

An Introduction
To
The Old Testament



Chris Howard Andrew

THE GUIDE TO THE HOLY BIBLE

VOL. II

*An Introduction
To
The Old Testament*

Chris Howard Andrew

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Introduction to the Old Testament

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Introduction

Studying the Bible was not an easy process for me, but rather a process that took many years of serious research and reading. I began studying the Bible when I was in high school and encountered many difficulties, such as: the difficulty of understanding the biblical text without referring to the historical and geographical background, as well as linguistic difficulties such as the Arabic language, which we speakers describe as difficult for Arabs themselves!

However, I started reading most of the books and references that help with this, and I found countless problems, including the lack of these types of references in our Arab Christian library that guide the researcher with ease and simplicity, while the English and German libraries are full of hundreds of references that meet the needs of the researcher and the reader.

Not a few years passed... I finished high school... then university to specialize in studying English literature. This specialization helped me to review the treasures of the English library on this subject. Even after my immigration to the United States, I attended Bible study meetings in American churches, and I realized the extent of the Arab reader's need for a reference like this that would meet the requirements of his Bible study, and the extent of the poverty of our Christian Arab library for serious and profound studies that would raise the level of the Christian individual away from the religious fanaticism that has spread throughout the churches of Egypt.

I confess to the dear reader that I am the work of God through others. Yes, there are those who helped me, guided me, and took my hand to reach the stage of classifying a book of this size. I got to know Dr. Rev. Menes Abdul Nour,

Dr. Daoud Riad, and Dr. Louis Abdullah. My acquaintance with them was a turning point in my life. I learned a lot from them and was guided by their academic and field experiences to accomplish this work after more than twenty years of research and study, ten of which were spent away from my homeland. Exile did not make me forget my mother tongue and the need of my fellow Arabs and church for a book that speaks on their behalf and talks about the history of the Arabic translation of the Holy Bible, not just a book translated from a foreign language into Arabic to serve the purpose!

When the reader reads this book, he will realize that I have addressed most of the difficulties and problems facing the novice researcher in a language that is easy and simple to understand at the level of a middle school student.

This is not a book to be read only, but I wanted it to be a study reference for every student of God's Word, finding in it tools that help him understand His Holy Book. He will find in it what strengthens his faith in the authenticity of His Book, as well as a comprehensive introduction to each of its books, historical and geographical backgrounds, a concordance in each book, an interpretation of the book and a historical and geographical analysis of it, dictionaries and indexes, a timeline, currencies, measures and scales used at the time of the events of the book, decoding of biblical symbols, and an explanation of the metaphors, metonymies and similes that appear in the book.

I also acknowledge to the reader that this book is not my own composition, but rather it is the composition of distinguished and experienced scholars in the science of biblical and theological studies. Some of them were Arabic speakers, so I used them as a reference, and some of them wrote in English, so I translated from them. Some of them I took from their mouths during their interpretive sermons in

the pulpits of their churches and recorded them, and some of them were orientalist who were fluent in Arabic, such as Dr. Rev. Simeon H. Calhoun, from whose works I took most of the material for this book.

Rev. Simeon Howard Calhoun was born on August 15, 1804, in Massachusetts. He graduated from Williams Theological Seminary in Boston in 1829, and served as a professor there from 1830 to 1834. He then became a missionary with the American Board of Commissioners for Foreign Missions. In 1844, he came to Syria as a missionary, and there he established the American School of Science in Aabey, a village in Mount Lebanon. Rev. Simeon Calhoun was also the director of the project to translate the Bible into Arabic, known as the Indike Translation. After years of service and endless dedication to his Master, he was given the title "Saint of Mount Lebanon." He then returned to the United States of America.

Rev. Simeon Calhoun passed away to glory in Buffalo, New York on December 14, 1876, at the age of 72. He left behind valuable references, including "The Guide of Seekers to the Precious Bible," which was printed in Beirut in 1869, and "The Harmony of the Gospels" which was printed in Beirut in 1876. Rev. Dr. Menes Abdul Nour reviewed, revised, modernized, and printed "The Harmony of the Gospels" and published it in 1993 at the Qasr El-Dobara Evangelical Church. However, "The Guide of Seekers" remained neglected!

What I have done in this book, which contains four parts, is nothing but a compilation of the efforts of these distinguished people and their research over many years.

This book is not domonational at all, but rather a serious attempt to take the ordinary Christian reader to a deeper level of knowledge, study with his Holy Book. After reading this book, the reader will realize the tremendous effort

that was placed on my shoulders in writing, organizing, and producing it in this form.

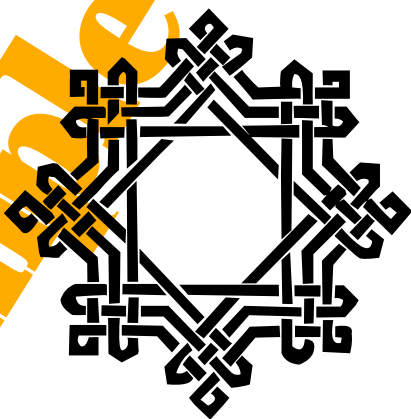
Finally, as readers and scholars, we cannot but acknowledge the gratitude of those who came before us and prepared the way for us! They toiled and we entered into their toil. Thanks to all of them, I have a thousand praises and appreciation for them, whether they belong to the Evangelical, Orthodox, or Catholic Church, laymen or clergy, and my motto in this is the saying of the Apostle Paul: “I am a debtor both to Greeks and to barbarians, both to wise and to unwise.” (Romans 1:14).

Chris Andrew

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CHAPTER 1

THE CONTENTS OF THE HOLY BIBLE

In this chapter

The contents of the Holy Bible

A summary of biblical events

- 1- Between the creation and the flood
- 2- From the flood to the call of Abraham
- 3- From the call of Abraham to the exodus of the Israelites from Egypt
- 4- From the exodus of the Israelites to the building of Solomon's Temple
- 5- From the building of Solomon's Temple to the Babylonian captivity
- 6- From the Babylonian captivity to Christ's birth
- 7- Christ's birth, life, death, resurrection and ascension
- 8- The preaching of the apostles and the foundation of Christianity

THE CONTENTS OF THE HOLY BIBLE

The Bible is composed of 66 books. (There are 39 books in the Old Testament and 27 in the New Testament). Some 70 prophets had a part in the writing of the Bible, from Moses, Joshua and Samuel to Matthew, Paul and John. It was written in three languages, Hebrew, Aramaic and Greek, in three continents, Asia, Europe and Africa, and it took over 1500 years to produce the Bible. The writers were different in their education, culture and writing style. Moses received the best education in Egypt, while Peter was an uneducated man, a fisherman.

When we examine these different books, we find them one book in their content. They are all filled with the wisdom

of God, revealing God's plan of salvation from the kingdom of Satan, and urging people to behave right according to God's commandments so that they may be blessed and kept away from sin, which is the cause of disasters.

When we take a general look at the Holy Bible, we notice for the first instance that it is not a book, it is a library of many books from different periods through the ages. However, these books, as we will show afterwards, complement each other creating a wonderful, unique unity, because the books were written by people moved by the Holy Spirit. This is why it is one book.

First: The creation story, the history of the old world and the Law: these can be found in the books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

Second: The history of the Old Covenant: this includes the Book of Joshua up to the end of the Book of Esther.

Third: The Books of Wisdom: these can be found in Job and the following writings up to the Song of Solomon. All of these are books of poetry.

Four: The prophets of the Old Testament: these are included in the Book of Isaiah up to the end of the Malachi's prophecies.

Five: The history of New Covenant: this includes the four gospels and the Book of Acts.

Six: The epistles: from the Epistle to the Romans up to the Epistle of Jude.

Seven: The Book of Revelation.

First: The Old Testament

The Pentateuch

Genesis: The book of beginnings: The creation of universe; man's sin; beginning of preparation for salvation; the history of first fathers: Abraham, Isaac, Jacob and Joseph.

Exodus: The history of Israel's departure from Egypt; God's covenant with them in Sinai; setting up the Tabernacle.

Leviticus: Organizing worship and its different rituals, such as sacrifices, priests, purification laws, sanctification, feasts and vows.

Numbers: The census of the people, dogmatic and social laws, the Israelites journeys from Sinai to Kadesh then Moab covering 40 years of wandering.

Deuteronomy: The laws of the Lord and fathers experiences rehearsed.

The historical books

Joshua: The entry into Canaan under the leadership of Joshua; division of the land; warning against breaking the covenant commitment to the Lord.

Judges: The story of the people's negligence of God's promises and their turning away from Him, which made the Lord punish them, and as they cry out to Him He appoints for them a leader (judge), who delivers them.

Ruth: The story of the non-Jewish Moabitess, who was married to one of the people of the Lord and then was widowed, but she loved her mother-in-law so much and went out to live with her amongst the old people of God. From her seed came King David and Jesus Christ.

1 Samuel: The story of Samuel, the prophet, who did not cease to pray for the nation; the transition from judges to the monarchy; the history of King Saul and a part of the history of King David.

2 Samuel: A continuation of the history of David; his fall, then his continuance on the throne after his repentance.

1 Kings: A recording of the life of King Solomon, his wisdom and the building of the Temple in Jerusalem, then the history of division of Solomon's kingdom into two kingdoms: (the Northern one) Israel whose capital city was Samaria, and (the Southern one) Judah whose capital city was Jerusalem. The book also includes the history of Prophet Elijah, his boldness and his efforts to bring the people back to the Lord's worship.

2 Kings: The story of the self-divided nation in its two kingdoms and the disasters occurred within this nation such as the fall of Samaria and the kingdom of Israel (18: 9- 12), the fall of Jerusalem and the kingdom of Judah, and the Babylonian captivity (25: 1- 21). We find also in this book the ministry of Prophet Elisha, and a clarification to the people of God's purposes for them.

1 Chronicles: A duplication of the history contained in Samuel and Kings from a different point of view. The book contains genealogical records. An importance was laid upon worship at the time of Samuel and David.

2 Chronicles: A duplication of the history of King Solomon and the building of the Temple in Jerusalem, then the division of the kingdom, the Lord's punishment of His people, the fall of Jerusalem, and the Babylon captivity.

Ezra: The return from Babylon and the rebuilding of the Temple.

Nehemiah: The history of Nehemiah, his leading of the people, rebuilding the walls of Jerusalem, finding out again the Book of the Law, and the return of the people to the Lord.

Esther: The story of a girl from the people of the Lord, who got married to the King of Persia. God's providential care made this girl risk her life in order to save her people from destruction.

The poetical books

Job: An account of a righteous man who was afflicted by many types of disasters. The argument carried on between Job and his friends touches upon the ageless question which is puzzling to every generation: Why should the righteous suffer?

Psalms: Sacred poems including hymns, songs of praise, prayers, advices and prophecies.

Proverbs: A collection of religious and moral teachings in the form of proverbs and wise sayings.

Ecclesiastes: Philosophical thoughts before which man stands puzzled while pondering on the contradictions of life. Finally the book urges on living in obedience to God.

The Song of Solomon: Poems exchanged between a lover and his loved one and have traditionally been interpreted as an allegory relating to the Lord and His people, or Christ and the church.

The prophetic books

Isaiah: A prophet, God sends to His people, to call them to practice justice and righteousness. He prophecies frequently about Christ, His birth, His divine nature, His

ministry, His sufferings, His resurrection and His kingdom.

Jeremiah: A prophet, God sends to call His people to return to Him and worship Him alone. He warns about Jerusalem's destruction, the disaster which actually took place in 586 B.C. because of the people's sin and idolatry. However, the book also contains encouraging predictions and speaks about a new covenant where God binds Himself to His people.

Lamentations: Poems lamenting the siege and destruction of Jerusalem (586 B.C.).

Ezekiel: Messages of warning about complete destruction of Jerusalem and disappearance of the Lord's glory from it, and prophecies against different nations neighboring Palestine, then encouraging predictions of a new covenant, a new heart and a new spirit from God to His people.

Daniel: The book gives a depiction of the Lord's people at the time of persecution, the steadfastness of the faithful and the Lord's protection of and care for them. Some interpreters see that the dreams and visions explain the fall of idolatry and sovereignty of Christ. Others see that they are prophecies about the distant future of the old people of the Lord.

Hosea: Experiences from the personal life of one of the prophets, through which he brings an example of God's love and grace. He sees that the people's betrayal of their covenant with the Lord is like a wife's betrayal of her husband. The Lord chastises His people, then He opens to them the way of repentance and its fruits and the doorway leading to hope and salvation.

Joel: Clarifies that the locusts and the drought symbolize God's judgment of His people. He calls upon the people to repent, giving them encouraging and comforting promises as well as a prediction of the outpouring of the

Holy Spirit.

Amos: The book delivers a resonant cry against injustice in society. It is a call to defend the poor and the oppressed and to repent.

Obadiah: A warning to the kingdom of Edom which had a hostile attitude toward the people of the Lord. The book clarifies the end of every haughty and everyone rejoicing at another's misfortune, with a word of encouragement for the pious.

Jonah: The story of a prophet who disobeyed God because he did not recognize the universality of God's love. God punished him showing that His love embraces all nations.

Micah: Prophecies about the destruction of Samaria and Jerusalem because of sin. The book also predicts the coming of Christ and brings encouraging promises.

Nahum: A poem about the downfall of Nineveh clarifying the end of evil and bringing hope to the faithful.

Habakkuk: A dialogue between the prophet and the Lord. It begins with the prophet's confusion about the domination of the unjust and tyrants, but it ends with a tune of trust in the Lord alone and rejoicing in Him under all circumstances.

Zephaniah: Prophecies about the destruction of Jerusalem and an exhortation for the people to repent, then assuring promises of salvation and the coming of Christ.

Haggai: Short messages calling for the construction of the Temple and explaining the Lord's promise to bless according to cleanliness.

Zechariah: A collection of visions about the rebuilding of Jerusalem and several predictions of the birth of the Lord Jesus Christ, His redemption, and the overflowing of the

Holy Spirit upon believers.

Malachi: An exhortation for the priests and the people to repent and return to the Lord and a prophecy about the coming of Christ, the sun of righteousness.

Second: The New Testament

The historical books (The four gospels)

The Gospel According to Matthew: Jesus' genealogy and life, and how the prophecies of the Old Testament were fulfilled in Him as Christ, the King, who was awaited by the Jews.

The Gospel According to Mark: A brief history of the life of Christ with emphasis on Jesus' interest in satisfying the needs of humanity.

The Gospel According to Luke: The life of Jesus Christ in an exact historical study presenting Jesus the Savior who came to redeem humanity.

The Gospel According to John: the book presents Christ in His glorious divinity and profound love.

The Acts of the Apostles

The Acts of the Apostles: Records the growth of the early church from Jerusalem to Judah, Samaria and to the ends of earth.

Didactic books (epistles)

Romans: presents the fundamental doctrines of the Christian faith and practices in believers' life.

1 Corinthians: Apostle Paul discusses some problems in Corinthian church and gives answers their questions.

2 Corinthians: Apostle Paul speaks about his authority as an apostle of Christ and exhorts to give.

Galatians: Clarifies the true Christian faith and refutes the misleading teachings which call to the Jewish laws.

Ephesians: A conversation about the mystery of great salvation proclaimed in Christ Jesus and the result of experiencing this great mystery in believers' life.

Philippians: A message written in prison, but is overflowing of joy, peace and love.

Colossians: Presents the Lord Jesus Christ as the image of God, the eternal Son and the head of church, who won over sin, and exhorts to Christian manners.

1 Thessalonians: A letter of encouragement to the persecuted believers with a clarification of the truths concerning the return of Christ.

2 Thessalonians: A letter of encouragement in facing troubles, and a conversation about the second coming of Christ.

1 Timothy: A letter of encouragement to a young servant.

2 Timothy: A letter of encouragement and exhortation to persevere and keep the faith. Apostle Paul wrote it as he felt he was about to go to the Lord of glory.

Titus: A letter of encouragement to Titus as he organized churches on the island of Crete.

Philemon: A letter from Paul entreating Philemon, the master of Onesimus, a converted escaped slave, to receive him back as a brother in Christ.

Hebrews: A defense of Christianity and clarification of

the symbols of the Old Covenant showing that the Old Testament priesthood and sacrifices symbolize Christ.

James: Deals with the practical respects of Christian life and how they should be in the life of believers as individuals and in society.

1 Peter: A letter of encouragement to Christian sufferers.

2 Peter: The letter warns against false teachers and urges to remain steadfast and stay awake for the second coming of Christ.

1 John: A conversation about the steadfastness of believers and a warning against false teachers.

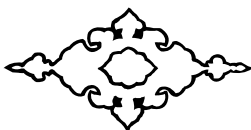
2 John: A letter of commendation to a lady for faithfulness to the truth.

3 John: Commendation to Gaius for his hospitality and entertainment of wandering preachers.

Jude: A call to continue in the faith and warning against false teachers.

The Revelation

The Revelation of John the Divine: A collection of visions containing many symbols. Some interpreters say that they express the ultimate victory of Christ and His people over all resistant, and the realization of the new heaven and new earth. Others look upon it as prophecies depicting future events that were to take place until the new heaven and new earth are realized.



