

# HOW DID WE GET HERE?



## Why was ISRAEL DISPERSED?

1 Kings 12:25 ¶ Then Jeroboam built Shechem in the hill country of Ephraim, and lived there. And he went out from there and built Penuel. 26 **Jeroboam said in his heart**, "Now the kingdom will return to the house of David. 27 "If this people go up to offer sacrifices in the house of the LORD at Jerusalem, then the heart of this people will return to their lord, even to Rehoboam king of Judah; and they will kill me and return to Rehoboam king of Judah." 28 So the king consulted, and made two golden calves, and he said to them, "It is too much for you to go up to Jerusalem;

behold your gods, O Israel, that brought you up from the land of Egypt." 29 He set one in Bethel, and the other he put in Dan. 30 Now this thing became a sin, for the people went to worship before the one as far as Dan. 31 And he made houses on high places, and made priests from among all the people who were not of the sons of Levi. 32 Jeroboam instituted a feast in the eighth month on the fifteenth day of the month, like the feast which is in Judah, and he went up to the altar; thus he did in Bethel, sacrificing to the calves which he had made. And he stationed in Bethel the priests of the high places which he had made. 33 Then he went up to the altar which he had made in Bethel on the fifteenth day in the eighth month, even in the month which he had devised in his own heart; and he instituted a feast for the sons of Israel and went up to the altar to burn incense.



## Why was JUDAH DEPORTED?

2 Chron. 36:17 Therefore He brought up against them the king of the Chaldeans who slew their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, old man or infirm; He gave them all into his hand. 18 All the articles of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king and of his officers, he brought them all to Babylon. 19 Then they burned the house of God and broke down the wall of Jerusalem, and burned all its fortified buildings with fire and destroyed all its valuable articles. 20 Those who had escaped from the

sword he carried away to Babylon; and they were servants to him and to his sons until the rule of the kingdom of Persia, 21 to fulfill the word of the LORD by the mouth of Jeremiah, **until the land had enjoyed its sabbaths. All the days of its desolation it kept sabbath until seventy years were complete.**

Jeremiah 25:1 The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (that was the first year of Nebuchadnezzar king of Babylon), 2

which Jeremiah the prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem, saying, 3 "From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, these twenty-three years the word of the LORD has come to me, and I have spoken to you again and again, but you have not listened. 4 "And the LORD has sent to you all His servants the prophets again and again, but you have not listened nor inclined your ear to hear, 5 saying, 'Turn now everyone from his evil way and from the evil of your deeds, and dwell on the land which the LORD has given to you and your forefathers forever and ever; 6 and do not go after other gods to serve them and to worship them, and do not provoke Me to anger with the work of your hands, and I will do you no harm.' 7 "Yet you have not listened to Me," declares the LORD, "in order that you might provoke Me to anger with the work of your hands to your own harm. 8 "Therefore thus says the LORD of hosts, 'Because you have not obeyed My words, 9 behold, I will send and take all the families of the north,' declares the LORD, 'and I will send to Nebuchadnezzar king of Babylon, My servant, and will bring them against this land and against its inhabitants and against all these nations round about; and I will utterly destroy them and make them a horror and a hissing, and an everlasting desolation. 10 'Moreover, I will take from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp. 11 **'This whole land will be a desolation and a horror, and these nations will serve the king of Babylon seventy years. 12 'Then it will be when seventy years are completed I will punish the king of Babylon and that nation,' declares the LORD, 'for their iniquity, and the land of the Chaldeans; and I will make it an everlasting desolation. 13 'I will bring upon that land all My words which I have pronounced against it, all that is written in this book which Jeremiah has prophesied against all the nations. 14 '(For many nations and great kings will make slaves of them, even them; and I will recompense them according to their deeds and according to the work of their hands.)'**"

