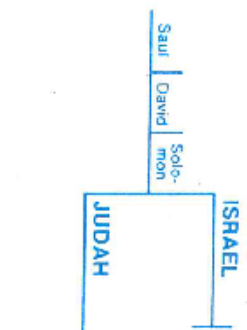
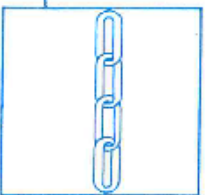


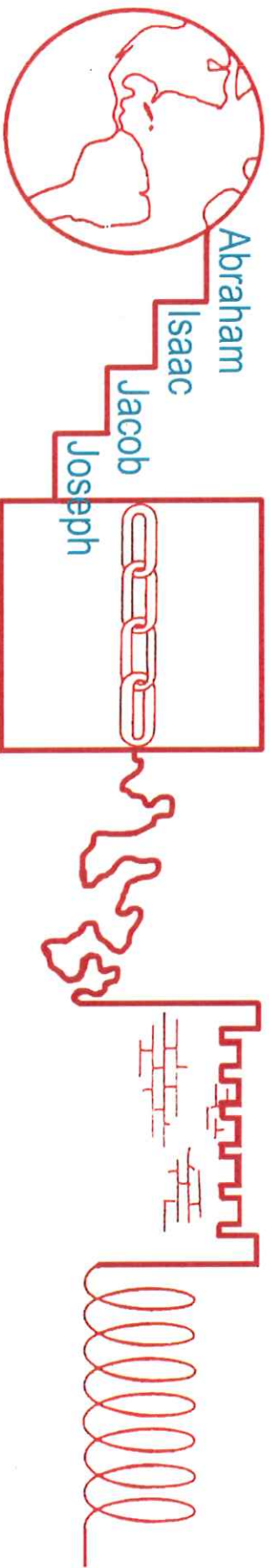
# The Old Testament in Pictures



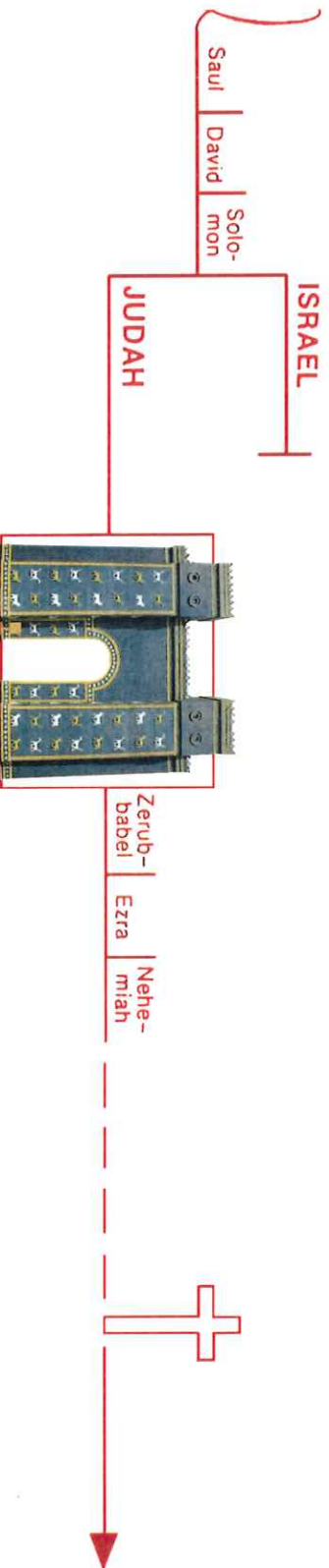
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# The Old Testament in Pictures



Beginnings Patriarchs Bondage Exodus Conquest Judges



United Divided Exile Return Silent Yrs N.T.

## HOW WE GOT OUR BIBLE

### OTS-1

#### *Miraculously Preserved.*

Each book of the Bible was written for some specific and immediate purpose. However, its value and use would not be exhausted with this particular occasion. The book would be needed for other situations, so it would be preserved. Usually they were highly prized and carefully guarded. When one considers the fact that the writings of some thirty men were kept through a period of more than 1000 years of changing fortunes, it seems nothing less than miraculous. Indeed we can not refuse to believe that God had a part in preserving these precious writings. The limits of space will not permit us to discuss here the story of how these books were kept from destruction and were later gathered into the volume of the Old Testament and the New Testament. Two or three facts ought to be mentioned. There were other writings similar in nature to the books of both Testaments written during these years. Some of these have been kept and are found in certain versions of the Bible like the Vulgate, which is the official Bible of the Roman Catholic Church. From all these books written during these years certain ones were selected and later were recognized as the Bible. These selected ones which met the test were included in the list known as the *canon* of the scriptures. Scholars are almost unanimously agreed that this process of selection was completed by about 400 A.D. Since that time the Bible has consisted of these selected books. The most remarkable thing in the history of literature is the fact that these sixty-six books, written by thirty or more men in different situations over a period of more than 1000 years, constitute one great book in which there are no contradictions or inconsistencies. Indeed, the marvel is that these various books, arranged in their present form, make up a volume which is marked by complete unity and through which one great purpose runs.

#### *Ancient Manuscripts.*

We do not have today the original manuscript of any of the books of either the Old Testament or the New Testament. These original manuscripts have long since perished. Every student is shocked when he first learns this fact. However, this feeling of disappointment soon disappears when he discovers that this fact does not affect the authenticity of these books as they now appear in our Bible. Ancient peoples guarded such precious documents with the greatest care. Copies were made from the originals as accurately as humanly possible and were distributed to various parts of the world at that time. No part of these sacred writings was allowed to be without many witnesses. We have abundant evidence that the writings we now have are substantially the same as in the days of the first Christian century.

We do have certain very old manuscripts of the books of both Testaments. While they are not the originals they are old enough to be very accurate copies. Of course, these are of inestimable value. They are to be found in various libraries of the world and are guarded with the greatest care.

Up to 1947-48 the oldest known manuscript of the Old Testament was dated at 900 A.D. The famous Dead Sea Scrolls (1947-48) date back to the first or second Christian century. These scrolls thus have tremendous significance in the study of the Old Testament text. Altogether there are some 1700 manuscripts of the Hebrew Scriptures in existence, but most of these are of comparatively late dates.

We can mention only three of the important manuscripts of the New Testament. The oldest of these is the Vatican Codex which is dated around 350 A.D. This Codex is in the Vatican Library in Rome. It has nearly 800 pages, 10x10½ inches and contains practically all of the Old and New Testaments. The Sinai Codex, dated about 375 A.D., is next to the Vatican Codex in importance. It is now in the British Museum. The Alexandrian Codex consisting of 776 pages, and containing practically all of our Bible goes back to about 425 A.D. It also is in England. In addition to these three there are several other important manuscripts which we need not name here. All of these ancient manuscripts have priceless value as surviving witnesses of the works of the inspired writers of old.

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The Old Testament, written in the Hebrew language, naturally was used by the Jews. About 275 B.C. when the Jews, along with other peoples of the Roman world, began to use the Greek language they felt that their scriptures ought to be in the spoken language of the day. So the famous Septuagint, the Old Testament in Greek, was produced. This was a monumental achievement and is the first translation of any part of the Bible into another tongue. The New Testament was written at a time when Greek was the universal language. Naturally then the New Testament writers used the Greek language. But as time passed and Christianity became the religion of other races the need for new translations arose. About 200 A.D. the lesser known Peshito, a translation into the Syrian language, was made. Perhaps the most famous and influential of all these versions was the one made by Jerome near the end of the fourth Christian century. It was made in Latin, and after considerable controversy gradually became the standard used by European peoples. As the Roman Catholic Church grew in power and came to be the predominant expression of Christianity in Europe (400 A.D. to 1400 A.D.) this Latin Version was used exclusively. One can easily see the vast influence it exerted upon the entire world for a thousand years or more. With the rise of the English people there was a demand for the Bible in their language. The first real attempt at an English translation, made against almost unbelievable opposition, was that by John Wycliffe, a great scholar and opponent of the Roman Catholic Church. This important work appeared in 1380. It was most influential and was the forerunner of a number of other translations which appeared later. There were several translations which were called Reformation Versions -- Tyndale's 1525, Coverdale's 1535, the Great Bible 1539, and so on. The most famous translation of the Bible ever made was the one produced during the reign of King James or Authorized

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The Bible has been translated into many other languages. In whole or in part it has appeared in more than eleven hundred languages and dialects. Today there is scarcely a tribe or group of people anywhere which does not have at least a part of this unique Book in its own speech.

Taken from:

"The Heart of Hebrew History: A Study of the Old Testament",  
by H.I. Hester, The Quality Press, Inc., Liberty, Missouri.

OLD TESTAMENT SURVEY  
LECTURE NOTES I

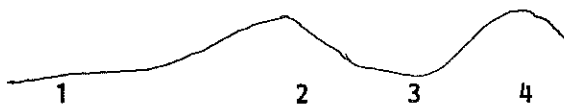
**The Bible...**

is actually a library of 66 books all written by Jews except "Luke" and "Acts". It is divided into the Old and New Testaments. A testament is a will. Once a person dies, his heirs inherit all the promises of his will. Jesus came to die and fulfill the law and Prophets (Matthew 5:17-18). Because of His death, we inherit all the promises of God's testaments.

The earliest books were written around 1300 B.C. and the last one was written around 100 A.D. Most of the Old Testament was written in Hebrew, the New Testament was written in Greek. The Old Testament is Jesus concealed, the New Testament is Jesus revealed.

**The Old Testament world...**

is a world in miniature and centers around the area where modern Israel is. A topographical map would look something like this:



1. Maritime Plains
2. Western Highlands
3. Jordan River Valley
4. Eastern Highlands

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## OLD TESTAMENT SURVEY

### IN THE BEGINNING

Had God not inspired Moses to write the first chapters of Genesis we would have no written record of how our earth began. Many conservative theologians believe our earth is approximately 6 thousand years old. That would mean a space of 2 thousand years from Adam to Abraham, 2 thousand from Abraham to Jesus and we are currently near 2000 A.D., a total of 6 thousand years. One interesting theory says our earth could be much older.

### THE GAP THEORY

Between Genesis 1:1 and 1:2 there could be a period of hundreds or thousands of years. Briefly stated the theory goes like this: God created the earth beautiful and perfect. Lucifer's rebellion caused God to destroy the earth and it became void and without form. Genesis 1:2 records God beginning to re-create the earth.

#### Points of Support

1. In verse 10, earth is defined as dry land. In the beginning God created the heavens and the dry land (which was later flooded).
2. The word translated "was" in Genesis 1:2 is not the "to be" verb. It is the Hebrew word "HAYAH" which is translated elsewhere as became (67X), came to pass (505X), become (66X) and come to pass (131X). So the earth BECAME without form and void.
3. Man was told to replenish the earth (Genesis 1:28), the same command later given to Noah (Genesis 9:7).

How accurate this theory is really matters very little and it is presented only to stimulate thought. What happened at creation is not nearly as important as the fact that it did happen. And it did happen not by chance but by divine design.