A summary of the events of the Holy Bible

1- Between the creation of the world and the flood

God created the universe and its contents in six days, and each day was a period of an unknown length of time. However, the day on which the first man was created was the sixth day, or period. God created him in His image, and gave him authority over other creatures. He put him in the earthly paradise called the Garden of Eden with Eve, his woman, who had been made from one of his ribs (Gen 2). If they had continued in their innocence keeping the law given to them by God, they would have happily lived there; but they fell in disobedience (Gen 3) through Satan's temptation and broke God's commandment to them not to eat from the fruit of the tree which was in the garden and was called in the Holy Bible (Tree of the knowledge of good and evil); so they both lost, by this fall, their innocence and their happiness and became under penalty of death. God sent them out of the earthly paradise, and sin and death came into the world because of this fall. God then promised that the seed of the woman would bruise the serpents head, i.e. men would be saved from sin, death and Satan's authority through Jesus Christ, who would be born of a virgin

The Book of Genesis tells us (chapters 4 and 5) about Adam's children and seed. We learn from the history of those ages that people lived longer than we do today, they lived hundreds of years. We also learn from history that sin began to prevail over the world soon after creation. Cain, the son of Adam, killed his brother Abel and had an evil seed. Nevertheless, there appeared people who knew and worshiped God, particularly those from Seth family of Adam's children. One of them was Enoch, whom God took alive into heaven without seeing death, as the Bible tells us.

But as time passed by, Seth's seed also became corrupted (Gen 6 & 7). They mingled themselves with the evil, the earth became filled with crimes, and corruption prevailed until God sent the flood and destroyed the whole world except Noah and his family, because Noah feared God. Noah escaped the flood by building an ark, the Lord had commanded him to build. This event took place in 1656 after creation.

2- From the flood to the call of Abraham

When Noah went out of the ark after the flood (Gen 8 and 9), God established a convention with him. Noah had three children (Gen 9 and 10) Shem, Ham and Japheth, from whom the whole tribes of the world came. Shem's descendents settled in Asia, Ham's got scattered in Africa, and Japheth's located in Europe. This is the origin of the whole people of the world as we see in detail in Chapter 10 of Genesis.

Then, after some time of the flood (Gen 11), Noah's descendents decided to build the Tower of Babel, but God confused their speech and they became unable to understand each other, so they got scattered all over the earth. Around this time, pagan religion spread throughout the world and God wanted to chose for Himself a people to keep the true religion among them. For this purpose, He called Abraham, who was living in Ur of the Chaldeans, and He ordered him to leave his birthplace. God choose Abraham that he might worship Him. He ordered him to go to the land of Canaan and promised him to multiply him and give him a heritage and that Christ would be his seed. Abraham's call was in 427 after the flood.

3- From the call of Abraham

to the departure of the Israelites from Egypt

When Abraham had gone to the land of Canaan (Gen 12), he stayed there for some time with Lot, his brother's son. Abraham had no child. At that time, the land was populated by tribes of Canaanites, who were vicious pagans, particularly in Sodom, where Lot lived (Gen 19). Their wickedness and rebellion surpassed all others. Homosexuality spread among them until God took Lot and his woman out of Sodom and burned down the city with all the people living in it and everything that grew there with a fire from heaven on Sodom, Gomorrah along with the whole neighboring lands. He turned them all into ashes and made that place a sea, which is known today as the Sea of Lot, or the Dead Sea.

When Abraham was one hundred years old, he was given Isaac by a promise of God (Gen 21). Isaac begot Jacob, and Jacob had twelve sons, who all became leaders of the twelve tribes of Israel. One of the most famous of these tribes was the Tribe of Levi, out of which were the priests and religious ministers. The Tribe of Judah was the boldest and had the royal authority for a long time. God kept it until the coming of Christ who was born of it.

Joseph, one of Jacob's children, was envied and hated by his brothers, who sold him to the Ishmaelites, who in turn brought him down to Egypt and sold him there as a slave, but God uplifted him to the highest position in the Egyptian government at that time. Many years later, his father Jacob had to go down to the land of Egypt and be far away from his homeland for some time with his family because of the starvation and drought that had afflicted the land of Canaan. Some think that at that time also lived Job, who was well known for piety and patient endurance with

much longsuffering.

After the death of Jacob and Joseph, the children of Israel grew and multiplied exceedingly in the land of Egypt (Ex 1 etc.) that Pharaoh became filled with bitter envy and made every effort to destroy them. At that time, Moses rose up by God's command to save them, and after performing many miracles, He afflicted the Egyptians with ten plagues, which made Pharaoh release the Israelites. So they went out of his land. That was in 430 after the call of Abraham.

4- From the departure of the children of Israel to the building of Solomon's Temple

The children of Israel departed out of the land of Egypt through the Red Sea (Ex 12 and 14). However, Pharaoh pursued them with his army, but he and his army drowned when they tried to follow. Forty five days after the Israelites escape, they arrived at Mount Sinai, where God gave them the Ten Commandments (Ex 20). Then He gave them through Moses the political then ritual laws so that they might practice them and walk accordingly. God did not permit the Israelites to enter the land of Canaan immediately, so they wandered around the desert for 40 years, and Prophet Moses was their leader during that period.

When those forty years had elapsed, Moses died and his successor Joshua son of Nun (Josh 1) fought the nations and the kings who lived in the land of Canaan. He triumphed over them and gave their land as a benefit to the Israelites. Then Joshua died and Israel was ruled by various judges whom God had raised from time to another until He set apart for them Saul son of Kish as a king after Prophet Samuel, who was the last of the judges. After the death of Saul, the first king of Israel, David son of Jesse became king and was also a prophet. When David died, his

son Solomon succeeded him and built the Temple in Jerusalem 480 years after the departure of the Israelites from Egypt, i.e. around 1000 B.C.

5- From the building of Solomon's Temple to the Babylonian captivity

After the death of King Solomon, his son Rehoboam ascended the throne (1 Kings 12), but ten tribes turned against him, refused to obey him, and behaved independently. Only two tribes remained under his authority namely Judah and Benjamin; therefore his kingdom was divided into two kingdoms, one of them was called the Kingdom of Israel, formed of the ten tribes that had turned against him, and the other was called the Kingdom of Judah, which was formed of the two tribes that had remained subjected to Rehoboam.

The Kingdom of Israel lasted about 250 years. The first of its kings was Jeroboam. This king made for the people two golden calves and they worshiped them under the name of Israel's god as the king was afraid that his people would return to obey Rehoboam, the king of Judah if they went up to Jerusalem for the feasts to worship in the Temple and offer their sacrifices there. He also arranged for them festive feasts and priests, and therefore the religion of the Kingdom of Israel became pagan. This religion remained throughout his and his successors ruling, and all the kings of Israel were pagans, holding fast to the false religion established by Jeroboam. God sent them many prophets to bring them back from their sins and to preserve among them the knowledge of His true essence. The greatest of those prophets was Elijah, who made predictions at the time of Ahab, the most evil of all the kings of Israel. Then this kingdom was destroyed and its capitol Samaria was delivered at the time of Hosea, the last of its kings, to

Shalmaneser, the king of Assyria, who carried the ten tribes captive to his kingdom (2 Kings 17). From there they dispersed among different kingdoms and they only returned home pursuant to Balfour's promise 1917 A.D.

The Kingdom of Judah endured for 130 years after the extinction of the Kingdom of Israel. Its base was Jerusalem where Solomon's Temple stood for worshipping the true God. But pagan worship entered that kingdom too and therefore God raised for them prophets from time to another to reprove them for these sins and threaten them with his terrible punishment, also to make predictions among them of the coming of the Savior, Lord Jesus Christ. Isaiah was the greatest of all these prophets. There were also some good kings among them, such as Jehoshaphat, Hezekiah, Uzziah and others. They did every effort to wipe out the pagan religion, but the people did not return from its sins (1 Kings 25). And when God had given them a long time, He punished them with different plagues by the kings around them, thereafter he destroyed their kingdom. That was by the hand of Nebuchadnezzar, the king of Babylon, who came and besieged Jerusalem at the time of Zedekiah, the last of Judah kings, He defeated the city, burned it with its Temple, and carried the people captive to Babylon. That was in 420 after the establishment of Solomon's Temple and 588 B.C.

6- From the Babylonian captivity to the birth of Christ

The Babylonian captivity lasted 70 years, as Prophet Jeremiah had already predicted (Jer 25: 11 and 12). After that duration, the Jews returned home by an order of Kores, king of Persia, under the leadership of Zerubbabel, the commander (Dan 9: 2 and Ezra 2). This king granted them permission to rebuild the Temple of Jerusalem, but they were hindered by the interference of the nations among

them and the job was delayed until the days of Darius, king of Persia, who issued an order to rebuild the Temple and practice the worship of God (526- 529 B.C.). At that time prophets Haggai and Zechariah rose up and urged them to work. A few years later, Nehemiah came to Judea by order of King Artaxerxes (Neh 1 etc.) and sought to build the walls of Jerusalem and arrange its political matters. The duration between the issuing of the order to renew Jerusalem and build it under king Artaxerxes and the death of the Savior was seventy weeks of years, equivalent to 490 years (7×70). This is according to Prophet Daniel's speech (Dan 9: 24; Matt 24: 15; Luke 21: 20).

When the Jews had returned home, they were submitted for some time to kings of Persia, then to kings of Syria, and were subjected to different grievances last of which was their great dispersion by the hand of Antiochus, who entered the temple and profaned it. He tormented the Jews and forced them to leave their faith and follow his, as we find in the books of history¹. This king was the reason why Mattathias, Maccabeus and many Jews decide to struggle together for keeping their religion and their freedom. They won victory many times through their bold leaders such as Judah and his brother Jonathn, Mattathias sons. After regaining their freedom and practicing again their rituals, they surrendered for a long time to the ruling of the priests, who succeeded Judah and Jonathan, and were called kings, those known as the Hasmoneans. In the end, the Romans triumphed and appointed Herod as king of Judea. At Herod's time came Christ, the Savior of the world.

7- Jesus' birth, life, death, resurrection and ascension

When the fullness of the time determined by God had

¹ There is a complete chapter in Part 4 about the history of the Jews and what happened to them of persecution and genocides.

come, He send His Son Jesus Christ to the world, born of Virgin Mary in Bethlehem of Judea. Then many events took place, which made His birthday a unique one. But He did not reveal Himself immediately to the Jews or begin practicing His ministry before he had become 30 years old. He was baptized by John the Baptist. The four Gospels tell us enough about the history of our Savior and this history includes three points that should be regarded attentively: the sublime teaching of Jesus, His miracles, and His infallibility.

When the Lord Jesus had lived four years after thirty, He was crucified on Passover Day, but on the third day, He rose up and appeared several times to His disciples. Forty days after His resurrection, He ascended to heaven and sat down at the right hand of the Father. From there He sent the Holy Spirit to His disciples on the Day of Pentecost.

8- The preaching of the apostles and the establishment of Christianity

After the outpouring of Holy Spirit upon the disciples in Jerusalem, they went everywhere preaching the gospel using miracles to confirm their teaching. First, they only preached the Jews in Judea, but when God proclaimed to them that Christianity should be preached to all, they went out and preached the gospel to every creature. Wherever they went, they met with Jews as this religion had dispersed since long into several countries. The apostles addressed those dispersed Jews, as we see in the Book of Acts, and wrote them several messages. They also called the nations to believe in the gospel as they called the Jews. They baptized all those who had accepted the gospel in the name of the Father, the Son, and the Holy Spirit.

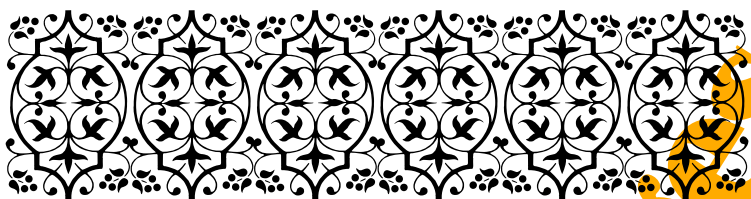
The essence of the teaching of the apostles and their ministers of Jesus Christ was that there is only one true

God, who created heavens and earth, and that God who had not been truly known revealed Himself to the world at that time through Jesus Christ, His Son. And that Jesus Christ died crucified by the hands of the Jews and He rose up from the dead on the third day. He is the only Savior of the world and Judge of all. All those who believe in Him will receive eternal life.

Those apostles greatly succeeded in preaching that in few years Christianity spread to most parts of the globe.

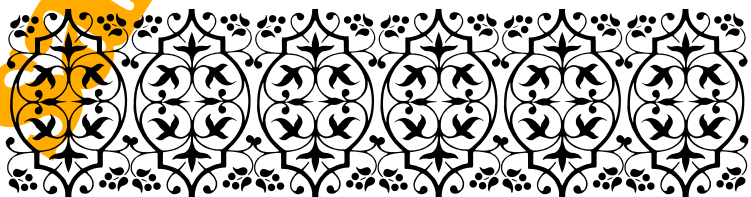
Almost forty years after the death of our Savior, the Jews were destroyed and driven out of their land. Romans took the city of Jerusalem and destroyed it with its Temple, as Christ had already predicted. God laid His just vengeance upon the Jews and they dispersed throughout the world from 70 A.D. until 1917 A.D. when Earl Balfour, the foreign minister of Great Britain submitted an official declaration to Lord Rothschild about the national home for the Jews in Palestine. The reason for this risk, or rather declaration, was that the Jewish scientist Weizmann, who was a unique chemist, had developed for the British government a new process for explosive production, which saved the British empire from the disaster of being destroyed by the German army, that had surpassed Britain in this domain.

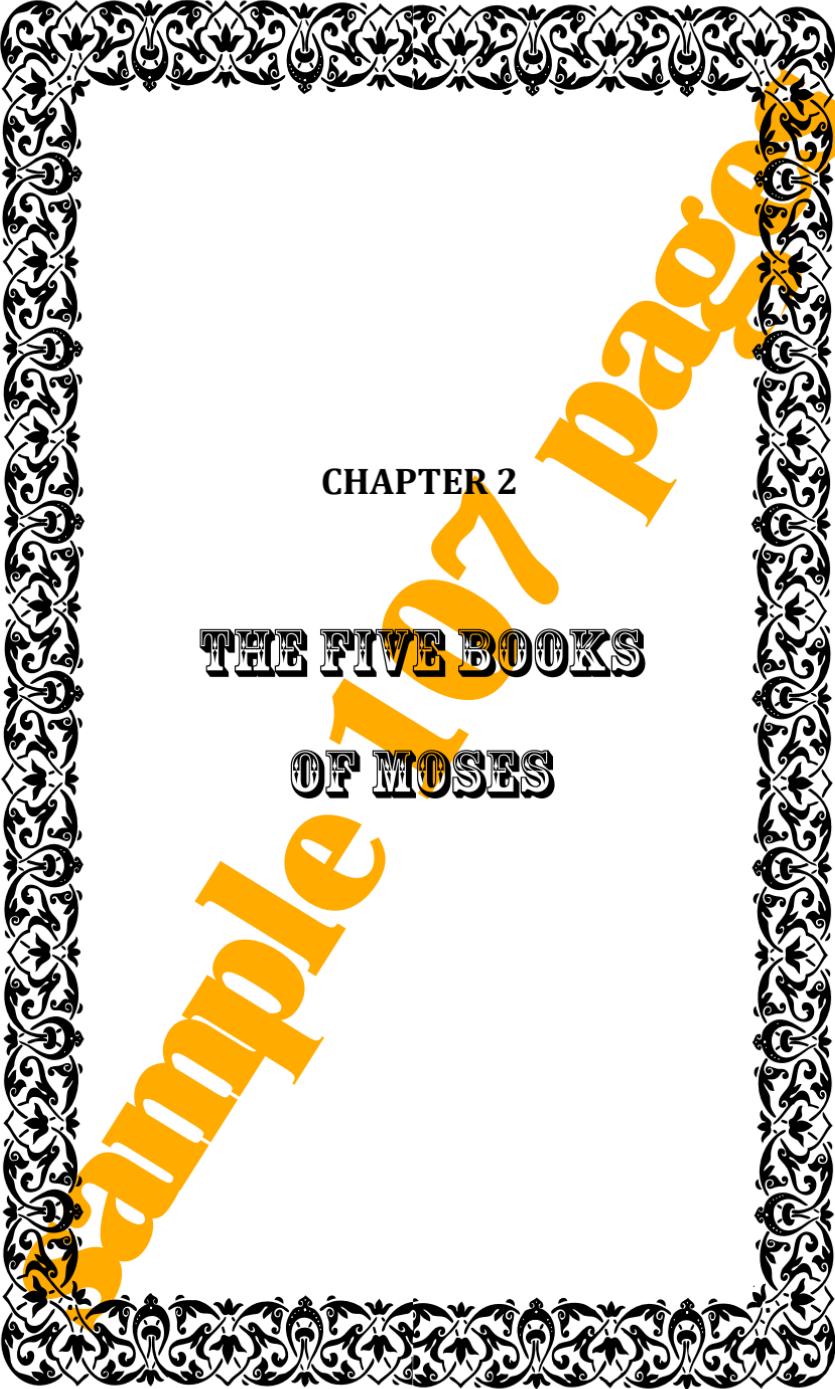
When Weizmann was asked what he wanted in return for his vital service to Great Britain during its critical moments, he said that all he wanted was to see the Jews returning to their home in Palestine. At once, Balfour gave his famous declaration on behalf of the British government, as we will explain in more detail in Part 4 of this book under a separate chapter titled, "The Holy Bible and the History of the Jews". This part gives an account of their history from the emigration into the land of Egypt by the hand of Jacob until the moment that the chapter was written.



