



# Israel

VIRTUAL TEACHING TOUR

**BILLYE BRIM BIBLE INSTITUTE**

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(417) 336-4877

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# Israel

## Virtual Teaching Tour

Shalom!

Visiting Israel is an eye-opening experience. Eighty Billye Brim Bible Institute (3BI) students traveled the country, seeing firsthand the places spoken of so often in the Bible. The Bible was coming to life before our eyes! And thanks to the amazing Aspire film team, we captured the experience for you to enjoy.

In this 3BI course, you will join us as we visit Masada and Ein-Gedi in the Dead Sea region and spend time with us in Shiloh and at Elon Moreh and other sites in Samaria and Judea. You will stand with us on Mount Carmel where Elijah confronted hundreds of prophets of Baal, and you will walk with us in Capernaum and Magdala and ride with us on a boat on the Sea of Galilee. And you will see some of the sites of Jerusalem itself.

In this course, though, there is more. Experiencing Israel is more than just going places and seeing things. It's not just about Eretz Yisrael (the Land of Israel); it's also about Am Yisrael (the people of Israel). You will hear from the people about the struggles and sacrifices the Jewish people have made to ensure, for themselves and future generations, a homeland for God's Chosen People.

In addition to notes to be used with each Video Session, this manual includes an **Appendix** with materials referred to in the sessions, as well as a **Supplement** with an assortment of maps and other material for further study. The **Bibliography** documents sources cited in this course, and the **Recommended Resources** page notes items mentioned during the course.

Throughout the course are sections labeled **For Further Study** where you will find links to supplemental material. You can either pause the session or come back and enjoy the additional videos and articles later.

# preface





# Israel

## Virtual Teaching Tour

<b>Session 01</b> .....	<b>1</b>
What If There Were a People?	
<b>Session 02</b> .....	<b>11</b>
Eternal Covenant for the Promised Land	
<b>Session 03</b> .....	<b>17</b>
Masada   Ein Gedi   Valley of Elah	
<b>Session 04</b> .....	<b>33</b>
The Land of Israel	
<b>Session 05</b> .....	<b>37</b>
Be'er Sheva	
<b>Session 06</b> .....	<b>49</b>
The Tabernacle (Part 1)	
<b>Session 07</b> .....	<b>67</b>
The Tabernacle (Part 2): The Tabernacle in Shiloh	
<b>Session 08</b> .....	<b>79</b>
Restoration of Israel and Judah  Elon Moreh   Ebal & Gerizim	
<b>Session 09</b> .....	<b>91</b>
Empires of Prophecy   Heroes of Ariel	
<b>Session 10</b> .....	<b>103</b>
Caesarea   Mt. Carmel: A Place of Confrontation	
<b>Session 11</b> .....	<b>121</b>
Qasr Al-Yahud (Jordan River)   Nazareth   Tabgha	

**CONTENTS CONTINUED ON NEXT PAGE>>>>>>**

contents

<b>Session 12 .....</b>	<b>137</b>
Capernaum: The Town of Jesus	
<b>Session 13 .....</b>	<b>149</b>
The Sea of Galilee: Galilee Boat   Boat Museum	
<b>Session 14 .....</b>	<b>157</b>
Magdala   Migdal Arbel Prayer & Study Center Property	
<b>Session 15 .....</b>	<b>167</b>
The Golan Heights: The Peace Lookout	
<b>Session 16 .....</b>	<b>189</b>
The Golan Heights: The Valley of Tears	
<b>Session 17 .....</b>	<b>205</b>
Settlements   Kibbutz Misgav Am	
<b>Session 18 .....</b>	<b>223</b>
Bethlehem   Gethsemane Garden   USA Embassy   Promenade	
<b>Session 19 .....</b>	<b>245</b>
Hebron: Machpelah   Tel Hebron	
<b>Session 20 .....</b>	<b>257</b>
Jerusalem: City Walls   City of David   Tunnels   Pool of Siloam	
<b>Session 21 .....</b>	<b>279</b>
Jerusalem: Shorashim Shop   Upper Room   Southern Steps	
<b>Bibliography .....</b>	<b>389</b>
<b>Recommended Resources .....</b>	<b>390</b>

# Israel

## Virtual Teaching Tour

### Appendix 1

The Table of Nations..... 297

### Appendix 2

Cloverleaf Map .....298

### Appendix 3

Israel—Tribal Allotments .....299

### Appendix 4

Lifespan Chart..... 300

### Appendix 5

Greater Israel's Borders..... 301

### Appendix 6

Division of Alexander the Great's Kingdom .....302

### Appendix 7

The Kingdom of Herod the Great..... 303

### Appendix 8

The Division of Herod's Kingdom..... 304

### Appendix 9

Arabs Rule 77% of Palestine .....305

### Appendix 10

The Shalom Wheel ..... 306

### Appendix 11

The Amen Wheel.....307

### Appendix 12

The Seven Days..... 308

### Appendix 13

Nebuchadnezzar's Dream..... 309

### Appendix 14

Parousia ..... 310

[RETURN TO TABLE OF CONTENTS](#)

appendixes



# Israel

## Virtual Teaching Tour

### Supplement 1

The Migration of Abraham ..... 313

### Supplement 2

Abraham in Canaan ..... 314

### Supplement 3

Abraham in the Mountains of Canaan ..... 315

### Supplement 4

The Deportation of the Israelites ..... 316

### Supplement 5

Jewish Exiles in Babylon ..... 317

### Supplement 6

The Persian Empire ..... 318

### Supplement 7

Alexander the Great's Empire ..... 319

### Supplement 8

The Division of Alexander the Great's Empire ..... 320

### Supplement 9

The Roman Empire ..... 321

### Supplement 10

The Kingdom of Herod the Great ..... 322

### Supplement 11

The Division of Herod's Kingdom ..... 323

### Supplement 12

The Middle East ..... 324

### Supplement 13

The Hebrew Language Compilation ..... 325

### Supplement 14

Minibook: God's Promise of the Land to Israel ..... 339

### Supplement 15

Minibook: Judgment of the Nations  
for How They Treat Israel ..... 375

supplements



# 3BI ISRAEL TOUR

## SESSION 1

### What If There Were a People?

SESSION 1 STARTS HERE

#### The Chosen People

We will be studying the Chosen People in the Promised Land. We will start where the Bible starts.

**From *The Oracle* by Jonathan Cahn**

“What if there were a people, brought into existence as a sign, as a witness to the existence of God and a vessel to bring about His purposes....a people who stand out as different and whose history is unlike that of other people...At the beginning of its existence, its future was foretold.”

There is such a people—the Jews.

**Isaiah 41:8-12 KJV**

**Isa. 41:8** But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

Abraham, Isaac and Jacob are the Patriarchs. But when God speaks of the natural seed, He refers to them as Jacob. Why? Because Abraham had other sons. He had Ishmael and six other sons by Keturah. Isaac had another son, Esau. But all the sons of Jacob are the tribes of Israel. So, when God speaks of Israel, the natural people, He often calls them Jacob.

**Isa. 41:9** Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

**Isa. 41:10** Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

**Isa. 41:11** Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

**Isa. 41:12** Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

In the next few verses, God tells His people that He will help them and not forsake them. He then turns His attention to those who would harm His people.

**Isaiah 41:21-23 KJV**

**Isa. 41:21** Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob.

**Isa. 41:22** Let them [the people who are incensed against the Jews] bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come.

**Isa. 41:23** Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together.

In verse 22 God defies the false gods and their prophets to accurately predict the future. Knowing and communicating what will happen in the future, He claims, is a prerogative that is His and His alone.

**Isaiah 42:8-9 KJV**

**Isa. 42:8** I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.

**Isa. 42:9** Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

**Isaiah 43:1, 5-9 KJV**

**Isa. 43:1** But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

**Isa. 43:5** Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;

**Isa. 43:6** I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

**Isa. 43:7** Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

**Isa. 43:8** Bring forth the blind people that have eyes, and the deaf that have ears.

**Isa. 43:9** Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.

The mission of the Jews is to demonstrate to the world that there is a God, His name is Yahweh, and He is only One.

**Isaiah 43:10-12 KJV**

**Isa. 43:10** Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

**Isa. 43:11** I, even I, am the Lord; and beside me there is no saviour.

**Isa. 43:12** I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God.



### **Isaiah 43:20-21 KJV**

**Isa. 43:20** The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

**Isa. 43:21** This people have I formed for myself; they shall shew forth my praise.

### **Isaiah 44:6-8 KJV**

**Isa. 44:6** Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.

**Isa. 44:7** And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

What did Jesus say about knowing when the end was coming? He said, "Watch the fig tree." Here in Isaiah, God is saying that if you want to know what is coming, you have to watch Israel. They are God's time clock.

**Isa. 44:8** Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.

## **God's Promises to Abram**

### **Genesis 12:1-3 KJV**

**Gen. 12:1** ¶ Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

**Gen. 12:2** And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

**Gen. 12:3** And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

### **Genesis 12:1-3 ArtScrolls**

**"Go,** Go for yourself from your land, from your relatives, and from your father's house to the land that I will show you. And I will make of you a great nation; I will bless you, and make your name great, and you shall be a blessing. I will bless those who bless you, and him who curses you I will curse; **and all the families of the earth shall bless themselves by you.**

**Brim Note:** The Hebrew verb shows that the blessing is brought upon the families of the earth by their own actions. The same can be said for the curses.

### **Genesis 12:3 AMPC**

And I will bless those who bless you [who confer prosperity or happiness upon you] and curse him who curses *or* uses insolent language toward you; in you will all the families *and* kindred of the earth be blessed [and by you they will bless themselves].

## ***Jehovah's Portion (Inheritance)***

### **Deuteronomy 32:8-9 KJV**

**Deut. 32:8** When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

**Deut. 32:9** For the LORD's portion *is* his people; Jacob *is* the lot of his inheritance.

## ***The Apple of His Eye***

**Deut. 32:10 KJV** He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the **apple** of his **eye**.

**Zech. 2:8 KJV** For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the **apple** of his **eye**.

## ***To Obey Jesus***

In Luke 21: 29-31 Jesus Himself instructs to watch the nation of Israel (the fig tree here) and the other nations of prophecy to know what is happening in the end of days. Pertinent to this very day.

## ***Scattering and Ingathering***

**Deut. 30:1-6 ArtScrolls** It will be that when all these things come upon you—the blessing and the curse that I have presented before you—then you will take it to your heart among all the nations where HASHEM, your God, has dispersed you; and you will return unto HASHEM, your God, and listen to His voice, according to everything that I command you today, you and your children, with all your heart and all your soul. Then Hashem, your God, will bring back your captivity and have mercy upon you, and He will return and gather you in from all the peoples to which HASHEM, your God, has scattered you. If your dispersed will be at the ends of heaven, from there HASHEM, your God, will gather you in and from there He will take you. HASHEM, your God, will circumcise your heart and the heart of your offspring, to love HASHEM, your God, with all your heart, and with all your soul, that you may live.

**Matt. 24:31 KJV** And he shall send his angels with a great sound **of** a trumpet, and they shall gather together his elect from the four winds, from one **end of heaven** to the other.

## ***Everlasting Nation***

### **Jeremiah 31:35-38 KJV**

**Jer. 31:35** ¶ Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts *is* his name:

**Jer. 31:36** If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

**Jer. 31:37** Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

**Jer. 31:38** Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.

**Mal. 3:6 KJV** For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

God has kept His people. Through persecution. The Crusades. The Spanish Inquisition. Czarist Russia. The Holocaust.

*The Numerical Bible: Hebrews to Revelation.*

F. W. Grant (page 273)

**We must not merge Israel and the Church**, or forget even **the purposes of God as to the earth**, in higher and heavenly ones. The true revelation to interpret prophecy can only be found therefore, not in self-imagined canons, but by having before one the great promises of God, remembering **how He challenges every thought of their [Israel's] undoing**, especially with regard to Israel, His people (Jer. 31:35, 36), and that, even as to the new heaven and the new earth (Isa. 66:22).

Thus, an interpretation of Revelation which practically, if not theoretically, leaves Israel out, cannot have the needed largeness, cannot give us the mind of God.

F. W. Grant also states: "Erroneous interpretations of the book of Revelation fall deficient in their narrowness of vision and the Church needs broadness of vision."

Any interpretation of the Book of Revelation that does not see Israel's place in it is false. One example is "replacement theology," the notion that the Church has replaced the Jews and that all the promises of God to His Chosen People no longer apply to them but are now for the Church.

## **Three Groups of People**

### ***Rightly Dividing the Word***

**2 Tim. 2:15 KJV** Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Interpreting (rightly dividing) the Word requires that you know who wrote it, who it is written to, and who it is about.

### **1 Corinthians 10:32 KJV**

Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.

This tells us that at this time there are three groups of people:

1. The Jews
2. The Nations (Hebrew *goyim* = nations) In the New Testament, the term used is frequently “Gentiles” or “Greeks.”
3. The Church (Greek εκκλησία = *ekklēsia* = “an assembly of called out ones.” From two words: εκ= *ek* = “out of” and καλέω = *kaleō* = “to call.” The verb form means literally “to call out.” The Church, therefore, is an assembly of those who are “called out” from every tribe, tongue and people.

Now we will take a look at these groups in the order of their appearance in the Bible.

## ***The Nations (Hebrew: Goyim)***

### **Genesis 10:1, 5 KJV**

<sup>1</sup> Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

<sup>5</sup> By these were the isles of the Gentiles [*goyim*] divided in their lands; every one after his tongue, after their families, in their nations [*goyim*].

According to Talmudic tradition, there are 70 nations.

Japheth	14 nations	Genesis 10:2-4
Ham	30 nations	Genesis 10:6-20
Shem	26 nations	Genesis 10:21-31

See “Table of Nations” (Appendix 1)



### **Genesis 10:32 KJV**

<sup>32</sup> These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

At Succoth (the Feast of Tabernacles), Israel offered a sacrifice of 70 bullocks as an intercession for the nations. God wants all the nations to rise to their full spiritual potential.

The Jews were to be a witness to the nations so they could see Him and desire to follow Him.

Appendix 1: The Table of Nations

## ***The Nations Rebel Against God***

### **God's Will**

#### **Genesis 9:1 KJV**

<sup>1</sup> And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

They were told to go and replenish the earth, but their descendants stayed in the region of Shinar (Babylon).

### **Rebellion—Genesis 11:1-9**

1. The year is 1996, 340 years after the Flood (*Seder Olam Rabbah* 1:1).
2. Shinar and Babylon are synonymous.
3. Nimrod led the rebellion.

Before Nimrod there were neither wars nor reigning monarchs. He subjugated the Babylonians until they crowned him.

#### **Genesis 10:8-12 NASB**

<sup>8</sup> Now Cush became the father of Nimrod; he became a mighty one on the earth. <sup>9</sup> He was a mighty hunter before the Lord; therefore it is said, "Like Nimrod a mighty hunter before the Lord." <sup>10</sup> The beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar. <sup>11</sup> From that land he went forth into Assyria, and built Nineveh and Rehoboth-Ir and Calah, <sup>12</sup> and Resen between Nineveh and Calah; that is the great city.

Commenting on this passage, the sage Rashi says Nimrod was "mighty in causing the whole world to rebel against the Holy One, blessed be He, by the plan he devised for the generation that witnessed the separation of the races to build the Tower of Babel."<sup>1</sup> Rashi further interprets "mighty hunter" figuratively. "He ensnared the minds of people by his words, misleading them to rebel against the Omnipresent."<sup>2</sup>

## ***God Has a Plan to Reveal Himself to the Nations***

#### **Genesis 12:1-3 KJV**

**Gen. 12:1** ¶ Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

**Gen. 12:2** And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

**Gen. 12:3** And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

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<sup>1</sup> Rashi on Genesis 10:8. Retrieved from [sefaria.org/Rashi on Genesis10:8](http://sefaria.org/Rashi%20on%20Genesis10:8).

<sup>2</sup> Rashi on Genesis 10:9. Retrieved from [sefaria.org/Rashi on Genesis10:9](http://sefaria.org/Rashi%20on%20Genesis10:9).

Correctly translated Hebrew translations read:

"I will bless those who bless you, and him who curses you I will curse; **and all the families of the earth shall bless themselves by you.**"

Brim Note: The Hebrew verb shows that the blessing is brought upon the families of the earth by their own actions. The same can be said for the curses.

### **Genesis 12:3 AMPC**

And I will bless those who bless you [who confer prosperity or happiness upon you] and curse him who curses *or* uses insolent language toward you; in you will all the families *and* kindred of the earth be blessed [and by you they will bless themselves].

## ***God Chose This People to Reveal Himself to the Nations***

### **Romans 3:1-2 ESV**

<sup>1</sup> Then what advantage has the Jew? Or what is the value of circumcision?

<sup>2</sup> Much in every way. To begin with, the Jews were entrusted with the oracles of God.

### **Romans 9:4-5 ESV**

<sup>4</sup> They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises.

<sup>5</sup> To them belong the patriarchs, and from their race, according to the flesh, is the Christ\*, who is God over all, blessed forever. Amen.

\*Christ (Χριστός = *Christos*) is Greek for the Hebrew word Messiah (מָשִׁיחַ = *Mashiach*), meaning The Anointed One

This calling for the Jews to reveal God to the nations goes all the way from Genesis through the end of this age.

### **Romans 11:29 KJV**

For the gifts and calling of God *are* without repentance.

### **Romans 11:29 ESV**

For the gifts and the calling of God are irrevocable.

God had two ways for them to fulfill their mission.

### ***Plan A: Bless them in the Land***

### **Deuteronomy 28:1, 10-13 KJV**

<sup>1</sup> And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:

<sup>10</sup> And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.



Appendix 2: World Map by Heinrich Bünting

<sup>11</sup> And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord swore unto thy fathers to give thee.

<sup>12</sup> The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

<sup>13</sup> And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them:

### ***Plan B: Scattering and Ingathering***

#### **Deuteronomy 30:1-9 KJV**

<sup>1</sup> And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee,

<sup>2</sup> And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

<sup>3</sup> That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.

<sup>4</sup> If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee:

<sup>5</sup> And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

<sup>6</sup> And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

<sup>7</sup> And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

<sup>8</sup> And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day.