# 18 KEY DATES IN THE OT



## **2090 Abraham Leaves Ur And Heads For The Land Of Israel**

1875 Jacob Enters the Land Of Egypt

## **1445 Moses Leads The People Of Israel Out Of Egypt**

1405 Entering Of the Promised Land under Joshua's Leadership

1380 25 Years of Conquest Ends With the Beginning of the Judges

1050 Saul Crowned King of Israel

## **1010 David Crowned King Of Israel**

970 Solomon Crowned King of Israel

933 The United Kingdom of Israel Splits With Israel in the North and Judah in the South

722 Assyria Destroys the Land Of Israel in the North

606 **First Deportation** (Separation from Homeland) Of Judah to Babylon

597 **Second Deportation** (Separation from Homeland) Of Judah to Babylon

586 Destruction of Jerusalem and the Temple and **Final Deportation** (Separation from Homeland) Of Judah to Babylon

## **536 Israel Allowed To Return To The Land Under Zerubbabel's Leadership**

520 Haggai and Zechariah's Preaching Ministry to the Restored Remnant

458 A Second Migration (Return) Back To the Land under Ezra's Leadership

444 A Third Migration (Return) Back To the Land under Nehemiah's Leadership

433 Malachi Preaches and Is the Last of the Old Testament Prophets for 400 Years

# OT CHRONOLOGY

2165

Abraham is born.

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2090

Gen. 12:4 tells us that he was 75 yrs. old when he left Ur and entered into Canaan. If 25 yrs. pass before the birth of Isaac, then he entered Canaan from Ur in 2090.

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2065

Abraham was 100 yrs. old when Isaac was born (Gen. 17:17, 24; 21:4). If Isaac was 60 yrs. old when Jacob was born in 2005, then Isaac was born in 2065.

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2005

Jacob was born when Isaac was 60 yrs. Old (Gen. 25:26). If Jacob was 130 yrs. old when he entered Egypt, then his birth date was in 2005.

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1990

Abraham dies at 170 yrs. of age (Gen. 25:7, 8). If he was born in 2165, then he died in 1995.

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1914

Joseph was born. If Joseph is 39 yrs. old when Jacob enters Egypt in 1875, then he was born in 1914. And if he was born in 1914 and died at the age of 110, then his death was in 1804.

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1885

Isaac dies (Gen. 35:28).

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1875

Joseph is 39 yrs. Old when Jacob enters Egypt (Gen. 37:2; 41:46, 53; 45:6; 47:9, 28).

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1858

Jacob dies (Gen. 47:28). If Jacob entered Egypt when 130 yrs. old and dies at 147, then he died in 1858.

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1804

Joseph dies (Gen. 50:26).

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1525

Moses is born (Ex. 2).

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1446/45

Moses was 80 yrs. Old at the Exodus from Egypt (Acts 7:23, 30, 36). If Moses is 80 years old at the time of the Exodus, then we can add 80 years to 1446/45 and come up with his birth date at around 1525. And if Israel was in Egypt for 430 years from the time of Jacob's pilgrimage in Gen. 47:9, then he entered Egypt in 1875.

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1405

Moses dies prior to entrance into the Promised Land. He dies at the age of 120 (Deut. 34:5, 7).

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970

Solomon becomes king.

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966

First King 6:1 says in the 4<sup>th</sup> year of King Solomon's reign and 480 years after the Exodus from Egypt (1 Kings 6:1). If we add 480 to 966, we end up with 1446/45. This is the bedrock date upon which the rest of our chronological figuring is based.

# THE BIBLICAL COVENANTS

<p><b>ADAMIC COVENANT</b>                  (Blessing – Living in a Sin Free World)                  “Partake of it all; Save one”                  [Gen. 1:16, 17]                  Seed Promise; Blood Picture                  [Gen. 3:15, 21]</p>		
<p><b>NOAHIC COVENANT</b>                  [Gen. 9]                  (Seed – Preservation of the Seed)</p>		
<p><b>ABRAHAMIC COVENANT</b>                  [Gen. 12:1-3]                  Land – Seed – Blessing</p>		
Land	Seed	Blessing
Palestinian Covenant National [Deut. 30:1-10]	Davidic Covenant [2 Sam. 7:12-16]	Global [Jere. 31:31-34]
<p>TYPE [SHADOW]                  THE NATION OF ISRAEL</p>		
<p><b>ALREADY</b></p>		
Joshua’s Conquest	David’s Seed	Solomon’s Reign
<p><b>NOT YET</b></p>		
<p>ANTITYPE [SUBSTANCE]                  JESUS CHRIST                  New Covenant [Jere. 31:31-34]</p>		
An Eternal Rest [Heb. 4:8-11]	The True and Final Seed of the Woman [Gal. 3:16]	New Covenant – “in Christ” Salvation [Gal. 3:14; Heb. 12:24]