“By Myself I have sworn, says the Lord, because you have done this thing, and have not withheld your son, your only son— blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

Gen 22:16-18





CHAPTER 2

**THE FIVE BOOKS
OF MOSES**

THE DIVISION OF THE BOOKS OF THE OLD TESTAMENT

We have already mentioned that the Holy Bible contains two separate volumes, namely the Old Testament and the New Testament. The first one includes God's declaration to the people of Israel before the coming of the Savior, and the other one includes the words revealed by God to the evangelists and apostles. Both Testaments are composed of 66 books, 39 books in the Old Testament and 27 books in the New Testament. The Jews divided the Old Testament into different volumes, the most famous of which are: the Torah (Law), the Prophets, and the Holy Writings. The Torah includes the five books of Moses. The Prophets contains two parts, the Beginnings and the Ends. The Beginnings includes Joshua, Judges, the two books of Samuel and the two books of Kings. The Ends includes Isaiah, Jeremiah, Ezekiel and the remaining books of the twelve minor prophets from Hosea to Malachi, which were considered as one book. The Holy Writings are Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentation, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah and the two books of Chronicles.

The division of these books was not arranged on chronological basis. However, it is conceded that Genesis is the beginning of the Old Testament and Malachi is the end of it, except Job, which was probably written after Genesis.

As for the "Apocrypha" or the "deuterocanonical books", we have already explained them in Part 1 of this book.



The Five Books of Moses (the Law)

Introduction to the books of Moses (the Law)

The following five books are attributed to Moses, the friend of God, excluding the last chapter of Deuteronomy, which was added to complete the history and was attributed to Joshua, son of Nun.

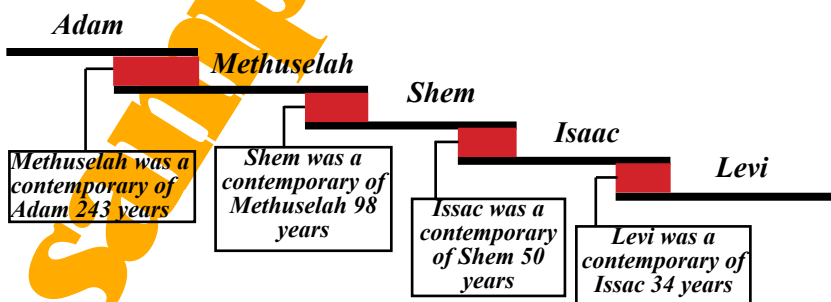
1- Genesis. 2- Exodus. 3- Leviticus. 4- Numbers. 5- Deuteronomy.

These books form the first volume of the Old Testament, which the Jews called, "the Law of Moses" (Luke 24: 44) and they include the history from Adam to the arrival of the Israelites at the borders of the land of Canaan in 1451 B.C. Therefore, Moses recorded events that had happened before his birth. He had undoubtedly known the truth about these events and derived his knowledge of them from the following:

First: Divinely inspired fathers: God's church on earth was weak, however it did not disappear, nor did the gates of Hades ever prevail against it. The chain of the faithful people of God did not disconnect, but God from time to another raised faithful people revealing to them His will so that they might worship Him in Spirit and in truth and teach others to do the same. Thus the knowledge of the true God was indispensable, and the events of the old ages were kept with the Hebrews in Egypt at the time of Moses. They passed them from mouth to mouth and they taught them.

We learn from the history of these books that between Adam and Moses there were five persons from successive ages. Those persons were witnessed to as pious and God-fearing and through them the story must have come successively and trustfully from Adam to Moses. The first was

Methuselah, who was a contemporary of Adam 243 years. The second Shem, who was a contemporary of Methuselah 98 years. The third Isaac, who was a contemporary of Shem 50 years. The fourth Levi, who was a contemporary of Isaac 34 years. The fifth Kohath, son of Levi and father of Amram, who lived 133 years. It is probable that he was a contemporary of Moses, or that his father Levi was a contemporary of Amram who was a contemporary of Moses (Ex 6: 16- 21). 16These are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari. And the years of the life of Levi were one hundred and thirty-seven. 17The sons of Gershon were Libni and Shimi according to their families. 18And the sons of Kohath were Amram, Izhar, Hembron, and Uzziel. And the years of the life of Kohath were one hundred and thirty-three. 19The sons of Merari were Mahli and Mushi. These are the families of Levi according to their generations. 20Now Amram took for himself Jochebed, his father's sister, as wife; and she bore him Aaron and Moses. And the years of the life of Amram were one hundred and thirty-seven. 21The sons of Izhar were Korah, Nempheg, and Zichri. From Levi's death and Moses' birth there were 42 years, and there were two long-living persons between them, namely Kohath, who live 133 years and Amram, his son, who lived 137 years.



Second: Fathers' written documents: Many scholars believe that the fathers were interested in writing the events and must have worked hard to control these things for which they had left their homes and got lost in a foreign land living in tents throughout their life. The fact that we have not received any of these writings, does not contradict this opinion. The oldest manuscripts speak beyond all question. They tell us that Judah had a signet (Gen 38), and that engraving of signets was known to the Hebrews (Ex 28). Wherever such an industry was found, there must be writing industry.

Third: Divine revelation: In addition to what precedes, our trust in the authenticity of these and other books of the Bible comes from the divine revelation. We would not accept them as the code of our faith if they had not thousands of proofs confirming the authenticity of their events. Our proofs that God revealed them to His friend Moses are:

a- The testimony of old nations, such as the Jews, who were entrusted with these and other books. All accepted them and approved them as their code of faith and they still revere them even today.

b- The testimony of the first Christian church, and its fathers from the date of its foundation until now.

c- The testimony of the books of the Old Testament, where these books are often mentioned in their different volumes ascribed to Moses and regarded as canonical, as in the first chapter of Joshua, also

QUOTE	VERSE
Judg 3: 4	And they were left, that He might test Israel by them, to know whether they would obey the commandments of the Lord, which He had commanded their fathers by the hand of Moses.
2 Kings 23: 25	Now before him there was no king like him, who turned to the Lord with all his heart, with all his soul, and with all his might, according to all the Law of Moses; nor after him did any arise like him.
2 Chr 30: 16	They stood in their place according to their custom, according to the Law of Moses the man of God; the priests sprinkled the blood received from the hand of the Levites
Ezra 3: 2	Then Jeshua the son of Jozadak and his brethren the priests, and Zerubbabel the son of Shealtiel and his brethren, arose and built the altar of the God of Israel, to offer burnt offerings on it, as it is written in the Law of Moses the man of God.
Neh 8: 14	And they found written in the Law, which the Lord had commanded by Moses, that the children of Israel should dwell in booths during the feast of the seventh month,
Dan 9: 11	Yes, all Israel has transgressed Your law, and has departed so as not to obey Your voice; therefore the curse and the oath written in the Law of Moses the servant of God have been poured out on us, because we have sinned against Him.

d- The testimony of Christ and His apostles, which have many references to these books as canonical and ascribed to Moses. The New Testament is full of such quotes. For example:

Matt 4: 4, 7; 5: 21, 27, 31, 33; 8: 4; 15: 4; 19: 4- 9.

Luke 2: 22- 24, 39; 16: 29 to the end of the chapter;
24: 27

John 1: 45; 45: 5

Acts 15: 21; 26: 22

Rom 1: 5, 19

1 Cor 10

2 Cor 3

The whole Epistle to the Hebrews.

There is no need for more quotes. The Bible dictionaries, commentaries and footnotes are full of them.

It becomes clear from reading these books that someone, after Moses, Joshua or Samuel entered through divine revelation some explanatory sentences, and added the report about the death and burial of Moses (Deut 24). The objections about using some words such as, “as the Lord had spoken to Moses” are weak compared to the previously mentioned proofs. Answers to such suspicions can be found in Dr. Munis Abdel Nour’s “False Charges Against the Holy Bible”.



GENESIS

The history from Adam to the death of Joseph

“Then God saw everything that He had made, and indeed it was very good.” (Gen 1: 31)

“I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud; 15 and I will remember My covenant which is between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh.” (Gen 9: 13- 15)

This is the first book of the Old Testament, and was called Genesis because it tells the creation story of all things with the mighty word of God, and man's building of the earth. It is the oldest book in the world and our only exact book about God's creation of man in His image and likeness, about the fall of man, the corruption of mankind following this fall, the first crime in history, and the division of human family into godly and ungodly.

The events of Genesis took place in three geographical regions namely, the Fertile Crescent (1- 11), Israel (12- 36), and Egypt (37- 50). Events continue in chapters (1- 11) and take more than 2000 years, depicting the steps of God's creation of the world, the Garden of Eden, Noah and the flood, and the Tower of Babel.

The middle part of Genesis leads us to the land of Canaan, which was surrounded by the people of Canaan who were idolatrous although they were the seed of Abraham, who had a close relationship with God.

The last fourteen chapters explain how God saved the people of Israel through the emigration of seventy people of them to Egypt, which offered the chosen people refuge to

grow away from the bad influence of the idolatrous people of Canaan.

The events of Genesis take a longer period of time than those of the other 65 books of the Holy Bible.

The first steps in the creation of the universe are unknown and cannot be estimated for sure, but the events in chapters 11 to 37 took place around 2019- 1897 B.C. when Joseph was in Egypt; and the events in chapters 37 to 50 took place from 1897- 1804 B.C. when Joseph had died.

This book contains 50 chapters, but each one of them has no completely separate content. A chapter is often a part of a story that is divided into many chapters. The book includes 11 stories.

- 1- The most wonderful history of the creation of all creatures in heaven and on earth, chapters 1, 2
- 2- The fall of Adam and eve, driving them out of the Garden of Eden until death, then the promise with Christ, chapter 3
- 3- The history of Adam and his descendents until the time of Noah, chapters 4, 5
- 4- The increase of wickedness on earth and the destruction of the whole mankind except Noah and his family, chapters 6, 7
- 5- The world is rebuilt by Noah's tribe, chapters 8, 9, 10
- 6- Determination to build the Tower of Babylon, and the confusion of tongues, chapter 11
- 7- The history of Abraham, chapters 12- 25
- 8- The history of Isaac, chapters 26- 27
- 9- The history of Jacob, chapters 28- 35
- 10- The history of Joseph and his brothers, chapters 37- 40
- 11- Joseph's success and his goodness to his father and brothers until his death, chapters 41- 50

This book tells us nine things no other book can ever tell

- 1- The creation of the universe with all that is in it.
- 2- The fall of Adam and the whole human race under the authority of disease and death.
- 3- God's promise with the Savior.
- 4- The long life that first men lived.
- 5- The world's destruction by the flood because of its wickedness.
- 6- The confusion of tongues in Babylon, which is the reason for the difference of languages between people.
- 6- The calling of Abraham from among the Chaldeans and idolaters to preserve the true religion in the world, and the separation of Abraham's descendants from among the whole people of the world because the Savior was prepared to come from them.
- 8- Men's will to give birth to males, as in Abraham and Jacob's family as a result of the thought that God would raise a Savior of the world especially from Abraham's seed. This is clear in A- Eve's considering Cain more than Abel. B- Sarah's giving Hagar to Abraham that he might give birth to males for him. C- Rebecca working hard to give the blessing to Jacob. D- Jealousy in the lives of Jacob's two women of giving birth to males.
- 9- The patriarchal chain, which includes 20 persons from Adam to Abraham, with their names and their ages.

Prominent names in Genesis that are linked together

Adam and Eve	Cain and Abel
Abraham and Lot	Esau and Jacob
Joseph and his brothers.	

Some stories of Genesis

1- The life of Abraham, God's friend

- His call by God (chapter 12).
- His story with Lot (chapters 13, 14).
- The divine signs and promises to Abraham, especially the promise with a son, with owning the holy land, and with having so many descendants (chapters 15- 17).
- Abraham's plead for Sodom and Gomorrah (chapters 18, 19).
- Abraham's life in Gerar and the fulfillment of the promise of the birth of Isaac (chapters 20, 21).
- The examination of his obedience by offering his son Isaac as a sacrifice (chapter 22).
- The death of Sarah, the only woman who had her age recorded in the Holy Bible (127 years). Isaac was 37 years old (chapter 23).
- The death of Abraham (8: 25).

2- The life of Isaac

- His birth (21: 3).
- His marriage (24).
- The birth of his sons Jacob and Esau (25: 20- 26).
- His last years (26, 27).

3- The life of Jacob

- His trick to steal the blessing (27: 1- 29).
- His dream of a stairway to heaven (28: 10- 22).
- The events of his marriage and his life in Padan Aram (29- 31).
- His characteristics: deceitful (25: 31- 33), tricker (27: 18- 29), reaped the results of his sins (27: 42- 43), passionate (29: 18), active (31: 40), prayerful (32: 9-

12, 24- 30), experienced in suffering (Heb 11: 21).

4- The life of Esau

- Isaac's first-born son (25: 25).
- He lost his birthright (25: 27).
- Hasty, lust-driven (25: 32).
- Uninterested in lofty matters (25: 34).
- Married pagan women (26: 34).
- Lost his blessing (27: 30- 38).
- Found no place for repentance because it was too late (Heb 12: 16, 17).

5- The life of Joseph

- A dreamer (37: 5- 9).
- His dreams came true (41: 42- 44).
- Faithful in difficult situations (39: 1- 6; 20- 23).
- Resisted temptation (39: 7- 13).
- Sudden success did not corrupt him (41: 14- 16).
- He showed brotherly love (43: 30; 45: 14).
- He was a compassionate brother and father (45:23; 47: 7).
- He trusted in God (41: 16).
- He returned good for evil (50: 16- 21).

PERSON		YEAR		PERSON		YEAR
Adam	lived	930		Arphaxaad	lived	438
Sheth	lived	912		Salah	lived	433
Enosh	lived	905		Eber	lived	464
Cainan	lived	910		Peleg	lived	239
Mahalalel	lived	895		Reu	lived	239
Jared	lived	962		Serug	lived	230
Enoch	lived	365		Nahor	lived	148

Methuselah	lived	969		Terah	lived	205
Lamech	lived	777		Abraham	lived	175
Noah	lived	950		Isaac	lived	180
Shem	lived	600		Jacob	lived	147

The most famous persons in Genesis

Adam and Eve: the origin of human race.

Methuselah: who lived 969 years.

Abel: who was killed by his brother Cain.

Noah: who was saved from the flood.

Enoch: who walked with God and was taken alive to Heaven.

Abraham: the father of prophets, who offered his son Isaac as a sacrifice.

Joseph: who was sold by his brothers until he became a governor of the land of Egypt.

Keyword:

Beginnings. Genesis explains the beginning of all things: universe, life, man, Sabbath, death, marriage, sin, pardon, family, literature, cities, art, language and sacrifice.

Key verses:

“And I will put enmity Between you and the woman, and between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.” (Gen 3: 15)

I will bless those who bless you, and I will curse him who curses you; And in you all the families of the earth shall be blessed. (Gen 12: 3)

“By Myself I have sworn, says the Lord, because you have done this thing, and have not withheld your son, your only son blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. 18 In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.” (Gen 22: 16- 18).

Christ in Genesis

Genesis predicts Christ: He is the seed of the woman (Gen 3: 15), a descendant of Seth (Gen 4: 25). **“For God has appointed another seed for me instead of Abel”** of Japheth’s sons (Gen 9: 27) and of the seed of Abraham (Abraham 12: 3), Isaac (Gen 21: 12), Jacob (Gen 25: 23), and Judah (Gen 49: 10).

The historical facts that represent the spiritual truth: Adam is a type of the coming One (Rom 5: 14). Both of them entered the world through God as a righteous man. Adam was the head of the old creation, but Christ is the head of the new creation. Abel’s blood sacrifice indicates Christ.

Joseph was a symbol of Christ. Both of them were loved by the father and hated and rejected by their brothers, who plotted against them and sold them for silver. Both of them were condemned even though they were pure and innocent.

