military defeats, after which God raised up judges – strong military leaders – to help in these times of crisis. They delivered Israel from times of oppression but the people continued to cry out for a king.

During this same window of time, a widowed

Moabite, Ruth, moved to Israel with her mother-in-law, to escape a famine in Moab. It is here we are introduced to the concept of a kinsman-redeemer (go’el) and to one of the greatest stories of redemption recorded in scripture. God uses the story of Ruth and Boaz to introduce us to David (Ruth 4:21), a shepherd-boy who would one day be king of Israel.

Introduction to the Books of Judges and Ruth

Judges contains twenty-one chapters, written by Samuel. It tells of the rising and falling of the people under theocracy. The difference between a judge and a king is that God will raise a judge up for a particular assignment out of various tribes, and a king passed on his kingdom to his lineage by birthright. The book shows the continuous cycle of rebellion, retribution, repentance, restoration and rest over and over again (and is the history of God’s people everywhere in any generation).

Ruth contains four chapters, and the writer is unknown. This is a beautiful account of a gentile who came to know and follow the God of Israel. Ruth, along with Rahab the harlot of Jericho, is named with the ancestry of Jesus by Matthew (1:5). It is a story of a kinsman-redeemer (Hebrew - go’el) who had certain responsibilities and privileges in connection as nearest relative. It is a picture of Jesus as the kinsman redeemer of His people. The primary purpose of Ruth is to introduce David, the son of Jesse who, other than Abraham, is the most important figure in the Old Testament.

The Period of the Judges (1374 – 1050 BC)	
Judge and Tribe	Major Events
Othniel (Judah) Son of Kenza, the younger brother of Caleb	<ol style="list-style-type: none"> 1. Othniel was the nephew of Caleb (Judg. 3:11) and became his son-in-law after the Capture of Kirjath Sepher (Judg. 1:12, 13). 2. Defeated Cushan-Rishathaim, king of Mesopotamia (Judg. 3:10).
Ehud (Benjamin) Son of Gera	<ol style="list-style-type: none"> 1. Ehud, the left handed Benjamite, personally slew Eglon, the fat king of Moab (3:21-22). 2. Led in the slaying of the 10,000 Moabites (3:29).
Shamgar (Perhaps foreign) Son of Anath	Shamga slew 600 Philistines with an ox goad (3:31).
Deborah (Ephraim) and Barak (Naphtali) Son of Abinoam	<ol style="list-style-type: none"> 1. Deborah, a prophetess and judge, was the wife of Lapidoth (4:4 -5:7). 2. Deborah and Barak defeated Sisera (with his 900 iron chariots at the Battle of Kishon (4:13-16). 3. Sisera was killed by Jael, the wife of Heber, with a tent peg (4:21). 4. The Song of Deborah (Judges 5) recounts the victory of Deborah and Barak over Sisera. 5. Barak is listed among the “Heroes of Faith” in Hebrews 11:32.
Gideon (Manasseh) Son of Joash the Abiezrite Also called Jerubbaal (6:32; 7:1) or Jerubbesheth (2 Sam. 11:21)	<ol style="list-style-type: none"> 1. The Angel of the Lord appeared to Gideon at Ophrah as he was beating out wheat in the winepress (6:11-18). 2. Gideon’s offering was consumed by fire (6:19-24). 3. Gideon destroyed the altar of Baal by night (6:25-27). 4. Gideon “put out the fleece” twice for a “sign” (6:36-40). 5. Gideon reduced his army from 32,000 to 10,000 to 300 (7:2-8); he routed the Midianites with trumpets, pitchers, and torches (7:16-22). 6. Oreb and Zeeb were killed by Ephraimites (7:24-8:3). 7. Gideon took revenge on the men of Succoth and Penuel for not giving his army bread (8:5-9, 14-17). 8. Gideon killed Zebah and Zalmunna (Midianite kings) in revenge for the death of his brothers at Tabor (8:18-21). 9. Gideon made a gold ephod which led the people into idolatry (8:24-27).
Abimelech (Manasseh) Son of Gideon by a concubine	<ol style="list-style-type: none"> 1. Abimelech slew all his half-brothers (70) except Jotham, the youngest (9:5). 2. Abimelech defeated Gaal, who conspired against him (9:26-41). 3. Abimelech captured Shechem and razed the city (9:42-49). 4. At Thebez a woman threw a millstone which hit Abimelech on the head; Abimelech then had his armor bearer kill him with a sword (9:50-54).

The Period of the Judges Chart continue

Scripture References	Oppressors	Period of Oppression	Period of Rest
Judg. 1:11-15; 3:1-11; Josh. 15:16-19; 1 Chr. 4:13	Cushan-Rishathaim, king of Mesopotamia (Judg. 3:8)	8 years (Judg. 3:8)	40 years (Judg. 3:11)
Judg. 3:12-41	Eglon, king of Moab (3:12); Ammonites (3:13); Amalekites (3:13)	18 years (3:14)	80 years (3:30)
Judg. 3:31; 5:6	Philistines (3:31)	(Not given)	(Not given)
Judg. 4:1-5:31; Heb. 11:31	Jabin, king of Canaan (4:2); Sisera was the commander of his army (4:2).	20 years (4:3)	40 years (5:31)
Judg. 6:1- 8:32; Heb. 11:32	Midianites (6:1, 3, 33; 7:12); Amalekites (6:3, 33; 7:12); “People of the East” (6:3; 7:12).	7 years (6:1)	40 years (8:28)
Judg. 8:33-9:57; 2 Sam. 11:21	Civil War	None	Abimelech ruled over Israel 3 years (9:22).