<sup>9</sup> And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers.

### **God's Dealings with Israel**

1. The Choosing and the Calling
2. The Blessing
3. The Bringing into the Land
4. The Scattering
5. The Ingathering
6. The Restoration
7. The Redemption

**SESSION 1 ENDS HERE**   [RETURN TO TABLE OF CONTENTS](#)





# 3BI ISRAEL TOUR

## SESSION 2

### Eternal Covenant for the Promised Land

SESSION 2 STARTS HERE

#### Abram Prospers in the Land



Appendix 3: Israel—  
Tribal Allotments

Here we will discuss the cities of Sodom and Gomorrah and some of the events that preceded their destruction.

In the Bible, the Dead Sea is never called the Dead Sea. It is called Yam HaMelach (יָם הַמֶּלַח).

*Yam* = Sea  
*Ha* = The  
*Melach* = Salt

#### *Abram and Lot Part Ways*

Genesis 13 describes how God prospered Abram. His nephew Lot was with him, but it got to the point that the land could not sustain Abram and Lot both. Abram decided it was time for them to part ways, and he gave Lot the choice of where in the land he would take his herds. Lot chooses Sodom, which was then green and productive.

#### Genesis 13:10-13 ESV

<sup>10</sup> And Lot lifted up his eyes and saw that the Jordan Valley was well watered everywhere like the garden of the LORD, like the land of Egypt, in the direction of Zoar. (This was before the LORD destroyed Sodom and Gomorrah.) <sup>11</sup> So Lot chose for himself all the Jordan Valley, and Lot journeyed east. Thus they separated from each other. <sup>12</sup> Abram settled in the land of Canaan, while Lot settled among the cities of the valley and moved his tent as far as Sodom. <sup>13</sup> Now the men of Sodom were wicked, great sinners against the Lord.

## ***Sodom in the First Biblical War The War of the Kings***

### **Genesis 14:1-7 ESV**

<sup>1</sup> In the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim, <sup>2</sup> these kings made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar). <sup>3</sup> And all these joined forces in the Valley of Siddim (that is, the Salt Sea). <sup>4</sup> Twelve years they had served Chedorlaomer, but in the thirteenth year they rebelled. <sup>5</sup> In the fourteenth year Chedorlaomer and the kings who were with him came and defeated the Rephaim in Ashteroth-karnaim, the Zuzim in Ham, the Emim in Shaveh-kiriathaim, <sup>6</sup> and the Horites in their hill country of Seir as far as El-paran on the border of the wilderness. <sup>7</sup> Then they turned back and came to En-mishpat (that is, Kadesh) and defeated all the country of the Amalekites, and also the Amorites who were dwelling in Hazazon-tamar.

### **Genesis 14:8-12 ESV**

<sup>8</sup> Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out, and they joined battle in the Valley of Siddim <sup>9</sup> with Chedorlaomer king of Elam, Tidal king of Goiim, Amraphel king of Shinar, and Arioch king of Ellasar, four kings against five. <sup>10</sup> Now the Valley of Siddim was full of bitumen pits, and as the kings of Sodom and Gomorrah fled, some fell into them, and the rest fled to the hill country. <sup>11</sup> So the enemy took all the possessions of Sodom and Gomorrah, and all their provisions, and went their way. <sup>12</sup> They also took Lot, the son of Abram's brother, who was dwelling in Sodom, and his possessions, and went their way.

### **Genesis 14:13-16 ESV**

<sup>13</sup> Then one who had escaped came and told Abram the Hebrew, who was living by the oaks of Mamre the Amorite, brother of Eshcol and of Aner. These were allies of Abram. <sup>14</sup> When Abram heard that his kinsman had been taken captive, he led forth

his trained men, born in his house, 318 of them, and went in pursuit as far as Dan. <sup>15</sup> And he divided his forces against them by night, he and his servants, and defeated them and pursued them to Hobah, north of Damascus. <sup>16</sup> Then he brought back all the possessions, and also brought back his kinsman Lot with his possessions, and the women and the people.



Appendix 4: Lifespans Chart

### **Genesis 14:17-20 ESV**

<sup>17</sup> After his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley). <sup>18</sup> And

Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) <sup>19</sup> And he blessed him and said,

“Blessed be Abram by God Most High,  
Possessor of heaven and earth;

<sup>20</sup> and blessed be God Most High,  
who has delivered your enemies into your hand!”

Melchizedek (מֶלְכִּי־צֶדֶק) is not a name, but a title that means “king of righteousness.” Many of the sages believe that Melchizedek was none other than Shem, the son of Noah. It is believed that he had a school there in Salem (which would later be known as Jerusalem).

In Hebrews 7:2, Melchizedek is described as “King of righteousness, and after that also King of Salem, which is, King of peace.” Somehow, in spite of living in an evil land, he was recognized not only as a king, but as a righteous priest as well (verse 3).

He is also described in verse 3 as “without father, without mother, without descent.” This probably simply refers to the fact that, unlike the Aaronic priests, Melchizedek was not a priest by virtue of his lineage. Neither his mother nor his father were priests.

#### Genesis 14:20-24 ESV

And Abram gave him a tenth of everything. <sup>21</sup> And the king of Sodom said to Abram, “Give me the persons, but take the goods for yourself.” <sup>22</sup> But Abram said to the king of Sodom, “I have lifted my hand to the Lord, God Most High, Possessor of heaven and earth, <sup>23</sup> that I would not take a thread or a sandal strap or anything that is yours, lest you should say, ‘I have made Abram rich.’ <sup>24</sup> I will take nothing but what the young men have eaten, and the share of the men who went with me. Let Aner, Eshcol, and Mamre take their share.”

God had blessed Abram and he became rich. Abram was already fulfilling the mission of God’s Chosen People: to demonstrate to the nations the blessing of God.

## God’s Covenant with Abram

#### Genesis 15:1-8 KJV

**Gen. 15:1** After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

**Gen. 15:2** And Abram said, LORD God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

**Gen. 15:3** And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

The Lord reminds Abram that He himself was his “exceeding great reward.” Abram’s problem was that he couldn’t see how he could possibly get the one thing that would mean the most to him—a son, an heir.

**Gen. 15:4** And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

**Gen. 15:5** And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

**Gen. 15:6** And he believed in the Lord; and he counted it to him for righteousness.

God assured Abram that it would be impossible to count the number of those who would descend from him. And verse 6 tells us Abram believed the Lord. God makes him another promise in verse 7, but this time Abram said he would like a sign.

**Gen. 15:7** And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

**Gen 15:8** And he said, Lord God, whereby shall I know that I shall inherit it?

Abram also had a hard time with this promise. At God's direction, he had left his home in Ur of the Chaldees. Now he was where God had brought him, but he was living in tents as a nomad. He was surrounded by kingdoms with cities and armies. Yet God was telling him it would all belong to his heirs. He wanted a sign from God that it would be so.

### ***The Covenant Between the Pieces***

God responded to Abram's request with what may seem to be unusual instructions.

#### **Genesis 15:9-21 KJV**

**Gen. 15:9** And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

**Gen. 15:10** And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

Abram understood that God was instructing him to make preparations for a special covenant ceremony. Abram split the heifer, the goat, and the ram down the spine and placed the halves of each on the ground opposite one another. He did not split the turtledove and the pigeon.

**Gen. 15:11** And when the fowls came down upon the carcasses, Abram drove them away.

**Gen. 15:12** And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

**Gen. 15:13** And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

Abram had to drive away birds of prey that came down and attempted to feast on the animals he had killed. Eventually, he fell into a deep sleep. Then God gave him the bad news, foretelling the time that his descendants would suffer in captivity for 400 years.

**Gen. 15:14** And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

**Gen. 15:15** And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

**Gen. 15:16** But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

But then came the good news. God would bring them back into the Land in due time.

**Gen. 15:17** And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

The smoking fire pot and flaming torch that appeared passed between the pieces. They represented the presence of God. Oral tradition states that the presence of God moved between the pieces in a figure-eight pattern. The Scriptures say that only God walked among the pieces. This covenant was all about God telling Abraham what He was going to do; this was an unconditional covenant. It was all on God.

**Gen. 15:18** In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

**Gen. 15:19** The Kenites, and the Kenizzites, and the Kadmonites,

**Gen. 15:20** And the Hittites, and the Perizzites, and the Rephaims,

**Gen. 15:21** And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.



Appendix 5: Greater Israel's Borders

The land promised to Abraham and his descendants is what we might call Greater Israel. They have never yet occupied this much land. That will be what they possess in the Millennial Age.

### ***Circumcision: A Covenant Sign***

Chapter 17 begins with a big change for Abram, who is then 99 years old. God changes his name to Abraham (verse 5).

### **Genesis 17:7-8 KJV**

**Gen. 17:7** And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

**Gen. 17:8** And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

God once again repeats His covenant promise to Abram. His covenant to Abram is not only for himself, but for his descendants as well. That covenant includes the promise that Abram will have descendants and that they will have “all the land of Canaan.” God calls this an “everlasting covenant,” which includes the promise that his seed will have the Land “for an everlasting possession.”

In verses 9 and 10 God establishes that the sign of this covenant is circumcision. Then He assures Abraham that his wife Sarai (whose name He changes to Sarah) will bear him a son, even in their old age, and they were to name him Isaac.

**Genesis 17:15-19 KJV**

**Gen. 17:15** And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

**Gen. 17:16** And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

**Gen. 17:17** Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

**Gen. 17:18** And Abraham said unto God, O that Ishmael might live before thee!

**Gen. 17:19** And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

Years before, when Abraham was 86 years old, Sarah’s handmaid Hagar had given birth to a son, Ishmael. Sarah, figuring that she had not been able to give Abraham a son, did what she thought was best. In keeping with the customs of the day, she offered Abraham her handmaid, Hagar. Unfortunately, it brought tension to Abraham’s household.

**SESSION 2 ENDS HERE**    [RETURN TO TABLE OF CONTENTS](#)



# 3BI ISRAEL TOUR

## SESSION 3

Masada • Ein Gedi • Valley of Elah

SESSION 3 STARTS HERE

## MASADA



Figure 1: Masada. Aerial view showing the entire 18-acre summit, including Herod's three-tiered Northern Palace. (Photo: Andrew Shiva, [CC BY-SA 4.0](#) via Wikimedia Commons.)

Masada (Hebrew: **מצדה** *metsada*, "fortress") is a fortress complex in the Judean desert that overlooks the Dead Sea (Salt Sea).

Situated on a 1,300-foot-high rocky mesa, the area was first fortified, according to Josephus Flavius, by the Hasmonean King Alexander Janaeus, who ruled from 103 BC to 76 BC. Unfortunately, no ruins have been excavated from that time.

## How Did Herod Come to Be King of Judea?

Herod the Great came to power in a political vacuum. To see how that happened, we have look back several generations before Herod.

### *The Division of Alexander the Great's Empire*

At the death of Alexander the Great in 323 BC, three of his generals divided his massive empire among themselves. Ptolemy controlled Egypt and Israel, Antigonus controlled Greece, and Seleucus controlled Syria and Asia Minor.



Appendix 6: The Division of Alexander the Great's Kingdom. From "Bible Atlas."

This division put Israel right in the middle of a power struggle between the Ptolemies to the south and the Seleucids to the north. Eventually, in 198 BC, the Seleucid ruler Antiochus III got control of Judea. At first, he allowed the Jews a certain amount of autonomy but before long began imposing Hellenistic culture on the Jews, including forcing them into paganistic idol worship. He finally backed down, in the face of their opposition, from placing idols in the Temple.



## ***Antiochus IV and the Hellenization of Judea***

Antiochus III died in a military campaign and the throne was passed to his son Seleucus IV (who was assassinated in 176 BC). At that point, the infamous Antiochus IV Epiphanes took over the Seleucid Empire, including Judea. He once again forced upon the Jews a policy of Hellenization, going so far as to erect an altar of Zeus in the Temple and allow the sacrifice of pigs. Unfortunately, many Jews, especially in the upper class, were caught up in the allure of Hellenistic (Greek) culture and idol worship.

## ***The Rise and Fall of the Maccabees***

The Maccabees were a Hasmonean family that rebelled against the Seleucid (Greek) overlords and the upper-class Hellenistic Jews who collaborated with them. They felt it was important for the Jewish people to return to the roots of who they were. The Maccabean Revolt (167–160 BC) resulted in the independence of Judea.

A few generations later, they became worse than those they had overcome. God's plan had been to keep the kingship and the priesthood separate. The Maccabees combined the positions of king and high priest and made them one. This concentration of power led naturally to corruption.

Division and strife within the Hasmonean Dynasty eventually resulted in Rome gaining control of Judea in 63 BC. John Hyrcanus II had brokered a deal with the Roman general Pompey which required that Hyrcanus swear loyalty to Rome in exchange for being granted the office of High Priest. So, once again, Judea was reduced to the status of a tributary state under the control of outside forces.



Appendix 7: The Kingdom of Herod the Great. From "Bible Atlas."

## ***The Rise of Herod***

Herod was born south of Judea (about 72 BC) to Antipater the Idumaeen. The Idumaeans (Edomites) had been forcibly converted to Judaism, so Herod had been raised as a Jew. This, coupled with Antipater's political connections, made Herod a perfect candidate for a rise to power. The Romans felt he could be trusted to be loyal to Rome; at the same time, the Jews would feel he was loyal to them.

Herod the Great, as he came to be known, was great only as a builder. He was a terrible person who killed his own sons and even his wife. This is but one of the many examples of Herod's paranoia.

## Herod and Masada

Herod the Great recognized the strategic value of Masada and spent \$150 million (in today's currency) to fortify the 18-acre summit of the mesa. He built palaces there, along with aqueducts, cisterns, bath house, pool, storage houses, and garrison housing for his troops. The fortification included heavy 12-foot-high walls and guard towers. According to Josephus Flavius, Herod barely used his Masada retreat.

Herod faced two main challenges: water and safety. Masada afforded him a place to which to run in the event of danger. He would have been joined by an entourage that included everything from household servants to administrators and soldiers.

The Masada complex was self-sustained. The very building stones and plaster came from the summit itself. The complex was divided into two sections. The southern area was for the servants and soldiers. This section included the western palace, which served as the administrative center of the Masada fortress. In the event of a national crisis, Herod could run the country from the western palace. The northern part of Masada was for Herod himself. It was more than just housing; it had everything Herod needed to survive.

One of the biggest challenges in sustaining life at Masada was the need for food and water. In the storage facilities, many storage jars have been found. Some were obviously designed to be refilled. Some jars were very narrow and very tall. These were basically shipping containers. They were easier to secure for shipping on camels, horses, etc. The smaller containers also helped prevent extreme loss in the event of a broken container.

Some years, annual rainfall totals only about 2 inches, and in some years, there is no rainfall at all. So, where does the water come from? Herod solved the problem with a series of cisterns throughout the complex, especially along the northwest face of the

cliff. Some of these cisterns were created when stone was quarried for building projects at Masada. It is estimated that these cisterns could hold up to 10 million gallons of water.

With little rainfall falling in the region around Masada, Herod relied on rainfall that fell on the Judean mountains between Jerusalem and Hebron. Half of that rainfall flowed downhill to the east, in the direction of Masada. To the west of Masada is a gorge in which Herod had a dam built. Engineers then constructed an aqueduct that carried the water into cisterns in the side of the mountain.



Figure 2: Illustration of one of the cisterns at Masada. [Daniel Ventura, CC BY-SA 4.0](#), via Wikimedia Commons

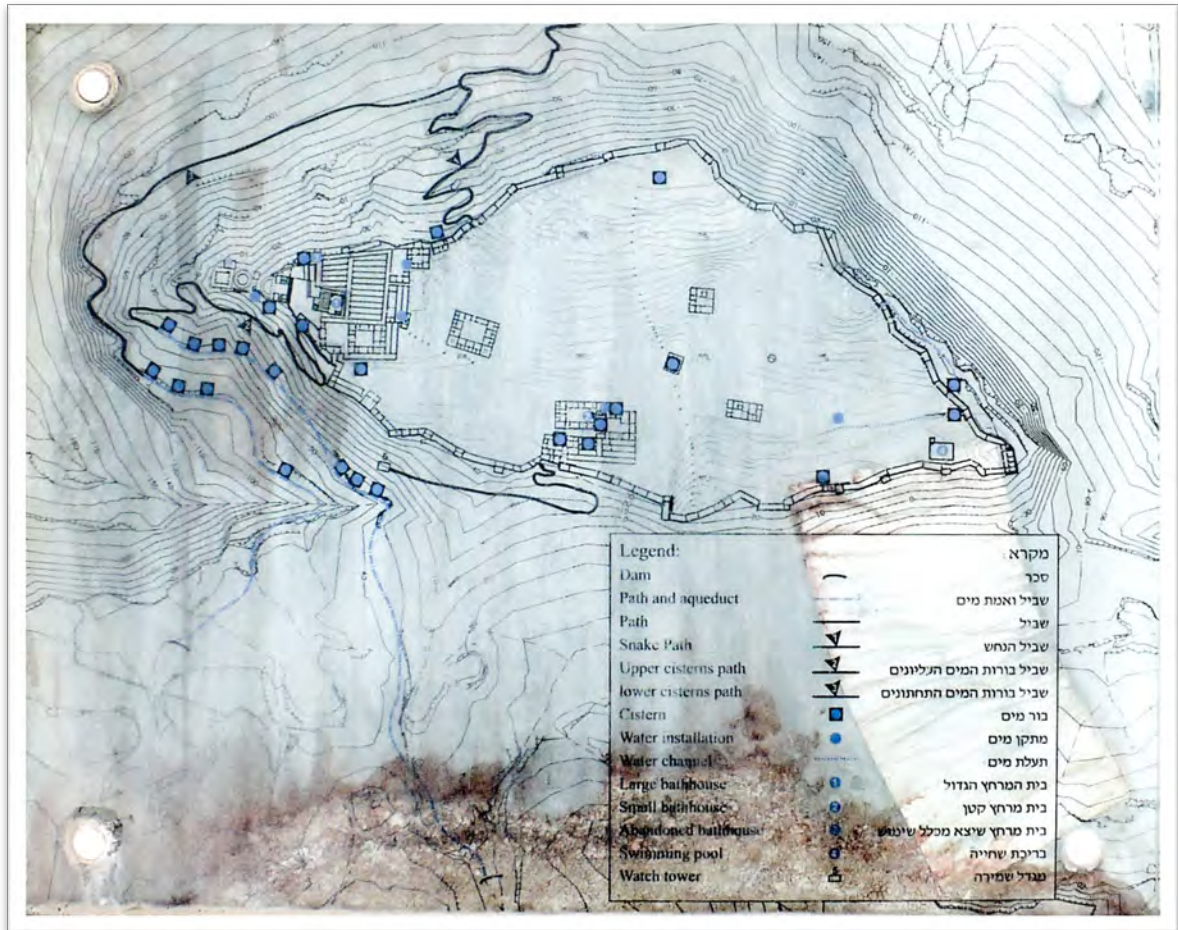


Figure 3: Water plan for Masada. The small blue squares indicate the location of cisterns throughout the complex. [Tribun militum](#), [CC BY-SA 4.0](#), via Wikimedia Commons

## The Northern Palace

While visiting Rome, Herod visited the home of Marcus Agrippa, the second in command in the Roman Empire. He was so impressed that he decided to build the same type of villa on Masada.