A comparison between Genesis and the New Testament

GENESIS	N.T	GENESIS	N.T
1: 1	Heb 11: 3	15: 6	Rom 3: 4
3: 4	2 cor 11: 3	15: 6	James 2: 32
3: 6	1 Tim 2: 14	16: 15	Gal 4: 22
3: 15	John 8: 44	18: 12	1 Pet 3: 6
3: 15	Matt 1: 23	19: 25	2 Pet 2: 6
3: 15	1 John 3: 8	19: 26	Luke 17: 32
4: 4	Heb 11: 4	22: 1- 10	Heb 11: 17
4: 8	1 John 12: 3	22: 1- 10	James 2: 21
5: 24	Heb 11: 5	25: 33	Heb 12: 16
6: 12	1 Pet 3: 20	48: 15	Heb 11: 21
6: 14	Heb 11: 7	49: 10	Matt 2: 6
7: 4	Matt 24: 37- 38	49: 10	Luke 1: 32- 33
12: 1	Heb 11: 8	50: 24	Heb 11: 22
14: 18	Heb 7: 1		



EXODUS

From Joseph's death to the first year after the exodus 145 years

And the Lord went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night. He did not take away the pillar of cloud by day or the pillar of fire by night from before the people.” (Ex 13: 21- 22)

And Moses said to the people, “Do not be afraid. Stand still, and see the salvation of the Lord, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. The Lord will fight for you, and you shall hold your peace.” And the Lord said to Moses, “Why do you cry to Me? Tell the children of Israel to go forward. (Ex 14: 13- 15)

Exodus is the birth record of Israel as a nation. Israel in Egypt was like a baby in the womb, where it was protected from the evil of Canaanites. The Israeli family that was composed of 70 persons multiplied large numbers very quickly.

Moses used to record events immediately at the time of occurrence in the form of a historical memorandum. It is evident from Exodus that the writer witnessed the events and was learned in the customs, climate, plants, animals, land and desert of Pharaonic Egypt. The presentation of the subject confirms that the book was written by one writer, and the old expressions used indicate that the writer of Genesis was a contemporary eyewitness of the events.

It is probable that Moses kept his notes about Genesis and then he recorded them in the plains of Moab shortly before his death.

Exodus includes the history of 145 years. 64 years from Joseph's death to Moses birth, 80 years from Moses birth to the exodus, and the first year they dwelt on Mount Sinai. This period extends from Joseph's death in 2369 after creation, i.e. in 1490 B.C.

All English and foreign books and great theologians, including Rev. Matthew the Poor in his book "The History of Israel" differed in opinion about the dates of these events since they had transcribed from foreign references without examination or testing. All what I did in this book is that I collected all of these dates from the foreign books made available to me and I made a comparison in the light of the bible texts. I found out that the most exact reference was Dr. Rev. Simon Howard Calhoun's "The Guide to the Holy Bible". Also Dr. Rev. Menes Abdel Nour mentions in his book "Moses, the servant of the Lord", page 3, that the duration between Joseph's death and Moses' birth was 59 years, while there is a difference of 211 years in most references. If the reader took this difference in years – 211 years – progressively with fixed durations defined by the book, he would find out that the end of the Old Testament came in 200 B.C. and not in 400 B.C.

The building of Solomon's Temple took place 480 years after the Exodus, then comes the period of 424 years from the building of the Temple to the Babylonian captivity, then 70 years in captivity, then 61 years from captivity to the command to restore and rebuild Jerusalem, then 490 years from this event to the crucifixion of Christ.

This is why I find that Dr. Rev. Menes Abdul Nour and Rev. Simon Calhoun are the most exact in calculating this date.

The book was named Exodus because it tells about the departure of the children of Israel from the land of Egypt under the leadership of Prophet Moses, the writer of this book, which aims at telling us four points:

- 1- Israel's salvation from the bondage in Egypt.
- 2- Their becoming a religious community in the wilderness for keeping God's worship.
- 3- The divine source of their religious and political ordains and God's choosing them as His chosen people.
- 4- Exact fulfillment of God's promises and prophecies to Abraham (Gen 15) that his seed would be confronted with many disasters in a strange land from which they would go out with great money in the fourth generation.

The book of Exodus contains forty chapters that may be divided into 8 big chapters:

- 1- The strange increase of the Israelites from Joseph's death to Moses' birth 64 years, chapter 1.
- 2- The increase in their troubles from Moses' birth to their departure from Egypt in 80 years, Chapters 2- 12.
- 3- Their departure from Egypt and arrival in Sinai in one month and a half, chapters 13- 18.
- 4- God gives them the religious and political law (the Ten Commandments), chapters 19- 23).
- 5- God gives them the ritual law in 40 days, chapters 24- 31.
- 6- The people was plagued because of its disobedience and its worshipping a calf when Moses was up on the mountain for a number of days, chapters 32- 33.
- 7- Moses ascends the mountain and stays 40 days, chapter 34.
- 8- Building the Tabernacle of Meeting and making all the service tools for practicing rituals during 7 months, chapters 35- 40.

There are nine points to be noted in this book

- 1- The increase in the number of Israelites in spite of Pharaoh's attempts to destroy them.

- 2- Moses was rescued as a baby and God prepares him for the leadership of Israel.
- 3- The Ten Plagues brought down on Egyptians by God as a punishment.
- 4- Appointing the Passover to celebrate in remembrance of the salvation of Israel from Egyptians' bondage and as a token of Jesus Christ, our Passover, who delivers us from the bondage of Satan and sin.
- 5- The sea is parted for the Israelites to cross and be saved, then the waters are closed back again drowning Pharaoh and his army.
- 6- God sends his people manna from heaven to support their daily supply for forty years in the wilderness.
- 7- God appears on the mountain to give Moses the Law.
- 8- The Israelites' sin. They left the worship of God and worshiped the calf during Moses' absence.
- 9- The ritual order, which is a token of Christ and His redemptive work on the cross.

The Ten Plagues (8- 10)

- Waters turn to blood.
- Frogs.
- Lice.
- Flies.
- Disease on livestock.
- Unhealable boils.
- Hail and thunder.
- Locusts.
- Darkness.
- Death of the first-born.

The Ten Commandments (Ex 20: 1- 17)

And God spoke all these words, saying: 2 "I am the Lord your

God, who brought you out of the land of Egypt, out of the house of bondage. 3 “You shall have no other gods before Me. 4 “You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 5 you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, 6 but showing mercy to thousands, to those who love Me and keep My commandments. 7 “You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain. 8 “Remember the Sabbath day, to keep it holy. 9 Six days you shall labor and do all your work, 10 but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. 11 For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it. 12 “Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you. 13 “You shall not murder. 14 “You shall not commit adultery. 15 “You shall not steal. 16 “You shall not bear false witness against your neighbor. 17 “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor’s.”

The life of Moses, the servant of God

- **Family:**
- Father: Amram (6: 20).
- Tribe: Levi (2: 1).
- Brothers: Aaron (4: 14).
- Sisters: Miriam (15: 20).

Birth and childhood

- Birth (2: 2).

- In an ark among the reeds (2: 3).
- Pharaoh's daughter adopts him (2: 4- 10).
- The name Moses (2: 10).
- Kills an Egyptian (2: 11- 12).
- Flees to Midian (2: 15).
- 40 years in Midian.
- Marries the priest of Midian's daughter (2: 21).
- Call to the ministry. The bush burns (3: 1- 9).

Return to Egypt

- Declaration of salvation (4: 29- 31).
- Opposing Pharaoh (5: 2).
- The people's burdens are increased (5: 7- 8).
- The Ten Plagues (7: 14- 12: 29).
- The Exodus.
- His farewell speech and blessing (Deut 32- 33).
- Moses goes up to Mount Nebo (Deut 34: 1).
- His seeing the Land of Promise and his death (Deut 34: 1- 5).
- God buries him (Deut 34: 6).

The Exodus line of events

- The departure (12: 27- 38).
- The pillar of cloud (13: 21).
- The Egyptian pursuit (14: 1- 9).
- Deliverance (14: 13- 31).
- The song of Moses (15: 1- 19).
- Marah and Elim (15: 23- 27).
- Manna sent (16: 14- 15).
- Water from a rock (17: 1- 7).
- Arrival at Mount Sinai (19: 1- 2).
- Moses first ascension of the Mount (19: 3- 6).
- The divine appearance on the Mount (19: 18- 20).
- The Ten Commandments (20: 1- 17).
- The second ascension. Moses remained 40 days

(24: 18).

- The golden calf. The two tablets are broken (32: 1-19).
- The third ascent (32: 30- 31).
- Moses on the Mount for 40 days, for the second time (34: 27- 28).
- The Tabernacle set up (chapter 40).

Keyword:

Delivery: The word Delivery is the axis of Exodus. God delivered Israel from bondage in Egypt. From saving Moses from drowning in the Nile to the presence of the Savior in the Tabernacle of Meeting, Exodus records God's miraculous work in salvation and clarifies God's position as King of Israel.

Key verses:

Therefore say to the children of Israel: 'I am the Lord; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. (6: 6).

Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. 6 And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel." (19: 5- 6).

Key chapters:

12-14: represent the climax in the Old Testament, where the children of Israel are saved through the blood of the Paschal Lamb and through the power of God in the Red

Sea. Exodus is the center of events in the Old Testament as the cross is the axis of the New Testament.

Christ in Exodus

Exodus does not contain direct predictions about the coming of Christ, but it has many parables and images that are similar to Christ.

Moses was a type of the Lord Jesus in many respects (Deut 18: 15). Both were prophets, priests and kings. Moses, who though not enthroned as a king, acted as a king or ruler of Israel. Both worked at delivering their people. Both were subjected to death and destruction in their childhood. Both rejected riches and power intentionally. Both were educated **“And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.”** (Acts 7: 22); and Jesus increased in stature and depth. He Himself is the Word incarnate.

The verses in John, **“The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!”** (John 1: 29) and **“Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.”** (1 Cor 5: 7) make clear that Christ is God who was crucified for us and that He was similar to the Paschal Lamb in Exodus.

Each one of the seven feasts in Exodus symbolizes something in Christ. The Apostle Paul clarifies that there is a relationship between the Exodus and baptism, since the latter symbolizes the death of the old and the confirmation of the new (Rom 6: 2, 3; 1 Cor 10: 1, 2).

The manna and the water the Israelites had in Exodus symbolize Christ, to whom the New Testament indicate as

the bread from heaven (John 6: 31- 35; 48- 63; 1 Cor 10: 3, 4).

The Tabernacle of Meeting, in its material and furniture, speaks evidently about Christ and His way of saving humanity. The graduation of events from the passions to the bleeding indicates the gratitude, beauty, cleanliness and holiness of God. The Tabernacle also represents God in the flesh.

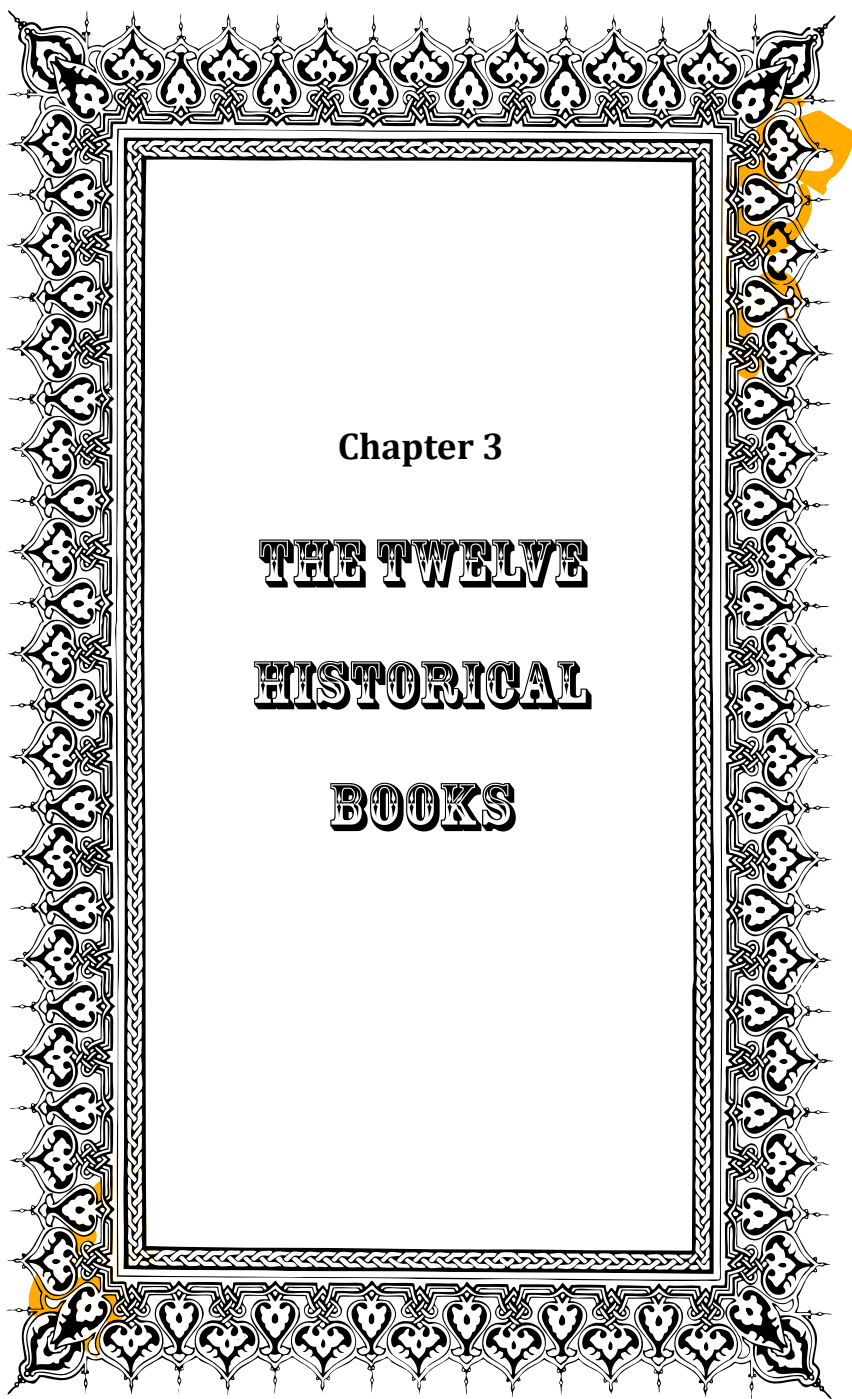
The high priest represents the ministry of Christ in many respects. Christ is our High Priest (Heb 4: 14- 16; 9: 11, 12, 24- 28).

The conclusion:

The Book of Exodus explains what God had done when He delivered His people from bondage and made of them a people and a state with wide expectations for the future. Moses was the main person around whom the events took place. He was the man God has chosen to lead his people in his journey during its departure from the land of Egypt. The Ten Commandments appear as the most important part of Chapter 20.

A comparison between Exodus and the New Testament

EXODUS	NEW TESTAMENT	EXODUS	N.T
2: 2	Heb 11: 23	17: 6	1 Cor 10: 4
2: 11	Heb 11: 24; Acts 7: 30	19: 6	1 Peter 2: 9
3: 2	Acts 7: 30	19: 2	Heb 12: 18- 10
12: 7	Heb 12: 24	24: 6, 8	Heb 9: 19- 22
14: 22	1 Cor 10: 2; Heb 11: 29	26: 35	Heb 9: 2
16: 15	John 6: 31, 39, 40	32: 6	1 Cor 10: 7
16: 15	1 Cor 10: 3		



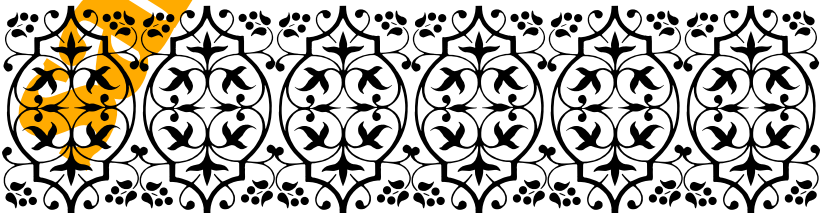
Chapter 3

THE TWELVE HISTORICAL BOOKS

The following twelve books from Joshua to Esther include the history of the children of Israel for about 1006 years, which extends from Moses' death in 1451 B.C. to the reformation of the people by the hand of Nehemiah in 445 B.C. It also includes many symbols and hints to the coming of the Lord Jesus Christ, His characters and His offices. His genealogy is mentioned a well in great exactitude.

From these books we can learn the certain news revealed in the Old Testament about God's care for His people throughout that period, particularly for the family from which the Savior would come from.

In addition, the books contain much comforts and promises to the people of God, admonitions to the non-repentant and fearful punishment for the disobedient.



JOSHUA

This book includes the history of 31 years from Moses' death and Joshua's succession in 1451 B.C. to the death of Eleazar, the son of Aaron in 1420 B.C., i.e. 6 years after Joshua's death.

"This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success." (1: 8)

"And if it seems evil to you to serve the LORD, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the LORD." (24: 15)

The book bears the name of the famous Hosea, the son of Nun, who succeeded Moses as a leader of the Hebrews. He was called at first Joshua (Num 13: 8, 16), which means salvation, but Moses changed his name to the Hebrew Hosea, which is equivalent to the Greek Lesous or Jesus. He went over the Jordan with the Israelites, conquered the Canaanites, owned the Promised Land and divided it between the tribes. He was first mentioned as a leader of the Israelites when Israel fought with Amalek in Rephidim (Ex 17: 8- 16).