### THE FOCUS OF GENESIS

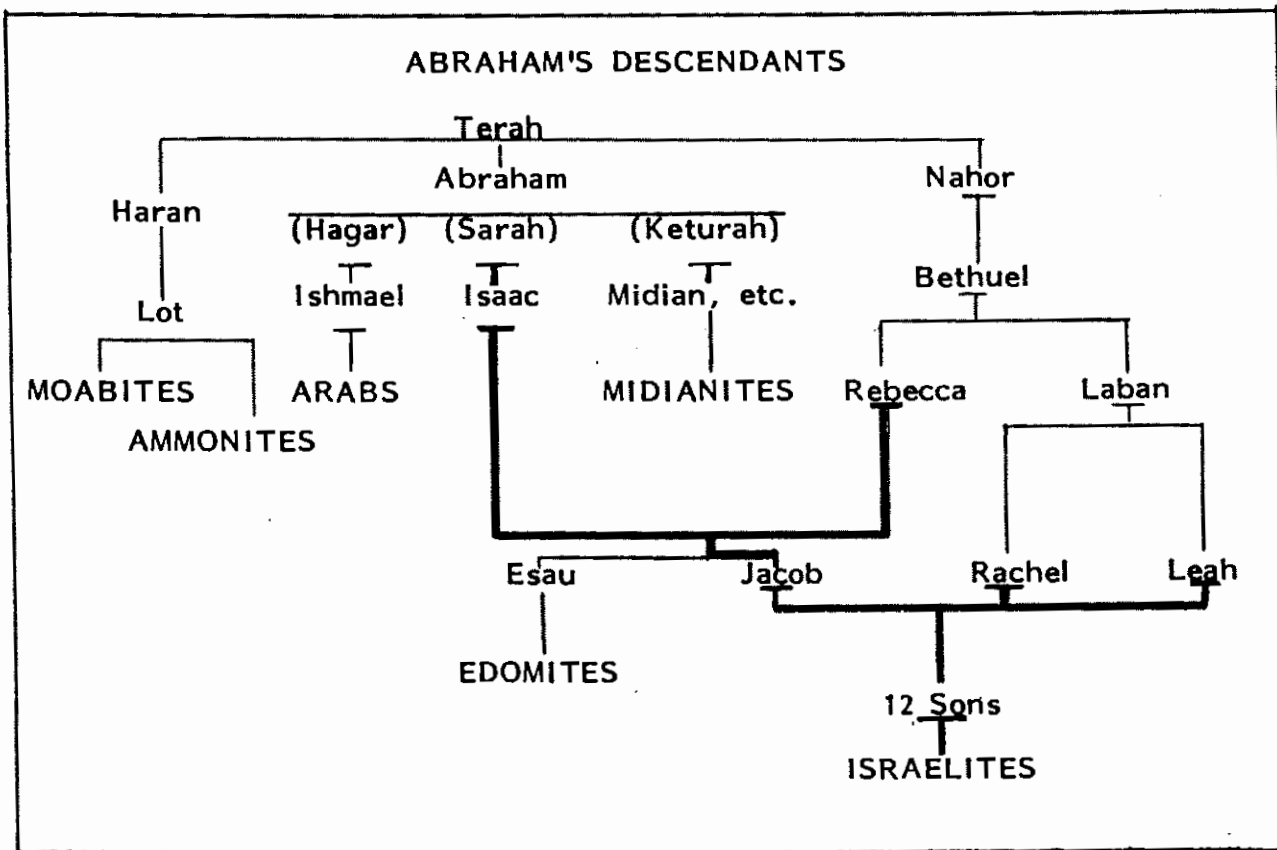
God never intended for Genesis to be an accurate scientific account to convince unbelievers, although it has had this effect on some. It was written to believers, His people, so many times it simply states what happened and leaves the details to our conjecture. (I'm sure our conclusions provided many chuckles among the heavenly hosts.)

Genesis focuses on who did it more than what was done. And this is how it should be. The Bible was written as an eternal book so naturally it focuses on the eternal element of the story. Heaven and earth will pass away but God's Word will never pass away.

The time covered during this lesson is what is known as the period of the Patriarchs. A very concise summation of this time period can be read in Acts 7:2-17.

Briefly, the events that occurred are as follows:

- Abram called \* Abram moves to Haran \* Terah dies \*
- Abram goes to Canaan \* Ishmael \* Sodom destroyed \*
- Isaac \* Ishmael sent away \* Isaac marries Rebekah \*
- Abraham dies \* Esau & Jacob born \* Jacob marries Leah and later Rachel \*
- Sons born \* Joseph betrayed but God is faithful \*
- famine in Canaan \* Jews to Egypt and join Joseph \* Jacob dies \* Joseph dies \*
- Jews flourish



## BONDAGE, DELIVERANCE, WANDERINGS

### The Israelites Increase

Of all God's commands to man, the only one he has been faithful to keep is, "Be fruitful and increase in number" (Genesis 1:28 & 9:7). The Israelites in Egypt were so obedient that the new Pharaoh began to worry about the number of them. He decided to slow their growth by making them slaves. (Exodus 1:11). But when you have a zeal to obey God you can always find time to do so and they continued multiplying (Exodus 1:12).

Next he tried planned parenthood. But the Hebrew mid-wives feared God and that didn't work. (Exodus 1:15-21). Pharaoh finally decided to cease the subtle approach and go with abortion, but selectively (Exodus 1:22).

Pharaohs were believed to be Ra, the sun god, in human form. Anytime man begins deciding who may live and who may not, he has usurped God's place and is headed for trouble. Pharaoh had the boys murdered by drowning.

### Pharaoh Facts

It cannot be unquestionably established who was Pharaoh during Moses time because there are no exact records to say when Moses lived. Some historians say it was Ramses II, at the birth of Moses, and Merenptah, at the time of the deliverance. There is good reason to believe it was Amenhotep II who opposed Moses.

Amenhotep's tomb was never finished, probably because he died suddenly. Pharaoh and his army drowned while pursuing Moses. Secondly, Amenhotep had a son but this son disappears from Egyptian history and is never crowned Pharaoh. This was perhaps due to the last plague in which the first born of every family died.

"Some months before the death of Amenhotep II, his nephew Thutmose IV was hunting in the desert. On his way home he fell asleep while resting between the paws of the Great Sphinx. He dreamed that the sphinx told him that he would become the next pharaoh. He argued with this because his uncle, Amenhotep II, already had a son, heir to the throne. Amenhotep's son disappeared from Egyptian history and Thutmose IV was later crowned pharaoh. As a memorial to the dream, he recorded it in stone and placed it between the paws of the sphinx." (from "Streams of Civilization" by Albert Hyma and Mary Stanton, Creation-Life Publishers and Mott Media, 1978.)

### Tabernacle Truths

Much has been said about the deliverance and wanderings. These events contain almost limitless truths for our lives as believers.

The tabernacle and its application to our lives also is a subject we, at least in this life, will never fully comprehend. Some basic points of understanding are as follows:

The court of the Tabernacle (see diagram on separate sheet) was screened or fenced off from the camp by a white linen curtain that hung 7½ feet high, supported by 60 posts, which were equally spaced around the 450 feet. This enclosure had only one entrance.

Neither the mixed multitude nor the Gentiles were allowed to enter this "door" or entrance. They could not so much as look over the curtain to observe what was going on inside the courtyard.

The white linen curtain prevented unlawful entrance into the presence of God. It was symbolic of the righteousness of Christ which separates those who have come to Christ from the unbelieving world.

God has provided only one way for sinful man to approach a holy God--through Christ.

"I am the door; by me if any man enter in, he shall be saved..." (John 10:9).

God has put a barrier between the world and the Christian and has called him to a life of separation.

The laver was inside the Tabernacle courtyard and stood between the brazen altar and the Tabernacle. It was made from mirrors which the women of Israel had given as free-will offerings.

After the priest had made a sacrifice on the brazen altar, he approached the laver, where he cleansed his hands and feet before ministering in the Holy Place. (See Exodus 29:4; 30:17-21; 38:8.)

The laver represents the need for cleansing and examining ourselves in the mirror of God's Word, separating ourselves from everything that defiles in order to enjoy His presence. This cleansing makes it possible for us to live in practical, daily fellowship with our Lord.

There are two ways of looking at ourselves: first, in a mirror, where we seek to improve our outward appearance; and second, in the light and mirror of God's Word, where we see ourselves as God sees us--in need of daily inner cleansing. (See John 15:3.) But the Bible reveals much more than a need for cleansing; it reveals our inability to live the Christian life in our own strength. We need the strength that comes through God's Holy Spirit in us.

After the priest had washed his hands and feet at the laver, he proceeded toward the Tabernacle and entered the only door to the Holy Place (see diagram on separate sheet).

## Bondage, Deliverance, Wanderings

On the left was the seven-branched golden candlestick that provided the only source of light in the Holy Place. Without this light from the golden candlestick, the room would have been in total darkness. The golden candlestick represents Christ, who is the Light of the world and who bestows light to make Himself known through His Word. (See John 8:12.)

On the right was the table of showbread with its twelve loaves sprinkled with incense. They were eaten by the priests only in the Holy Place. None could be removed and eaten elsewhere. Its name "showbread" suggests more than bodily nourishment. It indicates seeking God--gaining spiritual insight that is not obtainable in any other way. Something beyond our ability to explain enlightens, empowers, and then transforms the lives of those who prayerfully continue to "eat" the Bread of life.

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever..." (John 6:51).

Directly in front of the entrance to the Holy of Holies was a golden altar called the Altar of Incense. Only the high priest could offer incense on this altar, which was symbolic of intercessory prayer unto God. This golden altar of incense was used exclusively to burn incense morning and evening. The fragrance was not released until the fire brought it out. Then the odor that ascended toward Heaven day and night satisfied God.

The altar of incense was the smallest piece of furniture in the Tabernacle and, as such, may seem insignificant. But it was symbolic of Christ praying for Christians. He receives the prayers and praise of even the most helpless Christian and transforms them into that same sweet fragrance before God. His intercession makes our otherwise worthless prayers precious to God.

"For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5).

The Ark of the Testimony (Ark of the Covenant--Numbers 10:33) was a chest made of wood. It was 2½ cubits (3 feet, 9 inches) long, 1½ cubits (2 feet, 3 inches) wide--overlaid with pure gold inside and out (Exodus 25:11; 37:1-5). (See diagram on separate sheet.)