The Crowning of a King and the Davidic Covenant

“The River Runs Through the Throne: The Kingdom is Established” 2 Samuel 7:1-17



The Period of the United Kingdom (1 and 2 Samuel) 1051 – 931 BC



As the era of the judges ended, Samuel, the final judge was born. Samuel was instructed by God to anoint Saul king over Israel, but what started well ended with God removing the Holy Spirit from Saul due to Saul's gross disobedience. God eventually sent Samuel to anoint a man “after God's own heart.” Taken from the shepherd's fields, David, the youngest son of Jesse, was anointed to be the

next king of Israel, and we see the beginning of the bloodline of God's chosen king for His people.

Though the cry for a king by His people hurt the heart of God, He had intended for them to have a king in the beginning (see Deut. 17:14-20). After David, his son Solomon took the throne, and built the temple of God on Mt. Moriah.

Key Dates:

1051 BC **Saul anointed king of Israel**

Introduction to the Books of 1 and 2 Samuel

1 Samuel, whose primary writer was the prophet Samuel, along with the prophets Gad and Nathan who provided supplemental material after the death of Samuel, contains twenty-four chapters. It covers the time of the rise of Samuel to the demise of Saul. Some major events recorded in I Samuel would be Samuel's birth and early life, the corruption of the priesthood and the loss of the ark, then gives subsequent events that led to the anointing of Israel's first king, Saul.

2 Samuel is comprised of twenty-four chapters, written by the same authors as 1 Samuel (see 1 Samuel above). 1 and 2 Samuel were originally one book in the Hebrew Old Testament. The divisions of the book came with LXX (Septuagint). The book details the reign of King David until his death. Some of the major events describe of the consolidation of the Kingdom, the exploits of David and his mighty men, Absalom's revolt after the sordid tale of David and Bathsheba, the census, and the plague upon the people.

The United Kingdom c. 1051 – 931 BC

King Saul

1051 – 1011 BC

- Tribe of Benjamin (40 years) (Acts 13:21)
- Son of Kish

Scripture References: 1 Sam. 9:1-31:13; 1 Chr. 10:1-14

Major Events:

1. Saul anointed privately by Samuel (1 Sam. 10:1)
2. Saul chosen publicly by Lot at Mizpah (1 Sam. 10:17-25)
3. Saul confirmed as king by the people at Gilgal
(1 Sam. 11:11-15)
4. Saul's presumptuous undertaking of priestly duties at Gilgal
(1 Sam. 13:8-9)
5. Saul's rash curse and its consequences (1 Sam. 14:24-46)
6. Saul's disobedience in failing to destroy the Amalekites
(1 Sam. 15:1-9; 1 Chr. 10:13)
7. Saul's vengeance on the priests at Nob (1 Sam. 22:6-20)
8. Saul's life spared by David in the Wilderness of En Gedi
(1 Sam. 24:1-22)
9. Saul's life again spared by David in the Wilderness of Zin
(1 Sam. 26:1-25)
10. Saul's visit to the Witch of En Dor
(1 Sam. 28:3-25; 1 Chr. 10:13)
11. The death of Saul and his three sons
(1 Sam. 31:1-13; 1 Chr. 10:1-14)
12. The murder of Ishbosheth (2 Sam. 4:1-7)
13. The interment of Saul and his sons at Zela
(2 Sam. 4:1-7; 21:10-14)

Prophets: Samuel

1. Prophecy of retribution against Saul (1 Sam. 13:10-14)
2. Prophecy of the rejection of Saul (1 Sam. 15:22-23)
3. Samuel and Saul part (1 Sam. 15:34-35)
4. The death and burial of Samuel (1 Sam. 25:1)
5. Samuel after his death, spoke to Saul (1 Sam. 28:8-19)

King David

1011 – 971 BC

- Tribe of Judah, (40 years)
- Son of Jesse
- David was thirty years old when he became king – 2 Sam. 5:4

Scripture Reference:

1 Sam. 16:1-1; 1 Kin. 2:11; 1 Chr. 11:1; 29:30

Major Events:

1. David anointed privately by Samuel at Bethlehem (1 Sam. 16:13)
2. David kills Goliath (1 Sam. 17:1-58)
3. David ate the showbread at Nob (1 Sam. 21:1-7; Matt. 12:3-4; Mark 2:25)
4. David anointed king over Judah at Hebron (2 Sam. 2:1-4)
5. David anointed king over all Israel at Hebron (2 Sam. 5:1-5; 1 Chr. 11:1-3)
6. David captured Jerusalem and made it his capitol (2 Sam. 5:6-10; 1 Chr. 11:4-9)
7. David brought the ark to Jerusalem (2 Sam. 6:1-19; 1 Chr. 13:1-14; 15:1-16:3)
8. God's promise of an eternal throne to the House of David (2 Sam. 7:1-17; 1 Chr. 17:1-15)
9. David's sin against Bathsheba and its consequences (2 Sam. 11:1-12:25)
10. David's lament over the death of Absalom (2 Sam. 18:33)
11. David purchased the threshing floor of Araunah and built an altar (2 Sam. 24:18-25; 1 Chr. 21:18-30)
12. David was forbidden to build the Temple (1 Chr. 22:8; 28:3)
13. The death and burial of David in Jerusalem (1 Kin. 2:10-12; 1 Chr. 29:26-30)

Prophets: Samuel

1. Anointed David privately at Bethlehem (1 Sam. 16:13)
2. Gave David protection at Ramah (1 Sam. 19:18-24)
3. Death of Samuel (1 Sam. 25:1)

Nathan

1. Nathan delivered God's promise of an eternal throne to the House of David (2 Sam. 7:1-17)
2. Nathan reproved David for his sin against Bathsheba (1 Sam. 12:1-15)
3. Nathan advised Bathsheba to remind David of his promise to name Solomon his successor (1 Kin. 1:11-31) Nathan, along with Gad, helped David organize the music program for the Temple (2 Chr. 29:25)
4. Nathan wrote a prophetic history of the reign of David (1 Chr. 29:29)

Gad

1. Gad advised David to leave Moab for Judah (1 Sam. 22:5)
2. Following David's sin of numbering the people, God offered David the choice of three punishments through Gad (2 Sam. 24:10-17)
3. Gad commanded David to build an altar on the threshing floor of Araunah (2 Sam. 24:18-25; 1 Chr. 21:18-30)
4. Gad, along with Nathan, helped David organize the music program for the Temple (2 Chr. 29:25)
5. Gad wrote a prophetic history of the reign of David (1 Chr. 29:29)

“...He raised up for them David as king, to whom also He gave testimony and said, ‘I have found David the son of Jesse, a man after My own heart, who will do all my will.’ From this man’s seed, according to the promise, God raised up for Israel a Savior – Jesus.”

Acts 13:22-23

King Solomon

971 – 931 BC

- Tribe of Judah (40 years); also called Jedidiah, “Beloved of the Lord” by Nathan (2 Kin. 12:25)
- Son of David - the tenth son of David, the second by Bathsheba (2 Sam. 12:24)

Scripture References: 1 Kin. 2:12-11:43; 2 Chr. 1:1-9, 31

Major Events:

1. Solomon was anointed king by Zadok, the priest (1 Kin. 1:39)
2. Solomon dismissed Abiathar as priest and sent him to Anathoth
3. Abiathar was replaced by Zadok (1 Kin. 2:26-27, 35)
4. Solomon’s dream and prayer for wisdom (1 Kin. 3:5-15; 2 Chr. 1:7-13)
5. Solomon’s literary attainments (1 Kin. 4:23)
6. The removal of the Temple (1 Kin. 8:1-11; 2 Chr. 19:1-12)
7. The visit of the Queen of Sheba (1 Kin. 10:1-13; 2 Chr. 9:1-12)
8. Solomon’s foreign wives turn his heart away from God (1 Kin. 11:1-8)
9. Solomon’s death and burial (1 Kin. 11:41-43; 2 Chr. 9:29-31)

Prophets: Nathan

1. Nathan, Zadok the priest and Benaiah anointed Solomon King (1 Kings 1:22-53)
2. Nathan wrote a prophetic history of the reign of Solomon (2 Chr. 9:29)