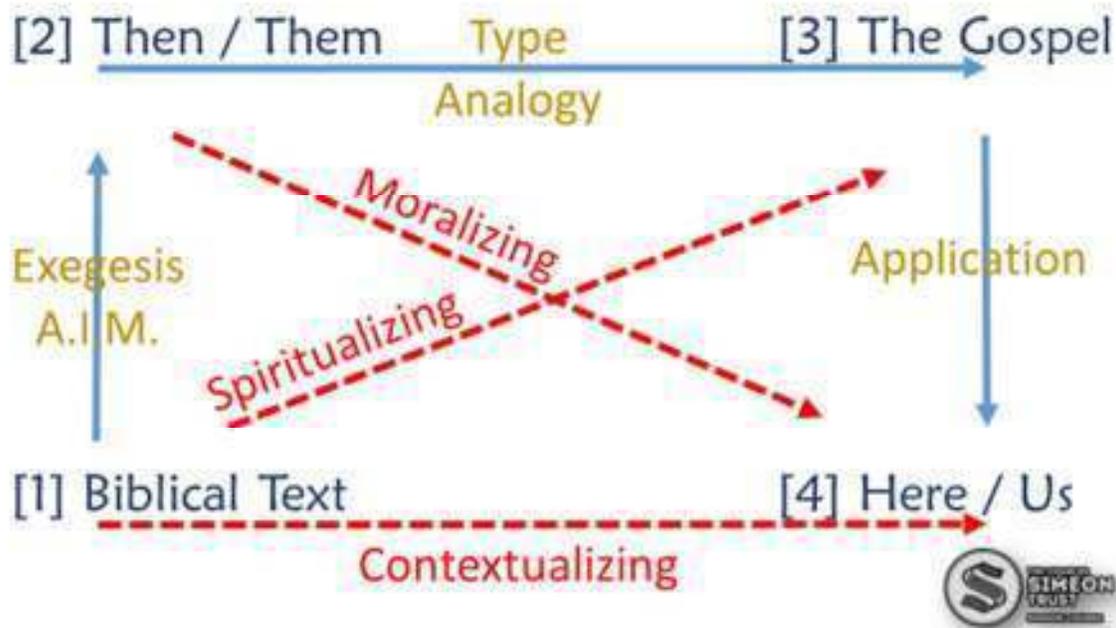
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## Biblical Covenants and their Fulfillment in Jesus Christ

1. Covenants are promises and visuals. They enable finite minds to grab an infinite God.
2. Each covenant with humanity at large (i.e., Adamic and Noahic) and with Israel in particular (i.e., Abrahamic) is a visual, a symbol of something larger than the immediate covenant.
3. A covenant is a promise between two parties of various actions and consequences of something more to come. Covenants are made at points in time, but they extend over time.
4. The Abrahamic Covenant is a clarification of the SEED PROMISE.
5. The Abrahamic Covenant is the overriding visual from which all other events flow.
6. The Abrahamic Covenant is the type of which Jesus Christ is the antitype.
7. There is a specific seed that fulfills the promise of Genesis 3:15 and the Abrahamic Covenant and it is Jesus Christ (cf. Gal. 3).
8. All Covenants are promises and pictures that find their ultimate fulfillment in Christ.