His three-tiered palace included a library on the middle level. At the bottom level he built a terrace and dug back into the bedrock to create a man-made cave. In the cave he built a fresh-water pool. Where did the water come from?

On the mountains of Jerusalem and Judea there occasionally is heavy rainfall. The overflow from the rainfall obviously would flow downhill. The distance from the mountain to Masada is only about 8 or 10 miles with a drop of about 3,600 feet.

Herod designed a water collection that would take advantage of the energy created by the water flow. He calculated how high he could lift the water using the water's own energy. In the face of Masada, Herod dug 16 water cisterns.





Figure 4: A recreation showing what Herod's Northern Palace may have looked like. It was built in classic Roman style. (Photo: Berthold Werner. Public Domain)



Figure 6: Model of Herod's northern palace at Masada. (3BI)

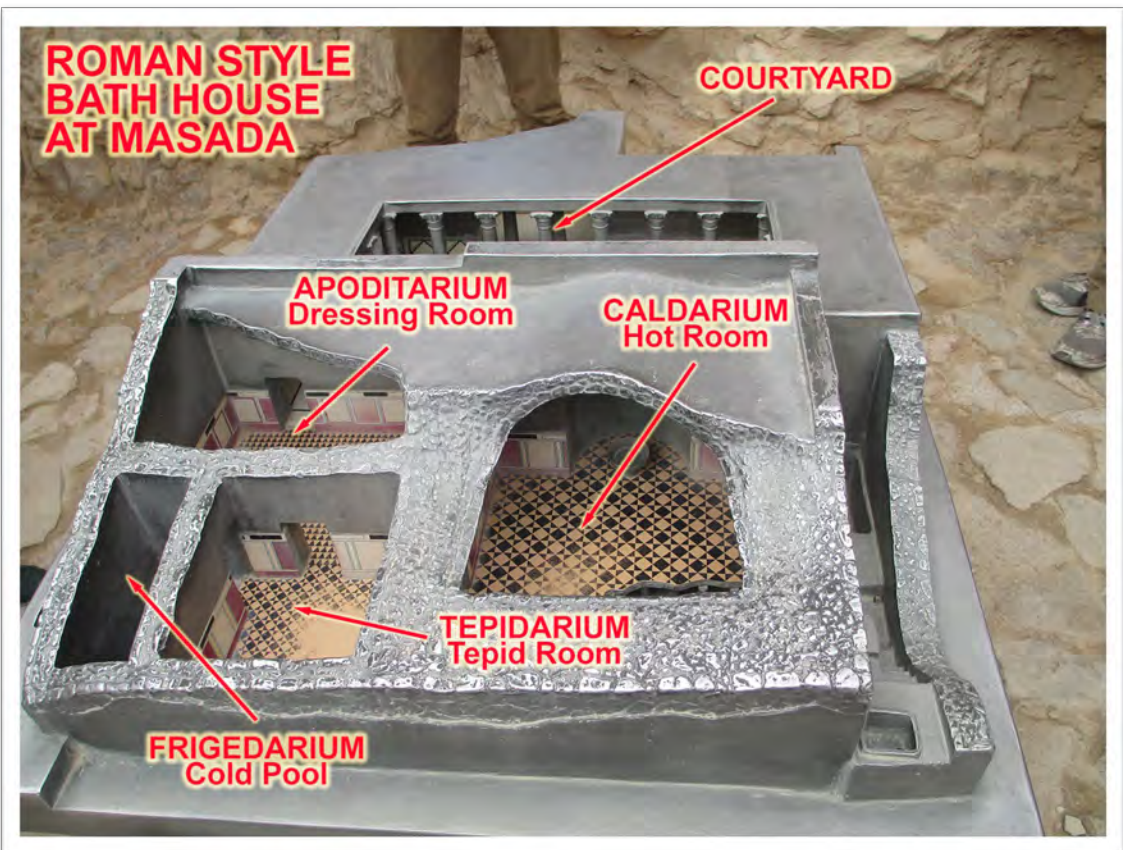


Figure 5: Roman-style bath house at Masada. (Photo: Avi1111 dr. avishai teicher, [CC BY-SA 3.0](https://creativecommons.org/licenses/by-sa/3.0/) via Wikimedia Commons. Annotated by 3BI.)



## The Roman Camps

In AD 66, the Jews revolted against the Romans. For years they had endured the Roman occupation of their land. It got to the point that Rome was even appointing the High Priest.

After the rebels had some early successes in routing small Roman forces, Rome responded by sending 60 thousand skilled troops to suppress the rebellion. After successful campaigns in the northern regions of the of Galilee, the Roman army turned its attention to Jerusalem. By the time the siege was over, a million Jews had died in the Great Revolt. Jerusalem, including the Second Temple, was destroyed.

Some of the rebels who fled Jerusalem made their way to Masada. The nearly one thousand Jews—men, women, and children—managed to hold out for 3 years.

In AD 73, Flavius Silva and the Roman Tenth Legion marched against Masada. They surrounded Masada with camps and built a siege wall. The ruins of the encampments are still visible.

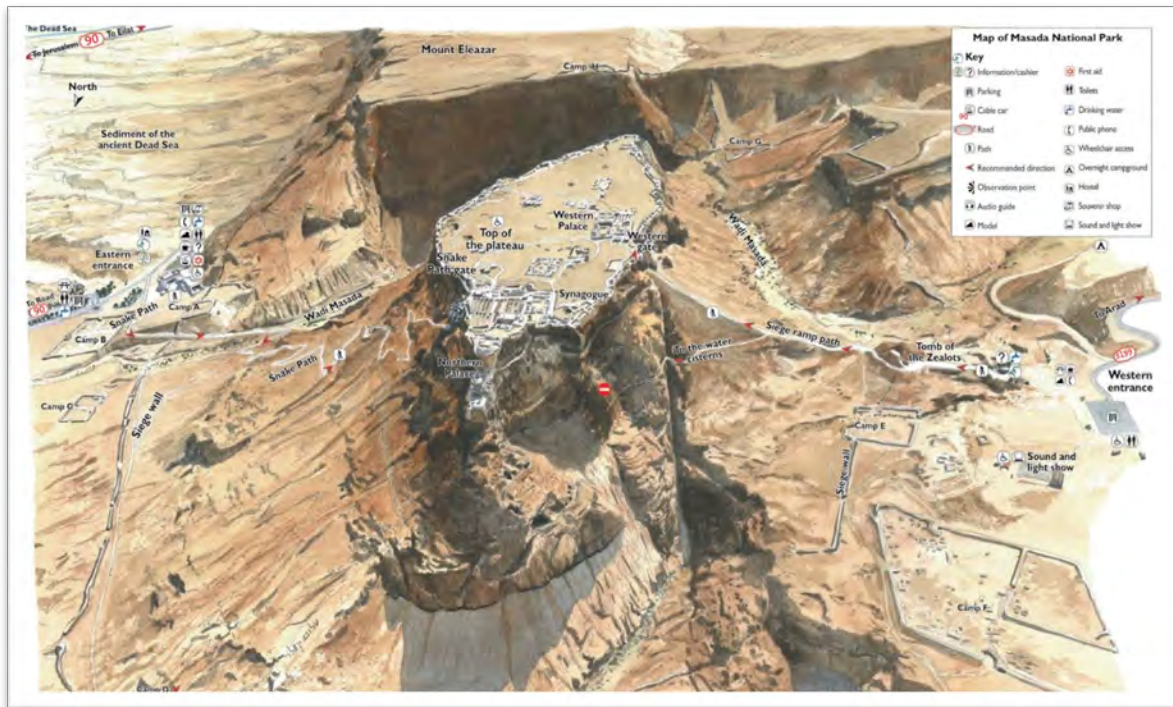


Figure 7: Site plan for Masada. Notice the Roman camp locations and the seige wall they erected. Click the image above for a link to a full-size picture.

The Jews in Masada were able to survive the siege. They had water and food and the ability even to grow crops. And Masada was well protected. Herod had built a wall around the edge of the plateau. The casement wall (two parallel walls) was nearly a mile long and 13 feet wide. The space between the walls was divided into about 70 rooms. The wall was also equipped with 30 towers.

The Romans were determined, though. On the west side of the plateau, they built a ramp of earth and wood. They built a giant siege tower with a battering ram on the ramp to breach the wall. When it appeared that the Romans would, indeed, break through, the Jews decided they would rather die than fall into Roman hands. On April 16, 70 AD, the Romans entered Masada only to find everyone dead but two women and five children.



Figure 8: The Roman siege ramp at Masada. (3BI)

### ***For Further Study***

For another interesting overview of Masada, view “The Watchman Episode 34: Inside the Legendary Fortress of Masada” produced by Christians United for Israel (CUFI).

<https://www.youtube.com/watch?v=ErSPSQAW6dA>



## EIN GEDI

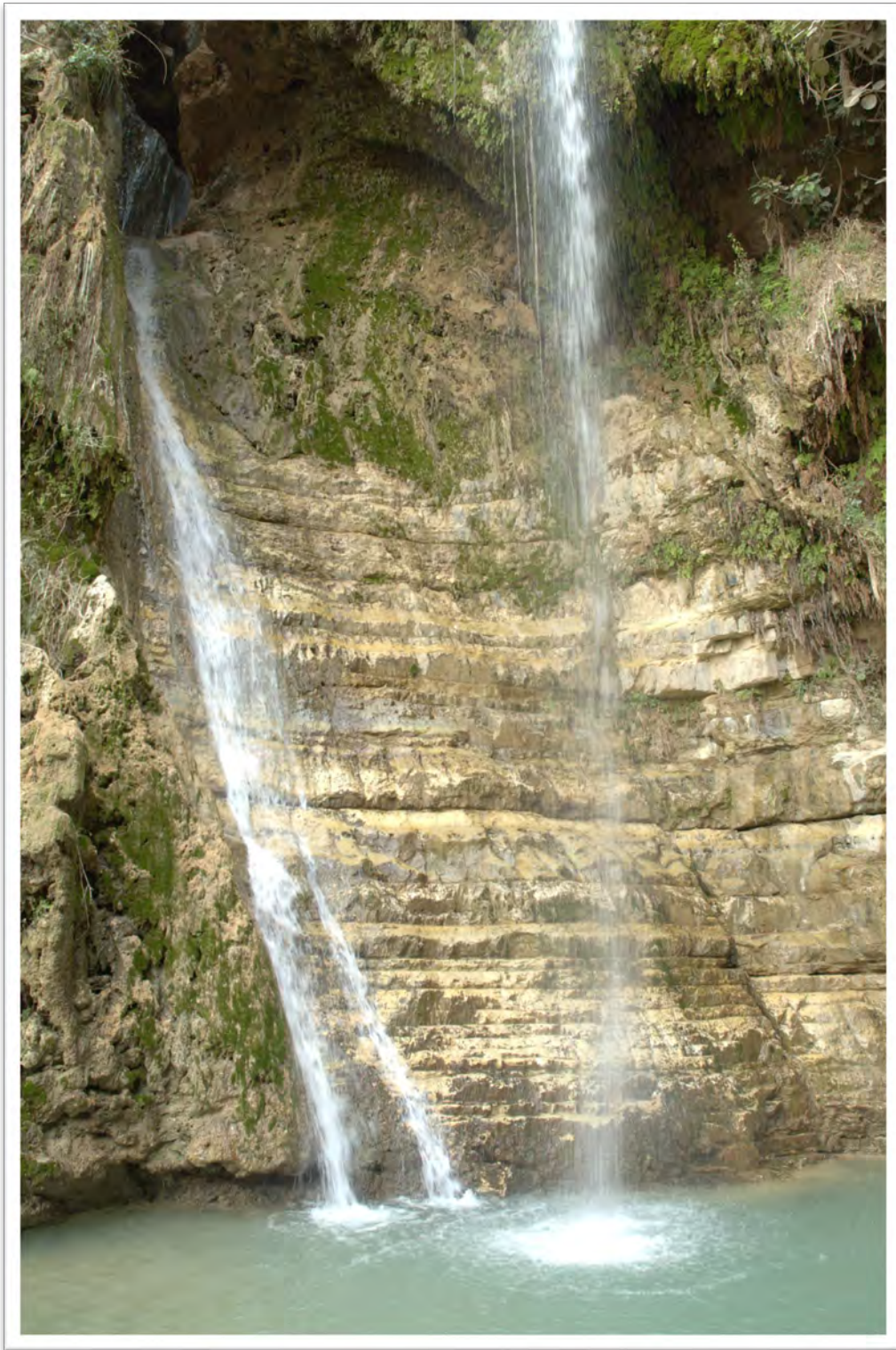


Figure 9: Ein Gedi. Nahal David waterfall.  
(Photo by Mary Madigan. [CC BY 2.0](#) via Wikimedia Commons)



## Ein Gedi: An Oasis

Ein Gedi (עֵין גִּדִּי = literally, “spring of the young goat”) is a large oasis on the western shore of the Dead Sea (in the Bible referred to as the Salt Sea). It is one of only two freshwater springs on the west shore of the Salt Sea. The availability of fresh water supported an agricultural community. In ancient times, Ein Gedi was known for its vineyards, palm trees and balsam (a rare ingredient used in the production of an expensive, sought-after perfume).

## David and Saul at Ein Gedi

David, who had been anointed by Samuel to be king, was hiding from King Saul in the caves of Ein Gedi.

### 1 Samuel 23:29 KJV

<sup>29</sup> And David went up from thence, and dwelt in strong holds at Engedi.

### Psalm 104:18 KJV

<sup>18</sup> The high hills are a refuge for the wild goats; and the rocks for the conies.



Figure 10: A coney (also known as a rock hyrax). (3BI)

### 1 Samuel 24:1-5 KJV

<sup>1</sup> And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi.

<sup>2</sup> Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

<sup>3</sup> And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

<sup>4</sup> And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

<sup>5</sup> And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

David's heart "smote him."

**Samuel 24:6 KJV**

<sup>6</sup> And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord.

Though David had been anointed to be king, he also respected the fact that King Saul, misguided though he may be, also had an anointing on his life. His attitude was, "Don't touch God's anointed."

**1 Samuel 24:7-17 KJV**

<sup>7</sup> So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

<sup>8</sup> David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

<sup>9</sup> And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

<sup>10</sup> Behold, this day thine eyes have seen how that the Lord had delivered thee to day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed.

<sup>11</sup> Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

<sup>12</sup> The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee.

<sup>13</sup> As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

<sup>14</sup> After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

<sup>15</sup> The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

<sup>16</sup> And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept.

<sup>17</sup> And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

The anointing was important even to Jesus. Acts 10:38 speaks of "how God anointed Jesus of Nazareth with the Holy Ghost and with power." Christ was Jesus' title (meaning "the Anointed One").

**1 Samuel 24:18-20 KJV**

<sup>18</sup> And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou killedst me not.

<sup>19</sup> For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that thou hast done unto me this day.

<sup>20</sup> And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

<sup>21</sup> Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

<sup>22</sup> And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

This was an example of how David showed himself to be a “man after God’s own heart.” (See 1 Samuel 13:14 and Acts 13.22.) Many in his company thought he had every right to kill King Saul, but David saw things differently. He respected the anointing that God had placed on Saul’s life, no matter what.

**Ein Gedi: David’s Backyard**

Some may wonder how David, with so few men, could so successfully elude King Saul and his thousands of men. Ein Gedi is located in what is known as the Judean desert.

There are times of the year, especially in the winter, when there is vegetation in the hills around Ein Gedi that provides excellent grazing for flocks of sheep. David, whose hometown was Bethlehem, doubtless spent time in the region of Ein Gedi seeking grazing grounds for his sheep. Saul, on the other hand, was from Benjamin and would not have been nearly as familiar with the territory as David was. David knew where to hide and how to trick his nemesis.

Even with his special knowledge of the lay of the land, David still wound up taking refuge in a cave in which Saul chose to rest. This was a perfect opportunity for David to get his revenge. But that was not to be.

**Leviticus 19:17-18 NKJV**

<sup>17</sup> ‘You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him. <sup>18</sup> You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I *am* the Lord.

<sup>18</sup> You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord.

This takes us right to what Jesus said in Matthew.

**Matthew 5:44 NKJV**

<sup>44</sup> But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you.

## The “Corner” of Saul’s Garment

What was the significance of David’s cutting the “corner” of Saul’s garment? We need to examine two key words in 1 Samuel 24:4.

**1 Samuel 24:4 KJV**

<sup>4</sup> And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the **skirt** of Saul's **robe** privily.

**Skirt:** Strong’s Hebrew 3671. כַּנָּף *kânâph*, *kaw-nawf’*; from [H3670](#); an **edge** or extremity; specifically (of a bird or army) a *wing*, (of a garment or bedclothing) a *flap*, (of the earth) a *quarter*, (of a building) a *pinnacle*:— bird, **border**, corner, end, feather(-ed), × flying, (one an-) other, overspreading, × quarters, skirt, × sort, uttermost part, wing(-ed).