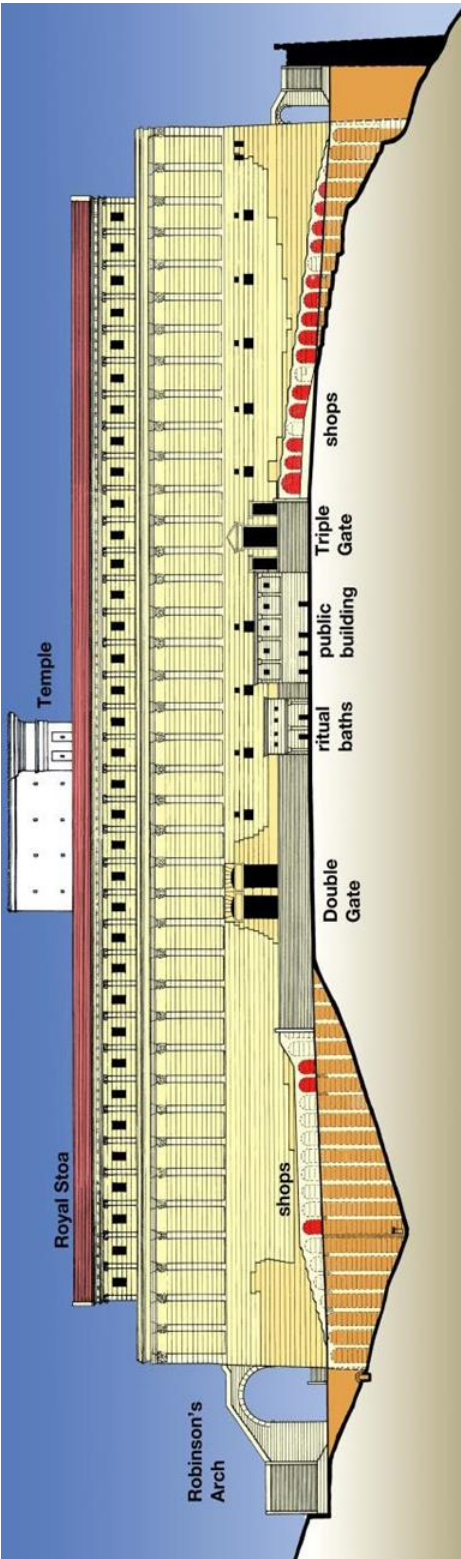
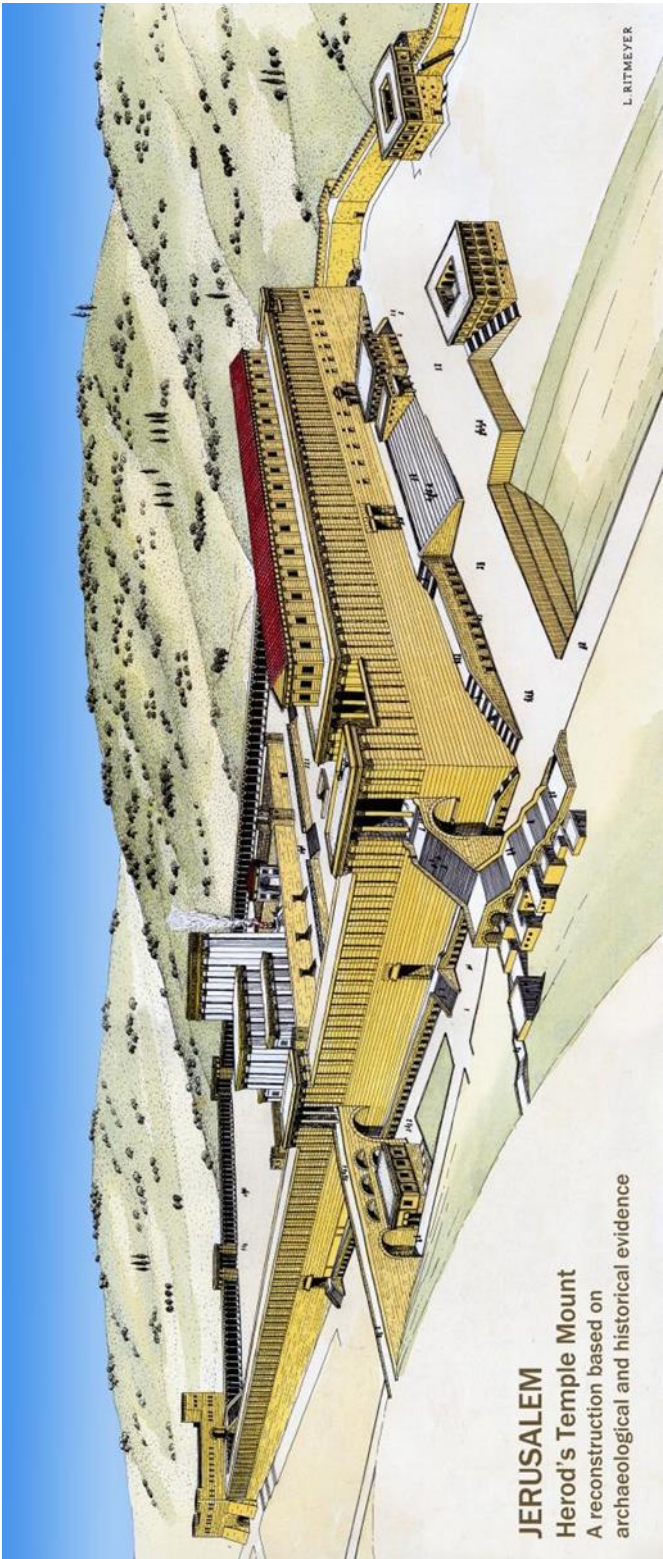
Ahijah the Shilonite