# HANDLING THE BIBLICAL TEXT

## Understanding the Minor Prophets



### MORALIZING

- Tends to reduce the Bible to a manual for moral behavior, often centering on such passages as the Sermon on the Mount and the Ten Commandments.

### SPIRITUALIZING

- Finding “hidden meanings / codes” that bypass authorial intent.

### CONTEXTUALIZING

- The positive; makes the gospel culturally relevant;
- The negative; “They did it; we must do it.”

1. All three ideas have application [pragmatism] as their focus.
2. Anything bypassing the gospel an author’s intent becomes problematic.
3. The entire Bible is written for us, but not every verse is addressed *to* us or written *about* us. All scripture is profitable, but not every passage is for our participation or obedience.



# THE WORST WAYS TO DIE

## TORTURE PRACTICES OF THE ANCIENT WORLD

By Matthias Schulz 05/15/2009 04:55 PM

Was the cradle of civilization also the birthplace of atrocity? Historians have been researching the most extreme forms of torture in the ancient world. Among other things, they have found that, back then, "sitting in the tub" was actually a pretty nasty way to kick the bucket.

In total, Julius Caesar reckoned that he had 1,192,000 enemies killed during his reign. Meanwhile the Emperor Tiberius would have young men's urethras laced shut before force-feeding them wine. And, under Caligula, it became customary to saw noblemen in half.

It sounds bad -- but were these the cruelest of them all? Would they qualify for the barbarity top 10?

A new book, "Extreme Formen von Gewalt in Bild und Text des Altertums" (Extreme Violence in the Visuals and Texts of Antiquity) by Martin Zimmerman, a professor of ancient history in Munich, looks at current research into the kinds of violence that inspired "loathing, dread, horror and disgust."

Its conclusion? In the ancient Far East, where there were large states peopled by many different ethnicities, leaders demonstrated their might by inventing ingenious new tortures and agonizing methods of execution -- as a way to keep the population obedient.

### Grisly Ends

The judges of ancient Babylon were particularly enthusiastic. The cutting off of feet, lips and noses, blinding, gutting and the tearing out of the heart were all standard punishments in this corner of the ancient world.

But the Assyrians seem to have been the masters of brutality. They were also extremely verbose about the grisly ends they wreaked upon their enemies. "I will hack up the flesh and then carry it with me, to show off in other countries," exulted Ashurbanipal, an Assyrian king who reigned from 668 to 627 BC. And his heir liked to cut open the bellies of his opponents "as though they were young rams."

"The king was the deadliest," explains Andreas Fuchs, a specialist in the study of the Assyrians. "It was he alone who decided what would happen to the victims. The ability to make those decisions was the very essence of personal, royal power."

Shock and awe at such punishments permeated every dealing one had with the ruler. For example: "A message from the king to the Governor of Kaleb: "700 bales of straw. On the first of the month, at the very latest. One day late and you're dead."

Provincial governors who did not co-operate could reckon with the most horrible of deaths.

Flaying involved the delinquent official being staked to a peg and having the skin on his back torn off. Staking involved the executioner hammering a stake through the victim's lubricated anus. The goal was to place the rounded, wooden stake so carefully that it only just pushed the internal organs aside. Many victims lived for days skewered like this.

### **A Hefty Kick**

Most of the time these bloody and brutal pieces of theater were played out on the home turf of the conquered enemy. Artists immortalized the gruesome sights, the terrifying pictures serving as educational material.

The city-states of ancient Greece, meanwhile, tended to keep their torture local, in the frequent battles they fought among themselves. They rarely conquered outside peoples, perhaps a reason that violent visual propaganda isn't often found on ancient Greek monuments.

In ancient Greece the blood flowed elsewhere. In Homer's Iliad alone, 318 bloody duels are described with anatomical precision: teeth fly around, eyes leak and brain matter sprays. And the reality was hardly more appetizing. The tyrant Periander of Corinth gave his pregnant wife such a hefty kick that she died. His colleague Phalaris had a hollow bronze oven made in the shape of a bull -- in which he could roast his enemies alive.