Joshua is the first of the twelve historical books of the Old Testament (Joshua – Esther). It links the five Mosaic books with the history of Israel. In this book, the Israelites learned an important lesson under Joshua's leadership through three marine battles that had covered more than thirty armies of enemy armies, that is: Victory comes as a result of faith in God and obedience to His commandments apart from warlike power or numerical superiority.

He was 84 years old when he went over the Jordan; thereafter he lived 26 years and throughout that duration he practiced the office appointed for him by God. First, he was a leader of the Israelites, then he judged for them in Timnath Serah, a land of his property, and died in 1426 B.C. Before his death, he gathered the tribes of Israel in Shechem, addressed them about God's dealings with them and His goodness to them, and he renewed the covenant between God and them. In this manner his noble life was closed without being blamed for any stain of sin in the divine books since he had served the Lord throughout his life in special faithfulness. Nobody has ever seen more or greater wonders than Joshua did. There is great similarity in many things between his life and that of the great Commander of the Lord's army, whose people enters the real Promised Land.

The book covers the story of all these aforementioned things. It is a useful supplementary to the reports about the people of God that are mentioned in the Books of Moses. The relationship between this book and the Books of Moses is exactly the relationship between the Book of Acts and the four gospels. It is believed that the writer was Joshua himself except for the last verses of it and the story of the Midianites in chapter 19: 37. See also Judg 8, which was inserted by one of the prophets who came after him by the inspiration of the Holy Spirit, because "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim 3: 16). Some believe that one of those inspired wrote it shortly after his death.

Its purpose was to indicate the truth of God in fulfilling His promises to the first fathers, and in executing His just vengeance on the evil nations of Canaan.

The book includes 24 chapters that may be divided

into three main parts:

First: Includes the report of Joshua's occupation of the land of Canaan, chapters 1- 11

Second: Includes the report of the land division between the twelve tribes of Israel, chapters 12- 22

Third: Includes the important admonitions of Joshua in his farewell address before dying, chapters 23, 24

The most famous things in this book:

The most famous in this book are 5 notable things:

- 1- Division of the Jordan for priests and people to cross into the midst of the land, chapter 3
- 2- The Lord Jesus' appearance to Joshua in the likeness of the Commander of the Lord's army to urge him to conquer Canaan, chapter 5
- 3- The falling down of the walls of Jericho when blowing the sounding trumpets, chapter 6
- 4- The sun and the moon stand still by Joshua's word, chapter 10
- 5- Joshua's characteristics symbolize Jesus Christ with the agreement of their names. Both the Hebraic Yahowshu-wa and the Greek Iesous mean the Savior. As Joshua saved the Israelites, protected them from their enemies and led them into Canaan, the Promised Land, Jesus Christ, the author of our salvation, also leads His people from the troubles of this life into the heavenly Canaan.

Key Words:

Occupation of the land:

Joshua described the occupation of the land of Canaan (Josh 1: 3) as every place that the sole of your foot

will tread upon I have given you, as I said to Moses. (Josh 23: 14) “Behold, this day I am going the way of all the earth. And you know in all your hearts and in all your souls that not one thing has failed of all the good things which the LORD your God spoke concerning you. All have come to pass for you; not one word of them has failed.”

Key Verses:

“This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.” (Josh 1: 8).

“So Joshua took the whole land, according to all that the LORD had said to Moses; and Joshua gave it as an inheritance to Israel according to their divisions by their tribes. Then the land rested from war.” (Josh 11: 23).

Key Chapter:

The twenty fourth: The change of leaderships in the history of Israel was one of the most dangerous periods in the people’s life, from Joshua to the Judges, and from the Judges to the Kings. Before his death, Joshua gathered the people and explained to them God’s promises. He advised them to remove the foreign gods from their midst and to turn their hearts to the Lord God of Israel and His promise to the people: “The LORD our God we will serve, and His voice we will obey!” So Joshua made a covenant with the people that day, and made for them a statute and an ordinance in Shechem. Then Joshua wrote these words in the Book of the Law of God.

Christ in the book of Joshua

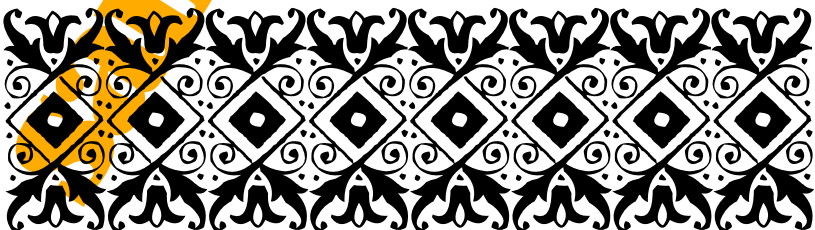
Though the book contains no prophecies about Jesus Christ, Joshua himself resembles Christ. His name means salvation, i.e. equivalent to Jesus. His victorious leadership of his people also sheds light on the person who leads His children to glory (Heb 2: 10; 2 Cor 2: 14) Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place.

Joshua came after Moses and led his people to victory; and Christ came after Moses Law and saved His people from sins through His atoning death on the cross (Rom 8: 2- 4; Gal 3: 23- 25; Heb 7: 18, 19).

The Commander the Lord's army (Josh 5: 13- 15) whom Joshua met, is an advance appearance of Christ, such as God's appearance to Moses in the fire of the bush (Ex 3: 2).

Comparison between Joshua and the New Testament

JOSHUA	New Testament	JOSHUA	New Testament
1: 5	Heb 13: 5	6: 20	Heb 11: 3
2: 1	Heb 11: 31	6: 23	Heb 11: 31
2: 1	James 2: 25	14: 1- 2	Acts 13: 19
2: 19	Matt 27: 25	24: 32	Acts 7: 16
3: 14	Acts 7: 44, 45		



JUDGES

This book covers 305 years from Joshua's death in 1426 B.C. to Samson's death in 1120 B.C.

"Yet you have forsaken Me and served other gods. Therefore I will deliver you no more. Go and cry out to the gods which you have chosen; let them deliver you in your time of distress." And the children of Israel said to the LORD, "We have sinned! Do to us whatever seems best to You; only deliver us this day, we pray." So they put away the foreign gods from among them and served the LORD. And His soul could no longer endure the misery of Israel." (10: 13- 16).

The writer of Judges is not specifically known. However it is probable that the author was Prophet Samuel or one of his disciples, and it was written between 10434 and 1004 B.C.

Introduction:

There is a difference between Joshua and Judges. In Joshua, a people obedient to God captures the promised land through trust in the power of God, while in Judges the disobedient people, worshiper of idols, is defeated time after time as a result of its rebellion and disobedience to God.

Judges reports how, through seven cycles, the people of Israel indulged in sin (everyone did what was right in his own eyes.) It would forget Moses Law, then repent and want to be delivered. The result was disorder, internal corruption and defeat by enemies abroad. In four centuries, God raised military heroes for Israel to defeat Israel's enemies and guide the people to God's worship.

Theme:

Israel entered into a dark age that lasted 350 years after Joshua's death and the end of the generation of fighters, who had invaded and captured the land. Then came a generation that knew neither God nor His works for Israel (2: 7- 10; Josh 24: 31). The writer begins with describing Israel's decline, which lasted for 7 cycles of compulsion and relief.

Key Word:

Cycle: The author used a cycle of five stages to explain the disobedience, defeat and destruction as follows:

Sin – bondage – prayer – deliverance – peace

Key Verse

“Then the anger of the LORD was hot against Israel; and He said, “Because this nation has transgressed My covenant which I commanded their fathers, and has not heeded My voice, I also will no longer drive out before them any of the nations which Joshua left when he died” (Judg 2: 20- 21).

Key Chapter:

Chapter 2 is the key chapter of this book. It outlines the whole book recording the turn from the good generation which worshiped God faithfully to the generation of the disobedient, who were far from God. Thus it lays the foundation of the cycles and clarifies God's purpose in not breaking the Canaanites.

The Judges were leaders of the people of Israel during the time between Joshua's death and the rise of Saul,

the first king. The cause for raising them was that the Israelites did not carry out God's commands to destroy the Canaanites, but they retained a great number of them, and those became a stumbling block to them later on with their idolatry and vice. The stories of Micah, the Levite, and the terrible evil of the people of Gibeah, though mentioned at the end of Judges (chapters 17- 21), took place shortly after Joshua's death. They show the miserable condition of the Israelites and their quick apostasy from their God. In order to punish them, God left the people of Mesopotamia, Moabites, Ammonites, Canaanites, Midianites, and Philistines alternately annoy them, by humiliating them and exploiting them for hard servitude, but when they cried out to God in trouble, He pitied them and raised for them leaders of qualification and courage in war and politics, that were bold and wise, to deliver them from those troubles and hold their government.

The first of those Judges was Othniel, and the number mentioned of them in the bible is 14. Their ruling began about 20 years after Joshua's death and it lasted until the crowning of Saul, the first king. This period lasted for 310 years according to many.

Those judges practiced their offices to the end of their lives (lifelong succession), but their succession of each other was not always continuous, for sometimes one would only success the other after a long time and consequently the duration of their bondage and troubles becomes longer and they would cry out and there was no deliverer. In some instances, some of them were contemporaries. Though the judges were always appointed by God, the people sometimes elected some of them who were experienced of qualified for this position. Troubles that had compelled them to raise a judge were often limited to part of the country, so the authority of such judge was not general, but limited to

that part. The hardest troubles were in the east of Jordan. There arose Ehud, Jephthah, Elon, and Jair. In the north Barak and Tola. In the middles Abdon. In the south Ibzan and Samson.

The authority of those judges was somewhat less than that of kings. They had no authority to make new laws or to burden the people. They defended the laws and the religion and took revenge on criminals, idolaters in particular. They had neither offices, nor wages from the people, nor any special honor. They had no guards, no servants, no retinues, and no war tasks. They would only appoint someone to serve them on their own accounts according to their personal situations.

Those judges were a token of our Lord and Savior Jesus Christ, and their delivery of their people from earthly bondage is a symbol of Christ's salvation of His people from the bondage to sin and Satan.

The book contains the history of the Israelites under the ruling of 12 Israeli judges and is often referred to in the books of the New and Old Testaments (Sam 12: 9, 10, 11; Ps 83: 9; Acts 13: 20). It shows God's care for His people, His patience with those criminals among them, and His chastisements against them. The judges era is considered as a successful one for the Israelites. In spite of the troubles they had, the divine providence fulfilled His word, "If you are willing and obedient, You shall eat the good of the land; But if you refuse and rebel, You shall be devoured by the sword"; For the mouth of the LORD has spoken." (Is 1: 19, 20)

The author of the book is unknown, but most researchers attribute its authorship to Samuel. Some believe that Ezra compiled and arranged it as it is found today. The book contains 21 chapters. It appears that the book was written before David's triumph over Zion (Judg 1: 21), but

after the rise of the kings ruling as we derive from (Judg 17: 6; 18: 1; 21: 25). The chapters of the book may be divided into three main divisions:

First: an outline about the Israelites during the life of the elders who remained after Joshua and the corruption of the second generation, chapters 1, 2.

Second: The Israelites suffered from their enemies whom God allowed to trouble them because of their sin of idolatry. Also the story of their wonderful deliverance in many instances as they repented to the Lord through their judges from Othniel to Samson the last of Judges, chapters 3- 16.

Third: this includes the last five chapters that are considered as a supplementary to this book. They cover different events in the times of the previous part of the book (Judg 17: 6; 18: 1; 19: 1; compare 20: 18 with Josh 24: 33). One of these events is the Israelites perseverance in idolatry, their corruption after Joshua's death, and the horrible disasters that afflicted Benjamin because he had protected the evildoers, chapters, 17- 21.

This book shows sorrowfully the terrible results of peoples evils and the disasters that must come out of disturbances among countrymen. It is the greatest history of God's longsuffering and patience with the Israelites. It shows His justice and mercy which appear continuously. When the people sinned God would punish it and when it repented God would forgive. These things were undoubtedly written to warn us not to be haughty because God is almighty. He does not despair because He is merciful.

The book includes a variety of wonderful things, the stories of Gideon, Barak, Jephthah and Samson. It can be compared with the New Testament "Nevertheless, the LORD raised up judges who delivered them out of the hand

of those who plundered them.” (Judg 2: 16) “and that He may send Jesus Christ, who was preached to you before” (Acts 3: 20). The acts of the judges are mentioned briefly in the Epistle to the Hebrews: “And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented --- of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.” (Heb 11: 32- 40).

A list of the names of judges as mentioned in this book including the last two judges in 1 Samuel with the year of their rise and the nations they fought

Order	Name of the judge and his acts	Year of rise
First	Othniel the son of Kenaz, Caleb's brother of The Tribe of Judah, delivered them from the hand of Cushan-Rishathaim, king of Mesopotamia, after eight years of bondage. So the land had rest	1394 B.C.

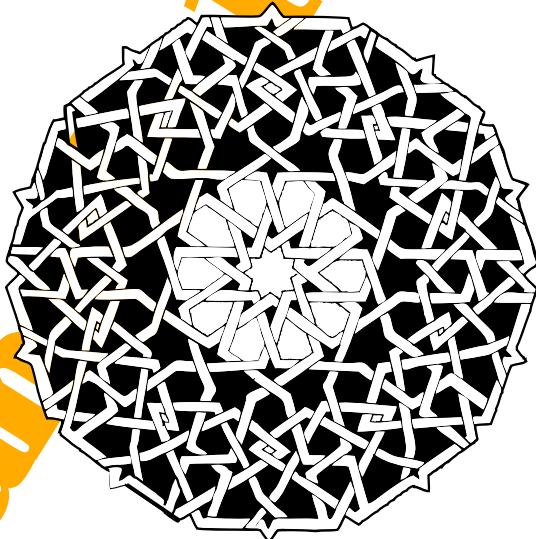
Second	for forty years (3: 8- 11). Ehud the son of Gera, the Benjamite, a left-handed man delivered them from Eglon king of Moab after serving him 18 years. So the land had rest for 80 years (3: 12- 30).	1336 B.C.
Third	Shamgar the son of Anath, probably of the Tribe of Dan, who delivered them from the Philistines and killed six hundred men with an ox goad (3: 31).	
Fourth	Barak the son of Abinoam of Naphtali together with Deborah, the prophet delivered them from Jabin, the king of Canaan, who reigned in Hazor and had oppressed them for 20 years. He had 900 chariots of iron and the name of the commander of his army was Sisera. So the land had rest for 40 years (Chapters 4, 5).	1296 B.C.
Fifth	Gideon the son of Joash the Abiezrite, also called Jerubbaal, of Manasseh, delivered them from the hands of the Midianites after they had humiliated them for 7 years with 300 men. So the land had rest for 40 days in his days. The year he died, a riot was led by Abimelech, his son, who reigned over Israel 3 years. During his ruling a man called Elimelech went from Jerusalem to the country of Moab with his family and his two sons married two women there. One was called Ruth, to who the book following Judges is attributed (chapters 6- 9).	1249 B.C.
Sixth	Tola the son of Puah, the son of Dodo, a man of Issachar, judged Israel 23 years in Shamir in the mountains of Ephraim and was buried there (10: 1- 2).	1206 B.C.