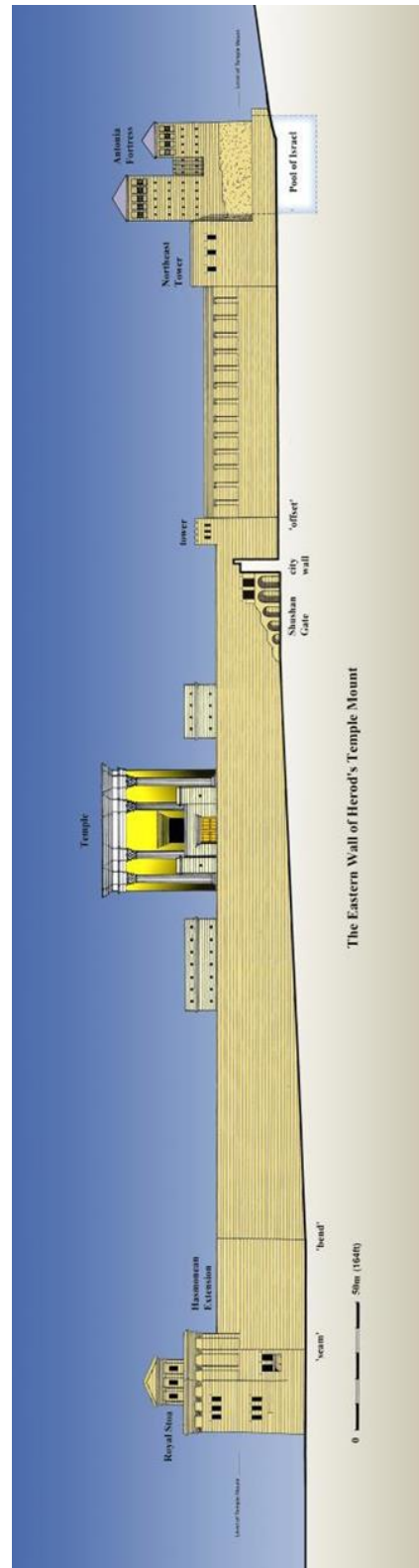
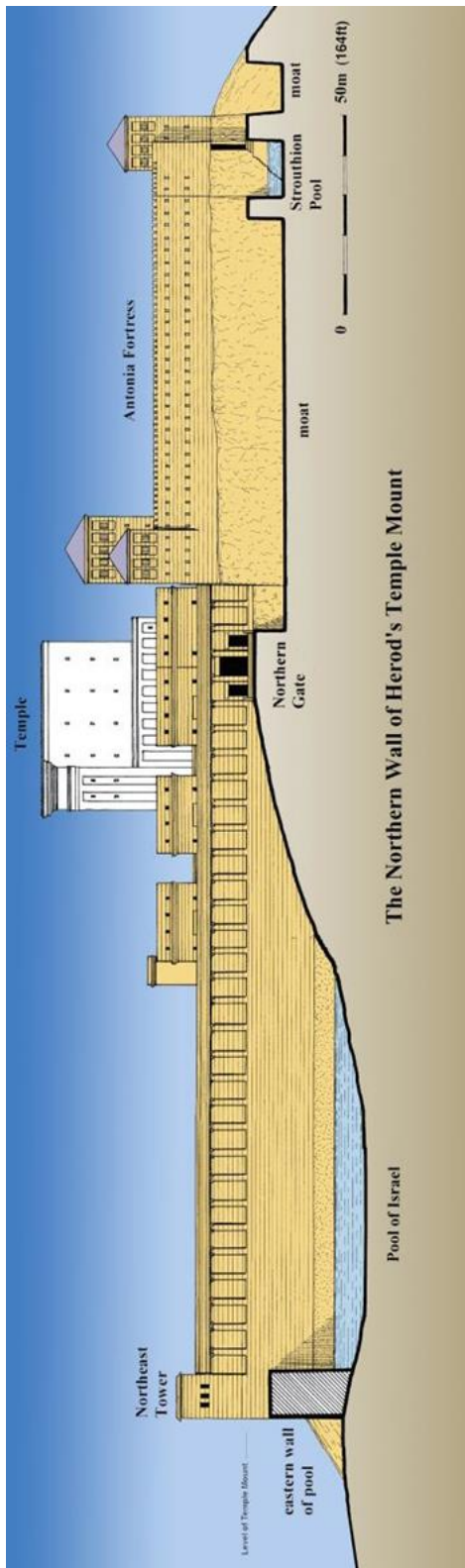
1. Ahijah wrote the prophetic history of Solomon (2 Chr. 9:29)