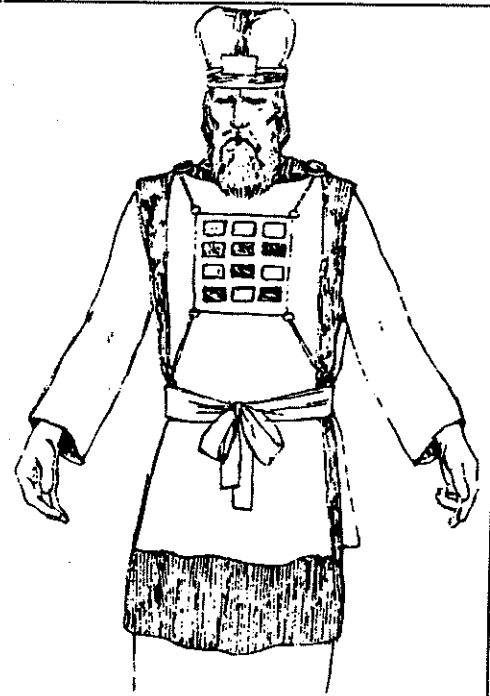
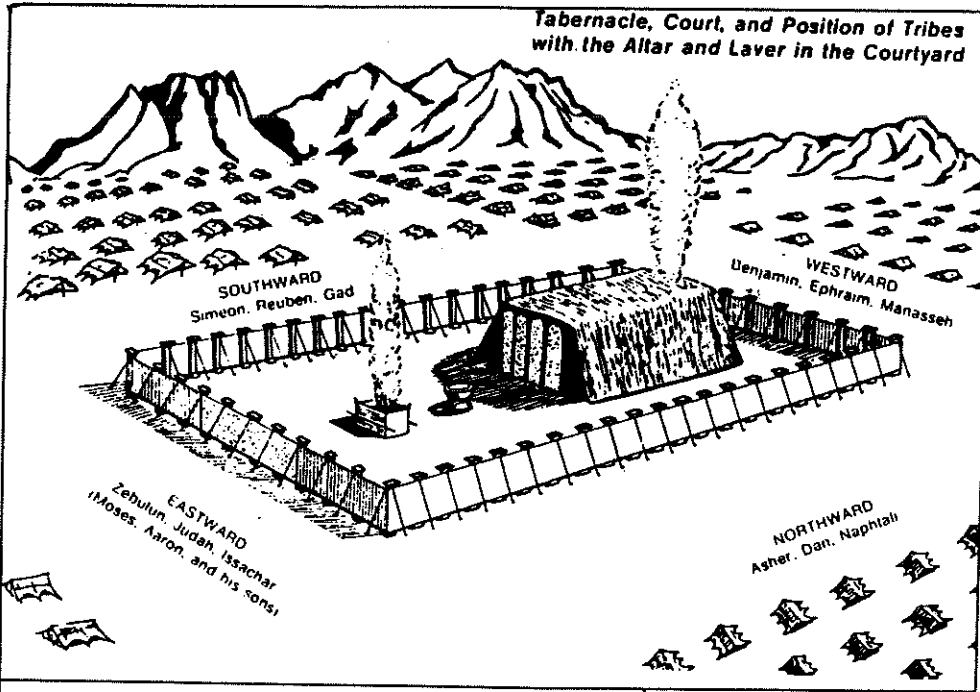
This Ark was the visible symbol of God's presence because it contained the "two tables of stone" on which were written the words of God (Deuteronomy 10:1-2). And, without the presence of God, the Israelites were powerless to defeat their enemies. Therefore, the Ark went before the Israelites in their entrance and conquest of the Promised Land and in their march around Jericho.

Just as the Ark would have been nothing more than a beautiful box without the presence of God, Christian service is meaningless unless it is motivated by a heart to please the Lord and is carried out under the authority of God's Word.

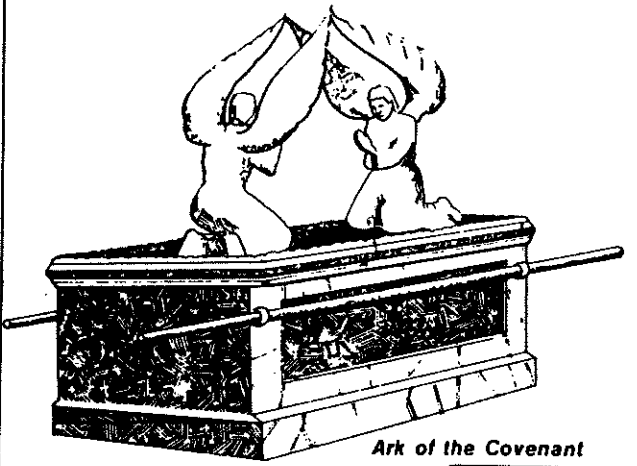
After His resurrection, Jesus was declared by God the Father to be both Lord and Christ. And, in God's own time, Jesus will be recognized by all as King of kings and Lord of lords (Revelation 19:16). But until that time He allows His authority to be challenged by the world and ignored by many who have accepted Him as "Savior" but who refuse to acknowledge Him as "Lord".

The one question of supreme importance is, What place does the Lord have in your life? your activities? your thoughts? your desires?

The answer to these questions--on the day of judgment--will determine whether your accomplishments in life have been worthless, or if you will hear the Lord say, "Well done, thou good and faithful servant..." (Matthew 25:21; compare I Corinthians 3:13).

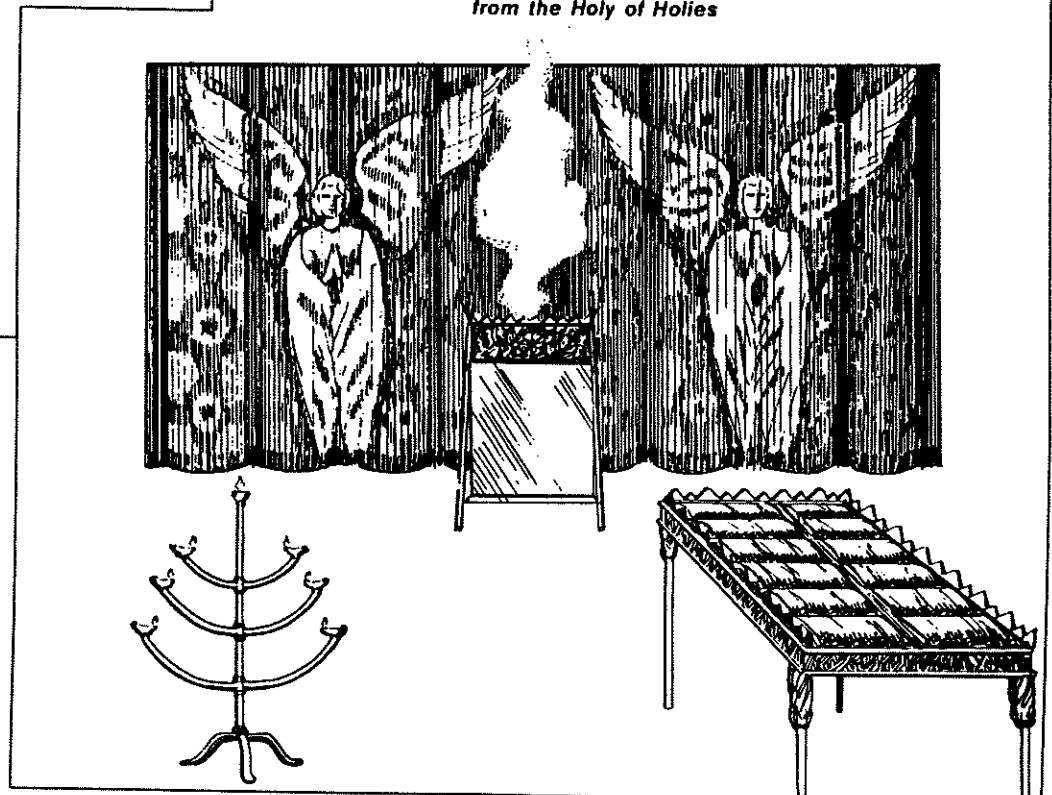


Garments worn by the priests.



**Holy Place, Containing 12 Loaves, Candlestick, and Altar of Incense; Facing the Curtain which separates the Holy Place from the Holy of Holies**

**The Ark of the Covenant with a lid of solid gold—the only symbol of God's presence inside the Holy of Holies—containing the Ten Commandments, Aaron's rod, and manna**





## Old Testament Chapter 15 **MOSES AND PHARAOH**

In Cecil B Demille's classic "The Ten Commandments" starring Charlton Heston, Yul Brynner plays the role of Pharaoh Ramesses in one of the all time great Bible movies about Moses. But according to the Bible, Ramesses could not have been the Pharaoh of the Exodus.

The reason many movies about Moses portray the Pharaoh as Ramesses is because of the Bible passage found in Exodus 1:8-11 which states: "Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, "Look, the people of the children of Israel are more and mightier than we; "come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land." "Therefore, they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses." The Bible says that the Israelites built **Raamses**, and since Ramesses the second, who ruled between 1290 and 1224 B.C., built a royal city named Pi-Ramesse, many just assume him to be the pharaoh of the Exodus.

However recent excavations at this site indicate that this city was occupied much earlier by the Egyptians. The name Raamses itself has also been found inscribed on a burial tomb painting from Pharaoh Amenhotep III; who ruled nearly 100 years before Ramesses II.

Although the Bible never specifically identifies the pharaoh of the Exodus by name, it does tell us the exact date of the Exodus. 1Kings 6:1 states that Solomon began building the Temple in the fourth year of his reign, 480 years after the Exodus. Most Bible scholars agree that the fourth year of Solomon's reign was 967 B.C.

So the date of the Exodus can be calculated:  $967 + 480 = 1447$  B.C. And according to history, Pharaoh Ramesses did not begin his reign until around 1290 B.C., so he couldn't have been the Exodus pharaoh. Depending upon which history book you read, there are two possible candidates. The first is pharaoh Amenhotep II who may have ruled from (1450-1425 B.C.). He was the son of Thutmose III, who ruled from either (1490-1450) or (1490-1436 B.C.), the other possible candidate.

Scholars disagree as to the exact dates that these two men ruled which makes it difficult to pin point the exact one. To get some clues, lets look at what the Bible says about the events surrounding the life of Moses. The first place we will start, is with the date of his birth. Exodus 7:7 states the following: "Moses was eighty years old and Aaron eighty three years old when they spoke to Pharaoh." Adding 80 years to the date of the Exodus in 1447 B.C. equals 1527 B.C.; the approximate year in which Moses was born. The ruler of Egypt at this time was Pharaoh **Thutmose I** (1540-1504 B.C.) The fascinating thing about his name is that if you remove **THUT** from his name you are left with **MOSE**.

What's the chance of this being just a coincidence?

According to the Bible, in Exodus 1:22-2:10, this Pharaoh gave the command that every son who was born of the Hebrews should be cast into the river. So fearing the child's life, the mother of Moses hid him in a basket in the reeds along the bank of the Nile. While Pharaoh's daughter was walking along the riverside she found him and raised him as her son.

Although the Bible never records her name, the Jewish historian Josephus writing in the first century does. He states: "Pharaoh's daughter, *Thermuthis*, was walking along the river bank. Seeing a basket floating by, she called to her swimmers to retrieve it for her. When her servants came back with the basket, she was overjoyed to see the beautiful little infant inside . . . Thermuthis gave him the name Moses, which in Egyptian means "saved from the water" . . . Having no children of her own, she adopted him as her own son."

Josephus says that the name of pharaoh's daughter was **Thermuthis**, which sounds an awful lot like the royal name Thutmose or Thutmosis. According to history, Pharaoh Thutmose and his wife, Queen Ahmose, had two daughters, Neferubity, of whom little is known, and Hatshepsut who later became Queen and bore the title 'Kings daughter'. Hatshepsut married her stepbrother Thutmose II as arranged by her father. After her father's death, her husband Thutmose II became pharaoh, but Hatshepsut was really in power. Queen Thutmose II if you will. She became one of Egypt's greatest rulers. She coreigned with her husband from approximately 1504-1490 B.C.