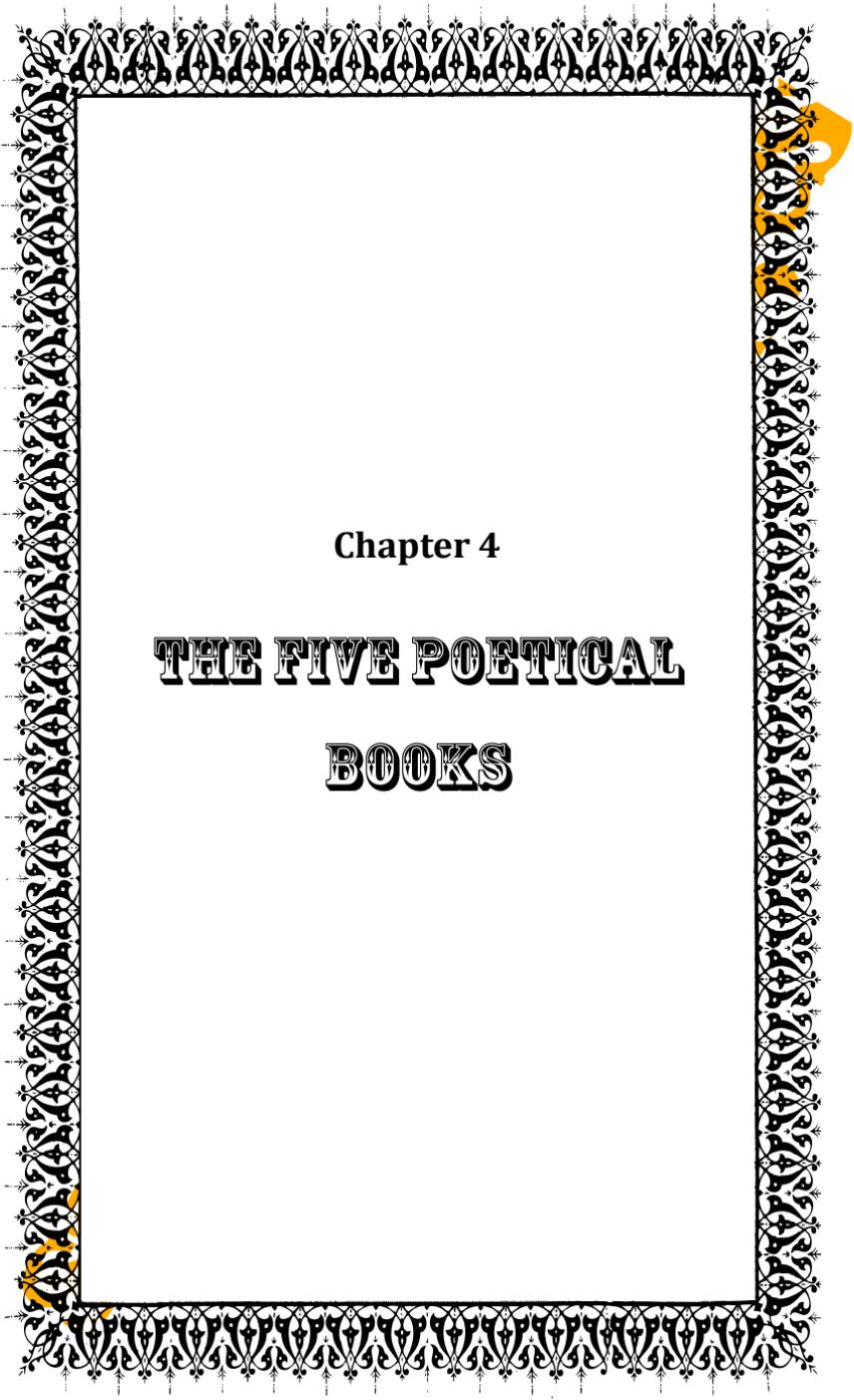
Seventh	Jair, a Gileadite, of East Manasseh, judged Israel twenty-two years. He had 30 children, who had 30 towns in the land of Gilead (10: 3- 5).	1183 B.C.
Eighth	Jephthah the Gileadite of East Manasseh delivered them from the Ammonites who had enslaved them for 18 years. He judged Israel 6 years (10: 6- 12: 7).	1143 B.C.
Ninth	Ibzan of Bethlehem, believed to be of the Tribe of Zebulun (Josh 19: 15), judged Israel 7 years and had 30 sons and 30 daughters (12: 8-10).	1137 B.C.
Tenth	Elon the Zebulunite, judged Israel 10 years and was buried in Elon, of the Tribe of Zebulun (12: 11,12).	1130 B.C.
Eleventh	Abdon the son of Hillel the Pirathonite. It is derived that he was of the Tribe of Ephraim, judged Israel 8 years, had 40 sons and 30 grandsons and was buried in Pirathon in the land of Ephraim (12: 13- 15).	1120 B.C.
Twelfth	Samson the son of Manoah of the Tribe of Dan delivered them from the Philistines who had enslaved them for 40 years. He judged Israel 20 years (chapters 13- 15).	1140 B.C.
Thirteenth	Eli, the priest judged Israel 40 years. He had nothing to do with war, but his authority was limited to the policy of the people in its own concerns. He was contemporary to Samson at the end of his life (1 Sam 1).	XXXX
Fourteenth	Samuel the prophet judged Israel in their own political concerns as Eli did, and was contemporary to Samson and Eli at the beginning of his life (1 Sam 1... etc.)	XXXX

Christ in the Book of Judges

Each one of the judges was spiritually and politically a ruler and deliverer to its people. So, a judge is similar to Jesus Christ as a deliverer and a king. The book explains the dire need for a pure and just king.

The book shows that the number of judges was 17, some of them were warriors like Othniel and Gideon, priests like Eli the priest, or prophets like Samuel. These three characteristics were found altogether in Jesus Christ, who was a prophet, a priest, and a king.





Chapter 4

**THE FIVE POETICAL
BOOKS**

Poetical Books

The preceding books of the Old Testament, except a few of them, were written in prose. However, the following five books were written in verse, namely Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Lamentations and other parts of the prophetic books. They contain literature and wisdom that worth reading carefully. Each one of these books has its special peculiarity. Job is characterized by edification, Psalms by devotion, Proverbs by wisdom, Ecclesiastes by repentance and Song of Solomon by experience.

The Book of Job

This book is so called from the man whose piety, patience and suffering are here recorded.

“But he said to her, “You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?” In all this Job did not sin with his lips.” (Job 2: 10)

“For I know that my Redeemer lives, And He shall stand at last on the earth; And after my skin is destroyed, this I know, That in my flesh I shall see God” (Job 19: 25- 26).

The book of Job is probably one of the oldest books of the Bible. Its story took place at the time of great fathers. The book is the story of a man who loses all his property, children and health and begins to struggle with the question: Why all of these disasters?

The meaning of “Job” in Hebrew is “persecuted”. Both Arabic and Hebrew words are probably from the root meaning “to come back,” or “repent,” thus describing one who “comes back” or “returns to” God. The author is unknown,

but some scholars suggest that the author was Job himself, or Elijah, or Jeremiah, or Moses, or Baruch, or Ezra. The book shows a non-Hebrew culture and therefore the author can be a non-Jew. However, the Talmud indicates that Moses was the author since the land of Uz (Job 1: 1) was located near Midian where Moses lived 40 years and it is probable that Moses had a record of the discourses, which Job had left.

The book contains many quotes from the books of the Bible, especially from the book of Psalms, for example the psalmist's statement, "I called on the LORD in distress; The LORD answered me and set me in a broad place." (Ps 118: 5). This verse is found in Job 36: 16; also the statement of Paul the Apostle, "For the wisdom of this world is foolishness with God. For it is written, 'He catches the wise in their own craftiness'" (1 Cor 3: 19), which is found in Job 5: 13. Ezekiel, who was about 1400 years after Job, according to many, mentions that Job was recognized as righteous (Ezek 14: 14). Apostle James mentions his temptation and God's purpose in it, "Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by the Lord --- that the Lord is very compassionate and merciful." (James 5: 11). Accordingly, the book became approved by both Jews and Christians as all other books revealed.

The original home of Job was Uz, which is believed to be a part of Mount Seir, or the land of Edom, which was located between the south of Judah and the north of Arabian Peninsula. However, we cannot confirm this. Some believed that Job was Uz, the firstborn of Nahor, Abraham's brother (Gen 22: 20, 21). Others saw that he was Jobab, the son of Esau's grandson mentioned in 1 Chr 1: 44 and that he lived some years after Moses or near to him. Many commentators said that he was more than 100 years before

Abraham, and they consider him as a link in the chain of God's church between Noah and Abraham. We believe that he was a member of the generation of patriarchs, ancestors of Abraham for the following reasons:

- 1- His love age: His age is not in conformity with the ages of those who lived at Moses' time, or of those who lived at Abraham's time, since Abraham lived 175 years. At the time of his examination and trial, Job had 7 sons and 3 daughters. Most of them were probably separated from him, each living his own life (Job 1: 4). Accordingly, he was 80 years or more. After this he lived 140 years (Job 42: 16). So he lived longer than Terah, the father of Abraham, who lived 210 years.
- 2- Job's wealth was estimated in the number of cattle not in gold and silver.
- 3- The Chaldeans that had killed Job's servants (1: 17) were wandering nomads, who had not yet known town-dwelling.
- 4- Job used the name of God "the Almighty", a term that had been used by the great fathers and was mentioned 31 times in the book of Job, while it was used 17 times in the remaining books of the Old Testament. Furthermore, the rare use of the word "Yahweh" indicates that Job lived before the time of Moses (Ezek 14: 14, 20).
- 5- The simple customs and traditions at that time reflect the age in which he lived. He mentions sacrifices and prayer without turning to other rituals. Nothing in this book refers to the Levitical priesthood, in other words, priesthood was limited to one family and was still between fathers and sons. Job himself was a priest of his house as Melchizedek and other fathers were, as he offered sacrifices for his children all the days.
- 6- When he mentioned some of the ways of divine revelations, Elihu said nothing about the Mosaic Law. If Job were at or after the time of Moses, he or one of his fel-

lows would undoubtedly mention something of the rituals he had put or the miracles that had happened at the time of Abraham and at his time such as the destruction of Sodom and Gomorrah, the splitting of the Red Sea, and the departure of the people of Israel from Egypt and their 40-year wilderness wandering since they refer to many of God's miracles that took place before that age such as the creation of the world and the angels (Job 38: 4- 7) and the flood (Job 22: 15- 17). And since the whole book has no such reference to any of the events that took place from the story of Abraham and on, it is most probable that Job lived before Moses and before Abraham.

- 7- The only pagan worship mentioned in the book was star worship, which is one of the oldest forms of idolatry practiced by the ancients.
- 8- Here are some doctrines about the time of writing this book:
 - a) It was written shortly after the events by Job or Elihu.
 - b) It was written by Moses in Midian between 1485 B.C. and 1445 B.C.
 - c) There is no mention of any historic event contemporary of Job; therefore it is difficult to define the time exactly.
 - d) Some facts indicate that he lived during the time between Genesis 11 and 12.
 - e) The book mentions nothing about the exodus, the commandments, the plagues or the tent of meeting.

These notes support the fact that Job was of the generation of patriarchs. They do not indicate that his book was written before that century as it is probable that the author wrote the events that had happened before his time.

Some consider it more probable that Job was one of the elders or princes among the Arabs, who lived near Mount Sinai and when Moses arrived there with the people of God, he either found the book written by hands of men or by composition of Job himself and Inspiredly completed it and joined it to the revealed books of the Bible, or he heard the news about this man from them and saw some writings about him, so he wrote his story by inspiration of God.

The language of the book is mere Hebrew and the style of writing indicates that the writer was not a translator but an author since he had good knowledge of the customs of the Egyptians and Arabs. This is why the majority attributes it to Moses.

Contents of the Book of Job:

The book begins with a heavenly discussion between God and Satan. Then the book reports three discourses between Job and his friends. The book is closed with a divine diagnosis of Job's problems. At last Job recognizes God's care for his life as God showers him with more blessings than he had before the trials.

The book discusses the crisis that has changed the life of a great man, who lived 4000 years ago and whose faith in God (1, 2) turned into complaint and growing self-righteousness (3- 31, 32: 1, 40: 8). But his repentance (42: 1- 6) led him to his salvation (42: 7- 17). The temptations resulted in an important change. After the temptations, Job was changed.

The main question raised in this book is: Why should an upright man suffer as long as God is tenderhearted and almighty? Why should a believer suffer? Suffering itself is not the central plan in the book, but the focus around which the plan turns is: What does Job learn from his suffering?

The answer is God's power and supremacy over all creatures.

The discourses in chapters 3- 37 tend to answer the question: Does God allow an innocent man to suffer? The simplified solutions brought up by Job's friends were not sufficient. Elihu suggested that God might use suffering to refine the innocent one, and this suggestion is close to the truth.

The words of God out of the storm clarify that God is the strong owner to whom prayer and worship should be brought in all circumstances. Job must learn to believe and trust in the power of God in hardships through broadening his opinion about God. Even this blameless man (1: 1) needs to repent when he becomes haughty and feels self-righteous. He should reach the end of his personal power, humiliated himself and get acquainted with the greatness and glory of God. The book of Job teaches that God is the Master of all those in heaven, and those on earth, and those under the earth (Phil 2: 10). He is the Omniscient, the Almighty and the All-Merciful. Sometimes humans do not understand the ways of God, but He is always trustworthy and reliable. In chapters 1 and 2, God did not give Job the opportunity to understand the reason for the suffering. Suffering is not always linked to sin. God, in his power, might use it for examination and education.

The disasters which fell upon Job (1, 2)

Job was not a logical man to have disasters fall upon him (1; 1, 8). His integrated character and his devotion to God increased his suffering from the disasters. Behind the curtain, Satan said, "**Does Job fear God for nothing? Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed**

the work of his hands, and his possessions have increased in the land.” (Job 1: 9, 10) In order to destroy Satan’s notion, God permitted two groups of plagues to come upon Job. In his sorrow, Job lamented the day of his birth, but he did not deny the presence of God (1: 21, 2: 10).

Discourses between Job and his friends (3- 37)

Though Job’s friends, who came to console him, came to wrong conclusions, they were his loved ones. Nobody else hurried to him in his hardship. They cried with him for seven days in sympathy without backbiting him. But when Job spoke, the three dialogues started where his friends said that Job’s afflictions came as a result of his sin. Job responded to their simplified suggestion, which resulted in a series of heated debates.

Job accused his friends of judging him, then he resorted in the end to God as his judge. Job brought three main complaints:

God does not hear me (13: 3, 24, 19: 7, 23: 3- 5, 20: 30).

God punishes me (6: 4, 7: 20, 9: 17).

God does not allow evil to succeed (21: 7).

His defense was much longer than the accusations against him. During his defense of his innocence, he became guilty of self-righteousness.

After Job’s final words in the three chapters 27- 31, Elihu refreshed the air with a correct view, more reasonable than that brought by Eliphaz and Zophar (32- 37). He told Job that he should humble himself before God and deliver to him the act of purifying his life through the temptation.

Job’s salvation (38- 42)

After Elihu’s speech that Job should submit himself to

God, God Himself spoke ending the debate. He spoke to Job through the storm. In His first speech, God brought to light His power and His wisdom as Creator and Preserver of natural and biological life. Job responded by admitting his ignorance and absurdity and his inability to give an answer.

In His second speech, God explained His divine power and responsibility. He gave Job two clarifications of His ability to control the uncontrollable. This time, Job responded by confessing his sin with a repenting heart (42: 1-6). If Job did not understand the ways of God in natural things, how could he understand the ways of God in spiritual things? God mentioned nothing about Job's personal sufferings; neither did He touch on the real subject of the debate. In spite of that, Job understood a beam of the light of God's purpose. And when he admitted the power of God over life, he regained all his properties multiplied. Job prayed for his three friends, who had been harsh to him, but Elihu's speech was never rejected and therefore Satan's challenge was an opportunity to rebuild Job's life upon a solid foundation.

"Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by the Lord --- that the Lord is very compassionate and merciful." (James 5: 11, 1: 12)

Academic division of the Book of Job:

- 1- The book contains 42 chapters that can be academically divided into five divisions:
- 2- Job's, properties, family and troubles, ch. 1, 2.
The dialogues between Job and his three friends, ch. 3- 31.
- 3- The words of wisdom spoken by Elihu, the youngest of Job's friends, ch. 32- 37.
- 4- God's lofty address to Job through the storm, ch. 38- 41.
- 5- Job's submission, his restoration, his offering and his prayer for his friends because of their false accusation.

His regaining his family and his properties, ch. 42.

Useful lessons learned from the Book of Job:

The humble character of Elih, who could speak better than all of his friends, but after them all, thus becoming a good example to follow.

At time of argument, we need great support from the divine wisdom, so that it would guide us to speak rightly. Job himself fell in this mistake.

We should examine our hearts and confess our sins. Job, who was known for his perfection, felt that in his heart and said, "Behold, I am vile" (40: 4, 42: 1- 6). Undoubtedly the more man possesses self-knowledge, the more he despises himself and sees himself lower than others.

Truths, the Book of Job reveals:

- 1- Existence was created by one eternal God.
- 2- His reign over the world through divine providence.
- 3- The existence of angels.
- 4- Some of these noble creatures fell down from their uprightness and rank and their chief is Satan.
- 5- All of these creatures, whether good or bad, are under the authority and dominion of God, their Creator, and they must give account at a known time.
- 6- God has mercy upon sinners through the sacrifice of reconciliation for iniquity.
- 7- Sometimes God brings afflictions upon the best of his creatures to test their faith and their love.
- 8- Many from outside the land of Canaan expected the promised Christ.

Key Verses:

“Though He slay me, yet will I trust Him. Even so, I will defend my own ways before Him.” (Job 13: 15)

“As for the Almighty, we cannot find Him; He is excellent in power, In judgment and abundant justice; He does not oppress. Therefore men fear Him; He shows no partiality to any who are wise of heart.” (37: 23, 24)

Key Chapter:

Chapter 42: The last chapter records the climax in the long and difficult struggle between Job and himself, between him and his wife, between him and his friends and even between him and God. When Job completely believed in the majesty and power of God, he repented and had no need to answer his question: Why all of these afflictions?

Conclusion:

The book teaches us that God is the great Creator, who dominates the whole creation and the whole universe. He manages all the things that work together for the good of those who love him. We must commit ourselves completely to him even if we lose everything. He is with us to support and guide us and to manage all things.

Christ in the Book of Job

Job acknowledges the existence of God (19: 25- 27) and needs an intercessor (9: 33, 33: 23). The book brings to light the problems and questions which Jesus answers precisely. He knows all our troubles (Heb 4: 15). To the life of believer, Christ is the Savior, the Intercessor and the Guide.