**Robe:** Strong’s Hebrew 4598. מְעִיל *m<sup>e</sup>‘îyl*, *meh-eel’*; from [H4603](#) in the sense of *covering*; a *robe* (i.e. *upper and outer garment*):—cloke, coat, mantle, robe.

The words translated “skirt of Saul’s robe” could also mean that David cut off the edge or border of Saul’s outer garment (robe, mantle). This understanding is shown in the Amplified Bible.

**1 Samuel 24:4 AMP**

<sup>4</sup> David’s men said to him, “Behold, *this is* the day of which the LORD said to you, ‘Behold, I will hand over your enemy to you, and you shall do to him as seems good to you.’” Then David arose [in the darkness] and stealthily cut off the hem (edge) of Saul’s robe.

So, what difference does it make if David cut off a corner, the skirt, a piece, or a hem or edge or border? The answer to that starts with understanding the garment.

**Numbers 15:37-39 NKJV**

<sup>37</sup> Again the LORD spoke to Moses, saying, <sup>38</sup> “Speak to the children of Israel: Tell them to make tassels on the corners [*kanaph* = border] of their garments throughout their generations, and to put a blue thread in the tassels of the corners. <sup>39</sup> And you shall have the tassel, that you may look upon it and remember all the commandments of the LORD and do them, and that you

*may* not follow the harlotry to which your own heart and your own eyes are inclined.

This passage tells us that there were tassels attached to the edge/border/corner of the Israelite garment. What is notable here is the purpose of those tassels. The tassel was there so that God's people could "look upon it and remember all the commandments of the LORD and do them" (Numbers 15:39 NKJV).

When David showed Saul the tasseled border of his robe that he had cut from the king's robe, he was making a statement. "My king," he seemed to be saying, "you broke the commandment of God not me. I didn't touch you, even though I could have killed you."

David continues to plead with Saul. "Why do you listen to the words of men who say, 'Indeed David seeks your harm'?" (verse 9 NKJV). Saul got the message. He realized that if David had listened to men (his own men), Saul would be dead.

## VALLEY OF ELAH

Even from an early age, David showed himself to be a man "after God's own heart." Here in the Valley of Elah we see an example of how David's life demonstrated that.

The story of David and Goliath is famous far beyond Christianity and Judaism.

### David Wanted God to Be Famous

#### 1 Samuel 17:46 KJV

<sup>46</sup> This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

This is exactly what happened. David knew that with God's help he would defeat the giant. And he was ready to face his doomed opponent, not for his own glory, but rather "that all the earth may know that there is a God in Israel" (1 Samuel 17:46 KJV).

### David Was Covenant-Minded

#### 1 Samuel 17:26 KJV

<sup>26</sup> And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

David's confidence was not founded on his own abilities or superior weaponry. He found his strength and confidence in the fact that he served the Lord who had made a covenant with Israel. When he called Goliath an "uncircumcised Philistine," he was

basically saying, “You don’t have a chance! You don’t have a covenant with the Lord of the Universe. Prepare to die!” David knew the battle was not between a shepherd boy and a giant, but between God and a Philistine.

## The Valley of Elah



Figure 11: Valley of Elah. The army of Israel would have been on the hills to the left (north) and the Philistine army on the hills to the right (south). Class members are looking for “smooth stones” in the brook where David found the five he carried with him into the battle with Goliath. At this time of year, the brook is dry. At other times of the year, the brook flows with water. (Photo: TY)

**SESSION 3 ENDS HERE** [RETURN TO TABLE OF CONTENTS](#)



# 3BI ISRAEL TOUR

## SESSION 4

### The Land of Israel

SESSION 4 STARTS HERE

## THE BORDERS OF ISRAEL

### In Jesus' Time



Appendix 8: The Division of Herod's Kingdom

Be'er Sheva was located just north of the southern border of Israel at the time of Jesus. The Negev at that time was governed by the Nabataeans. The other outer borders are similar to the modern borders, but different people were ruling various portions of the land.

- The Golan Heights area was governed by Herod Philip I.
- The area west of the Jordan was ruled by Herod the Tetrarch.
- Further south, Archelaus ruled.
- South and east of the Sea of Galilee was the Decapolis.

### Modern Times

Israel is 250 miles from north to south. The width of the country depends on the date.

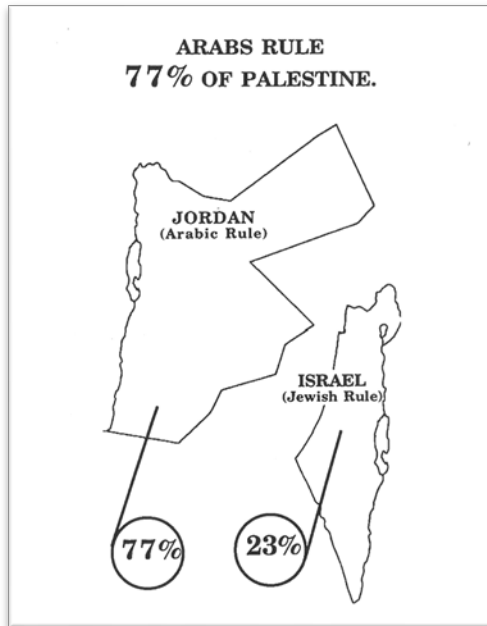
#### **1947**

From Gaza to the Dead Sea is 70 miles.

#### **1948**

The land shrinks because of an invasion by five Arab countries. The Jordanians took over Samaria and part of Judea. The Israelis, under leadership of Prime Minister

David Ben Gurion, decided to let the agreement with the Jordanians continue even after the Israeli generals felt they could regain control of the territory.



Appendix 9: Arabs Rule 77% of Palestine

From Tel Aviv to the Jordanian border was only 10 miles. Foreign Minister Abba Eban named this border the Auschwitz-Birkenau border, since it was so difficult to defend.

### 1967

Israel regained possession of the land known as the West Bank. They once again acquired territory that had been taken from them by the invading forces in 1948.

The map below shows how Palestine was divided by the British. Note that the term Palestine refers to a geographical region. In Palestine, there were Jewish Palestinians and Arab Palestinians. In 1922 the British granted the Jews the territory in Palestine west of the Jordan River and granted Jordan the territory east of the Jordan. In that

agreement, Arabs were given control of 77% of the territory known as Palestine, while the Jews were permitted to live in only 23% of the land.

## MICRO-CLIMATES IN ISRAEL

In an area the size of New Jersey, Israel has five distinct climate zones.

### Coastal Plain

This zone lies between the Mediterranean Sea and the mountains of Judea and Samaria. This seaside stretch of land is flat and low with a Floridian climate. It never gets too cold. Even the winters are mild. In summer, it gets up to 80-85 degrees with 90% humidity. Many fruits and vegetables are grown in this climate zone. The coastal plain sees long hot summers and mild, rainy winters.

### The Mountains of Judea and Samaria

These mountains are the backbone of the country. The mountains of Samaria are twice as long as the mountains of Judea, but the same width.

To the west of the mountains, there is enough rainfall to keep it green. Winter is cold and wet, even snowing in Jerusalem and Samaria.

To the east of the mountains, winter is cold, but dry.



## Upper Galilee

The Upper Galilee has a European climate, with about 25 inches of precipitation annually and temperatures varying greatly throughout the year. The warmest month is August, when temperatures are usually around 88 degrees (F) and rarely dropping under 70 degrees at night. The best time to snow ski in Upper Galilee is in February.

## Lower Galilee

The Lower Galilee region has a sub-tropical climate, with high humidity year-round. Summers are hot (reaching 100 degrees), and winters are warm (averaging 60-70 degrees). The climate makes this a perfect region for growing tropical plants, including bananas, avocados and mangoes to name a few.

## Negev Desert

The Negev occupies 2/3 of the land total in Israel. Mild winters; very hot summers. Very little rainfall.

**SESSION 4 ENDS HERE**   [RETURN TO TABLE OF CONTENTS](#)



# 3BI ISRAEL TOUR

## SESSION 5

### Be'er Sheva

SESSION 5 STARTS HERE

## ABOUT BE'ER SHEVA

### Be'er Sheva: A Point of Departure

From the series “Connecting the Bible and Its Lands to Life”

Wayne Stiles. October 29, 2012

<https://bible.org/seriespage/1-beersheba-last-stop-and-point-beginning>

#### Devotional Thought for Beersheba

Read Genesis 46:1-7.

As the last stop before the ancient wilderness, Beersheba became also—ironically—a point of departure for many spiritual journeys. Abraham, Hagar, Jacob, and Elijah all experienced life-changing encounters with God in association with Beersheba (Genesis 16:8; 21:17; 46:3-4; 1 Kings 19:3).

As Jacob and the Hebrew children were leaving Canaan to enter Egypt at Joseph's invitation, they came to Beersheba. God spoke to Jacob in a dream, telling him four truths:

1. I am God. (Genesis 46:3)
2. Do not be afraid to go where I am leading you.
3. My purposes for you are there, not here.
4. I will go there with you. (Genesis 46:4)

### Hagar and Ishmael

**Gen. 21:14 KJV** ¶ And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of **Beersheba**.

**Gen. 21:17 KJV** And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

## Covenant Between Abraham and Abimelech

Abraham was rich, with lots of flocks and other material goods.

### Genesis 21:22-24 KJV

**Gen. 21:22** ¶ And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, *God is with thee* in all that thou doest:

**Gen. 21:23** Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

**Gen. 21:24** And Abraham said, I will swear.

### Genesis 21:27-33 KJV

**Gen. 21:27** And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

**Gen. 21:28** And Abraham set seven ewe lambs of the flock by themselves.

**Gen. 21:29** And Abimelech said unto Abraham, What *mean* these seven ewe lambs which thou hast set by themselves?

**Gen. 21:30** And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

**Gen. 21:31** Wherefore he called that place **Beersheba\***; because there they swore both of them.

**Gen. 21:32** Thus they made a covenant at **Beersheba**: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

**Gen. 21:33** ¶ And *Abraham* planted a **grove\*\*** in **Beersheba**, and called there on the name of the LORD, the everlasting God.

**\*Strong's 884. Beersheba:** בְּאֵר שֶׁבַע (B<sup>e</sup>er Sheva) = Well of the Seven or Well of the Oath

**\*\*Strong's 815. Grove:** אֶשֶׁל, 'eshel, ay'-shel; a tamarisk tree; by extension, a grove of any kind:—grove, tree.

Abraham was known for his hospitality. The word *eshel* is also used to designate an inn. Some see the Hebrew word אֶשֶׁל as an acronym; the word could then represent a place where a traveler could find food, drink, and a place to rest.

ס = *achila* = feeding

ש = *shtiya* = drinking

ל = *levaya* = lodging, accompanying

## Isaac in Be'er Sheva

After the events of Isaac in Gerar (Gaza), he went to Be'er Sheva.

**Genesis 26:23-25 KJV**

**Gen. 26:23** And he went up from thence to Beersheba.

**Gen. 26:24** And the LORD appeared unto him the same night, and said, *I am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

**Gen. 26:25** And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

At Be'er Sheva, the Lord appears to Isaac as He had to his father, Abraham, and promised that He would multiply Isaac's seed.

In verses 26-32, Abimelech comes to Be'er Sheva to make a covenant with Isaac.

Isaac prepares a feast.

**Genesis 26:32-33 KJV**

**Gen. 26:32** And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

**Gen. 26:33** And he called it Shebah: therefore the name of the city *is* Beersheba unto this day.

**Jacob in Be'er Sheva**

God appeared again to a descendant of Abraham, this time to his grandson Jacob.

**Genesis 28:10-15 KJV**

**Gen. 28:10** ¶ And Jacob went out from Beersheba, and went toward Haran.

**Gen. 28:11** And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep.

**Gen. 28:12** And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

**Gen. 28:13** And, behold, the LORD stood above it, and said, *I am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

**Gen. 28:14** And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

**Gen. 28:15** And, behold, *I am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

Jacob's exile with Laban lasted 20 years.

It was 36 years before he was united with his father, Isaac, in Hebron.

Isaac did not die until 21 years later. Jacob's mother, Rebekah, died earlier.

## ***Jacob (Now Israel)***

### **Genesis 46:1-6 KJV**

**Gen. 46:1** ¶ And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.

**Gen. 46:2** And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

**Gen. 46:3** And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

**Gen. 46:4** I will go down with thee into Egypt; and I will also surely bring thee up *again*: and Joseph shall put his hand upon thine eyes.

**Gen. 46:5** ¶ And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

**Gen. 46:6** And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him.

It was from Be'er Sheva that Jacob departed with his family to move to Egypt at the invitation of his son Joseph. Though Joseph's brothers had sold him into slavery years earlier, he was gracious to them when they came to Egypt seeking food for their family suffering in Canaan in the midst of a devastating famine.

## TEL BE'ER SHEVA

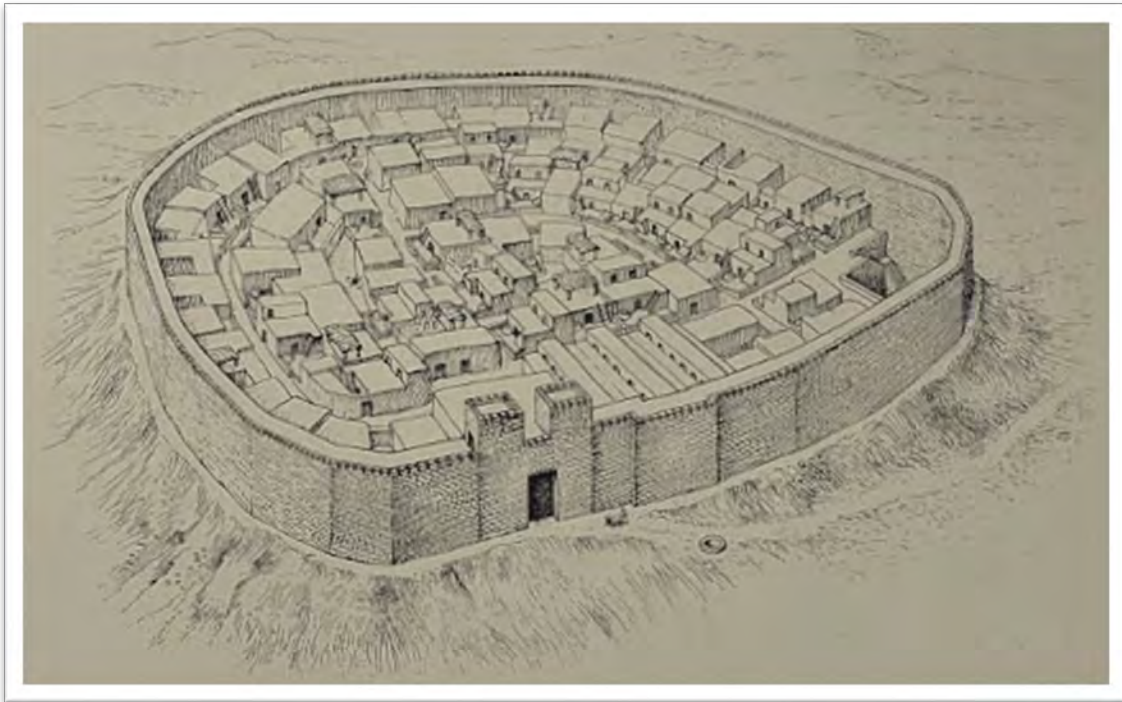


Figure 12: Reconstruction of Be'er Sheva. Second stratum. (3BI)

Tel Be'er Sheva is the archaeological site considered to be the site of the ancient city of Be'er Sheva (about 2.5 miles east of the modern city of Be'er Sheva). Be'er Sheva is located in the northern Negev Desert (in southern Israel). This tel dates back to the time of the First Kingdom.

A tel (or tell) is an artificial hill with different layers of different civilizations, one on top of the other. Sometimes a new group taking over a city would reuse the buildings. Frequently in ancient times, though, a conquering force would burn and destroy a city and build their own city on top of the rubble of the previous town. Some tels—Megiddo, for example—can have as many as twenty layers.

At Tel Be'er Sheva, 15 layers (strata) have been identified. The earliest remains at the tel date to the 12<sup>th</sup> and 11<sup>th</sup> centuries BC. The main stratum now seen on the mound is Stratum 2. It was probably built during the reign of one of the Kings of Judah, possibly Hezekiah. It had several hundred inhabitants (estimates range from 300 to 500). The city had 75 dwellings, as well as public buildings, including storehouses, basements, structures for its commanders, a governor's palace, and a temple.