The next significant event which occurs in the life of Moses is when he flees the land of Egypt after killing an Egyptian. Moses was 40 years old at this time according to Acts 7:23-30 which says: "Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel. And seeing one of them suffer wrong, he defended and avenged him who was oppressed, and struck down the Egyptian." "Moses fled and became a dweller in the land of Midian, where he had two sons. And when forty years had passed, an Angel of the Lord appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai." Subtracting 40 years from the date of Moses birth in 1527 B.C. equals 1487 B.C., the date at which he flees Egypt.

Either Thutmose II or Thutmose III would have been in power around this time. Since historians are not sure on the exact dates for their reign, lets go through the two possibilities.

### **1) THUTMOSE III - EXODUS PHARAOH?**

If Thutmose II was the Pharaoh from whom Moses fled, Thutmose III may have been the Pharaoh of the Exodus. The Jewish historian Josephus wrote the following: "The Pharaoh, from whom Moses had fled, died, and a new Pharaoh had become ruler." After the death of Thutmose II, his son, not by Hatshepsut, became pharaoh. Thutmose III coreigned with Queen Hatshepsut until her death in 1482 B.C. He then ruled alone until approximately 1450 B.C. It is also known that Thutmose III was so jealous of the acts done by Queen Hatshepsut that one of his first acts, after her death, was to purge her name off of all monuments in Egypt.

Another interesting thing recorded in history about Thutmose III was that he was the greatest conqueror in Egyptian history, he was known as the Napoleon of ancient Egypt. During his reign he had recorded that he subdued the *Ethiopians*. Although the Bible doesn't mention these events, the historian Josephus states the following: "A state of war broke out between the Egyptians and the Ethiopians. At this time Moses had grown to be a man. The two sides fought a great battle in which the Ethiopians were triumphant, and they pushed to conquer all of Egypt. The Egyptians looking for help inquired of their priests. The priests revealed to them that they should make Moses their general. . . . Moses then became the commander of a great army . . . . In a surprise attack against the Ethiopians, Moses led his troops to victory."

It may be that Thutmose III, being jealous, took credit for victories over the Ethiopians, even though Moses achieved them. Josephus also mentions that Moses married an Ethiopian woman after this conflict: "Because of the bravery of Moses, The daughter of the king of Ethiopia, Tharbis, saw Moses and fell madly in love with him. She sent to him a delegation of her most trusted servants to propose marriage.

He accepted, on the condition that she would surrender the city over to him . . . . *After Moses had punished the Ethiopians, he praised God and then celebrated his marriage.*"

The Bible also mentions his Ethiopian wife in Numbers 12:1: "Then Miriam and Aaron spoke against Moses because of the *Ethiopian woman whom he had married*; for he had married an Ethiopian woman." Josephus also writes: "The Pharaoh, from whom Moses had fled, died, and a new Pharaoh had become ruler. Moses traveled to his palace and told him of the victories he gained for Egypt in the war against Ethiopia . . . . He also spoke to Pharaoh about what had taken place on Mount Sinai, and when Pharaoh laughed, Moses showed him the signs." According to the Bible, after the ten plagues God sent against Egypt, Israel departed, but Pharaoh led his army in pursuit of them at the Red Sea. The Bible records the following: "So the Egyptians pursued them, all the horses and chariots of Pharaoh, his horsemen and his army, and overtook them . . . . And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the LORD . . . . Then the waters returned and covered the chariots, the horsemen, and all the armies of Pharaoh that came into the sea after them. Not so much as one of them remained." Exodus 14:23-28 The Bible says in Psalm 136:13-15: "To him who divided the Red Sea asunder, and brought Israel in the midst of it, but swept Pharaoh and his army into the Red Sea." This passage indicates that Pharaoh was killed in the incident. If so, the date of the Exodus in 1447 B.C., as calculated from the Bible, is synonymous with Pharaoh Thutmose III death which most historians approximate at 1450 B.C. If indeed Thutmose III was the Pharaoh of the Exodus, his acts recorded in history would have been consistent with how the Bible portrays him as personally leading his army against the Israelites. The following inscription was found in Egyptian records detailing one of his well-known military campaigns where he personally led his army against the Canaanites at the fortress of Megiddo:

"Then the king moved to the front of his army . . . Where his majesty [Thutmose III] triumphed over them as leader of his troops." Some people don't believe that the Pharaoh perished in the waters of the Red Sea because the tombs of both Pharaoh Thutmose III and his successor, Amenhotep II, have been found. But if one reads Exodus 14:30 carefully it states the following: "So the LORD saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore." This passage indicates that the dead bodies of the Egyptians were deposited on the shore of the Red Sea. This would have allowed the Egyptians access to his body for burial.

## **2) AMENHOTEP II - EXODUS PHARAOH?**

If Moses fled from Thutmose III, the Exodus pharaoh would have been his son, Amenhotep II. One amazing fact about Amenhotep II was that his successor was not his firstborn son nor his heir. This would confirm the biblical passage in Exodus 4:22-23 which states: "Then you shall say to Pharaoh, 'Thus says the LORD: "Israel is My son, My firstborn. "So I say to you, let My son go that he may serve Me. But if you refuse to let him go, indeed I will kill your son, your firstborn."

### **LIVE BY FAITH IN THE LORD:**

"By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible."

Hebrews 11:24-27

## Conquest and Settlement

This period of Hebrew history, recorded in the books of Joshua, Judges and Ruth, is approximately 150 years in length (1250-1100 B.C.). It is characterized by striking contrast -- high patriotic fervor and determination to serve the living God, followed by compromise, demoralization and service to vile pagan gods.

Joshua leads the people from victory to victory. But compromise sets in after Joshua. The people in their comfort fail to serve God and so begins the "Dark Ages" of Hebrew history. We close the period with the story of Ruth and the reminder of the coming Messiah.

### Joshua

Joshua is a militant book reporting Israel's victories in her efforts to subdue and possess the promised land. Joshua has been compared to the book of Acts: both books describe an enlightened people pressing in to secure their inheritance and employ it in God's service. The first twelve chapters of Joshua report events of the conquest, the last twelve chapters pertain to the allotments of the tribes. The book consistently emphasizes that the victories and achievements of God's people are only accomplished through the guidance and empowering of God. ("The Historical Books", by L. Thomas Holdcroft, Western Book Company, 1952.)

### Judges

Judges 2:10 makes a sad statement about the parenting ability of Joshua's generation. Why did this new generation not know the Lord or, at least, what He had done for Israel? Judges 2:6-23 gives an accurate, succinct record of God's view of the period of the Judges.

In Judges we see a cycle of 1) God's people doing evil, 2) God sending an oppressor, 3) the people praying for deliverance and 4) God raising up a Judge to deliver the people. This cycle is repeated seven times.

The judges are not to be looked upon as men of ideal character. Quite the contrary, many of them were morally weak, crude and barbaric. God shows us through the judges that he will use the available tool to accomplish His purposes.

### Ruth

The story of Ruth is a beautiful love story set against the black background of the period of the Judges. The book of Ruth is a literary masterpiece of "simple and pathetic beauty". It not only gives information on the lineage of David and Jesus but also assures us that even in the darkest times, God is fulfilling His plan.

"Ruth, a gentile (non-Israelite), was outside of hope. Yet her decision to worship the true God (Ruth 1:16) placed her in a position to be in the very line of Christ the Messiah. She represents all sinners who by faith become a part of the people of God."

("Tents, Temples, and Palaces", by Rick Howard)

## FRANK AND ERNEST



## OLD TESTAMENT SURVEY

### UNITED KINGDOM

I, II SAMUEL      I KINGS 1-11      I CHRONICLES 10-29      II CHRONICLES 1-9

#### INTRODUCTION

From the depressing valley of the period of the judges, the dark ages of Hebrew history, we now soar to heights of splendor during the reigns of Saul, David and Solomon. These three kings are the only kings of Hebrew history who reigned over all the twelve tribes of Israel.

God knew the day would come when Israel would want a king "like other nations". So he told Moses what the qualifications and attitude of such a king should be. (See Deuteronomy 17:14-20.)

#### SAMUEL

The last man to judge Israel was also to serve as the bridge between the period of judges and the coming monarchy. Samuel was a man of high character and ability who served as judge, priest, prophet and statesman. He established the schools of the prophets to train young men in the ways of worship and service for God. These schools still existed during the time of Elijah. Unfortunately, while Samuel was seeing to the training of other young men, his own boys did not learn the lessons.

As Samuel grew older he made his two sons to judge Israel but because of their corruption, the people went to Samuel and demanded to have a king (I Samuel 8:1-5).

#### SAUL

God chose a very good man to be Israel's first king. (I Samuel 9:2) Apparently Saul was a humble man. (I Samuel 15:17) We know for sure that he did not aspire to be king because when he was chosen out, through a process of elimination, they had to pull him out of his hiding place so they could proclaim him king. (I Samuel 10:17-24) The Spirit of God was upon Saul in power. (I Samuel 11:6)

But Saul soon let the authority of leadership go to his head and foolishly performed the duties of a priest and then directly disobeyed God by sparing King Agag of the Amalekites. Saul would now have his Kingdom torn from him and given to another. (I Samuel 15:28)

Before Saul became king, he was a donkey herder and later demonstrated characteristics similar to those of the animals he tended. David, however, spent his time with sheep. We tend to become like those we spend our time with. (Proverbs 13:20; I Corinthians 15:33)

## Old Testament Survey

### United Kingdom

#### DAVID

David was anointed by Samuel to be king of Israel long before he ever actually received man's recognition as king. David was a man of great extremes. As one writer puts it:

"He swung between extremes, but paradoxically evidenced an abiding stability. The oscillating needle always returned to its pole - God Himself." (J. Oswald Sanders, Robust in Faith)

Though David's life is riddled with poor choices and mistakes of every degree, one inescapable fact remains -- David was a man who loved God and desired to serve him with all his heart. He was a man who was quick to repent and who deeply grieved when his failures were pointed out to him by God. This is what made David "a man after God's heart".

We do well to remember David when "the accuser" comes against us. Few of us could compare our sins to those of David -- adultery, murder of a most loyal comrade and servant, lying, deceit, polygamy, and on and on. Yet God accepted David because his heart was toward God. God looks on the heart and God saw that David's heart was desiring to serve God even though David very frequently fell short in the fulfillment of this desire.

#### SOLOMON

When David grows old and is confined to bed he proclaims Solomon as his choice for king. Solomon's wise leadership elevates Israel to its most glorious state as a nation.

After David sinned with Bathsheba, God told him the child born from that would die. David wept and fasted hoping God might be gracious and spare the child. After the child died, David responded, "Now that he is dead, why should I fast? Can I bring him back again? I will go to him, but he will not return to me."

"Then David comforted his wife Bathsheba, and he went to her and lay with her. She gave birth to a son, and they named him Solomon." (II Samuel 12:24). This is a beautiful story of God bringing beauty out of tragedy when a sincere repentance has occurred.