In ancient Rome, rulers not only relied on crucifixions. Those on death row were likewise often sentenced to execution *ad bestias*. That is, they would be ripped apart by wild animals in the Colosseum. These were displays of political power -- but with added entertainment value.

Researchers have also exposed the generally mild-mannered Persian Empire. Two Persian practices are often mentioned that had always puzzled researchers. Now, together with experts in forensic medicine from Cologne, the Basel-based historian Bruno Jacobs has managed to solve that mystery.

The sentence, "throw them into the ashes" meant that the candidate would have to stand for days in a room filled with ash. At some stage the person would collapse from fatigue, at which point they would breathe the ash in. Even if they managed to pick themselves up, their lungs would fill up with grey flakes sooner or later, resulting in slow suffocation.

### **The Tub**

And the punishment of "sitting in the tub" saw the convicted person placed in a wooden tub with only their head sticking out. The executioner would then paint the victim's face with milk and honey. Flies would begin to swarm around the victim's nose and eyelids. The victim was also fed regularly and fairly soon, they would virtually be swimming in their own excrement.

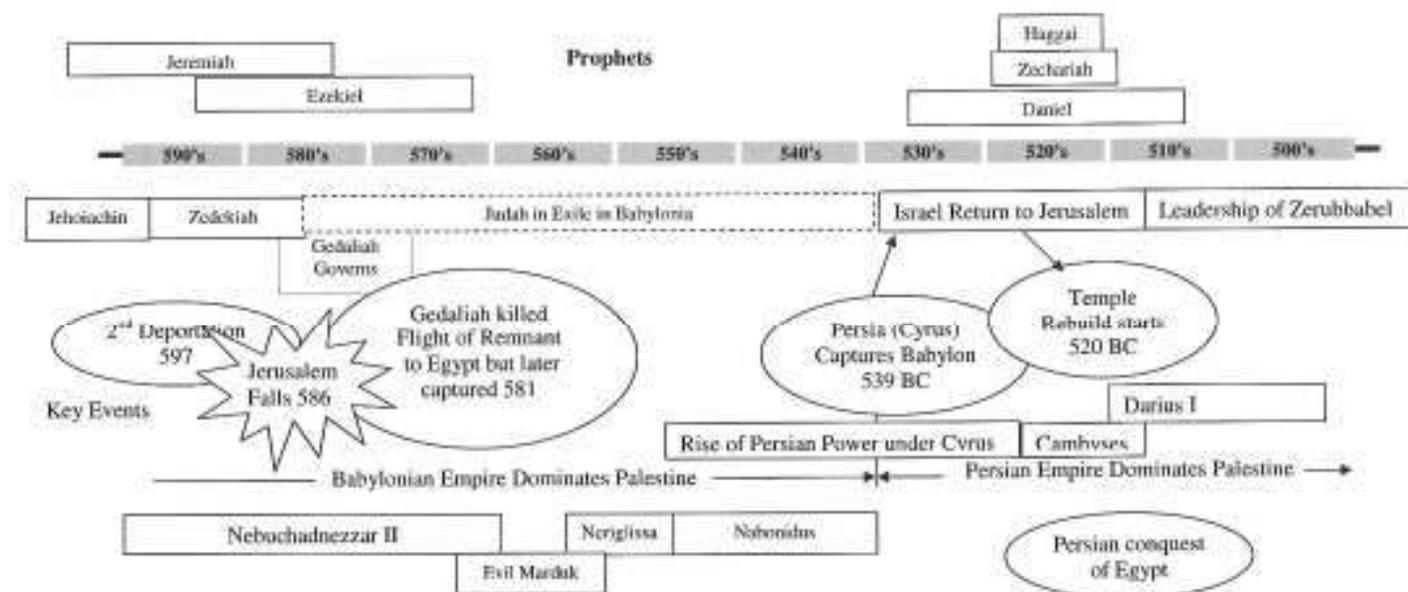
At which stage maggots and worms would devour their body. One victim apparently survived for 17 days -- he decayed alive.