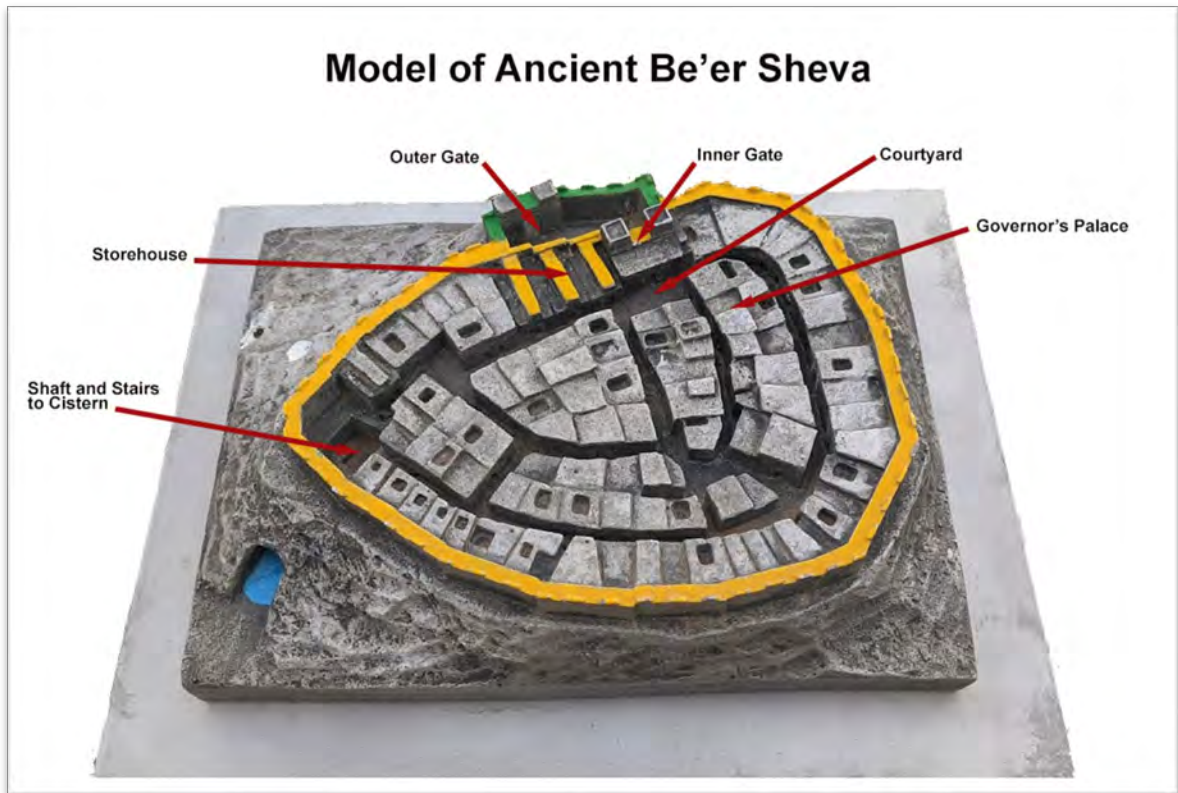


Figure 13: Model of ancient Be'er Sheva. (3BI)

The model above shows that the buildings were close together. Some of the buildings were built against the wall and opened to an inner street. Just inside the gate was a courtyard, large storehouse, and the governor's mansion.

## Hebrew Words for “Desert”

In Hebrew there are several words used to describe “desert.” Each word tells which category of desert or wilderness is being described. Can people survive? Do you need to carry water with you? Is there water along the way? The word *midbar*, for example, describes a land where water (and, therefore, pastureland) can be found. *Midbar* describes the region in which Be'er Sheva is located. By contrast, the word *tsiyah* is used of a barren, arid land.

Following is a list of six different words detailed in Strong's Concordance that are generally translated as “desert” or “wilderness.”

### Strong's H4057

**מִדְבָּר** *midbâr*, *mid-bawr'*; from 1696 in the sense of *driving*; a *pasture* (i.e. open field, whither cattle are driven); by implication, a *desert*; also *speech* (including its organs):—desert, south, speech, wilderness.

A place for driving or pasturing flocks. Desert, wilderness. Pasture ground. Sometimes translated “wilderness.” Used of the land between



Egypt and Israel. There was pasture there for their flocks. Be'er Sheva is located in a desert type known as a *midbar*.

### Strong's H6723

צִיָּה **tsîyâh**, *tsee-yaw'*; from unused root meaning to *parch*; *aridity*; concretely, a *desert*:—barren, drought, dry (land, place), solitary place, wilderness.

### Strong's H8077

שְׁמָמָה **sh<sup>e</sup>mâmâh**, *shem-aw-maw'*; or שְׁמָמָה **shîmâmâh**, *shee-mam-aw'*; feminine of H8076; *devastation*; figuratively, *astonishment*:—(laid, × most) desolate(-ion), waste.

Can be used of devastation, waste, desolation, wasteland.

### Strong's H3452

יִשְׁמֹן **y<sup>e</sup>shîymôwn**, *yesh-ee-mone'*; from 3456; a *desolation*:—desert, Jeshimon, solitary, wilderness.

In Numbers 21:20 (with the article) refers to the wastelands on both sides of the Salt Sea (Dead Sea). Also can refer to the desert of the Arabian Peninsula, a land without water.

### Strong's H6160

עֲרָבָה **'ârâbâh**, *ar-aw-baw'*; from 6150 (in the sense of *sterility*); a *desert*; especially (with the article prefix) the (generally) sterile valley of the Jordan and its continuation to the Red Sea:—Arabah, champaign, desert, evening, heaven, plain, wilderness.

Refers to the valley area north and south of the Salt Sea (Dead Sea).

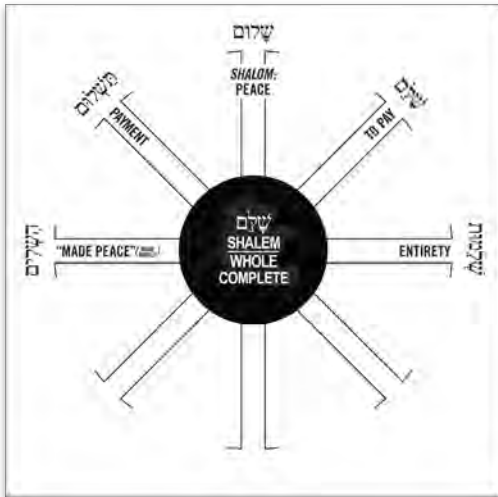
### Strong's H2723

חֹרְבָה **chorbâh**, *chor-baw'*; feminine of 2721; properly, *drought*, i.e. (by implication) a *desolation*:—decayed place, desolate (place, -tion), destruction, (laid) waste (place).

A dry place. Used of the Wilderness of Sinai (Ezekiel 13:4).

## The Root System of the Hebrew Language

The Hebrew language has a limited number of words compared to English. Words in Hebrew are built on roots of three syllables. The root is like the hub of a wagon wheel. Each word that comes from its root carries with it the core meaning of its root.



Appendix 10: The Shalom Wheel

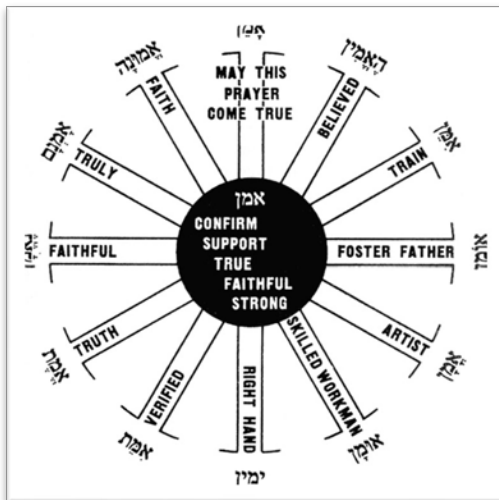
## The Shalom Wheel

שָׁלוֹם = *shalem*

The meaning of the root *shalem* is “complete, perfect, whole.” Each of the words that flow from the root have at their core the concept of wholeness or completeness. For example:

שָׁלוֹם — *shalom*

Translated “peace,” *shalom* can actually be translated as “the peace that comes from being whole, complete.”



Appendix 11: The Amen Wheel

## The Amen Wheel

אָמֵן = *amen*

This root word means “confirm, support, true, faithful, strong.” Also, “so be it.” Several key words flow from this root, including:

אֱמוּנָה = *emunah*

Emunah can be translated as “faith” or “firmness.”

אֱמֶת = *emet*

Truth.

## Water

Without water, there is no life. The Hebrew word for “water” is *mayim* (מַיִם). The well at Tel Sheva does not date all the way back to Abraham. It probably dates rather to the time of the First Kingdom. King Uzziah was responsible for digging many wells and cisterns.

### 2 Chronicles 26:10 KJV

<sup>10</sup> And he [King Uzziah] built towers in the wilderness [*midbar*], and hewed out many cisterns, for he had much cattle; in the lowland also, and in the plain: *and he had* husbandmen and vinedressers in the mountains and in the fruitful fields; for he loved husbandry.



Figure 14: Be'er Sheva. Part of the underground water cistern. (Photo: TY)

## **ANZACS\* AND BE'ER SHEVA: DOOR TO THE LIBERATION OF JERUSALEM**

### **Luke 21:20 KJV**

<sup>20</sup> And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

<sup>21</sup> Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

<sup>22</sup> For these be the days of vengeance, that all things which are written may be fulfilled.

<sup>23</sup> But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

<sup>24</sup> And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, **until the times of the Gentiles be fulfilled.**

\*ANZAC stand for Australian and New Zealand Army Corps

Jesus prophesied the Times of Gentiles trodding down Jerusalem beginning at the destruction of The Second Temple by Titus the Roman in AD 70. He prophesied in AD 30. Forty years later, it came to pass on Tisha B'Av, the same date the First Temple was burned.

### **Wikipedia**

Josephus claims that 1.1 million people were killed during the siege [began in April, lasted 4 months], of which a majority were Jewish. Josephus attributes this to the celebration of Passover which he uses as rationale for the vast number of people present among the death toll. Armed rebels, as well as the frail citizens, were put to death. All of Jerusalem's remaining citizens became Roman prisoners. After the Romans killed the armed and elder people, 97,000 were still enslaved.

### **David Baron, *Israel in the Plan of God***

The “Times of the Gentiles” commenced with the Babylonian Captivity and will only close with the end of this age when the kingdom shall once again be restored to Israel.

## **The Beginning of the End**

From AD 70 (with a brief rule by the Maccabees) Jerusalem lay trodden down of the Gentiles until 1917, the Last 400 Years by the Ottoman Turkish Empire and Muslim rule.

On the 31st of October 1517, Jerusalem and its environs fell to the Ottoman Turks.

In 1914—World War I—the Ottoman Turks entered the war on the side of the Kaiser and German/Austrian Central Powers. Turkish rulers, hoping to galvanize the Muslims of the Middle East into action, called for a Jihad (holy war) against Jews and Christians.

In 1915—Half a million innocent Armenian Christians were murdered and another half a million were driven out.

In 1917, the ANZAC/British forces led by General Allenby captured the city of Jerusalem.

Under the League of Nations, Britain was entrusted with establishing a Jewish national homeland in Palestine.

## A Door to the Holy Land and the City of God

**Kelvin Crombie**

**Introduction to *Anzacs, Empires, and Israel's Restoration***

While reflecting upon the world situation at the beginning of 1915 (when plans were being formulated for an attack upon Turkey ...) Winston Churchill wrote in his classic book *The World Crisis*:

"From the uttermost ends of the earth ships and soldiers are approaching or gathering in the Eastern Mediterranean in fulfilment of a destiny as yet not understood by mortal man...the arrival of the Anzac in Egypt created the nucleus of the Army, needed to attack the heart of the Turkish Empire."

British forces, including ANZACS, trained in Egypt. Training in the desert was a dirty job. Sometimes it reached 150 degrees.

Australia was only 16 years old as a nation.

British leaders tried to come through Gaza City.

They failed once.

Conquered once by the ANZAC light horsemen.

Ineptly, the British General ordered them to retreat.

He was fired and replaced by General Allenby

## The Battle for Be'er Sheva

Recommended Reading;

*800 Horsemen: God's History Makers*

Col Stringer.

Published by Col Stringer Ministries

Kelvin Crombie

Introduction: *Anzacs Empires and Israel's Restoration*

And it all climaxed at Beersheva, a town connected to Abraham, the father of Israel, to whom the Bible states God had promised the Land of Israel as an eternal possession.

"...An Israeli Historian, at Beersheva...during an event celebrating the seventy-fifth anniversary since that town's capture (Nov 1, 1992) by British infantry and ANZAC horsemen. After outlining how the Australian horsemen galloped in and effected the final capture of Beersheva on 31 October, 1917, this Israeli said, "Had Beersheva not been captured that day then we Israeli's may not be here today.

## ISRAEL: VIRTUAL TEACHING TOUR

“Beersheva, the town associated with the Jewish patriarch Abraham (to whom God promised the Land of Israel) ... For on the day that Beersheva was captured, the British War Cabinet agreed to what became historically known as the Balfour Declaration—the promise of a Jewish homeland in the Land of Israel....”

**SESSION 5 ENDS HERE**   [RETURN TO TABLE OF CONTENTS](#)

# 3BI ISRAEL TOUR

## SESSION 6

### The Tabernacle

מִשְׁכָּן = Mishkan = Dwelling Place

SESSION 6 STARTS HERE

## THE STORY OF THE GLORY

### God Bestows Glory on Man

On the sixth day of creation, God created man.

#### Genesis 1:26 KJV

<sup>26</sup> And God said, **Let us make man in our image**, after our likeness: and **let them have dominion** over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

In this key passage God says, “Let them have dominion.” Man was created to have dominion. Lester Sumrall used to say, “You will either dominate, or you will be dominated in life.” In addition, man was crowned with the glory of God.

#### Romans 3:23 KJV

<sup>23</sup> For all have sinned, and come short of the glory of God.

#### Psalms 8:3 KJV

<sup>3</sup> When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; <sup>4</sup> What is man, that thou art mindful of him? and the son of man, that thou visitest him? <sup>5</sup> For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

#### Strong's H3519

כְּבוֹד *kâbôwd*, *kaw-bode'*; from 3513; properly, *weight*, but only figuratively in a good sense, *splendor* or *copiousness*:—glorious(-ly), glory, honour(-able).

#### Strong's H3513

כָּבֵד *kâbad*, *kaw-bad'*; or

כָּבֵד *kâbêd*, *kaw-bade'*; a primitive root; to *be heavy*, i.e. in a bad sense (*burdensome, severe, dull*) or in a good sense (*numerous, rich, honorable*);

**Brim Note:** The word translated “glory” has at its root the concept of “heavy.”

Hebrews 2 tells us who was doing the speaking in Psalm 8. The Psalmist David, inspired by the Holy Spirit, was actually writing about a conversation that took place in heaven.

**Hebrews 2:5-8 KJV**

<sup>5</sup> For unto the angels hath he not put in subjection the world to come, whereof we speak.

<sup>6</sup> But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man that thou visitest him?

<sup>7</sup> Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

<sup>8</sup> Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

The words David wrote in Psalm 8 were spoken to God by an angel. Several statements stand out.

**“What is man, that thou art mindful of him? and the son of man, that thou visitest him?” (Psalm 8:4)**

The angel was asking about these new, and quite unique, mortal creatures. What was it about them that God would pay special attention to them and care for them and actually visit them?

**“For thou hast made him a little lower than the angels ...” (verse 5)**

The word translated “angels” in verse 5 is *Elohim*, the same word that is translated “God” in Genesis 1:1. The angel seemed to be inquiring about these creatures that now occupied a new spot in God’s hierarchy. Man had been created a little lower than *Elohim* (God) a position in God’s kingdom lower than himself but higher than even the highest-ranking angels.

**“... and hast crowned him with glory and honour.” (verse 5)**

A crown is given to one who rules. Man was created to rule. The crown God gave Adam and Eve was not a simple crown of precious metals and jewels; God crowned them with nothing less than His own glory. The glory of God is the presence of God made manifest so you can see it.

Before the Fall, Adam and Eve were not truly naked. They were clothed with the glory of God. It enabled them to tolerate the unfiltered presence of God. That is how they were able to be with Him when He would come down and spend time with them walking in the garden in the cool of the day.



## The Fall and Separation

After the Fall, Adam and Eve were separated from the glory, the presence of God. They can no longer tolerate the presence of God. God cannot get close to man.

God is deprived of the fellowship and communion and the purposes for which He created man. He immediately began working toward a plan to restore man's relationship with Him.

God's challenge was to legally get man back into His presence and eventually live inside man. But God already had a plan.

## Re-entry of the Glory

God chose to manifest himself through a people He would choose.

### **Romans 9:4 KJV**

Who are Israelites; to whom pertaineth the adoption, and **the glory**, and the covenants, and the giving of the law, and the service of God, and the promises.

His covenant flowed through Abraham, Isaac, and Jacob (Israel). It followed Israel and his sons into Egypt where they prospered for a time. They grew in numbers. Eventually, the Pharaohs began treating the descendants of Jacob (Israel) harshly. After generations of Israel's descendants had suffered slavery at the hands of the Egyptians, it was time for God's plan to move into the next phase.

In **Exodus 3**, God appeared to Moses on Mount Horeb in a burning bush. God revealed His plan to Moses to bring His people out of Egypt and into a land that would be their own. Their journey would begin with Pharaoh (eventually) releasing them to travel three days to a place where they would offer sacrifices to the Lord.

In **Exodus 19**, the Father of Glory met with the entire nation of Israel at Mount Sinai. He had told them to set boundaries around so they wouldn't get too close. He had told them to cleanse themselves. The glory of His presence descended upon the mountain. Here they would receive the Torah, the written Word of God, the Ten Commandments.

### **Exodus 19:16-20 KJV**

<sup>16</sup> And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled. <sup>17</sup> And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. <sup>18</sup> And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. <sup>19</sup> And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

<sup>20</sup> And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

**Exodus 24:12-18 KJV**

<sup>12</sup> And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

<sup>13</sup> And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

<sup>14</sup> And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them.

<sup>15</sup> And Moses went up into the mount, and a cloud covered the mount.

<sup>16</sup> And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

<sup>17</sup> And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.

Every time you see the glory spoken of in the Tanakh (Old Testament), it is something you can see. The glory of God in the Tanakh is the presence of God manifested, sometimes as a cloud, sometimes as a fire, sometimes as smoke.

<sup>18</sup> And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

The whole earth is under a curse. God came down on that mountain and cleaned off a spot. There Moses ascended and received the Torah.

## THE TABERNACLE

### Purpose and Plan

Almost all the rest of the Book of Exodus is allocated to the Tabernacle. (Two chapters of the last 16 chapters relate the golden calf fiasco.)

**Exodus 25:1-2 KJV**

And the LORD spake unto Moses, saying, <sup>2</sup> Speak unto the children of Israel, that they bring me an **\*offering**: of every man that giveth it willingly with his heart ye shall take my offering.

**\*Offering**: Hebrew תְּרוּמָה *têrûwmâh*, *ter-oo-maw'*; meaning "contribution, offering, heave offering." From a primitive Hebrew root רוּם *rûwm*, *room*; meaning "extol, lift up."

Therefore, Young's Literal Translation:

**Exodus 25:1-2 Young's Literal Translation**

And Jehovah speaketh unto Moses, saying, 'Speak unto the sons of Israel, and they take for Me a **heave-offering**; from every man whose heart impelleth him ye do take My **heave-offering**.'

The next portion describes what they were to do with the offering.