Solomon is most noted for his wisdom as a ruler and for the temple constructed under his rulership. The story of how Solomon acquired his wisdom is found in I Kings 3:5-15 (also see I Kings 4:29-34).

Unfortunately, Solomon did not remain true to the Lord throughout his lifetime and at his death, the kingdom was divided. Israel then began to slide toward destruction with only occasional upward movements.

## OLD TESTAMENT SURVEY

### DIVIDED KINGDOM

I KINGS 11-22      II KINGS 1-25      II CHRONICLES 10-36

#### SOLOMON - Source of Division

After Solomon's death, the twelve tribes of Israel split into two separate Kingdoms. It is interesting to read of the splendor of Solomon's Kingdom. (I Kings 10:14-29) But notice that Solomon violated God's commands to the King as given in Deuteronomy 17. Compare:

Deuteronomy 17:16	to	I Kings 10:26
Deuteronomy 17:17	to	I Kings 11:3
Deuteronomy 17:17	to	I Kings 10:14, 23, 27

Even Solomon, with his unexcelled wisdom, could not escape the problems predicted by God when he violated God's principles.

Please read I Kings 11:1-13, paying special attention to verses 11 through 13 which give us the reason God divided Israel.

#### REHOBAM - Companion of Fools

Proverbs 13:20 says, "He who walks with the wise grows wise, but a companion of fools suffers harm". This proverb cannot be illustrated any clearer than in the life of Rehobam, Solomon's son.

Jeroboam would soon be King of ten tribes of Israel leaving Rehobam with only two. Read of Jeroboam's background in I Kings 11:26-40. After Solomon's death, God fulfills what He said He would do and tears the Kingdom away from Solomon's son, Rehobam. To discover how this happened and to see Proverbs 13:20 in action, read I Kings 12:1-24.

#### JEROBOAM - Doubter of God's Word

God promised Jeroboam, "If you do whatever I command you and walk in my ways and do what is right in my eyes...I will be with you. I will build you a dynasty as enduring as the one I built for David..." (I Kings 11:38) But immediately Jeroboam set about doing exactly what caused Solomon's downfall. (I Kings 12:26-33)

God sent a stern warning through a prophet but "even after this, Jeroboam did not change his evil ways." (I Kings 13:33)

#### ISRAEL

The ten tribes that followed Jeroboam were located in the Northern section of Canaan. They retained the name Israel or are sometimes referred to as the Northern Kingdom. Jeroboam set a precedent by his idolatry and throughout Israel's 250 year history, not a single good King reigned in Israel.



## Old Testament Survey

### Divided Kingdom

Nineteen Kings reigned in Israel consisting of nine different dynasties, or families. "This (idolatry) was the sin of the house of Jeroboam that led to its downfall and to its destruction from the face of the earth." (1 Kings 13:34)

Israel was finally taken captive by Assyria. Read of the account of Israel's downfall in II Kings 17:5-23.

### JUDAH

Judah and Benjamin remained faithful to David's descendant, Rehoboam. Because their foundation was not built on rebellion, Judah lasted approximately 350 years. During this time, twenty kings reigned over Judah, sometimes called the Southern Kingdom. Eight of these kings were good kings who served the Lord. True to God's promise, all of these kings were descendants of David which means in 350 years they only had one dynasty rule them.

Judah, too, sinned against God continually and eventually was destroyed. They ignored the prophets' cry, they ignored the warning of seeing Israel, the Northern tribes carried away captive. In 606 B.C., Nebuchadnezzar captured Jerusalem and carried away many young princes and mighty men (Daniel, Shadrach, Meshach and Abed-Nego among them). Still the people did not return to God. In 597 B.C., Nebuchadnezzar again surrounds Jerusalem and carries away 10,000 leading citizens (Ezekiel and the great grandfather of Mordecai, Esther's cousin among them). Still no genuine, lasting repentance occurred. Finally, in 586 B.C., God uses the Babylonian forces to totally destroy all Jerusalem. Solomon's temple is plundered and razed. The city is burned and is to remain desolate for over a century.

### SUMMARY

When Israel trusted God, He exalted them above any other nation. When they failed to believe and obey Him they found themselves headed toward destruction. When they failed to observe God's many warnings they finally were destroyed. Such is the fate of any nation, or individual, who chooses to follow that course.

As it stands now, the children of Israel are scattered. Most of the ten tribes are in Assyrian captivity in Ninevah. A remnant are still in Samaria of Israel and develop into the Samaritans so hated by the Jews of Jesus' time. Most of Judah and Benjamin are in Babylon. Some, including Jeremiah, have fled to Egypt fearing further reprisals by Nebuchadnezzar and a very small, very discouraged remnant remain in Judah among the ashes of what was once the most magnificent of nations.

# CHART OF HEBREW KINGS & PROPHETS

Southern Kingdom of <b>JUDAH</b>	The United Kingdom ( 120 years )	Saul (40) David (40) Solomon (40)	Northern Kingdom of <b>ISRAEL</b>
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Kings	Prophets	Prophets	Kings
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Rehoboam (17) Abijah (3) Asa (41)	Capital City <b>Jerusalem</b>	Capital cities <b>Shechem</b> <b>Tirzah</b> <b>Samaria</b>	Jeroboam (22)
Jehoshaphat (25)	Joel Obadiah ( <i>Edom</i> )	Elijah Elisha	Nadab (2) Bassha (24)
Jahoram (8) Ahaziah (1) (Athlaliah) (6) Joash (40) Amaziah (29)	Isaiah Micah	Hosea Amos	Elah (2) Zimri ( 7 days) Omri (12) Ahab (22) Ahaziah (2) Jehoram (12) Jehu (28)
Uzziah (52)	Zephaniah Jeremiah Habakkuk Nahum ( <i>Ninevah, Assyria</i> )	Jonah ( <i>Ninevah</i> )	Jehoahaz (17) Joash (16) Jeroboam II (41)
Jotham (16) Ahaz (16) Hezekiah (29) Manasseh (55) Amon (2) Josiah (31) Jehoahaz (3 mo) Jehoiakim (11) Jehoiachin (3 mo) Zedekiah (11)	Daniel Ezekiel	Zechariah (6 mo) Shallum (1 mo) Menahem (10) Pekahiah (2) Pekah (20)	Hoshea (9)

**Assyrian Captivity**  
 Ten Tribes scattered among  
 Assyria's conquered lands.

**70 years of captivity in  
 Babylon**

**NOTE:**  
 In 612 BC Ninevah,  
 the capital of Assyria,  
 fell to Babylon.

**Return to Jerusalem  
 under the leadership  
 of**

Zerubbabel  
 Ezra  
 Nehemiah

Haggai  
 Zechariah  
 Malachi

## GETTING TO KNOW THE PROPHETS

Major Prophets	WHEN DID THEY PROPHESEY ?	Minor Prophets
Isaiah } Jeremiah }	These wrote before the Period of the Exile	Hosea } Joel } Amos } Obadiah } Jonah } Micah } Nahum } Habakkuk } Zephaniah }
Lamentations ( <i>Jeremiah</i> ) } Ezekiel } Daniel }	Written during the Exile	
	Written after the return to Jerusalem	{ Haggai { Zechariah { Malachi

NOTE: The distinction between "major" and "minor" prophets has to do with the length of their writings, not the importance of their message (or their age at the time of writing).

### TO WHOM DID THEY PROPHESEY ?

Judah		Others
<p><b>Judah</b></p> <p>The Southern Kingdom</p> <p>All but five of the prophets spoke their warnings and encouragements to the nation of Judah.</p>		<p><b>Others</b></p> <p>Of the five prophets that spoke to nations other than Judah, the most famous is Jonah. His name helps us remember who these five prophets are and to whom they prophesied.</p>

<b>J</b> onah	—	• <b>Ninevah</b> - This was the capital city for the Assyrians, a cruel people who were Israel's hated enemy.
<b>O</b> badiah	—	• <b>Edom</b> - The descendents of Esau, condemned for refusing to allow Israel to pass through their land when they were leaving Egypt.
<b>N</b> ahum	—	• <b>Edom</b> - The descendents of Esau, condemned for refusing to allow Israel to pass through their land when they were leaving Egypt.
<b>A</b> mos	—	• <b>Israel</b> - The Northern Kingdom
<b>H</b> osea	—	• <b>Israel</b> - The Northern Kingdom

OLD TESTAMENT SURVEY  
LECTURE NOTES 9

EXILE, RESTORATION, INTER-BIBLICAL

BABYLONIAN EXILE

The children of Israel spent 70 years in captivity in Babylon. During this time they lived as colonists, not slaves, among the Babylonians. In this affluent culture many prospered and rose to positions of leadership. Ezekiel was allowed to work among them and we have no indications that the average people were persecuted for their religious beliefs. Apparently, Jews who served in leadership positions, such as Daniel, Shadrach, Meshach and Abed-nego, were expected to follow Babylonian gods.

The homesickness and ache of the Hebrew heart during this period is recorded for us in Psalm 137.

BENEFITS OF THE EXILE

Several positive changes took place in the Hebrews during this time of exile.

1. They were thoroughly cured of idolatry. Never again have the Jews worshipped idols.
2. Synagogues were established as local centers of worship, teaching and mutual edification. These small groups proved crucial for survival during the next centuries.
3. Efforts were made to collect and reproduce their sacred writings. Exile showed them how easily all could be lost so they took steps to preserve their literature.
4. Religion became more personal. Ezekiel and Jeremiah both emphasized personal responsibility to a personal God. Without the rituals of temple worship, new, personal meanings were attached to their celebrations and holidays.
5. The laws of Moses took on new significance in the fires of suffering. Judaism was born during this time.
6. Petty differences melted away and they became a united people.
7. They began to understand their destiny as God's chosen nation. God's promise to bless all nations through Abraham's seed would soon be fulfilled.

The nation was purged and cleansed by God's fire. After this time of proving the nation and people were never the same.

#### THE MEDO-PERSIANS AND RESTORATION

Cyrus leads the Medes and Persians in a revolt against Babylonian rule. Belshazzar literally sees "the handwriting on the wall" and true to Daniel's interpretation, Babylon falls. Cyrus frees those who wish to return to Jerusalem. Ezra 2 lists those who returned in this first expedition under Zerubbabel's leadership (537 B.C.). This group manages to rebuild the temple.

In 457 B.C., a second expedition is lead by Ezra. Ezra re-establishes Biblical worship and sets up synagogues for teaching and study. In 445 B.C., Nehemiah leads the final expedition and rebuilds the walls around Jerusalem.

#### INTER-BIBLICAL PERIOD

A period of 400 years passes between Malachi and the announcement made by Gabriel in the New Testament. Though our Bible is silent during this time, God was very active. The Jews went through four specific periods.

1. Persian rule ended in 332 B.C. when the Persian empire fell to Alexander the Great, a Greek.
2. Greek rule lasted from 332 B.C. until 167 B.C. when Judas Maccabeus, a Jew, led a revolt that ended in Jewish independence.
3. This period of Independence ended partially due to bitter internal strife between the Pharisees and Sadducees.
4. Pompey, a general of Rome took advantage of this division and established Roman rule in Palestine. This rule lasted from 63 B.C., through the earthly lifetime of Jesus and ended in 70 A.D.