It is to be noted that when he spoke about the resurrection and judgment to come (19: 25- 29), Job looked at the promised Redeemer and declared his trust and belief in him. This shows us the agreement of the people of God in all generations. Job, Abraham, David and all prophets derived their happiness from this fountain.

Comparison between Job and the New Testament

JOB	New Testament	JOB	New Testament
1: 7	1 Peter 5: 8	12: 10	Acts 17: 28
1: 7	Rev 12: 9, 10	14: 12	Acts 3: 21
1: 21	1 Tim 6: 7	19: 25	2 Tim 1: 12
1: 21	Eph 5: 20	19: 26, 27	Phil 3: 20, 21
1: 21	1 Thes 5: 18	19: 26, 27	1 John 3: 2
2: 10	James 5: 11	19: 26, 27	1 Cor 13: 12
4: 18	2 Peter 2: 4	22: 6, 7	Matt 25: 42
5: 13	1 Cor 3: 19	27: 8	Matt 16: 26
5: 17	Heb 12: 5	33: 27	Luke 15: 10, 21
5: 19	1 Cor 10: 13	42: 8	James 5: 16

chapter 5

THE PROPHETICAL BOOKS

The Prophetical Books

The prophets of the Old Testament were God's special laborers on earth and the highest class of His servants. They were called seers (1 Sam 9: 9; 1 Chr 29: 29; 2 Chr 33: 19; Is 30: 1), men of God (Deut 33: 1; 1 Sam 9: 6; 1 Kings 13: 1), and watchmen (Jer 17: 6; Ezek 3: 17). Jewish scholars taught them theology, religion and virtue and God raised them and sent them as required to urge people on fulfilling their duties, convict them of their sins and call them to repentance and righteousness. They taught the kings and predicted about God's judgments on nations (2 Kings 17: 3; Jer 25: 4) and they appointed the priests and Levites teaching the faith especially in the kingdom of Israel (2 Kings 4: 23). They also helped the kings in things that would increase godliness in the lives of the people.

Who are the prophets? They are humble, faithful, ascetical people, denying themselves and turning away from evil and the desires of the world (2 Kings 5: 15). These were often persecuted and humiliated and many of them were condemned to death in several ways (Matt 23: 34- 37; Heb 11: 32 etc; James 5: 10) but they were bold and courageous being authorized witnesses for God (2 Kings 1: 8; Zech 13: 4; Matt 3: 4). Some of these prophets were peasants and shepherds before their call to the ministry (1 Kings 19: 20; Amos 7: 14; Zech 13: 5).

The Jews had schools for the prophets. Such schools were first mentioned in the days of Samuel and were established at Gibeah, Naioth, Bethel, Gilgal and Jericho, where young people were trained and prepared to teach the people (1 Sam 10: 5; 19: 20; 2 Kings 2: 3- 5; 4: 38). Their students were called the sons of prophets. Many of them became teachers and assumed the prophetic office

by inspiration of God except Amos who excludes himself from them (Amos 7: 14, 15).

Yet the prophets of the New Testament were provided for this message by a supernatural power and are found immediately after “apostles” in Paul’s list of ministry gifts, “And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.” (1 Cor 12: 28). See also (Eph 2: 20; Rev 18: 20). Those prophets spoke about future events and revealed the purposes of the Spirit especially in the divine texts. It appears that they spoke when they were instantly inspired to (1 Cor 11: 4, 5; 14: 1, 30). They were referred to in the Book of Acts where it is said that in the church there were prophets and teachers and Judas and Silas were prophets (Acts 13: 1; 15: 32; 21: 9).

In the church as well there were many women prophets such as Miriam, Deborah and Huldah in the Old Testament; Anna, Elizabeth, Miriam and Philip’s four daughters in the New Testament.

All of these prophets received their message from God sometimes through visions and dreams while sleeping (Num 24: 2- 16; Joel 2: 28; Acts 10: 11, 12; Rev 1: 10- 20). These revelations were sometimes accompanied with appearances of the wonderful divine greatness (Is 6; Dan 7: 15; 10: 7- 10; Rev 1: 17). Sometimes the thought would be passed into their minds by the Holy Spirit. Upon receiving the message, they did miracles which proved that the message was from God (Is 20; Jer 7: 2, 19; Ezek 3, 4, 5).

The whole period of the prophets, who wrote these books, covered about 400 years from 600 B.C. after the Law was given on Mount Sinai (in 1491 B.C.) to 400 B.C. (the year of Prophetic Silence).

The prophecies can be chronologically divided into four divisions:

1st	The prophecies written before the captivity of the ten tribes that happened in 721 B.C.	Jonah, Amos, Hosea, Joel, Isaiah, Micah.
2nd	Those written between that time and the time of the Babylonian captivity of Judah In 606 B.C.	Nahum, Zephaniah, Jeremiah, Habakkuk, Obadiah.
3rd	Those written during the captivity	Jeremiah, Ezekiel, Daniel.
4th	Those written after the return from captivity.	Haggai, Zechariah, Malachi.

The great subject of the prophecies is our Lord and Savior Jesus Christ (Rev 19: 10). They contain extensive meanings of his coming to the world, his redemption of humanity, his crucifixion, his resurrection from the death, the rise of his kingdom and what concerns the Jewish nation and the church to the end of ages. They also include reports about kingdoms and nations as they were and as they will be and their relationship with the church of God to the end of time.

Many prophecies need knowledge about dates in order that they may be understood. Some others are closed and unperceivable since they have not yet been fulfilled. Only time will tell.

Whoever reads these books will have to consider what Peter the Apostle said, "knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit." (2 Pet 1: 20, 21).



The Book of Isaiah

Isaiah prophesied for about 60 years from 759 B.C. to around 700 B.C.

“Holy, holy, holy is the LORD of hosts; The whole earth is full of His glory!” (Is 6: 3).

“You will keep him in perfect peace, Whose mind is stayed on You, Because he trusts in You.” (Is 26: 3).

“Arise, shine; For your light has come! And the glory of the LORD is risen upon you. For behold, the darkness shall cover the earth, And deep darkness the people; But the LORD will arise over you, And His glory will be seen upon you.” (60: 1- 2).

Isaiah the son of Amoz was one of the most famous prophets among the Israelites. It is said that he was a descendant of kings. It appears that he spent his life in Jerusalem. Though he was very famous and had prophesied for a long time, we do not know much about his personal life, but we conclude from his book some of his characteristics. He had a broken spirit and a contrite heart (Is 6: 5). His heart yearned not only for his people (Is 21: 3), but also for other nations and his enemies (Is 16: 9). We learn from the spirit that was in him that it was the same one that was in Christ Jesus.

In some respects, Isaiah is a miniature Bible. The first thirty-nine chapters of Isaiah correspond to the thirty-nine books of the Old Testament, which are full of condemnation of those who disobey God, do evil things and worship idols. The people of the kingdom of Judah fell into sin, the people of the neighboring countries sinned and the whole earth rebelled against God. Condemnation and punishment are

sure to come since God will not allow such disobedience to pass forever without punishment. The last twenty-seven chapters of Isaiah neatly parallel the twenty-seven books of the New Testament because they declare the message of hope and that Jesus Christ would come as Savior and King and he would carry a cross and wear a crown.

Isaiah's prophetic work during the reign of four kings endured for about 40 years. The Hebrew name of this prophet, Isaiah, means "YAHWEH is salvation", which appropriately, is an excellent summary of the theme and contents of the book.

Isaiah is surely the Old Testament equivalent of Paul and has been considered the greatest of Old Testament prophets. He was born to a distinguished Jewish family. His education appears in his beautiful writing style. His work was perfect, clear and easy to understand. Isaiah had close relationships with the royal house but his call against relationships and alliances with foreign powers were not always acceptable. This prophet and great poet was truthful, faithful and compassionate. His wife was called "the Prophetess" and he was a father of two children at least (Is 7: 3; 8: 3). He spent most of his time in Jerusalem. The Talmud reports he was martyred. He was sawn in two by his executioners in the days of the evil king Manassas (Heb 11: 37).

Some scholars believed that Isaiah only wrote the chapters 1- 39 and that another author wrote the chapters 40- 66. However the Book of Ecclesiastes, the Septuagint and the Talmud as well as the New Testament confirm that Isaiah was the author of the entire book (John 12: 37- 41). John quotes the following verses from both divisions and ascribes them to Isaiah (6: 9, 10; 53: 1). In the Epistle to the Romans (Rom9: 27; 10: 16- 21), Paul the Apostle quotes from Isaiah 10, 53, 65. Other such quotes are also found in Matt 3: 3; 12: 17- 21; Luke 3: 4- 6; Acts 8: 28).

Most scholars agree that this evangelical prophet began prophesying in Jerusalem in the year that Uzziah (that is Azariah as derived from Is 6: 1) king of Judah died. That was in 759 B.C. and he continued through the reigns of three kings of Judah namely, Jotham, Ahaz and Hezekiah (Is 1: 1). We get the exact report from this book and from the books of the Kings and the Chronicles that he continued his prophesying until the fourteenth year of king Hezekiah's reign (cf. 2 Kings 18: 2; 2 Kings 20: 6). This endured about 47 years as it appears from comparing (2 Kings 15, 20; 2 Chr 26, 32). However it is probable that he lived a long life after that. Talmudic traditions and some rabbis say that he continued his prophesying to the remaining days of Manasseh and was sawn asunder by order of this king, who was indulging in lust. Some believe that Paul referred to this in (Heb 11: 37). In this case, he should have practiced this job for more than sixty years. This tradition is mentioned in a non-canonical book titled "Ascension of Isaiah", but it has no foundation in the Bible.

The prophets who ministered before or after him but were contemporaries with him for some time were Hosea, Amos and Micah as is clear from the introductions of their books.

Isaiah is characterized by the numerous, different and essential subjects he spoke about and particularly the perfect understanding of his revelations about the glory of the last days. He even surpassed all the prophets of the Old Testament in his many prophecies concerning the birth, the ministry, the sufferings and death of our Lord and Savior Jesus Christ and the times of the Gospel. This is why the writers of the New Testament quoted from his book more than they did from other books. The fathers of the Christian church called him the evangelical prophet and his book "the Gospel of Isaiah." The book contains otherwise different

predictions about several nations and many spiritual teachings especially the last 27 chapters.

The book is centralized on three pivots, namely:

- 1- Informing the Jews of their grievous sins.
- 2- Exhortations to repentance.
- 3- Comforting those who fear the Lord with divine promises and confirmation of Christ's coming and arousing their interest in the expectation of the future salvation and the unending glory of the church.

The truth of Isaiah's prophecies concerning distant times that referred to the return from Babylon and the time of the Gospel were confirmed through the fulfillment of his prophecies concerning a short time such as his prophecies about the Assyrians victory over Aram and Israel before the child should have knowledge to cry 'My father' (Is 8: 4), the failing of the glory of Kedar within a year (Is 21: 16), the glory of Moab within three years (Is 16: 14), the glory of Ephraim within sixty five years (Is 21: 16), and glory of Tyre after seventy years (Is 23: 15). The fulfillment of these prophecies at their determined times confirms the truthfulness of the prophet and decides the great purpose of prophecy that is to keep humans' belief in God's providence and the continuous feeling of this need.

The book contains 66 chapters that can be divided into 6 divisions:

- 1- Reports and prophecies in the days of King Uzziah, chapters 1- 5.
- 2- Prophecies in the days of Jotham and Ahaz, chapters 6- 12.
- 3- Prophecies concerning the Babylonians, the Assyrians and other nations whose unfairness and tyranny had

harm the people of Israel, chapters 13- 23.

- 4- Prophecies about great epidemics that would affect the people of God. God in His mercy detains some of them who return to Christ when their enemies including the Antichrist are destroyed, chapters 25- 35.
- 5- Sennacherib invades Judah and his army is destroyed in response to Hezekiah's prayer. Hezekiah's illness and wondrous recovery, chapters 36- 39. This is a historical part.
- 6- Consequent prophecies that this prophet uttered near the end of his message. This part is the best one of the Old Testament and the most important because of its evangelical meanings. The greatest content is the church's return to God and its increase in number and in glory. The deliverance from Babylon may be taken as a symbol of the spiritual redemption in Christ (chapters 40- 66).

This book may also be divided into two big divisions:

- A- Several historical things and prophecies that the prophet uttered under special circumstances and conditions (chapters 1- 39).
- B- Prophecies that the prophet wrote in his old age after Sennacherib's destruction. The theme of this most important part is the coming of Christ to the world and the rise of his kingdom and its stretch to the ends of the world. That was for the comfort and encouragement of the people of Israel in all ages as in its introduction (40: 1) where he says, "Comfort, yes, comfort My people! Says your God." It appears from the prophecies of this part that the prophet did not utter them for causes or reasons as in part 1 (chapters 40- 66).

The most famous prophecies of Isaiah are about three things:

First: The forced detention of the Jews into Babylonia because of their sins and their great deliverance from this Gentile city by the hand of the conqueror Cyrus, king of Persia about whom Isaiah had prophesied naming him even 180 years before his appearance (44: 28; 35: 1- 4, 13).

Second: The exact events about Jesus Christ, such as his birth, his ministry, his death, his sufferings and his redemption of the sinful. This prophet described many of these events in exactness as if he had seen them (see Is 4, 35, 53, 65).

Third: The church extension at the time of the Gospel and the increase in its number that the whole earth might be filled with the knowledge of the Lord in the fullness of the glory of the thousand years (chapters 2, 9, 11, 66).

What Isaiah mentions about Christ and His church

The divine nature of Christ	7: 14; 9: 6
His genealogy according to the flesh	11: 1
The prophetic office of Christ	42: 1, 6, 7; 49: 1- etc; 55: 4, 5
The priestly office of Christ	53: 12
The kingly office of Christ	9: 6, 7; 32: 1, 2
John the Baptist preaching of His Coming	Compare 30: 3, 4 with Matt 3: 3
He was anointed to preach	61: 1, 2
His miracles	35: 5
The Jews reject Him as a preacher	6: 9- 12; 53: 3 see Matt 13: 14- 17; 54 etc.
His sufferings for our sins	50: 6; 53: 4- 11
His death and burial in exactness	53: 4- 12

His victory over Hell	25: 8; 53: 10- 12
His rejection of the Jews	65: 2- 7
The call of the Gentiles	49: 5- 12; 65: 1
The growth and perfection of His Kingdom	9: 7; 11: 4- 10; 59: 16 etc.

In this book, there is also a reference to the work of the Holy Spirit though the full proclamation of its office and the power of its effect are preserved for the glorious times of the Gospel (chapters 32: 15; 35: 6; 44: 3).

Prophet Isaiah often mentions the Gentiles and prophecies about their future conditions. In (Is 20: 3- 5) he prophesies about Egypt and Ethiopia and the misery to come upon them, “Then the LORD said, “Just as My servant Isaiah has walked naked and barefoot three years for a sign and a wonder against Egypt and Ethiopia, so shall the king of Assyria lead away the Egyptians as prisoners and the Ethiopians as captives, young and old, naked and barefoot, with their buttocks uncovered, to the shame of Egypt. Then they shall be afraid and ashamed of Ethiopia their expectation and Egypt their glory.” That was terrifying of the Jews with God’s fearful judgment against Ethiopia their expectation and Egypt their glory according to their belief to convict them of their ignorance in seeking their protection and resort away from the Lord. In chapter 12, he prophesizes about the destruction of Damascus, the capital of Aram or Syria calling it the fortress of Ephraim because the ten tribes titled Ephraim had put all their trust in it since they did not know God. The notable prophecies about the destruction of Edom in chapter 34 and Babylon in chapters 14, 21, 8: 4 were intended to comfort the godly among the Jews in the disturbances they had to suffer from these nations because of the sins of countrymen. They also included a warning to the wicked of the results of sin.

The book mentions many remarkable events such as the Assyrian siege of Jerusalem and the angel of the Lord's killing 185000 of their soldiers in one night, also Hezekiah's annoying disease, his miraculous recovery and his life lengthening by 15 years (Is 37: 36).

Key Words:

The salvation from God

The term "salvation" occurs some 26 times in Isaiah but only 7 times in all the other prophets combined. Chapters 1- 39 explain man's dire need of salvation. Chapters 40- 66 explain God's desire for man's salvation. Salvation is God's and not man's work. God is the great King, the king of history and the only Savior.

Isaiah warns the people of Judah about the approaching judgment of God because of their moral and political corruption, social injustice and idolatry. He declared that Judah would fall down because of its going to extremes and not returning from the way of sin and evil. However God is merciful and He will keep His promise to preserve the remnant that acts according to His commandments. He promises them with deliverance and salvation through Christ who would come from Judah and save them and return them to God and that the Gentiles would also come to His light and the blessing would come upon them in the end.

Key Verses:

"Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel." (Is 7: 14)

“For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the Lord of hosts will perform this.” (Is 9: 6, 7)

“All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.” (Is 53: 6)

Key Chapter:

Chapter 53: Both this chapter of Isaiah and Psalm 22 of David prophecy about Christ's sufferings and atoning death and are fulfilled in all their details.