**Exodus 25:8-9 KJV**

<sup>8</sup> **And let them make me a sanctuary; that I may dwell among them.**

<sup>9</sup> According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

God had been separated from His crowning creation: man. The Tabernacle was a part of God's plan to restore relationship and fellowship with him. The Tabernacle would represent a place where God would dwell and would be a place of meeting with His people. It would be a place where He could get as close to them as He could get without burning them up.

God had shown Moses the pattern for the place where He would meet His people. He was specific about the color scheme, the furniture, and the kinds of material to be used.

**Exodus 25:22 KJV**

<sup>22</sup> And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

The Tabernacle was also known as the Tent of Meeting. It was where God chose to commune with His people.

**Exodus 25:40 KJV**

<sup>40</sup> And look that thou make them after their pattern, which was shewed thee in the mount.

There are many chapters in the Bible defining what the Tabernacle was to be like, and beginning with Ezekiel 40 there are chapters devoted to what the Millennial Temple will be like. God was particular about the Tabernacle and even how the priests would dress.

## The Glory in the Tabernacle

**Exodus 40:33-35 KJV**

<sup>33</sup> And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

<sup>34</sup> Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

<sup>35</sup> And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

## Portable Sanctuary

For centuries, the Tabernacle was a portable dwelling place for the manifestation of the glory of God.

40 Years	Traveled with Israel in the wilderness.
14 years	Gilgal while Joshua and Israel conquered the Land and divided it.
369 years	Shiloh
57 years	Moved to Nov (Nob), then to Givon (Gibeon)

## The Temple in Jerusalem

In 960 BC, Solomon began building the Temple in Jerusalem; seven years later, in 953 BC, it was completed and dedicated. The glory of God's presence moved there with the Ark of the Covenant.

After [the Jews] entered The Land [of Israel], they erected the Sanctuary in Gilgal during the fourteen years in which they conquered and divided [the land]. From there, they came to Shiloh, built a house of stone, and spread the curtains of the Sanctuary over it. It did not have a roof. The sanctuary of Shiloh stood for 369 years. When Eli died, it was destroyed.

[Afterwards,] they came to Nov and built a sanctuary. When Samuel died, it was destroyed. And they came to Givon and built a sanctuary. From Givon, they came to the eternal structure [in Jerusalem]. The days [the sanctuary stood] in Nov and Givon were 57 years.

(From Beit Habechirah—Chapter 1 by Rabbi Moshe ben Maimon "Maimonides"; translated by Eliyahu Touger. Cited on [https://www.chabad.org/library/article\\_cdo/aid/1007194/jewish/Beit-Habechirah-Chapter-1.htm#footnote12a1007194](https://www.chabad.org/library/article_cdo/aid/1007194/jewish/Beit-Habechirah-Chapter-1.htm#footnote12a1007194).)

The Temple was dedicated during the Feast of Tabernacles (Sukkot).

### 2 Chronicles 5:1-3 KJV

<sup>1</sup> Thus all the work that Solomon made for the house of the Lord was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

<sup>2</sup> Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

<sup>3</sup> Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.

Israelites packed Jerusalem on that day. The Levites brought the Ark of the Covenant to the Temple. The priests and Levites brought the holy vessels. Sacrifices were made.

Levitical singers and musicians were gathered. Trumpets were sounded by 120 priests. All of the music and praise came together as one sound.

### 2 Chronicles 5:13-14 KJV

<sup>13</sup> It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, **For he is good; for his mercy endureth for ever:** that then the house was filled with a cloud, even the house of the LORD;

<sup>14</sup> So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

Verse 13 includes an expression of praise that was frequently spoken and sung by the Jews.

For he is good; for his mercy endures for ever.

כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ

Hallelujah! Kee tov! Kee l<sup>e</sup>olam chasdoh!

kee tov = for/because (He is) good

kee = for/because

l<sup>e</sup>olam = from now to the end of time (forever)

chasdoh = from chesed (obligatory covenantal love)

Once again (verse 14), as at the dedication of the Tabernacle, the glory of God was manifest in visible form (a cloud) and in such a way that those ministering could feel the weight of it.

Now, we as believers are told that we are the Temple of God, both individually (1 Corinthians 6:19) and corporately (1 Corinthians 3:16). Furthermore, we are told that, as we behold the Lord, we will be “changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Corinthians 3:18).

## TABERNACLE REPLICA (ARIEL, ISRAEL)

The Tabernacle replica at the Hotel Eshel Hashomron in Ariel, Israel, is one of the few full-scale replicas in the world.

The Tabernacle (Mishkan) had two main parts. The outer court (חֶצֶר = *chatzer*) and the tent (אֹהֶל = *ohel*). In addition, there was an altar structure and several key pieces of furniture.



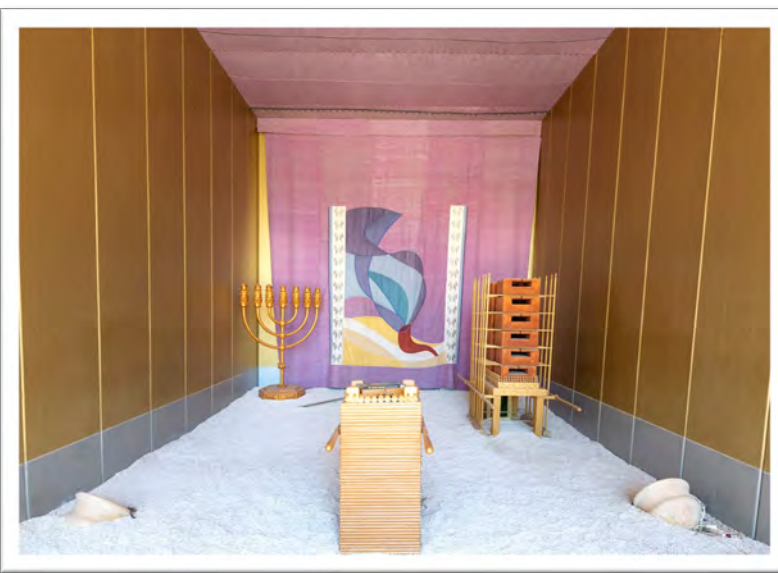


Figure 15: Tabernacle Replica (facing west) at Hotel Eshel Hashomron in Ariel, Israel. Shown are the posts that surrounded the courtyard. The actual Tabernacle included linen curtains spanning the distance between the posts, enclosing the courtyard space. At the west end is the Tent, which housed the Holy Place and the Holy of Holies. In front of the Tent and to the left is the Laver, used by ceremonial washing. Centered in the Courtyard is the ramped Brazen Altar, also known as the Altar of Sacrifice.

## The Tent (*ohel*)

The *Ohel* was a tent-like structure 10 cubits wide by 30 cubits long and 10 cubits high. (That is approximately 15'x45'x15'.) This space was divided into two chambers.

### The Holy Place (מִקְדָּשׁ = *miqdash*)



The Holy Place measured 15'x30'. Only priests could enter the Holy Place. In this chamber were three pieces of furniture: the Table of Shewbread (in front of the curtain to the right), the Golden Lampstand (Menorah) to the left, and the Altar of Incense (front and center).

Figure 16: The Holy Place. From the Tabernacle replica at Hotel Eshel Hashomron in Ariel, Israel.



## The Table of Showbread



Figure 17: The Table of Showbread. From the Tabernacle replica at Eshel Hashomron Hotel in Ariel, Israel.

### Exodus 25:23-30 KJV

<sup>23</sup> Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

<sup>24</sup> And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

<sup>25</sup> And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

<sup>26</sup> And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.

<sup>27</sup> Over against the border shall the rings be for places of the staves to bear the table.

<sup>28</sup> And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.

<sup>29</sup> And thou shalt make the

dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.

<sup>30</sup> And thou shalt set upon the table shewbread before me alway.

### *The Table* (שֻׁלְחָן = *shulchan*)

The Table of Showbread, also called the Table of the Presence, was placed on the north wall of the Holy Place. It was 2 cubits long, one cubit wide, and 1½ cubits high (36" long by 18" wide by 27" high). It was made of shittim wood (probably acacia) and covered with gold. On the table were 12 loaves of bread, arranged in two rows of six each.

**The Showbread (לֶחֶם פָּנִים = *lechem panim*)**

The bread, according to some rabbinical authorities, was in the form of a box. Each loaf weighed 5 kg (11 lb.). The main miracle was that the shewbread stayed fresh for one week. The bread was replaced each Sabbath at which time the priests would eat the loaves from the previous week.

**The Golden Lampstand (מְנוֹרָה = *menorah*)**

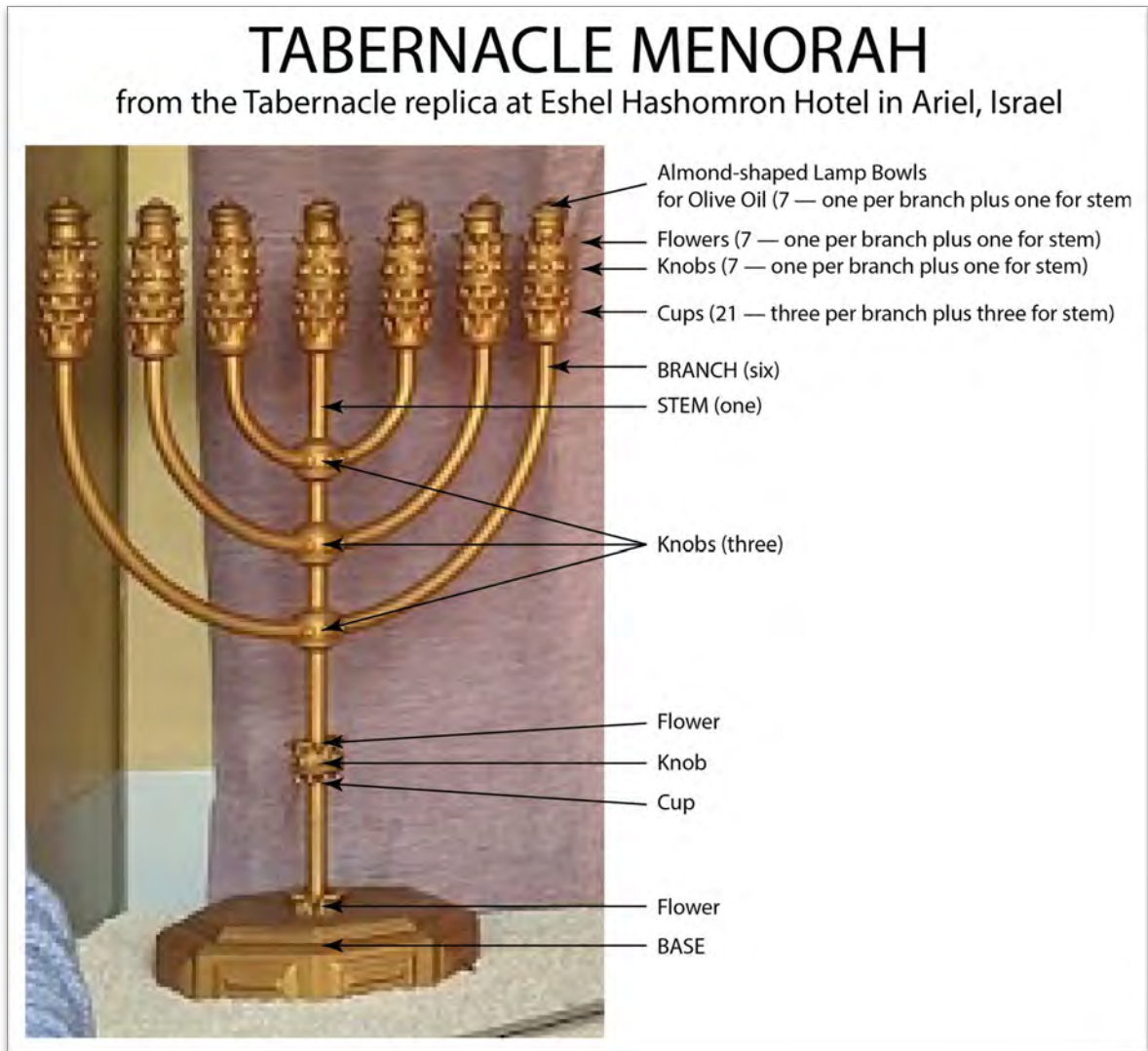


Figure 18: The Golden Lampstand (Menorah) from the Tabernacle replica at Ariel, Israel. (3BI)

**Exodus 25:31-40 NASB**

<sup>31</sup> “Then you shall make a lampstand of pure gold. The lampstand, its base and its shaft, are to be made of hammered work; its cups, its bulbs, and its flowers shall be *of one piece* with it.

<sup>32</sup> Six branches shall go out from its sides; three branches of the lampstand from its one side and three branches of the lampstand from its other side.

<sup>33</sup> Three cups *shall be* shaped like almond blossoms on the one branch, a bulb and a flower, and three cups shaped like almond blossoms on the other branch, a bulb and a flower—the same for six branches going out from the lampstand;

<sup>34</sup> and on the lampstand four cups shaped like almond blossoms, its bulbs and its flowers.

<sup>35</sup> A bulb shall be under the *first* pair of branches *coming* out of it, and a bulb under the *second* pair of branches *coming* out of it, and a bulb under the *third* pair of branches *coming* out of it, for the six branches coming out of the lampstand.

<sup>36</sup> Their bulbs and their branches shall be *of one piece* with it; all of it *shall be* one piece of hammered work of pure gold.

<sup>37</sup> Then you shall make its lamps seven *in number*; and they shall mount its lamps so as to shed light on the space in front of it.

<sup>38</sup> Its tongs and its trays *shall be* of pure gold.

<sup>39</sup> It shall be made from a talent of pure gold, with all these utensils.

<sup>40</sup> See that you make *them* by the pattern for them, which was shown to you on the mountain.



There is some dispute over the shape of the branches of the Menorah. Most believe the branches were curved, though some believe the branches were straight. It was to be made of one piece of gold.

Figure 19: An example of a Menorah with straight branches.  
Photo: Daniel Ventura. [CC BY-SA 3.0](https://commons.wikimedia.org/wiki/File:Menorah.jpg) via Wikimedia Commons.



## The Altar of Incense



Figure 20: The Altar of Incense. Photo: Ori229, [CC BY-SA 3.0](#) via Wikimedia Commons.

**Exodus 30:1-10 KJV**

- <sup>1</sup> And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.
- <sup>2</sup> A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same.
- <sup>3</sup> And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.
- <sup>4</sup> And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal.
- <sup>5</sup> And thou shalt make the staves of shittim wood, and overlay them with gold.
- <sup>6</sup> And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee.
- <sup>7</sup> And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.
- <sup>8</sup> And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations.
- <sup>9</sup> Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.
- <sup>10</sup> And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord.

The Altar of Incense, positioned in the middle of the Holy Place, was 1 cubit by 1 cubit by 2 cubits tall (18" by 18" by 36" tall). Some scholars believe it was placed close to the veil that separated the Holy Place from the Holy of Holies. It had horns at the corners. The entire piece was covered with pure gold.

Twice each day the priest burned incense there. It burned all day and all night, filling the Tabernacle with a sweet aroma. The incense was made of equal portions of four spices: stacte, onycha, galbanum, and frankincense.

In addition, once a year the priest would, on the Day of Atonement, sprinkle the horns of the Altar of Incense with blood from the animal sacrifice.

## ***The Holy of Holies (קֹדֶשׁ הַקֳּדָשִׁים = qodesh haqadashim)***



Figure 21: The Holy Place and the Holy of Holies. From the Tabernacle replica at the Hotel Eshel Hashomron in Ariel, Israel.

## **The Ark of the Covenant**



Figure 22: The Ark of the Covenant. From the Tabernacle replica at the Eshel Hashomron Hotel in Ariel, Israel.



**Exodus 25:10-22 KJV**

<sup>10</sup> And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

<sup>11</sup> And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

<sup>12</sup> And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.

<sup>13</sup> And thou shalt make staves of shittim wood, and overlay them with gold.

<sup>14</sup> And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

<sup>15</sup> The staves shall be in the rings of the ark: they shall not be taken from it.

<sup>16</sup> And thou shalt put into the ark the testimony which I shall give thee.

<sup>17</sup> And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

<sup>18</sup> And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

<sup>19</sup> And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof.

<sup>20</sup> And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.

<sup>21</sup> And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

<sup>22</sup> And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

The Ark of the Covenant was essentially a box made of shittim wood (acacia) overlaid with gold inside and out. It measured 2½ cubits long by 1½ cubits wide by 1½ cubits high (45" long by 27" wide by 27" high). The Ark had a golden lid called the Mercy Seat. Two gold cherubim were placed atop the Mercy Seat.

There were two rings on each side. The staves were made of shittim wood (acacia) and covered with gold. These staves were placed through the rings on each side. The priests used the staves to carry the ark on their shoulders when it was time to move the Tabernacle.

***Contents of the Ark*****Hebrews 9:1-5 NKJV**

<sup>1</sup> Then indeed, even the first *covenant* had ordinances of divine service and the earthly sanctuary. <sup>2</sup> For a tabernacle was prepared: the first *part*, in which *was* the lampstand, the table, and the showbread, which is called

the sanctuary; <sup>3</sup> and behind the second veil, the part of the tabernacle which is called the Holiest of All, <sup>4</sup> which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which *were* the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant; <sup>5</sup> and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

According to verse 4, the Ark of the Covenant contained a golden pot which held an omer (9.3 cups) of manna, Aaron's rod that budded, and the sacred tablets.

## The Courtyard

### *The Brazen Altar*



Figure 23: The Brazen Altar in the courtyard of the Tabernacle. From the Tabernacle replica at the Eshel Hashomron Hotel in Ariel, Israel.

## *The Laver*



Figure 24: The Tabernacle Laver. From the Tabernacle replica at Hotel Eshel Hashomron in Ariel, Israel.

**SESSION 6 ENDS HERE** [RETURN TO TABLE OF CONTENTS](#)



# 3BI ISRAEL TOUR

## SESSION 7

### The Tabernacle in Shiloh

מִשְׁכָּן = Mishkan = Dwelling Place

**SESSION 7 STARTS HERE**

#### Hannah's Prayer

##### **1 Samuel 1:1-2 KJV**

<sup>1</sup> Now there was a certain man of Ramathaimzophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

<sup>2</sup> And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

Elkanah loved his wife, Hannah, but she had no children. So he took a second wife, Peninnah, who bore him children. This created tension between the two women. But Hannah would not be satisfied until she was able to have a child.