#### CONCLUSION

Thus ends the story of the Old Testament. The coming of Messiah marks a new era in God's dealing with man. It was a dividing point in human history. Several centuries later a calendar was made which began with His birth. Henceforth time was to be designated by B.C. and A.D. Jesus, the Messiah, was born.

OLD TESTAMENT SURVEY  
LECTURE NOTES 10  
POETRY, PROPHETS, REVIEW

POETRY OF THE SCRIPTURES

The five books of Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon are considered the poetical books of the Old Testament. Lamentations is sometimes also considered poetry and sometimes it is listed as a prophetic writing. These five, or six, books reveal the heart of the Hebrew.

The poetic style of the Hebrews is known as 'parallelism' as contrasted with our poetic style of 'rhyme'.

PARALLELISM VS. RHYME

In a parallel poetic style, thoughts expressed are similar in a balanced way. In rhyme, sounds of words are similar.

Parallelism

You make springs flow in the valleys  
and rivers run between the hills

Rhyme

Only one life, 'twill soon be past.  
Only what's done for Christ will last.

There are four types of parallelism.

- 1) Synonymous - The second line repeats the meaning of the first line in different words. See example above.
- 2) Antithetical - The thought of the second line is opposite or contrasts with the first line thought.  
A wise son makes a glad father but a foolish son is a heaviness to his mother.  
Proverbs 10:1.
- 3) Synthetical or Progressive - The second line supplements, completes the thought or adds a new thought on the same subject.  
A fool finds no pleasure in understanding but delights in airing his own opinions.  
Proverbs 18:2.
- 4) Comparative - The second line compares an idea with the idea of the first line.  
Like tying a stone in a sling is the giving of honor to a fool. Proverbs 26:8.

Because Hebrew poetry was composed in this parallel style it retains its beauty when translated to other languages. Undoubtedly this is one reason God chose to use this style.

## POETRY IN A NUTSHELL

- Job - The sovereignty of God, why do the righteous suffer?
- Psalms - Hebrew hymnal, a how-to and why-to book of praise
- Proverbs - Handbook of wisdom, wisdom = skill for living
- Ecclesiastes - Shows vanity of man's philosophy, summary  
Ecclesiastes 12:11-14
- Song of Solomon - God's Marriage Manual, calls us to enter  
into intimate love relationship with God.
- Lamentations - funeral dirge over desolation in Jerusalem  
caused by Babylon

## PROPHETIC BOOKS

There are sixteen (16) prophetic books in the Old Testament. Four are referred to as major prophets and twelve are minor prophets. This distinction does not indicate the importance of their work but refers to the length or brevity of their books.

For help in putting into perspective when each of these men worked, please refer to the chart "Kings and Prophets of the Divided Kingdom" which was a part of lesson #8.

## CONCLUSION

My goal in preparing this material has been to acquaint you with a dear friend of mine, the Old Testament. I hope you have sensed my admiration and love for this friend. Many times when I sought guidance or encouragement this friend has rushed to my aid and shown me God's perspective. Now that you are acquainted, it is my hope that your relationship will grow and you too will come to know and love this friend.

I have given you handles to the Old Testament but handles are useless unless attached to something. Start now to read the Old Testament, reviewing the notes of the various time periods. If you find yourself getting bogged down, skip some and move on. Your reading the Old Testament will make these handles useful. God bless you as you come to know Him better through His Word.

Richard Malm

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# THE UNSEEN HAND IN HISTORY

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Is there definite design and purpose behind human history? Or is history a meaningless series of random events?

by Keith W. Stump

**M**ANY have wondered. Is history simply an arbitrary succession of events, a meaningless patchwork of random incidents, devoid of purpose?

Or is there some sort of overall design or recurring pattern in history?

The rise and fall of empires and nations is a dominant feature of history. One power rises to prominence, only to decline and eventually be supplanted by another. Why?

For centuries, historians and philosophers have pondered this inexorable progression of civilizations.

*What does it all mean?*

## **One After Another**

To illustrate, consider the fall of ancient Babylon.

In October, 539 B.C., Babylon—the greatest city of the ancient world—fell to a Medo-Persian army under Cyrus the Great.

Less than half a century earlier, the famed city had reached the height of its power and splendor under King Nebuchadnezzar,

builder of the magnificent Ishtar Gate and the world-renowned Hanging Gardens, one of the seven wonders of the ancient world.

After Nebuchadnezzar's death, Babylonian power declined rapidly. By 539 B.C., the stage was set for collapse.

Greek historians Herodotus and Xenophon record that Cyrus achieved entry into the heavily fortified capital by cleverly diverting the waters of the Euphrates River, which flowed under the city's huge brass gates and through the length of the metropolis.

Upstream, according to the account, Cyrus' army dug a channel to lead off the water into a huge abandoned reservoir near the river. The level of the river soon began to sink. Cyrus' army, under cover of darkness, slipped quietly down into the now knee-deep water and waded under the gates into the unsuspecting city. The Babylonians were taken by surprise, and the city fell with little bloodshed.

The fall of Babylon was one of the decisive events of antiquity, marking the end of an era. What did it mean?

The once-great Babylonian realm was absorbed into the Persian Empire, which soon included all of the Near East from the Aegean Sea to the Indus River. Eventually, however, the great Persian Empire followed in the footsteps of its predecessor, falling to the armies of Alexander the Great some 200 years later.

And likewise, the legions of

Rome ultimately swallowed up the one-time domains of Alexander. Again, what did it all mean?

The ancients themselves pondered this recurring pattern through history. The Greek historian Polybius recounts how the great Roman commander Scipio the Younger, while watching the city of Carthage going up in flames in 146 B.C., remarked to him: "A glorious moment, Polybius; but I have a dread foreboding that some day the same doom will be pronounced upon my own country. . . . [For thus it had] happened to Ilium . . . and to the empires of Assyria, Media and Persia, the greatest of their time. . . ." Scipio the Younger was right. History did repeat. Why?

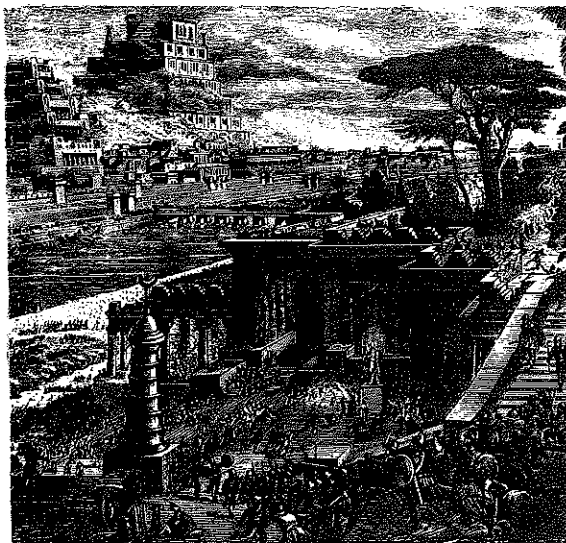
## **Differing Views**

The belief that it is possible to discern in the course of human history some all-encompassing pattern or general scheme is very old. Many widely varying theories have been advanced attempting to give meaning to the events of history.

Oswald Spengler, the early 20th-century German philosopher, drew an analogy between the life cycles of civilizations and those of biological organisms. He maintained that all civilizations pass *inevitably* through a four-period life cycle of birth, maturity, decay and death.

Karl Marx and Friedrich Engels—the fathers of communism—saw an endless class struggle between the oppressed and the oppressors as the mainspring and





BABYLON—539 B.C.



ISSUS—333 B.C.

primary motive force of history

Thomas Carlyle, the 19th-century Scottish essayist and historian, contended it was the actions of a few outstanding figures such as Alexander the Great, Caesar, Genghis Khan and Napoleon that—above all other factors—shaped the course of history. “The history of the world,” he wrote, “is but the biography of great men.”

The eminent English historian Arnold Toynbee—based on his analysis of 26 civilizations throughout history—drew a different conclusion. That the growth and continuance of civilizations is the direct result of their responding successfully to challenges, under the leadership of creative minorities. Once a civilization fails to respond successfully, it disintegrates. Unlike Spengler, however, Toynbee did not regard the death of a civilization as inevitable.

Others have pursued various religious or metaphysical interpretations of history, such as Augustine in his magnum opus *The City of God* (A.D. 426). In it he conceives history as the drama of the redemption of man.

Some historians, however, find no overall pattern at all, stressing the overriding role of the unexpected and the accidental in history.

Most historians today draw upon elements of each school of thought in analyzing and explaining history. Rather than attempting to discern some type of grand design, they limit themselves to exploring the numerous and varied causative fac-

tors and influences on the course of history.

#### One Major Factor Overlooked

Most modern historians have overlooked one major factor in the rise and fall of nations and empires. In their reconstruction and interpretation of history, the vast majority have rejected the notion that the course of history has been directly influenced and guided by *providential* intervention.

Yet, when the evidence is examined, the conclusion that history in its broad outlines is providentially governed is inescapably apparent. Many of the actual *makers* of history—great statesmen and military leaders at the helms of nations and armies—have come to that very conclusion.

Winston Churchill clearly perceived God’s hand in history. In an address before the U.S. Congress December 26, 1941, the British prime minister asserted that “he must indeed have a blind soul who cannot see that some great purpose and design is being worked out here below. . . .” On another occasion in Britain some 10 months later, the war-time leader further expounded his belief in divine intervention, observing: “I sometimes have a feeling of interference. . . I have a feeling sometimes that some Guiding Hand has interfered.”

Benjamin Franklin held a similar conviction. Speaking at the Constitutional Convention in Philadelphia in June, 1787, Franklin asserted: “The longer I live the more convincing proofs I see that *God governs in the affairs of*

*men*. And if a sparrow cannot fall to the ground without his notice [a reference to Matt. 10:29], is it probable that an empire can rise without his aid?”

#### Changing the Course of History

Historical evidence to support such a conclusion is abundant. Strange, inexplicable and miraculous circumstances at certain crucial junctures in the stories of nations and empires seem to point unmistakably to the guiding hand of God. Some examples that may surprise you:

- In his quest for domination of the sea, King Philip II of Spain sent his “invincible” 124-ship Armada against England in July, 1588. After about a week of fighting against the English, who were led by Sir Francis Drake, the Armada crossed the English Channel and anchored at Calais. On the night of July 28, Drake sent blazing fire ships adrift among the anchored Spanish fleet, causing the Spaniards to cut cable and put out to sea in confusion.

The Armada fled northward, pursued hotly by Drake. The hardest fighting of the entire naval campaign followed, and the Spanish lost heavily. But before Drake could deliver the knockout punch, the English ran out of ammunition! As the Spanish attempted to escape and return home to Spain by way of the North Sea, however, unprecedented gale-force winds arose and drove many of the ships to their doom on the rocky shores of Ireland and Scotland.