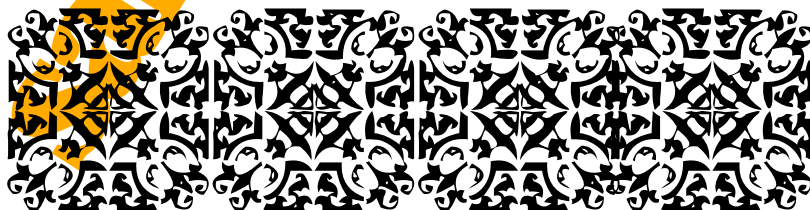
Christ in the Book of Isaiah

When Isaiah writes about Christ, he appears as one of the authors of the New Testament rather than a prophet of the Old Testament. His prophecies about Christ are clearer and more exact than any other prophecies in the Old Testament. They describe many respects of Christ's character and work on his first and second coming. Some of them link both of them together.

Isaiah's prophecies about Christ and their relevant verses can be found in a separate chapter in Part 3 of this series. In this chapter, you will find all the prophecies of the Old Testament that speak about Christ from Genesis to Malachi and the place of their fulfillment in the New Testament.

Comparison between Isaiah and the New Testament

ISAIAH	NEW TESTAMENT	ISAIAH	NEW TESTAMENT
1: 9	Rom 9: 29	40: 11	John 10: 11
5: 1, 2	Matt 21: 33	42: 1- 4	Matt 12: 18- 21
6: 9, 10	John 12: 40, 41	44: 3	John 7: 38, 39
6: 9, 10	Mark 4: 11, 12	45: 9	Rom 9: 20
7: 14	Matt 1: 23	45: 23	Rom 14: 11
8: 14	1 Pet 2: 8	45: 24	1 Cor 1: 30
8: 18	Heb 2: 13	49: 6	Acts 13: 47
9: 1, 2	Matt 4: 16	51: 6	2 Pet 3: 10- 13
9: 7	Luke 1: 32, 33	52: 7	Rom 10: 51
11: 10	Rom 15: 12	53: 4	Matt 8: 17
13: 10	Matt 24: 29	53: 5	1 Pet 2: 24
13: 10	Mark 13: 24	53: 10	2 Cor 5: 21
21: 9	Rev 18: 2	53: 12	Acts 7: 25
22: 22	Rev 3: 7	54: 1	Gal 4: 27
25: 8	1 Cor 15: 54	54: 13	John 6: 45
28: 16	Rom 9: 33	58: 7	Matt 25: 35
28: 16	1 Pet 2: 6- 8	59: 20	Rom 11: 26
29: 13	Matt 15: 8, 9	61: 1	Luke 4: 18
35: 5, 6	Matt 11: 5, 15, 30	63: 1, 2	Rev 19: 13
40: 3	Matt 3: 3	65: 1	Rom 10: 20
40: 3	Luke 3: 4	66: 24	Mark 9: 44
40: 6	1 Pet 1: 24		



The Book of Hosea the son of Beeri

Hosea prophesied for 62 years from 786 B.C. to 724 B.C.

“They sow the wind, And reap the whirlwind. The stalk has no bud; It shall never produce meal. If it should produce, Aliens would swallow it up.” (Hosea 8: 7)

We have little knowledge regarding this prophet and his history, but we know that he rose up among the people of Israel while they were indulging in idolatry. He prophesied for most of the time that Isaiah did in Judah (cf. Is 1: 1; Hosea 1: 1). It is clear and admitted that Isaiah the son of Amoz began to prophesy either in the last year of Uzziah's reign, or a few years before his death, and Hosea the son of Beeri began to prophesy toward the end of Jeroboam II's reign (2 Kings 14: 23) who died about 26 years before Uzziah's death; thus he was called to this office around this time before him.

Supposing that Hosea began two years before Jeroboam's death and adding the remaining twenty six years of Hezekiah's reign, the total would be 62 years that is the year in which Hosea prophesied, which was a hard time for the kingdom of Israel during which the Assyrians attacked them three times (2 Kings, chapters 15, 17). Also four wicked kings rose up against them, some of them were criminals, who took the reign for themselves by force. The last of those kings was Hoshea the son of Elah, who was subjected and put under tribute by King Shalmaneser of Assyria, who shut him up, and bound him in prison when he uncovered a conspiracy by him for he had called for the help of So, king of Egypt, and brought no tribute to him. Then he went up to Samaria and besieged it for three years and thus he put an end to this kingdom (2 Kings 17: 1- 6). We know

that this prophet closed his writings when Hoshea, the king of Israel, called for the help of the king of Egypt while still under tribute to the king of Assyria as already mentioned (Hosea 12: 1). Comparing the reports of these events in the mentioned places, we find that that was in the second year of Hezekiah's reign, while Isaiah was still living.

Prophet Hosea ministered to northern kingdom, Israel. Hosea is a Hebrew name that means "salvation". Outwardly the kingdom in his days was enjoying prosperity and growth, inwardly, moral corruption and spiritual adultery. Hosea was married to a woman called Gomer, who was unfaithful to him. So he found his family life similar to the unfaithfulness of the people of God.

The names Hosea, Joshua and Jesus are all derived from the same Hebrew word Hoshea, which means salvation. But Joshua and Jesus include an additional idea: God is Salvation.

Isaiah differs in his ministry from Hosea in that he speaks too much about the nations that surrounded Judah, but he particularly prophesies about Judah; whereas Hosea did not mention the nations at all. He does not even speak about Judah except when necessary. All of his prophecies, except a few, were about the ten tribes, who he sometimes calls "Israel" and other times "Samaria", the capital of the kingdom, or "Ephraim", the biggest of these tribes, from which the first king Jeroboam rose up.

The style of writing of this book is complete briefing. It describes the relationship between Israel and God as a marriage covenant. Accordingly, he considers man's betrayal to God, particularly idolatry, as spiritual adultery.

The most terrible sin of Israel was placing the two golden calves in Dan and Bethel about 150 years before this time which caused corruption in this kingdom and all

kinds of offences among the people and the priests. They angered God with their abomination and worshipped the creature rather than the Creator. For this reason the anger of God flared up against them to wipe them. This is why you see this prophet express their sins and their destruction using the strongest terms and describe their idolatry as ungodliness and adultery indicating their treachery to the covenant with God.

The purposes of Hosea's prophecies are:

1- To convince the Israelites of and confirm to them their terrible ignorance in leaving the Lord, God of their fathers, Creator of the universe, and worshipping the idols, the work of their hands, comparing them to a woman who has broken the marriage covenant.

2- To admonish and warn them of God's judgment on them as a punishment for their sins.

3- To call the people to repent to the Lord whom they had disobeyed and to show them their useless reliance on the nations and the misery resulting from their keeping away from God. He likens them to those who sow the wind and reap the whirlwind (Hosea 8: 7).

The book contains 14 chapters that can be divided into 5 main chapters:

- 1- Hosea condemns Israel's practice of idolatry. God's promises to forgive the repentant, chapters 1- 3.
- 2- He convicts the people of their adultery and blood shedding. This is followed by many evangelical promises, chapters 4- 6: 3.
- 3- The prophecy about the captivity of the people because of their unbelief, unfairness and idolatry (Hosea 6: 4-

chapter 8).

- 4- Terrible reports about repeated divine vengeance, chapters 9- 13.
- 5- Calling sinners to repentance and teaching them how to come to the Lord, chapters 13: 9- chapter 14.

Chapters 6, 13, 14 The prophet calls sinners to repentance and mentions to them God's promises to forgive.

The greatest prophecies of the book:

- 1- Israel's captivity and dispersion (Hosea 5: 5, 7, 11: 3, 6-11, 10: 5, 6, 13: 16).
- 2- Judah's deliverance from Sennacherib, who symbolized the great salvation in Christ (cf. Hosea 1: 7; 2 Kings 19: 35).
- 3- The Jews will be let down for some period (Hosea 3: 4).
- 4- Their return in the future with the Gentiles to the kingdom of Christ (cf. Hosea 1: 10, 11, 3: 5; Rom 9: 24, 26).
- 5- Calling Christ out of Egypt **"And out of Egypt I called My son."** (Hosea 11: 1).
- 6- Christ's resurrection on the third day **"After two days He will revive us; On the third day He will raise us up, That we may live in His sight."** (cf. Hosea 6: 2; 1 Cor 15: 4).
- 7- Christ's redemption of His people from the authority of death and Hades **"I will ransom them from the power of the grave; I will redeem them from death. O Death, I will be your plagues! O Grave, I will be your destruction! Pity is hidden from My eyes."** (cf. Hosea 13: 14; 1 Cor 15: 55).

Key Word

God's loyal love for Israel

The theme is introduced in chapters 1- 3. Gomer's un-

faithfulness is equivalent to Israel's sin (4- 7). Then Gomer's fall represents the judgment against Israel (8- 10). Hosea's deliverance of Gomer clarifies the return of Israel to God's fold (11- 14). This confirms that Hosea used more of his personal experience in his prophetic message than did any other of the prophets of the Old Testament.

Key Verses:

“Hear the word of the LORD, You children of Israel, For the LORD brings a charge against the inhabitants of the land: “ There is no truth or mercy Or knowledge of God in the land.” (Hosea 4: 1)

“My people are bent on backsliding from Me. Though they call to the Most High, None at all exalt Him. “How can I give you up, Ephraim? How can I hand you over, Israel? How can I make you like Admah? How can I set you like Zeboiim? My heart churns within Me; My sympathy is stirred. I will not execute the fierceness of My anger; I will not again destroy Ephraim. For I am God, and not man, The Holy One in your midst; And I will not come with terror.” (Hosea 11: 7- 9).

“O Israel, return to the LORD your God, For you have stumbled because of your iniquity” (Hosea 14: 1).

Key Chapter:

Chapter 4: Israel left the knowledge of the truth and followed the idolatrous ways of their pagan neighbors. The key verse is (Hosea 4: 6) *“My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; Because you have forgotten the law of your God, I also will forget your children.”*

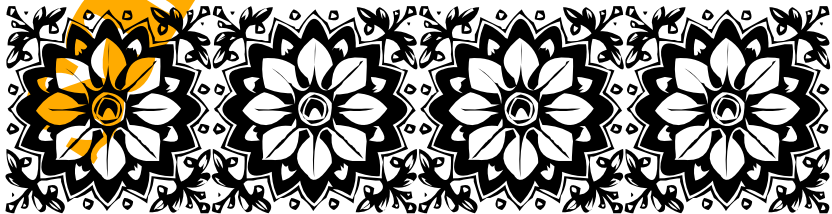
Christ in the Book of Hosea

In Matthew 2: 15, Matthew the Evangelist referred to the prophecy of Hosea (11: 1): **“When Israel was a child, I loved him, And out of Egypt I called My son.”** Matthew records the second half of this verse to clarify that Israel’s departure from Egypt as a new state was a prophetic indication of the departure of Israel’s Christ from Egypt as a child. Israel and Christ had left Palestine to take refuge in Egypt.

Hosea’s deliverance of his wife Gomer from the slave market indicates Christ’s knowledge of our sins and his exceeding love for us as He redeemed us and saved us on the cross.

Comparison between Hosea and the New Testament

Hosea	New Testament	Hosea	New Testament
1: 9, 10	Rom 9: 25, 26	2: 23	1 Pet 2: 9, 10
1: 9, 10	1 Pet 2: 10	10: 12, 13	Gal 6: 7, 8
2: 7	Luke 15: 18	11: 1	Matt 2: 15
2: 23	Rom 9: 26	13: 14	1 Cor 15: 54- 65



A SUPPLEMENTARY TO THE OLD TESTAMENT

A table of the books of the Old Testament, their authors, and the date of writing

	Book	About the book	Date of Writing
1	Job	Written by Moses while in the wilderness of Sinai or Job himself contacted Moses while there. We put it first because the events reported in it are older than those reported in Genesis. However, most scholars believe that Job was the first book of the Bible written.	1491 B.C.
2	Genesis	Covers 2369 years of human history from creation to Joseph's death in Egypt 1635 B.C.	1491 B.C.
3	Exodus	Covers 145 years of history from Joseph's death to building the tent of meeting in 1490 B.C.	1491- 1451
4	Leviticus	Covers the history of the first month of 1490 B.C. namely the second year of departure from Egypt (Ex 40:6; Num 1: 1).	1452 B.C.
5	Numbers	Covers 38 years and 9 months of history (Num 1:1; Deut 1: 3) from 1490- 1551 B.C.	1451 B.C.
6	Deuteronomy	Covers the last two months of Israel's departure from Egypt while in the plains of Moab (Deut 1: 3). These five Scriptures were written by Moses While in the wilderness of Sinai.	1451 B.C.
7	Joshua	Authorship is attributed to Joshua the son of Nun. It covers the period of 31 years from Moses' death and Joshua rising as his successor in 1451 B.C. to Eliezer son of Aaron's death in 1420	1451- 1423

8	Judges	Written by Samuel as believed. It covers the period of 30 years from Joshua's death in 1426 to Samson's death in 1220	1427- 1141
9	Ruth	Written by Samuel as believed	during the Judges
10	1Samuel	Written by Samuel, Gad and Nathan. It covers the period of 115 years from Samuel's birth in 1171 to Saul's death in 1056	1158- 1148
11	2Samuel	Originally a part of 1 Samuel. It covers 40 years from Saul's death and David's taking his place in 1056 to the end of David's reign (2 Sam 24: 1).	1048- 1008
12	Psalms	Written by David, Asaf and others in different times	1440- 562
13	Song of Solomon	Written by Solomon about 1010 B.C. as believed.	1010
14	Proverbs	Written by Solomon about 1000 B.C. as believed.	1000
15	Ecclesiastes	Written by Solomon about 977 B.C. as believed.	977
16	1 Kings	Written by Nathan, Gad, Iddo, Isahiah and others. It includes the period of 126 years from Solomon's anointment as king in 1015 to Jehoshaphat's death in 889 covering the history of five kings.	1008- 913
17	2 Kings	Originally a part of 1 Kings. It covers the history of 130 years from Jehoshaphat's death in 889 to the destruction of Jerusalem in 588 B.C.	896- 913

18 19	1 and 2 Chroni- cles	Written by Ezra after return from the Babylonian captivity. They include a brief chronology of the Holy histories from the beginning of creation to the Jews return from Babylon, covering 3468 years.	1056- 1016 1015- 564
20	Ezra	Written by Ezra. It covers the history of 80 years From Cyrus decree of first re- turn for the Jews from Babylon in 536 to their second return and their Formation by Ezra in 456.	536- 456
21	N e h e - miah	Written by Nehemiah. It covers 12 years of history From Nehemiah's coming from Persia to Jerusalem In 446 to his second return to Jerusalem in 434 B.C.	446- 434
22	Esther	The writer of this book is unknown. The book Is believed to cover the history of 26 years from 521 to 495 B.C.	520- 515

The books of prophets according to the time of writing and the date of ministries, their home-lands and their contemporary kings

The books of prophets according to the time of writing and the date of ministries, their homelands and their contemporary kings

Book	Year of the Prophet's Ministry	His Homeland	His Contemporary Kings of Judah	His Contemporary Kings of Israel	Citation
Jonah	865- 820	Israel	Jehoash, Amaziah & Azariah	Jeroboam II	Jonah 1:1; 2 Kings 14: 25
Amos	787	Israel originally From Judah	Uzziah	Jeroboam II	Amos 1: 1, 7; 12-15
Hosea	786	Israel	Uzziah, Jotham, Ahaz & Hezekiah	Jeroboam II	Hos 1: 1
Joel	760	Judah	Uzziah	Pekah	Joel 1:1
Isaiah	759	Judah	Uzziah, Jotham, Ahaz & Hezekiah	Jeroboam II, Zechariah, Shal-lum, Pekahiah, Pekah & Hoshea	Is 1: 1
Micah	758	Judah	Jotham, Ahaz & Hezekiah	Pekah & Hoshea	Mic 1: 1; Jer 26:18
Nahum	713	Judah	Hezekiah	After the captivity of Israel.	Nah 1:1
Zephaniah	730	Judah	Josiah	After the captivity of Israel.	Zeph 1:1
Jeremiah	628	Judah	Josiah, Jehoahaz & Jehoiakim	After the captivity of Israel.	Jer 1:1-3
Lamentations	885 later	Judah	Jehoiachin & Zedekiah	After the captivity of Israel.	
Habakkuk	610	Judah	Jehoiakim	After the captivity of Israel.	Hab 1:1
Ezekiel	595	Babylon	Zedekiah	After the captivity of Israel.	Ezek 1:1-3
Obadiah	587	Judah	After the last captivity Judah	After the captivity of Israel.	Obad 1:1
Daniel	560	Babylon	After the last captivity Judah	After the captivity of Israel.	Dan 1
Haggai	520	Judah	After return from captivity.	After the captivity of Israel.	Hag 1:1, Ezra 5: 1-2

Zechariah	520	Judah	After return from captivity.	After the captivity of Israel.	Zech 1:1; Ezra 5:1-2
Malachi	400	Judah	After return from captivity.	After the captivity of Israel.	Mal 3:10; Zech 1:16

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