##### **1 Samuel 1:6-13 KJV**

<sup>6</sup> And her adversary [Peninnah] also provoked her sore, for to make her fret, because the LORD had shut up her womb.

<sup>7</sup> And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

<sup>8</sup> Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

<sup>9</sup> So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.

<sup>10</sup> And she was in bitterness of soul, and prayed unto the LORD, and wept sore.

<sup>11</sup> And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

<sup>12</sup> And it came to pass, as she continued praying before the LORD, that Eli marked her mouth.

<sup>13</sup> Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.



It seems Peninnah didn't make life any easier for Hannah. Hannah resorted to prayer. Every year Hannah accompanied Elkanah to the Tabernacle in Shiloh in order to plead her case before the Lord. This time, the high priest, Eli, saw her lips moving as she prayed silently and wrongly assumed she must be drunk.

**1 Samuel 1:14-20 KJV**

<sup>14</sup> And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

<sup>15</sup> And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

<sup>16</sup> Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.

<sup>17</sup> Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.

<sup>18</sup> And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

<sup>19</sup> And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.

<sup>20</sup> Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the LORD.

Hannah quickly corrected the high priest, who then offered her a blessing. She believed that the blessing of Eli would come true. And, indeed, it did. She had a son and named him Samuel.

**1 Samuel 1:24-28 KJV**

<sup>24</sup> And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young.

<sup>25</sup> And they slew a bullock, and brought the child to Eli.

<sup>26</sup> And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord.

<sup>27</sup> For this child I prayed; and the LORD hath given me my petition which I asked of him:

<sup>28</sup> Therefore also I have lent him to the LORD; as long as he liveth he shall be lent [along with offerings] to the LORD. And he worshipped the LORD there.

When Samuel was weaned, Hannah kept her promise and took her son to Shiloh to serve in the house of the Lord.

Eli's two sons, Hophni and Phinehas, constantly violated the sanctity of the Tabernacle. They took the best cuts of meat from the sacrifices for themselves. They committed adultery. They would eventually be replaced by Eli's new trainee, Samuel.



Before Hannah returned home, after bringing Samuel, she prayed a powerful prophetic prayer.

**1 Samuel 2:1-5 KJV**

And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

<sup>2</sup> There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God.

<sup>3</sup> Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed.

<sup>4</sup> The bows of the mighty men are broken, and they that stumbled are girded with strength.

<sup>5</sup> They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

In verse 5, Hannah prophetically proclaims that “the barren hath born seven.” She obviously is referring to herself. Many believe she is speaking prophetically of her rival, Peninnah, when she says that “she who has many children languishes” (verse 5, NASB).

**1 Samuel 2:20-21 KJV**

<sup>20</sup> And Eli blessed Elkanah and his wife, and said, The Lord give thee seed of this woman for the loan which is lent to the Lord. And they went unto their own home.

<sup>21</sup> And the Lord visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the Lord.

Verse 21 says that Hannah had five more children (three sons and two daughters). But in verse 5 Hannah prophesies she will have seven. There have been many explanations of what appears to be a discrepancy. Some believe the number seven is used figuratively in her poetic prayer as a number of completeness. (Compare Ruth 4:15 and Jeremiah 15:9.) I believe the “seventh” child may refer to none other than the Messiah himself.

**1 Samuel 2:10 KJV**

<sup>10</sup> The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

This is the first mention in the Bible of the Messiah (מָשִׁיחַ = *mashiach* = Anointed One). It is interesting to note that the first mention of the Messiah is made by a woman. In this verse the Messiah is called a king. The Jews were (and still are) looking for their King Messiah.

In intercessory prayer there can be travail and birth. So, I feel that Hannah birthed six children in the natural and, in the travail of prayer, gave birth to the Messiah.

## The Tabernacle in Shiloh

### *Historical Background*

Most Christians are familiar with the story of the Jewish people leaving Egypt to return to the land that had been promised to them. No one is familiar with the story of the Jewish people moving 430 years earlier from Canaan to Egypt. Why? That's because the group that went into Egypt was not a nation; they were a family. It was Jacob and his sons and their families and the entourage.

When did they become a nation? You might say they became a nation at Mt Sinai. Big changes were taking place. One of the big changes was that God instructed them to build a Tabernacle, a place of meeting.

### *Layout of the Tabernacle*

The following schematic of the Tabernacle layout shows, in the Outer Courtyard, the Laver in line with the Altar of Burnt Offering. Some historians would place the Laver off center. In the Holy Place, you will notice that the Altar of Incense is placed close to the Veil. Some would place the Altar of Incense closer to the entrance to the Holy Place.

The following link will connect you with a video of a holographic representation of the Tabernacle from the site of ancient Shiloh.

<https://www.youtube.com/watch?v=XYp3iklxInU>

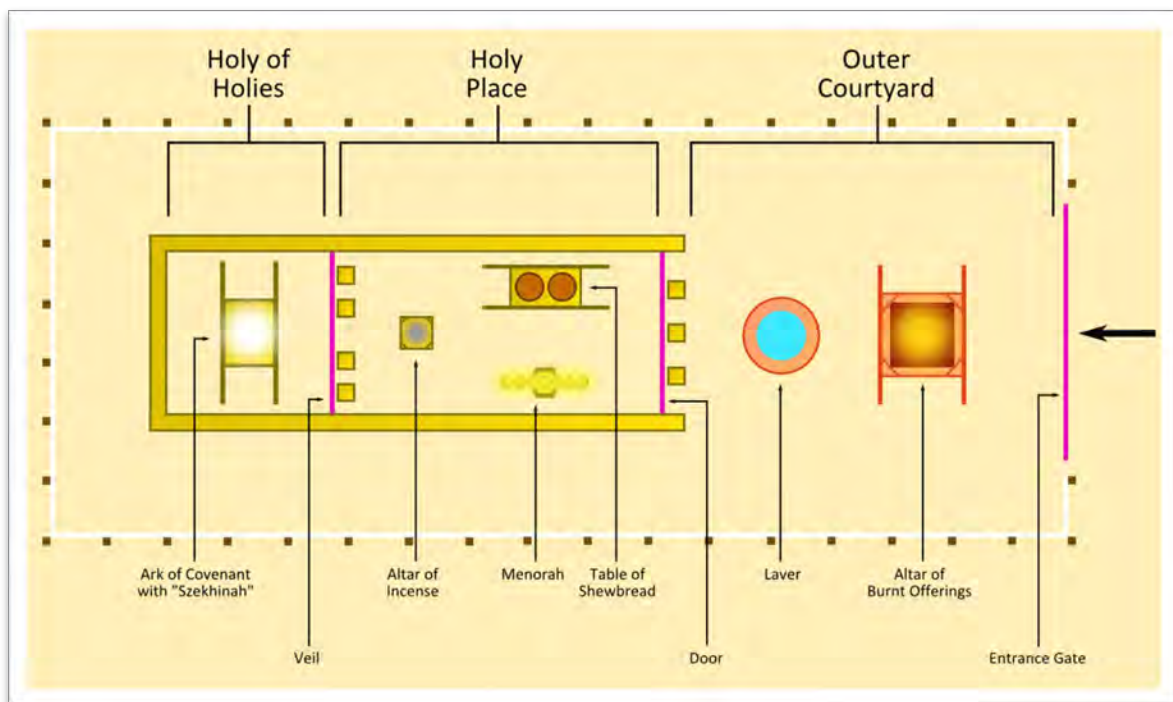


Figure 25: Tabernacle Schematic. By Adik86, [CC BY-SA 3.0](https://creativecommons.org/licenses/by-sa/3.0/) via Wikimedia Commons.

## *Entering the Tabernacle*

The Tabernacle's **Outer Court** was always entered from the east. The first thing you would see is the **Altar of Sacrifice** (or Burnt Offering).

The next thing you notice is the **Laver** (the wash basin). The priests would wash their hands and feet before performing any service in the Tabernacle. Why? Those are the active parts of one's body. If you're going to do something, you're probably going to walk over there and then do it.

Continuing, you would enter the tent structure itself. You would again enter from the east. The tent was divided by the **Veil** into two chambers—the **Holy Place** and the **Holy of Holies**.

Entering from the east would bring you into the Holy Place. Some believe that the first piece of furniture you would encounter would be the **Altar of Incense**. (Some believe it was positioned close to the Veil that separated the Holy Place from the Holy of Holies.)

On opposite sides, you would see the **Table of Shewbread** against the north wall and the **Menorah (Lampstand)** against the south wall. It is interesting that these two items are paired. There is a connection between the bread and the light. It could represent the two kinds of things you can get from God. The bread represents physical provision—food and clothing. The light represents how God provides for the spiritual.

In the Talmud, Rabbi Elazar ben Azariah has said, "Where there is no bread, there is no Torah; where there is no Torah, there is no bread" (Pirkei Avot 3:17). These two seemingly unrelated things are bound together.

Through the Veil is the Holy of Holies. The only thing in the Holy of Holies is the **Ark of the Covenant**. Three things are in or next to the Ark. Some believe that all of the following were in the Ark. Some believe that only the Tablets were in the Ark and the other items were near ("before") the Ark.

- **Aaron's Rod**
- A vessel with one omer (about two quarts) of **Manna**. The Manna represented what God taught His people about the Sabbath. One day a week God told man to rest, a concept God himself modeled. For six days He created, and on the seventh He did not. Likewise, for six days man is to create (a better translation than "work") and on the seventh he is to cease from creating.
- **The Tablets** (both sets)

There are two differences between the two sets of Tablets.

One set is broken; one is not.

God prepared the first set of Tablets and wrote on them. The next time, Moses prepared the Tablets and then God wrote on them.

## ***The Mobile Tabernacle***

The Tabernacle was designed to be mobile. It was first set up at Mt. Sinai. For the next 40 years it was set up and torn down 42 times. Once the Israelites crossed the Jordan, they set up camp in Gilgal. Though the Book of Joshua does not state directly that the Tabernacle was set up there, it is implied. It is believed that it remained in this temporary location for the 14 years of conquest and dividing the land.

### **Joshua 4:19 KJV**

<sup>19</sup> And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.

### **Joshua 5:10 KJV**

<sup>10</sup> And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

We are explicitly told that the Tabernacle was erected in its permanent home in Shiloh, which became the center of Israel.

### **Joshua 18:1 KJV**

<sup>1</sup> And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

Shiloh was not a big city, but for the holidays, the entire nation came. The Tabernacle remained in Shiloh for 369 years.

## ***Worship at Shiloh***

The worship at Shiloh was based on offerings and sacrifice. The underlying principle of offerings and sacrifice was that the worshipper was bringing a gift to God. The Hebrew word for offering (קָרְבָּן = **qorbân** = *kor-bawn*) is from a root that means “to approach, draw near.” God’s accepting my present is what allows me to draw close to Him.

When worshippers brought their offering to the Tabernacle, the priests slaughtered it and divided it into three sections. The sections were used as follows.

The first section goes on the **Brazen Altar** (Altar of Burnt Offering) and is consumed by fire—a present for God.

The second section goes to the **priests**. They don’t have land. This is one way they are provided for.

The third section goes to the **family** that brought it. Now the problem is that the family has holy food that must be consumed somewhere they could see (and thereby be connected to) the Tabernacle.

How could hundreds of thousands (perhaps millions) of worshippers eat their meal within sight of the Tabernacle and still maintain a sense of community? The answer lies in the geography of the area.

Shiloh, including the Tabernacle, was located on a hill. Interestingly, it was surrounded by higher hills. Imagine a bowl. The sides of the bowl are the hills surrounding Shiloh. In the bottom of the bowl is another hill that is shorter than the sides of the bowl.



Figure 26: Panoramic view of the hills surrounding Shiloh. Taken from the observation tower. Click on the picture above to connect online to the full panoramic image. Then click on the arrow image for full panoramic view. To exit, click on the ⊗ in the upper left corner of the online picture. (3BI)



Figure 27: Panoramic view of the hills surrounding Shiloh, looking north. Taken from the other side of the observation tower. Click on the picture above to connect online to the full panoramic image. Then click on the arrow image for full panoramic view. To exit, click on the ⊗ in the upper left corner of the online picture. (3BI)

It is easy to imagine all the Israelites on feast days filling the many square miles of hills, eating their portion of their offering within eyeshot of the Tabernacle. But we need more than imagination. We need evidence.

When a family was done eating, they had a problem. They had eaten their meal on clay plates that could not be used again because they had been used for the holy offering. Dishes used in this way could not be used for everyday purposes. So, they had to break and discard their plates. And they did. The hills around Shiloh are filled with broken plates and pottery, but only on the side of the hills where you can see Shiloh.

### ***Mosque of the Orphans***

One of the helpful things the Arabs have done through the centuries is preserve the names of various sites throughout the country. For example, the Arabic name for the site of Tel Shiloh is Khirbet Seilun.



The first excavations at Shiloh (Seilun in Arabic) began in 1926 by a Danish team directed by Hans Kjaer. The only structure visible at that time was a building known as Jame Yetim (Mosque of the Orphans). The picture below shows what Shiloh probably looked like when Hans Kjaer and his team began their excavation.



Figure 28: Ruins of Shiloh, ca. 1900-1920. The only structure visible at that time was Jame Yetim (Mosque of the Orphans). From the G. Eric and Edith Matson Photograph Collection.

### **Who Is the Orphan in the Story?**

The last High Priest in Shiloh was Eli. He did a good job, but he had a problem—his sons, Hophni and Phinehas. The priests are supposed to take part of the sacrifice after the worshipper offers it. They started taking more than they should. They also didn't wait until after the person offers his sacrifice. People didn't want to be around that kind of corruption.

At some point, Israel was drawn into a battle with the Philistines. The Philistines staged their forces at Aphek, their northernmost outpost, merely 21 miles west of Shiloh. The Israelite army set up camp at Ebenezer, 2 miles from their enemy. The ensuing battle was a disaster for Israel. About 4,000 men were killed in that battle.



### **1 Samuel 4:1-2 KJV**

<sup>1</sup> And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Ebenezer: and the Philistines pitched in Aphek.

<sup>2</sup> And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

The Israelites couldn't figure out what went wrong. They came up with an ill-conceived solution.

### **1 Samuel 4:3-4 KJV**

<sup>3</sup> And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

<sup>4</sup> So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

They thought that bringing the Ark of the Covenant into battle with them would guarantee victory. Bad idea. The Ark was to be moved only when God said to move it. They came to Shiloh and took the Ark, along with Hophni and Phinehas, to their encampment at Ebenezer. This brought great joy to the Israelites and struck fear in the hearts of the Philistines.

### **1 Samuel 4:5-7 KJV**

<sup>5</sup> And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again.

<sup>6</sup> And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp.

<sup>7</sup> And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.

The battle that followed was an even greater disaster for Israel. They lost 30,000 men that day. And to make matters worse, the Ark was captured by the Philistines. To add insult to injury, both Hophni and Phinehas, the sons of Eli, were killed.

A messenger from the army made his way to Shiloh and told the 98-year-old High Priest the news. There had been a great slaughter of Israel's forces, his sons were dead, and the Ark had been taken. At this news, Eli fell off his seat and died of a broken neck.

### **Archaeological Note:**

Some speculate that the Tabernacle was located near the city gates. The account of the messenger arriving with news of the battle seems to indicate

that couldn't be the case. Verse 13 tells us the messenger came into the city (through the city gate) and told his story. The residents of the city cried out. Verse 14 says that Eli heard the noise and was asking what was going on. The messenger then "came in hastily, and told Eli." It appears that Eli was not near the city gate, but was much deeper inside the city. Had the Tabernacle been located near the city gate, the messenger would have come straight to Eli with the news of the battle, especially the news of his sons.

### **The Orphan**

So Eli had died. His two sons, Hophni and Phinehas, have died. The wife of Phinehas is in the city, pregnant and near full term. She goes into labor from all the bad news. (See 1 Samuel 4:19.) She will not survive childbirth.

#### **1 Samuel 4:20-22 NIV**

<sup>20</sup> As she was dying, the women attending her said, "Don't despair; you have given birth to a son." But she did not respond or pay any attention.

<sup>21</sup> She named the boy Ichabod, saying, "The Glory has departed from Israel"—because of the capture of the ark of God and the deaths of her father-in-law and her husband.

<sup>22</sup> She said, "The Glory has departed from Israel, for the ark of God has been captured."

Her son was born an orphan in Shiloh. Her husband had died. She was about to die. Her father-in-law, the High Priest had just died. And on top of all that, the Ark of the Covenant was gone. So, she named her orphan son Ichabod, which means "inglorious" or "(there is) no glory."

### ***The Hills Around Shiloh***

Unlike more highly populated areas like Jerusalem, the land surrounding Shiloh looks pretty much the way it did during the 369 years the Tabernacle was there. There were probably a lot more trees then; the Romans tried to kill off all the trees during their occupation.

### ***The Tabernacle Site***

This segment was filmed in a location where many feel the Tabernacle was located. It seems to meet the space requirements for the Tabernacle complex, including the enclosed Courtyard and the Tabernacle structure itself (with the Holy Place and the Holy of Holies). There are some, however, who maintain that the Tabernacle was located in other locations within the ancient city of Shiloh.

Three times a year, the Israelites came to Shiloh. The three feasts that brought them were Passover (Pesach), Pentecost (Shavuot), and the Feast of Tabernacles (Sukkot).

There is little doubt that the site of Tel Shiloh is, indeed, the ancient city. Its location is detailed in the Bible.

**Judges 21:19 KJV**

<sup>19</sup> Then they said, Behold, there is a feast of the Lord in Shiloh yearly in a place which is on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah.

That description is very clear: north of Bethel, east of the highway between Bethel and Shechem, and south of Lebonah. In addition, in later centuries, the Arabs called the place Seilun (the Arabic word for Shiloh). Also, worshippers had to eat their portion of the offering at a place where they could see the Tabernacle. The hills surrounding Shiloh, as mentioned earlier, are filled with the pieces of the broken plates that would have been used. These pottery remains can be found all over the hills facing Shiloh, but not on the other side of the hills.