For many days, fragments of Spanish vessels were cast by every



TOURS—A.D. 732



HASTINGS—1066

tide upon the northern coasts of the isles. The tattered ships that escaped disaster limped home to Spain. Many were so badly battered by the severe storms that they were unfit for further service.

In commemoration of the Spanish defeat, Queen Elizabeth I—aware of the real source of the victory—ordered the striking of a silver commemorative medal, bearing the inscription: “God blew, and they were scattered.” Also, in a song of thanksgiving composed shortly after the Armada’s defeat, Elizabeth declared, “He made the wynds and waters rise. To scatter all myne enemies. . . .”

• The Battle of Tours, fought in central France in October, A.D. 732, was described by 19th-century German historian Leopold von Ranke as “one of the most important epochs in the history of the world.” The great victory of Charles Martel and the Franks over the invading Saracens halted forever Moslem expansion into Europe.

The turning point in the fierce day-long battle came when a false rumor of unknown origin spread through the Moslem ranks just as the Moslem cavalry was finally beginning to break through the close-knit ranks of Frankish infantry.

The unfounded rumo. was that some of the Franks were plundering the Moslem camp, where much spoil was stored in the tents. Fearful of losing their valuable booty, several squadrons of Moslem horsemen galloped off to protect it. Their fellow Moslems, however, thought the horsemen were fleeing from the Franks, and the whole

Moslem host fell into confusion. As Abd-er-Rahman, the Saracen leader, strove to lead his men back into battle, the Franks succeeded in surrounding and spearing him to death. Leaderless, the Moslem host fled in defeat.

The future of Europe hung on that day. Had an unknown Moslem warrior not been struck by a false and unfounded notion, the future of all Europe would have taken a radically different path.

• The crucial battle of Hastings on October 14, 1066—in which the English succumbed to the Norman William the Conqueror—has been described as “one of those battles which at rare intervals, have decided the fate of nations.”

In the late afternoon Harold—last of the Anglo-Saxon kings and commander of the English army—was killed in battle shortly after being struck in the right eye by a Norman arrow shot into the air at random. As evening neared, the news of his death spread throughout the English ranks. Leaderless and demoralized, the English were unable to rally and reform, and they fled the field of battle. The Norman conquest of England was assured, laying the foundation for the emergence of a united England as a major world power.

• Napoleon’s dramatic victory over the combined armies of Russia and Austria at Austerlitz on December 2, 1805, established his dominance over the European continent. But his victory cannot be attributed solely to his tactical brilliance.

December 2 began with thick fog and mist. The Russians and

Austrians could have wished for nothing better. Under its cover, they hoped, the Austro-Russian armies would be able to complete their maneuvers without the French seeing what they were doing.

“But suddenly,” as one historian describes it, “the sun with uncommon brightness came through the mist, the sun of Austerlitz. It was in this blazing sun that Napoleon at once sent a huge cavalry force under Marshal Soult into the gap left between the center and the left of the Austro-Russian battlefield.” This was the break Napoleon needed. His victory was sealed.

Napoleon became the master of Europe, sweeping away the decadent and largely ceremonial medieval Holy Roman Empire and establishing in its place a “revived” version—a short-lived Roman-European civilization dominated by France.

• Napoleon’s attempted comeback from exile was foiled at Waterloo in 1815 by a combined British-Prussian army under the Duke of Wellington and General Gebhard von Blücher. Napoleon’s defeat, however, was due in part to a timely pouring rain.

M.A. Arnault and C.L.F. Pancoucke, in their *Life and Campaigns of Napoleon Bonaparte*, observe: “The night of the 17th [of June 1815] was dreadful, and seemed to presage the calamities of the day. The violent and incessant rain did not allow a moment’s rest to the [French] army. The bad state of the roads hindered the arrival of provisions, and most of the soldiers were without food.”



AUSTERLITZ—1805



WATERLOO—1815

At dawn on the 18th, the rain was still coming down. The weather cleared somewhat at 8 o'clock, but the mud forced Napoleon to postpone his attack lest his cavalry and artillery become bogged down. By the time Napoleon ordered the attack at 11:30, some drying had taken place, but the condition of the ground nevertheless favored the troops on the defensive, namely the British and Prussians.

French author Victor Hugo (1802-1885) observed that "the shadow of a mighty right hand is cast over Waterloo; it is the day of destiny, and the force which is above man produced that day." Further elaborating on the source of the French defeat, he asserted: "If it had not rained the night between the 17th and 18th of June, the future of Europe would have been changed. . . . Providence required only a little rain, and a cloud crossing the sky at a season when rain was not expected. That was sufficient to overthrow an empire. . . ."

• During the spectacular evacuation of more than 300,000 British troops from Dunkirk (May 26-June 3, 1940), the waters of the English Channel were unusually smooth, calm and placid. This permitted even the tiniest boats to go back and forth between Britain and France in safety on their emergency rescue runs. Many seamen knowledgeable of the Channel remarked at the strangeness of the calm at that critical time. Furthermore, bad weather to the east grounded the German Luftwaffe during part of the evacuation, permitting the British to get away in

safety until the Germans were once again able to get their planes airborne. Little wonder the episode has commonly come to be called "the Miracle of Dunkirk."

• The Allied landing on the beaches of Normandy on D-Day (June 6, 1944) is still another example. June 5—the day originally chosen for Operation Overlord (the code name for the invasion)—was a weatherman's nightmare. General Eisenhower wrote that on the morning of that day his camp near Portsmouth in southern England was "shaking and shuddering under a wind of almost hurricane violence, and the rain traveled in horizontal streaks." Continued high winds and stormy seas were predicted—the best allies Hitler could have. For Eisenhower to have mounted his offensive under those conditions would have spelled disaster.

Then, suddenly, the weather experts predicted a lull in the storm—a short one, to be sure, but long enough to permit a Channel crossing. So General Eisenhower made his "final and irrevocable decision" to proceed with the invasion early the next morning—Tuesday, June 6.

Shielded by low clouds, the invasion fleet took the Germans by surprise. Furthermore, because of the storm, the German coastal guards had relaxed their vigilance. The weather, in all respects, had suddenly allied itself with the Allies!

Reminiscing about the critical period just prior to the D-Day invasion, General Eisenhower noted

years later: "If there were nothing else in my life to prove the existence of an almighty and merciful God, the events of the next 24 hours did it. . . . The greatest break in a terrible outlay of weather occurred the next day and allowed that great invasion to proceed, with losses far below those we had anticipated" (*Time*, June 16, 1952).

Space does not permit the recounting of similarly unusual circumstances at many other critical junctures in history.

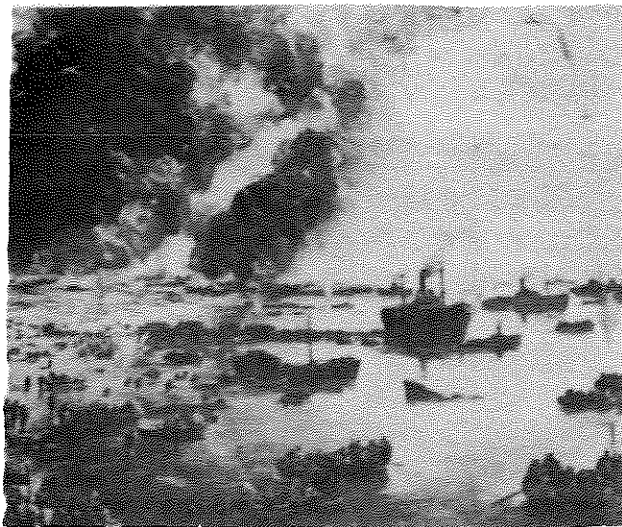
#### The Unseen Hand

Whether or not miraculous circumstances are readily apparent at all crucial turning points in history, the Bible repeatedly assures us that God is in complete control of events.

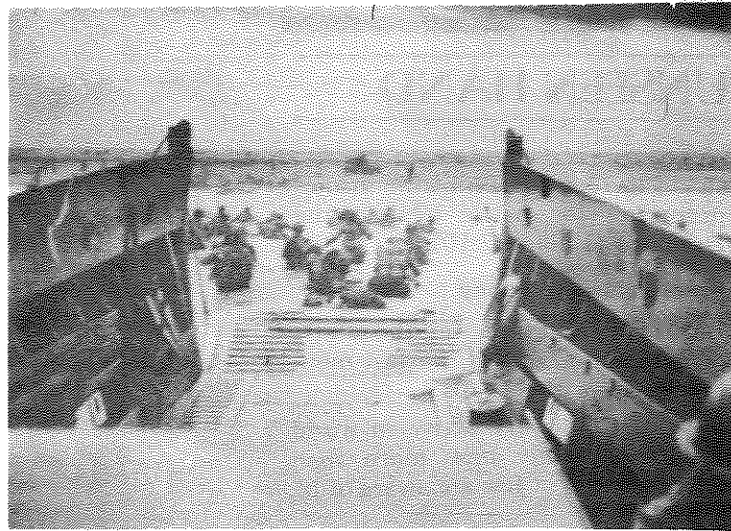
The prophet Daniel declares that "God removes kings and sets up kings" (Dan. 2:21, RSV). To King Nebuchadnezzar of ancient Babylon, Daniel affirmed that "*the God of heaven hath given thee a kingdom, power, and strength, and glory*" (Dan. 2:37). The seven years' punishment of Nebuchadnezzar (Dan. 4) was for the purpose "that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan. 4:17).

The prophet Isaiah says it is God who "bringeth the princes to nothing" (Isa. 40:23). King David of ancient Israel declares that "God is the judge; he putteth down one, and setteth up another" (Ps. 75:7).

It is important to understand that God's intervention in events is



DUNKIRK — 1940



NORMANDY — 1944

not of a capricious play-it-by-ear nature. Millennia ago, God—who knows the end from the beginning (Isa. 46:10)—set forth a definite scheme of history, as revealed in the ancient prophecies of the Bible. At certain times, it has been necessary for God to directly intervene to influence events to conform with the timetable of that overall master plan.

In this regard, Victor Hugo—writing with unusual insight in his description of Napoleon's defeat at Waterloo—declared, "*It was time for this vast man to fall. . .*"

#### Fulfilled Prophecy

Few realize that the Bible is nearly one-third prophecy. Prophecy is simply history told in advance. James A. Garfield, 20th President of the United States, put it succinctly: "History is but the unrolled scroll of prophecy."

Centuries in advance of their actual fulfillment, the inspired prophecies of the Bible outlined a definite, unmistakable progression of world empires, beginning with the Babylonian and continuing through the subsequent Medo-Persian, Greco-Macedonian and Roman empires and beyond. Additional prophecies foretold the fates of numerous other major cities and nations. In all cases, the pages of history have confirmed the unerring accuracy of these prophecies.

The eighth chapter of Daniel—written some 200 years before the time of Alexander the Great—is a remarkable illustrative example of prophecy become history. In it, Daniel describes a struggle—then

two centuries distant—between the Medo-Persian empire and Greece, predicting two great Grecian victories (Alexander's triumphs at Issus—333 B.C.—and at Gaugamela—331 B.C.), the final collapse of Persia, the untimely death of Alexander, and the division of his kingdom among his four generals—all of which later came to pass exactly as foretold!