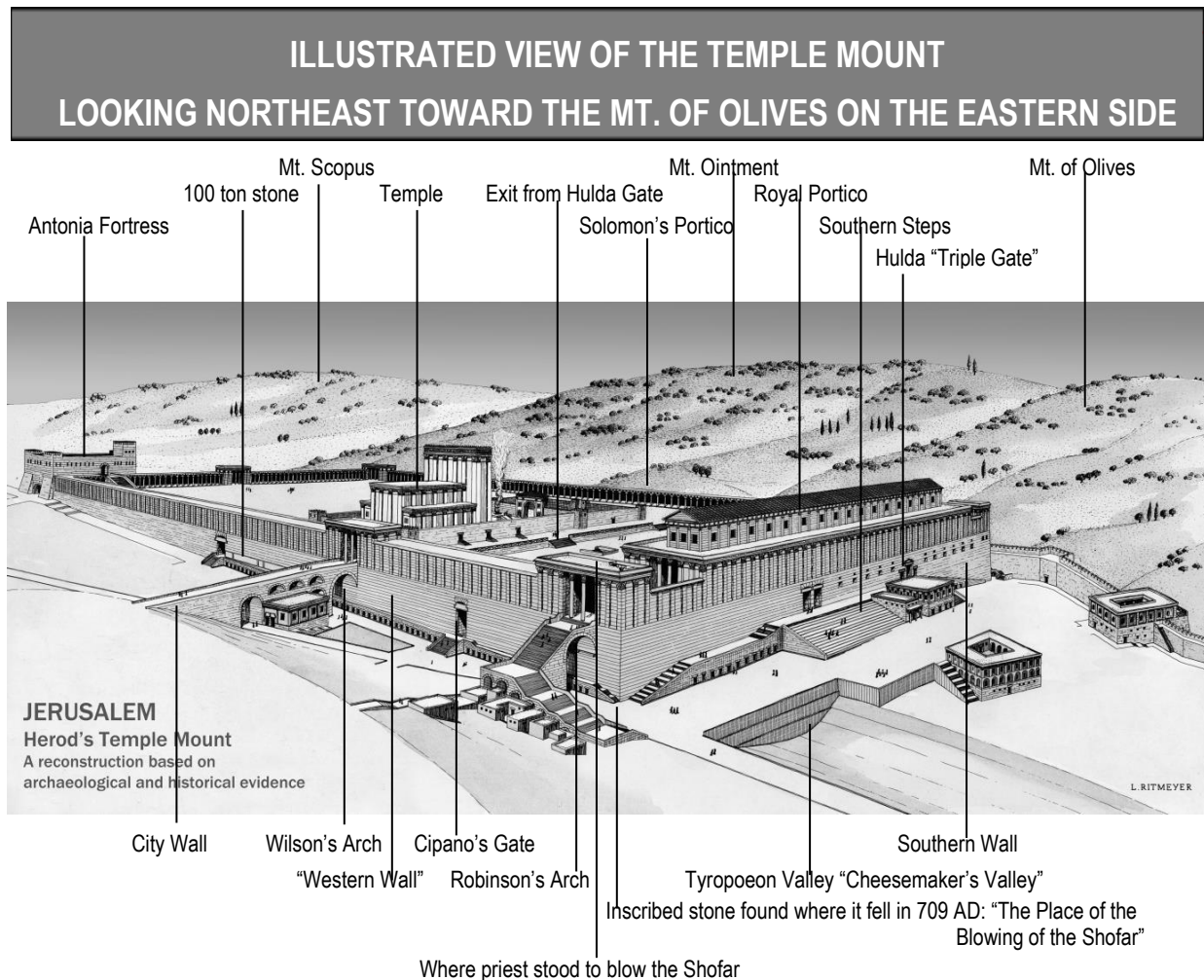


“Now O Lord my God, You have made Your servant king instead of my father David...And Your servant is in the midst of Your people who You have chosen, a great people... Therefore give to Your servant an understanding heart to judge Your people, that I may discern between good and evil. For who is able to judge this great people of Yours?”

1 Kings 3:7-9







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The Period of the Divided Kingdom (1 and 2 Kings, 1 and 2 Chronicles) 931 – 722 BC



At the death of Solomon in 931 BC, the kingdom split in two, with ten tribes bolting north (now called Israel) and two tribes remaining loyal to the Davidic line in the south, now called Judah. Because

of disobedience, God allowed the Northern Kingdom to fall at the hands of the wicked Assyrians in 722 BC. They were taken into captivity and scattered throughout areas held by Assyria.

Key Dates:

931 BC The Kingdom divides because of Solomon's death

Introduction to the Books of 1 and 2 Kings, 1 and 2 Chronicles

1 Kings contains twenty-two chapters. Its writer is unknown. Major events covered in the book are the reign of Solomon, the building of the Temple, the division of the Kingdom, the wickedness of the North personified in Ahab and Jezebel, and the introduction of Elijah. This book records the confrontation of Elijah and the prophets of Baal on Mt. Carmel, his victories wrought by God, his confrontation with Jezebel, wife of wicked King Ahab, and his flight and subsequent recommissioning.

2 Kings contains twenty-five chapters; its writer an unknown prophet of God. The book details the fall of the Northern Kingdom, the miraculous deliverance of Jerusalem/Judah under Hezekiah and the final demise of the Southern Kingdom. It is the transition from two kingdoms to only one. The book shows that the Kingdom of Judah is true to the lineage of David.

1 Chronicles, according to the Talmudic traditions, was written by Ezra and contains twenty-nine chapters. The book chronicles the history of the Davidic kingdom until the death of David.

2 Chronicles is made up of thirty-six chapters. The two books of Chronicles were originally one book, with the same writer. It chronicles the reign of Solomon to the decline, demise and exile of the monarchy.