As distant and heinous as these punishments may seem to us today, the issue of state-sanctioned torture to achieve political goals is still a current one. "Physical violence is a universal in all cultures," the new history book concludes. "Whether we will ever see any improvement is hard to say, considering mankind's history to date."

# SIXTH CENTURY B.C.

## ISRAEL'S TIMELINE

Backdoor Bible Series ([www.backdoorbible.org](http://www.backdoorbible.org))



### Summary of the Century:

The sixth century BC is characterized at the time when all of Israel including Judah was dispersed among other nations. During this time, Judah went into exile in Babylon and the Northern kingdom remained dispersed in the nations the Assyrians had settled them in. The Babylonian Empire was the predominant power in the region and dominated Palestine although not to same level of intensity as the Assyrians had during the previous century, the major event of the 1st half of the century was the destruction of Jerusalem in 586BC by the Babylonians and subsequent exile of Judah. The major event in the latter part was the overthrow of the Babylonian empire by Cyrus of Persia who allowed the Israelites to return to Jerusalem and reconstruct the temple.

### More Detail:

Early in the century, the Babylonians under Nebuchadnezzar II came against Judah and their king Jehoiachin after a short reign of 3 months and carried him into captivity. At this time a deportation of the royal family and a plundering of Jerusalem occurred. Zedekiah was placed on the throne of Judah by Nebuchadnezzar as he left. Some time after he left, Zedekiah conspired with other leaders in the region and a rebellion was undertaken around 590 BC which appears

to relate to the withholding of tribute. A local prophet Hannaniah had falsely prophesied in favor of a successful rebellion and short captivity for Judah but Jeremiah opposed him on God's behalf and even sent a letter to the exiles encouraging them to settle in for a long exile. Jeremiah was ultimately imprisoned. In his act of rebellion, Zedekiah sealed Israel's fate as Babylon returned in force set siege to Jerusalem. Two years later in 586BC Jerusalem fell and many people died. Nebuchadnezzar executed the ruling class and carried many of those who were not killed into exile. A remnant of poorer people were left under the governorship of Gedaliah at Mizpah and Jeremiah was freed. The great destruction prophesied for so many years because of Judah's sins had finally occurred.

Not long after this, Gedaliah was assassinated by Ishmael an officer in his court at the instigation of the Ammonite king Baalis. Ishmael was not able to retain control long and in 581 Babylon returned again to deal with the insurrection and exiled some more of the people. At this time some of the remnant in Judah fled to Egypt and took Jeremiah with them. Jeremiah prophesied against them. The Babylonians ultimately followed, captured or killed some of them and took others into exile. Jeremiah was again freed.

Near the middle of the sixth century BC, Cyrus the Persian began assembling power for the Persian empire through conquests of Lydia and Media. In 539 BC the Persians conquered Babylon, took control of the areas the exiles lived and began a two century domination of Palestine. Cyrus saw himself as a restorer and granted the Israelites permission to return to Jerusalem shortly after he conquered Babylon. The temple itself was also to be reconstructed at Cyrus' expense but it was not completed until the reign of Darius I. Cyrus also appointed a governor over the area of Judah named Shesh-bazzar. During his term the return of the Israelites to Judah is thought to have been limited and focused on those whom "God stirred" to go back and work to restore the temple. Following Cyrus as king of Persia was Cambyses who conquered Egypt. During his reign more people returned to Israel as recorded in the book of Ezra under the leadership of Zerubbabel who was member of the Davidic family. The century ended with Darius I succeeding Cambyses as king of Persia and Zerubbabel governing Judah.

# QUICK FACTS

Amos	Hosea
Preached to Israel @ 760BC	
Israel's destruction is only @ 40 years away.	
"Worked the soil" Highly Educated	Highly Educated
	Hosea was the younger, and continued his work after Amos was gone. He was an older contemporary of Isaiah and Micah
Nation was prosperous and stable	
From Judah	Only writing prophet from Israel
	Last prophet to write before Israel's dispersed
	Comparatively long ministry of 40-50 years