Moreover, Alexander himself—at one of those rare, fateful moments in history—may have actually seen those very predictions as he was in the process of fulfilling them! The first century A.D. Jewish historian Josephus records in his *Antiquities of the Jews* (XI, VIII, 5) that in 332 P.C. Alexander the Great, on a campaign through Palestine, met personally with Jaddua, the Jewish high priest. "And when the book of Daniel was shewed him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he [Alexander] supposed that himself was the person intended, and . . . he was glad."

Josephus also records that Cyrus the Great—whose conquest of Babylon was foretold by the prophet Isaiah nearly 200 years before it happened—may likewise have read the prophecy regarding his role in rebuilding the temple in Jerusalem (Isa. 44:28).

#### Conference in Heaven

Interestingly, the Bible records an example of an actual conference at God's throne in heaven at which was discussed the best manner of

influencing a crucial historical event! Undoubtedly, similar conferences have been held frequently throughout history.

The question at hand (I Kings 22) was how to influence Ahab—the most wicked of all the kings of ancient Israel—to go to battle against the Syrians, a battle in which he would surely be killed.

With a host of angels gathered around him, God, according to this account, asked for advice: "Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead?" And one said on this manner, and another said on that manner. And there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Where-with? And he said, I will go forth and I will be a lying spirit in the mouth of all his prophets" (I Kings 22:20-22). So God allowed the evil angel to influence Ahab's pagan prophets to falsely assure Ahab that he would be victorious in the war.

On the day of battle, however, the powerful Syrian army—as God intended—easily defeated the Israelites. During the fighting, someone shot an arrow at random and it struck King Ahab between the joints of his armor (verse 34)—similar to the account of Harold's death at the fateful Battle of Hastings some 2,000 years later.

The Bible also records other supernatural circumstances used frequently throughout history, such as God's destroying the ships of Tarshish with an east wind (Ps. 48:7) and His sending a great

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## UNSEEN HAND

---

storm to rout the Philistine armies preparing for battle against the Israelites (I Sam. 7:10).

### **Prophecies for Today**

But is God still directing the affairs of nations *today*—in the fast-moving world,

God is still *very* active in world affairs—possibly now more than ever before! Yet few are aware of it!

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## Inter-Biblical Period Notes

Link to video by Skip Heitzig

<https://youtu.be/tcpEtqJ1QH4?feature=shared>

Slides to accompany the video start on the next page

## **Video:**

THESE SLIDES ACCOMPANY THE VIDEO PRESENTATION  
BY SKIP HEITZIG  
INTERTESTAMENTAL PERIOD - THE BIBLE FROM 30,000 FEET  
CALVARY CHURCH - ALBUQUERQUE, NM

<https://youtu.be/tcpEtqJ1QH4?feature=shared>

Daniel 11:4

**And when he has arisen, his kingdom shall be broken up and divided toward the four winds of heaven, but not among his posterity nor according to his dominion with which he ruled; for his kingdom shall be uprooted, even for others besides these.**

**Cassander**  
**Lysimachus**  
**Selucus**  
**Ptolemy**







EUROPE

ASIA

CASSANDER

LYSIMACHUS

SELUCUS

GREEK EMPIRE  
(4 DIVISIONS)

AFRICA

Israel -->

PTOLEMY

ARABIA

EGYPT

BOARDS ARE APPROXIMATIONS

125°07'51.52" W 32°10'51.52" N 32°15'51.66" E elev. 0 ft eye alt 3080.63 m

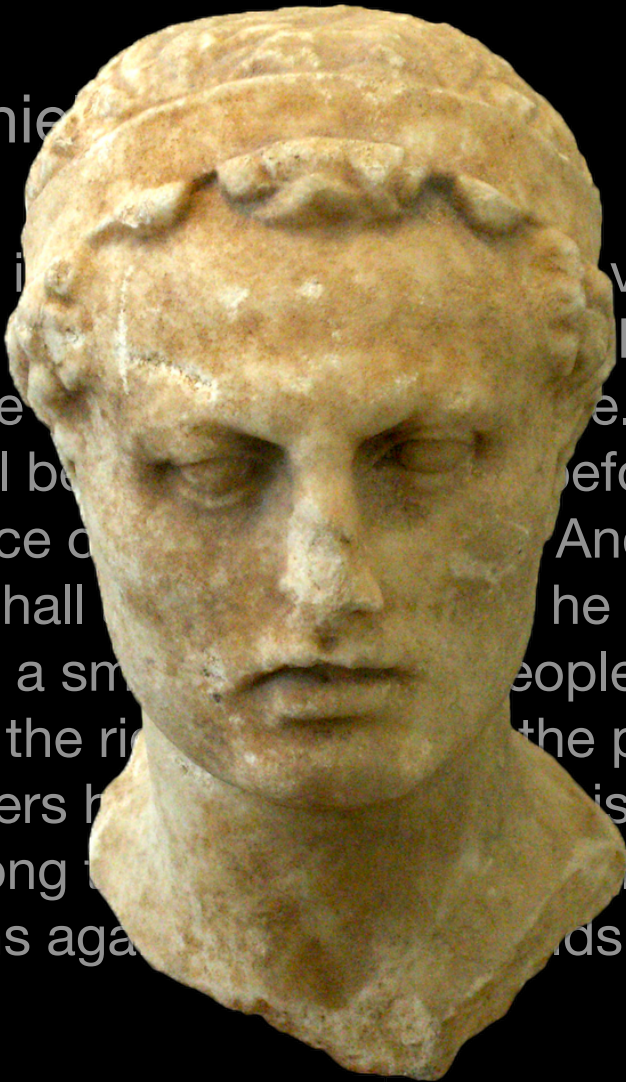
Ezekiel 5:5

**“Thus says the Lord God:  
‘This *is* Jerusalem; I have set her in the  
midst of the nations and the countries all  
around her.**

## Daniel 11:21-24

And in his place shall arise a vile person, to whom they will not give the honor of royalty; but he shall come in peaceably, and seize the kingdom by intrigue. **22** With the force of a flood they shall be swept away from before him and be broken, and also the prince of the covenant. **23** And after the league *is made* with him he shall act deceitfully, for he shall come up and become strong with a small *number of* people. **24** He shall enter peaceably, even into the richest places of the province; and he shall do *what* his fathers have not done, nor his forefathers: he shall disperse among them the plunder, spoil, and riches; and he shall devise his plans against the strongholds, but *only* for a time.

# Antiochus IV



Daniel

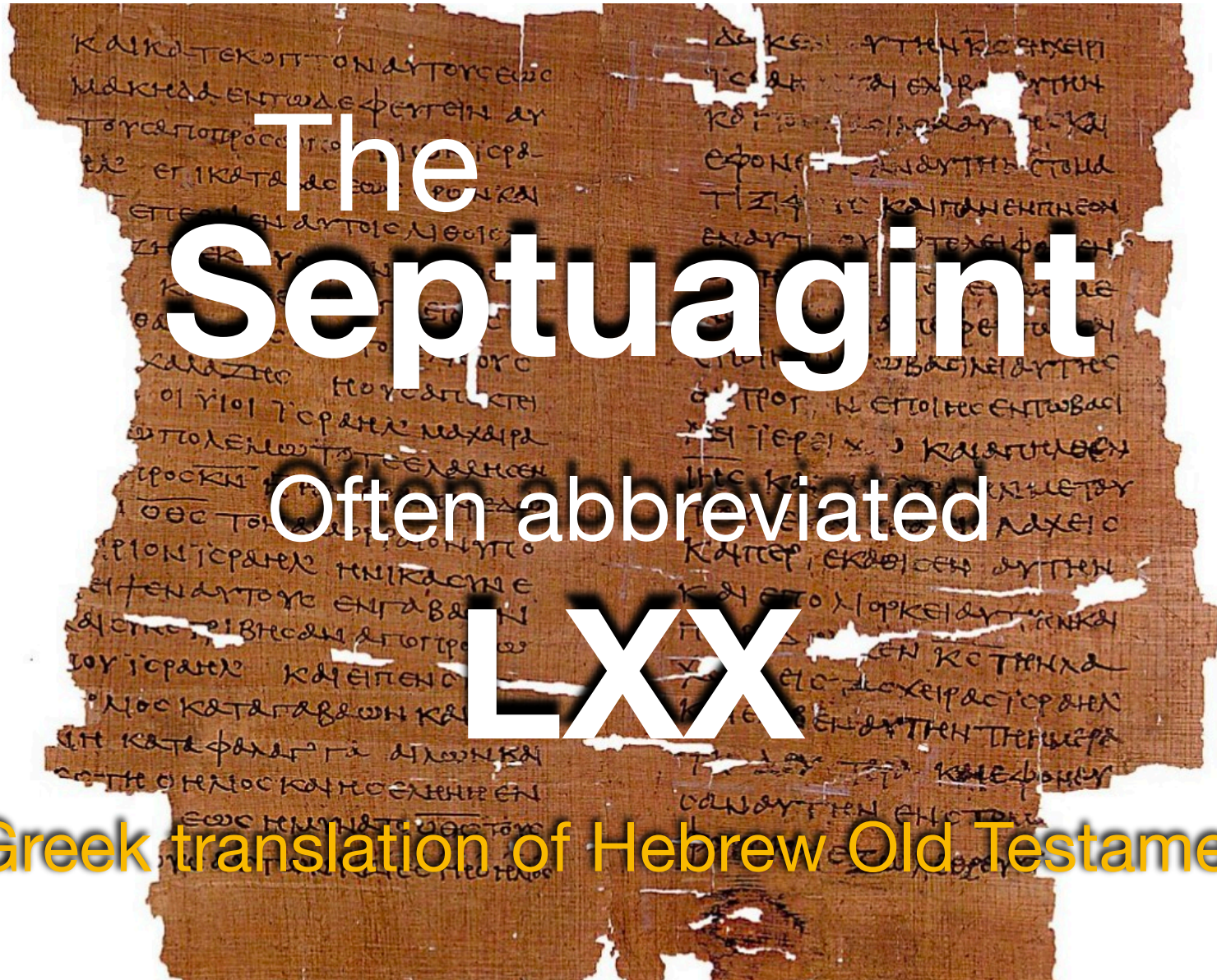
And in the days of those kings shall a vile person, to whom they will not give honour, arise; and he shall come in peaceably, and shall seize the kingdom without violence. **22** With the force of a flood they shall be broken before him and be broken, and also the prince of the kingdom shall be broken. And after the league *is made* with him he shall come up and become strong with a small number of people. **24** He shall enter peaceably, even into the richest of the province; and he shall do *what* his fathers have done: he shall disperse among them gold, silver, and riches; and he shall devise his plans against them, but *only* for a time.

# Menorah



# Hanukkiah





# The Septuagint

Often abbreviated

# LXX

Greek translation of Hebrew Old Testament

**Divine Developments  
during the Captivity & InterBiblical Period  
to prepare the world for  
the coming of the gospel.**

- Extensive Road System
- World Peace - Pax Romana - safer traveling.
- One Language - Greek
- Synagogues spread throughout the empire
  
- Pharisees - conservative, ritualist, separatists
- Sadducees - wealthy liberals cozy with politicians