Old Testament Major and Minor Prophets
All Dates are BC (Before Christ)

Prominent Non-writing Prophets: Elijah 875 – 850 Elisha 850 – 800			
Prophets before the Exile		Prophets during the Exile	Prophets after the Exile
To Israel (North): Amos 780 –755 Hosea 755 –725	To Judah (South): Joel 830 Isaiah 740 –700 Micah 740 – 700 Zephaniah 626 Jeremiah 627 – 586 Habakkuk 609 (<i>Lamentations 586</i>)	To Jews in Babylon: Daniel 605 – 536 Ezekiel 592 – 570	To the Remnant after the return to the land: Haggai 520 Zechariah 520 – 518 Malachi 430
To Nineveh: Jonah 780 Nahum 660		To Jews in Jerusalem: Jeremiah 627 – 586	
To Edom: Obadiah 845			

Ministries of the Prophets

One other important feature of this period is the ministry of the writing prophets. The prophetic books cannot be properly understood without knowledge of the historical and geographical setting in which they were written. The prophets paid close attention to the political developments of their time, and interpreted the state of affairs for the people. Amos and Hosea condemned the social and religious evils of the Northern Kingdom in the economically prosperous days of King Jeroboam II (793 – 753 BC). "The more his fruit increased the more altars he built. As his country improved, he improved his pagan stone pillars. Their heart is false, now they must bear their guilt...Assyria shall be their king!" (Hosea 10:1-2; 11:5).

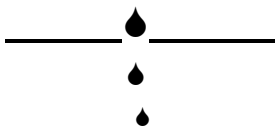
In "the year that King Uzziah died..." the prophet Isaiah was looking at a changing world (Isaiah 6:1). The year was 740 BC. The Northern Kingdom was collapsing, its territories slowly assimilated by Assyria. Judah watched Samaria fall and wondered how to react to the coming Assyrian threat. In this context, Isaiah and his contemporary Micah gave their prophecies. Likewise, a century later, Jeremiah and Habakkuk interpreted the conquest of Judah by the Babylonians. The words of these prophets can only be understood when seen in their historical context.

The Period of the Single Kingdom:

“The River Runs Through the Prophets” Isaiah 53



The Period of the Single Kingdom (1 and 2 Kings, 1 and 2 Chronicles) 722 – 586 BC



In 612 BC, Babylon conquered much of the known world, becoming the great world power at that time. In 586 BC the Southern Kingdom, Judah, fell to the Babylonians who carried most of them away into captivity in

three waves. During this time, Jeremiah prophesied to those who remained in Jerusalem, while Daniel and Ezekiel who had been taken captive, spoke to those captives in Mesopotamia.

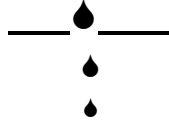
Key Dates:

722 BC	The Northern Kingdom (Israel) fell to Sargon II of Assyria
612 BC	Nineveh, the capital of Assyria, fell to the Babylonians; this marked the end of the Assyrian Empire.
605 BC	King Nebuchadnezzar of Babylon defeats Pharaoh Necho of Egypt at the Battle of Carchemish; First Phase of Judean captivity; Daniel was included in this phase
597 BC	Second Phase of Judean captivity; Largest phase: King Jehoiachin was taken to Babylon and remained in prison for 37 years; Ezekiel was included in this phase
586 BC	Fall of Jerusalem to King Nebuchadnezzar; Jeremiah was left behind (later taken to Egypt)

Prophecy and Preparation for the Promised Deliverer



The Period of the Exile/Captivity
(1 and 2 Chronicles, Isaiah, Daniel, Ezekiel) 586 – 539 BC



It was during this time of exile/captivity, in 539 BC, that Persia conquered Babylon and became the reigning world power. (See the “handwriting on the wall” in Daniel 5.) Cyrus the King of Persia issued

a decree that the captives could return to their homelands. After 70 years in captivity, the Jews began to return home, and Cyrus gave them permission to rebuild their temple of worship.

Key Dates:

539 BC

Cyrus of Persia took Babylon without a battle; Babylon fell

Introduction to the Books of Daniel, Ezekiel

Daniel contains twelve chapters. The writer, Daniel, prophesied in the royal courts of his Babylonian/Persian captors. The book reveals God’s plan of world kingdoms from 6th century BC until the time of the end, and correlates closely with the New Testament book of Revelation. Dramatic accounts of courage, commitment and consequences of that commitment to God are all recorded in Daniel from the time of his captivity to the fall of the Neo-Babylonian kingdom and beyond.

Ezekiel contains forty-eight chapters. Its writer, Ezekiel, was a prophet in exile who prophesied to the common people. He was a contemporary of Daniel and Jeremiah. Ezekiel describes the character and nature of God as Holy and glorious. Many “latter day” prophesies are found in Ezekiel. He evidently lived along the river “Chebar” which was the name given to Nebuchadnezzar’s royal water canal.

[illegible]

Worship is Restored: *“The Crimson River is Restored Moriah”*



The Period of the Restoration (II Chronicles, Daniel, Haggai, Zechariah, Ezra, Nehemiah, Esther, Malachi) 539 – 400 BC



When the first remnant of the captivity returned, under the leadership of Zerubbabel, Joshua was the high priest (Ezra 1, 2; Isa. 44:28). Together they led the people to begin gathering what was needed to lay the foundation of the second temple. In 536 BC they began work (Ezra 3:10). The foundation was completed, but the people turned their attention to working on their own homes and the temple sat unfinished.

In 520 BC, under the encouragement of prophets Haggai and Zechariah, the process

began again and in 516 BC the Second Temple was completed (Ezra 6:15).

Persia had a new king who took the throne, and in 478 BC, Esther, a Jew who was born in captivity in Persia, became his queen. By the providence of God, Esther was able to stop the evil Haman from exterminating the Jews. In 457 BC, Nehemiah, who held a prominent position in the Persian Kingdom, received permission to return to Jerusalem to rebuild the walls. Around 430 BC the book of Malachi was written and the canon of the Old Testament was complete.

Key Dates:

- | | |
|---------------|---|
| 538 BC | Cyrus Decreed Jews could return home |
| 535 BC | First return under Zerubbabel (seventy years after the first phase of Judean captivity) |
| 534 BC | Building of the temple (Zerubbabel's) started; first year the foundation was laid; after fourteen years – work was abandoned |
| 520 BC | Work renewed under the preaching of Haggai and Zechariah |
| 516 BC | Dedication of Zerubbabel's temple |

Introduction to the Books of Haggai, Zechariah, Ezra, Nehemiah, Esther, Malachi

Haggai is only two chapters in length, and was written by Haggai. The book is a call to the returned

exiles to be faithful in the Lord’s work of rebuilding the Temple and thereby restoring worship in Israel to its rightful place.

Zechariah, fourteen chapters long was written by Zechariah. Zechariah, a contemporary with Haggai, prodded the people of Israel to be faithful in building the Temple. Many end time prophecies are contained in the book.

Ezra is written by the scribe Ezra and is comprised of ten chapters. The books of Ezra and Nehemiah would have originally been one book. Ezra covers the building of the temple, the reinstitution of its worship and Israel’s conduct under the law of God.

Nehemiah contains thirteen chapters, and its writer was Ezra (see Ezra above). Nehemiah was the administrative counterpart to Ezra, rebuilding the walls of Jerusalem and restoring order to the land and the people of God. Nehemiah shows how God used a heathen kingdom to provide for the needs of the people.

Esther, whose writer is unknown, contains ten chapters. It exemplifies the providential care of God’s people under the domain of a foreign power and the foiling of a plot to destroy the people of God from that kingdom. This book gives the origin of the “Feast of Purim” which celebrates God’s miraculous deliverance from the enemies of Israel (celebrated the 13th and 14th of the month of Adar – comparable to our February – March calendar). The name of God is never mentioned.

Malachi has four chapters, all written by Malachi. In the book he encourages God’s people to be faithful to the covenant relationship between them and God, and to give God their very best. It tells of the promise of the coming of Elijah before Judgment (see Malachi 4:4-6).

God's Preparation for the Messiah:

"In the Fullness of Time"
Galatians 4:4



After this time, God was silent to the people of Israel for 400 years – there were no spokesmen, prophets, or kings raised up within or for the Jewish people, and this period became known as the silent years. However, God was still at work preparing the world for the coming of the Messiah.

It was during the Babylonian Exile that three important things occurred; the first was that the Jews never again returned to idolatry, the second was that the synagogue system was put in place and became a way of life, and the third is that the same types of services they held are what the church services are modeled after today.

During this time, God continued preparing the world for the coming of the Messiah. In 333 BC, the Greeks captured most of the world and became the reigning world power. With that, Alexander the Great spread the culture and language of the Greeks throughout the world and the world had a common trade language, koine Greek, which would make possible the preaching of the

gospel to every person everywhere. In 63 BC, Rome became the ruling world power. The Romans were great builders, and they built great roads throughout the entire empire, many of which can still be seen today. With this, the world was ready for the birth of the Messiah and the spread of the gospel. There was a common language spoken by all, roads to travel to anywhere with greater ease, and the synagogue system was in place everywhere there were at least ten Jewish males in a community, so there was a place to meet.

During these intertestamental years, God prepared. Within that time, the prophecy of Isaiah, Micah, and that of Nathan to David, of Jacob to his son Judah and the promise made to Eve in the garden; all came to pass. God indeed would bless all the families of the earth through the birth of a Savior in the Seed of the woman through the seed of Abraham.

The world was about to meet its Redeemer!

Key Dates

333 BC	Darius lost three decisive battles to Alexander the Great who rose to power in Macedonia
331 BC	Persia fell to Greece
63 BC	Rise of the Roman Republic; Judea was incorporated into the Roman Republic

Summary of Important Dates Between the Testaments

334 BC	Alexander crosses the Hellespont
331 BC	Alexander defeats the Persians
323 BC	Alexander dies at age thirty-two in Babylon
250 BC	The Translation of the Septuagint
214 BC	The Great Wall of China begins
175 BC	Apocryphal literature is completed
169 BC	Epiphanes defiles the Temple on December 14 (25 th of Kislev)
166 BC	The revolt of the Maccabees
165 BC	The cleansing of the Temple on December 25
146 BC	Destruction of Carthage by Rome and the end of the Punic Wars
63 BC	Pompey conquers Jerusalem
44 BC	Julius Caesar, assassinated in March
37 BC	Herod's appointment to govern Jerusalem
20 BC	The rebuilding and enlargement of the Temple

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