Our tour group then moved to another place within the site of Shiloh that some believe is a possible location for the Tabernacle. It is probably too small an area.

One of the challenges of trying to determine the exact location of the Tabernacle is that it was not designed as a permanent structure. There is hope that some trace evidence was left behind, but that has yet to be found.

***The Tabernacle and Samuel***

Samuel is considered to be a continuation of Moses. God spoke to both from the same place, the space between the cherubim on top of the Mercy Seat.

Samuel's mother, Hannah, was an unusual woman. When God did not give her a child, she prayed.

**1 Samuel 1:10 NASB**

<sup>10</sup> She, greatly distressed, prayed to the Lord and wept bitterly.

Hannah's prayer was a transition from giving God presents to appealing to God. The more important prayer offered by Hannah was the prayer in which she was asking for a child.

***Shiloh as the Capital of Israel***

The Bible never specifically says that Shiloh was chosen to be the capital of the new nation of Israel. It seems, though, that it was the logical choice.

It was centrally located.

There was a good water source.

The land was good for agriculture.

There was an abandoned city waiting to be occupied.

**SESSION 7 ENDS HERE**   [RETURN TO TABLE OF CONTENTS](#)



# 3BI ISRAEL TOUR

## SESSION 8

### Restoration of Israel & Judah Elon Moreh • Mt. Ebal and Mt. Gerazim

SESSION 8 STARTS HERE

## RESTORATION OF ISRAEL AND JUDAH

A Billye Brim Ministries tour of Israel will generally include spending some nights in the Eshel Hashomron Hotel in Ariel, a city in Samaria (in what many call the West Bank). Years ago, a group from BBM was the first group of foreign guests ever to stay at the hotel.

A Jewish teacher once said he thought that a BBM tour group going to Samaria was actually a fulfillment of prophecy.

In 722 BC, the Assyrians finally conquered the city of Samaria, the ruling city of Israel, the Northern Kingdom. (Jerusalem, capital of the Southern Kingdom of Judah, would not be destroyed by the Babylonians until 586 BC.)

### Prophecy Fulfilled

In Jeremiah, there is a book within a book. Jeremiah 30 and 31 speak of the future of Israel.

#### **Jeremiah 31:5-6 KJV**

<sup>5</sup>Thou shalt yet plant vines upon the mountains of Samaria [Shomron]: the planters shall plant, and shall eat them as common things.

<sup>6</sup>For there shall be a day, that the watchmen [נֹצְרִים = *notzrim*] upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

This is a promise that the Jews will come home.

A more common word for “watchman” in Hebrew is *shomer* (שׁוֹמֵר). The plural, for example, is found in Isaiah 62:6.

### Isaiah 62:6 KJV

<sup>6</sup>I have set watchmen [שֹׁמְרִים = *shomrim*] upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence.

The use of the word *notzrim* for “watchmen” has been controversial. To paraphrase, Jeremiah 31:5 says, “There will come a day when the *notzrim* will come and say, ‘Let’s go up to Zion.’” The word *notzrim* is the Hebrew word used today for Christians. Jesus was the branch/sprout (נֶצֶר = *netser* = nay’-tser) from the root of Jesse. Jesus’ hometown was Nazareth (נָצְרַת = *Natzrat*). So, today, Christians are referred to as Notzrim.

Some in Israel believe that Christians coming to Israel, and especially to Samaria, is a fulfillment of the prophecy of Jeremiah 31:5-6.

## Jeremiah Speaks of the Future

### Jeremiah 30:1-4 KJV

- <sup>1</sup>The word that came to Jeremiah from the Lord, saying,  
<sup>2</sup>Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.  
<sup>3</sup>For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.  
<sup>4</sup>And these are the words that the Lord spake concerning Israel and concerning Judah.

Jeremiah speaks of many things that will happen in Israel’s future. He speaks of Daniel’s 70<sup>th</sup> Week.

### Jeremiah 30:7-8 KJV

<sup>7</sup>Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it.

“Jacob” refers to the natural descendants of Jacob.

“trouble” = צָרָה = *tsar*. Carries the meaning of a tight or narrow place.

“Jacob’s trouble” refers to the Tribulation.

<sup>8</sup>For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him.

God will break the yoke that all the nations have placed on the Jews.



**Jeremiah 30:10-11 KJV**

<sup>10</sup> Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

<sup>11</sup> For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

Though the Jews were scattered among the nations, God was not done with them. The nations will be held responsible for how they treated the Jews. Even today, God is watching how the nations treat Israel.

**Jeremiah 30:16-24 KJV**

<sup>16</sup> Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

<sup>17</sup> For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

<sup>18</sup> Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

<sup>19</sup> And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

<sup>20</sup> Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

<sup>21</sup> And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord.

<sup>22</sup> And ye shall be my people, and I will be your God.

<sup>23</sup> Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

<sup>24</sup> The fierce anger of the Lord shall not return, until he hath done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

The term “latter days” in verse 24 can be translated more literally as “end of days,” as in the following translation.

**Jeremiah 30:24 JUB**

<sup>24</sup> The fierce anger of the LORD shall not return until he has done *it* and until he has performed the intents of his heart; in the **end of the days** ye shall understand this.

When Moses was on Mt. Sinai, he was caught up into heaven. When he was there, God showed him the pattern of the Tabernacle, as well as a timetable of the ages. The Talmud, Sanhedrin 97a, explains the division of time as follows:



Appendix 12: The Seven Days

**“The school of Eliyahu taught: Six thousand years is the duration of the world. Two thousand of the six thousand years are characterized by **chaos**; two thousand years are characterized by **Torah**, from the era of the Patriarchs until the end of the mishnaic period; and two thousand years are the **period of the coming of the Messiah.**”**

The sages teach that on Mt. Sinai, Moses saw that God had worked (created) for six days and rested on the seventh. Adam, following

the pattern established by God himself, was tasked with seeing what he could do in a work week (six days).

Second Peter 3:8 and Psalm 90:4 explain that to God a thousand years is as a day and a day as a thousand years. The 6,000 years spoken of by the sages are divided into three parts.

The Days of Chaos: Days 1 and 2. Man basically did what was right in his own eyes.

The Days of the Torah: Days 3 and 4.

The End of Days: Days 5 and 6. Peter’s sermon on the day of Pentecost happened at the beginning of this era. We now live at the end of the End of Days.

We are at the time of transition into an age change. The Body of Christ will soon be transitioning to heaven for the Marriage Supper of the Lamb while the Tribulation is happening on earth. The end of the Tribulation will usher in the Millennium, during which survivors of the Tribulation (including the Jews and the sheep nations) will enjoy longevity and peace.

Jeremiah 30:24 tells us when we are to consider and will be able to understand this: “The fierce anger of the Lord shall not return, until he hath done it, and until he have performed the intents of his heart: in the latter days (end of days) ye shall consider it.”

**Jeremiah 31:1-4 KJV**

At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

<sup>2</sup> Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

<sup>3</sup> The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

<sup>4</sup> Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

The Northern Kingdom of Israel committed heinous sins, including blatant idolatry. At some point, God will cleanse them so thoroughly that He will once again be able to call them “virgin of Israel.”

**Jeremiah 31:5-10 KJV**

<sup>5</sup> Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.

They will be able to plant vines and harvest them and no one will run them off.

<sup>6</sup> For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.

<sup>7</sup> For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel.

<sup>8</sup> Behold, I will bring them from the **north country**, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

**“[N]orth country”**: Moscow in Russia is due north of Jerusalem. The heaviest concentration of immigrants to Israel has been from Russia.

<sup>9</sup> They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

<sup>10</sup> Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, **He that scattered Israel will gather him, and keep him**, as a shepherd doth his flock.

**Jeremiah 31:20-21 KJV**

<sup>20</sup> Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.

<sup>21</sup> Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

God is telling Israel (Northern Kingdom) that they will return to their cities. He proceeds to tell the same to Judah (Southern Kingdom).

### **Jeremiah 31:23-24 KJV**

<sup>23</sup> Thus saith the Lord of hosts, the God of Israel; **As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity;** The Lord bless thee, O habitation of justice, and mountain of holiness.

<sup>24</sup> And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks.

## **ELON MOREH**

The significance of Elon Moreh dates back to the time that God brought Abram into the Land. It lies in the heart of what some call the West Bank. Though some regard this region as “disputed territories,” we find that God has had something to say about who the territory belongs to. He also has words for those who would oppose His plan for the Land.

### **Abram Arrives at Elon Moreh**

#### **Genesis 12:1 KJV**

<sup>1</sup> Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.



Figure 29: An “Oak of Moreh” located on Mount Kabir. (BBM)

When Abram arrived in the Land, this is where God told him, “This is it.”

#### **Genesis 12:5-6 KJV**

<sup>5</sup> And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

<sup>6</sup> And Abram passed through the land unto the place of Sichem, unto the **plain of Moreh.** And the Canaanite was then in the land.

מורה Moreh = *mo-reh'* The Hebrew word means “teacher.”

אלון Elon = *ay-lone'*. It means “terebinth tree,” “oak.”

A better translation of “Elon Moreh” would be “Oak of Moreh” or “Oak of the Teacher.” See the translation below.

**Genesis 12:6 NASB**

<sup>6</sup> Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanites *were* in the land at that time.

Abram entered the Land when it was already occupied by the Canaanites. There at Elon Moreh the Lord once again appeared to Abram.

**Genesis 12:7 KJV**

<sup>7</sup> And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

At this place God showed Abram the land that would one day belong to his descendants.

## God Prophecies Against Opponents of Israel

**Ezekiel 35:1-5 KJV**

<sup>1</sup> Moreover the word of the LORD came unto me, saying,

<sup>2</sup> Son of man, set thy face against mount Seir, and prophesy against it,

<sup>3</sup> And say unto it, Thus saith the LORD God; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.

<sup>4</sup> I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD.

<sup>5</sup> Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end

Mount Seir was used to identify the people who lived in the land that had been promised to the descendants of Esau, namely Edom. The term also was used to represent all the nations who oppose Israel.

There is a reason that God is against “Mt. Seir.”

**Ezekiel 35:10-12 KJV**

<sup>10</sup> Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the Lord was there.

<sup>11</sup> Therefore, as I live, saith the LORD God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

<sup>12</sup> And thou shalt know that I am the Lord, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

In chapter 36 God will prophesy to the mountains of Israel. That refers to the region where Elon Moreh is located. Most of the mountains of Israel lie in what the world calls the West Bank. The Bible, however, calls these regions Samaria and Judea.

<sup>13</sup> Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them.

God hears what the nations speak against the nation of Israel.

## God Prophecies to the Mountains of Israel

Through the prophet Ezekiel, God also had something to say to Israel.

### **Ezekiel 36:1-3 KJV**

<sup>1</sup> Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

<sup>2</sup> Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession:

The sites of the ancient altars are at this time in Palestinian-controlled areas: Shechem (Nablus), Hebron, Mount Moriah. (Jews are not even allowed to pray on the Temple Mount).

<sup>3</sup> Therefore prophesy and say, Thus saith the Lord GOD; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people:

### **Ezekiel 36:4-5 KJV**

<sup>4</sup> Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about;

<sup>5</sup> Therefore thus saith the Lord God; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea [Edom], which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey.

Ezekiel prophesies a time when the enemies of Israel will joyously claim possession of lands that God has promised eternally to His people.

### **Ezekiel 36:6-8 KJV**

<sup>6</sup> Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:



<sup>7</sup> Therefore thus saith the Lord God; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.

“I have lifted up mine hand.” This means that God swore an oath. If God swore something, how can anyone go against it?

<sup>8</sup> But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

When God spoke this through Ezekiel, the Jews were in Babylon. They may have felt they had lost their connection with God. But here God prophesied that they would come back. Verse 8 also promises that the land will once again become fruitful.

#### **Ezekiel 36:9-14 KJV**

<sup>9</sup> For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

<sup>10</sup> And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:

<sup>11</sup> And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the LORD.

<sup>12</sup> Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

<sup>13</sup> Thus saith the Lord GOD; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations:

<sup>14</sup> Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD.

The land which had become barren would once again bear fruit. Israel would once again populate the land. Abandoned cities would once again be inhabited. The land which once “devoured men” would cause men to prosper.

#### **Ezekiel 36:19-22 KJV**

<sup>19</sup> And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

<sup>20</sup> And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land.

<sup>21</sup> But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

<sup>22</sup> Therefore say unto the house of Israel, thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

God reminds the Jews of why they were scattered in the first place. They were being judged for their sins. In God's timing, He would bring the Jews back into their land. It would not be for the sake of the people; instead, He says it will be "for mine holy name's sake."

**Ezekiel 36:23-24 KJV**

<sup>23</sup> And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

<sup>24</sup> For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

What God does for His people, Israel, will be proof that He, indeed, is the Lord God.

**Ezekiel 36:32-33 KJV**

<sup>32</sup> Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

<sup>33</sup> Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.

Verses 34-38 continue to outline the many blessings that will follow Israel when they are restored to their Promised Land.

## **MT. EBAL AND MT. GERIZIM FROM MT. KABIR**

When Abram, in Genesis 15, walked the covenant between the pieces, God told him that his people would be in another land.

Generations passed. Jacob and his family relocated to Egypt during a horrific famine. There they prospered until a pharaoh came to power who forced the descendants of Jacob into oppressive slavery.

Under the leadership of Moses, the Jews left Egypt and made their way to their Promised Land. There in the wilderness, they became a nation.

At the end of Deuteronomy, Moses gave them instructions regarding how they were to proclaim the blessings and the cursings once they entered the Promised Land. They were to plaster Mt. Gerizim and write out the blessings and plaster Mt. Ebal and write out the cursings.

Joshua brought them into the Land. When they got to the region where Elon Moreh was located, they did as Moses had instructed.

**Deuteronomy 11:26-32 KJV**

<sup>26</sup> Behold, I set before you this day a blessing and a curse;

<sup>27</sup> A blessing, if ye obey the commandments of the Lord your God, which I command you this day:

<sup>28</sup> And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

<sup>29</sup> And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

<sup>30</sup> Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

<sup>31</sup> For ye shall pass over Jordan to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein.

<sup>32</sup> And ye shall observe to do all the statutes and judgments which I set before you this day.

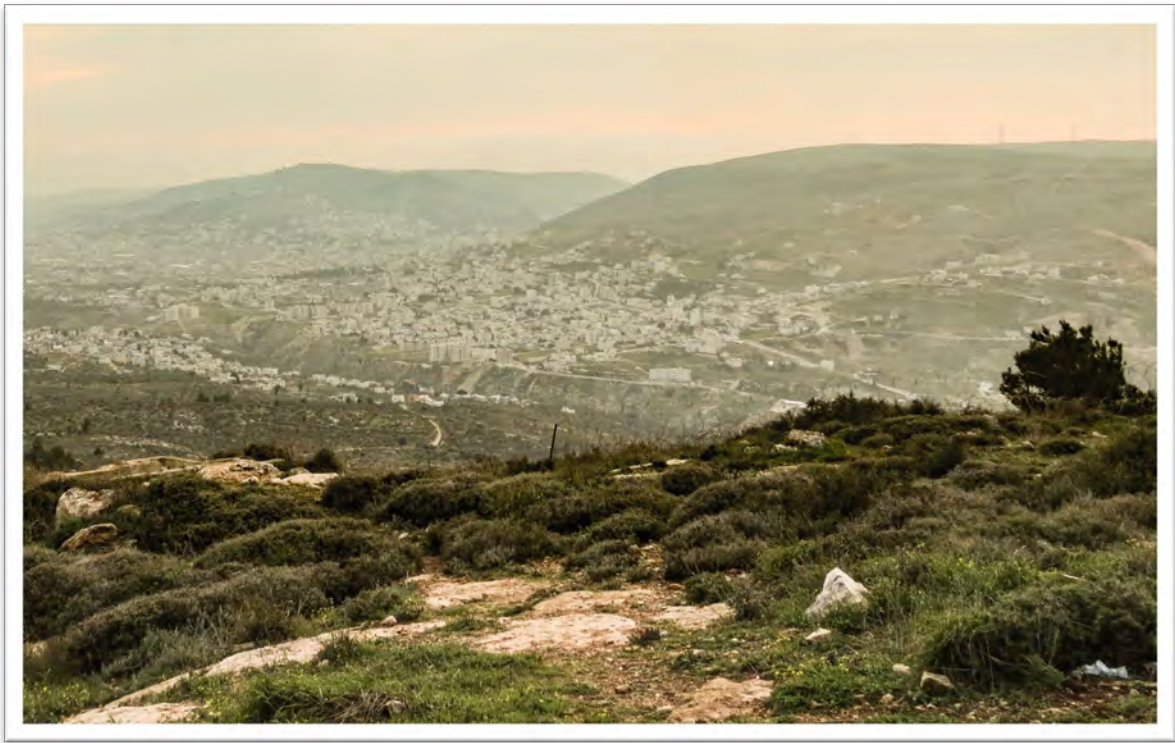


Figure 30: This is a view from Mount Kabir (where Elon Moreh is located) looking east toward Mount Gerazim (left) and Mount Ebal (right). The town in the foreground is Nablus (ancient Shechem). (Photo: TY)

We need to be careful not to confuse what is a blessing and what is a curse according to God. Some Jewish sages have taught that the showbread in the Tabernacle and Temple represented God's blessing of provision.

## ISRAEL: VIRTUAL TEACHING TOUR

In Egypt, Joseph requested that he be buried in the Promised Land (Genesis 50:25). His request was granted. His bones were brought back and buried in Shechem. We also find in Shechem a well that Jacob dug, believed to be the well where Jesus encountered the Samaritan woman.

**SESSION 8 ENDS HERE** [RETURN TO TABLE OF CONTENTS](#)

# 3BI ISRAEL TOUR

## SESSION 9

### Empires of Prophecy • Heroes of Ariel

SESSION 9 STARTS HERE

## EMPIRES OF PROPHECY

In this session we will focus mainly on the Roman Empire.

### Caesarea

Caesarea Maritima was a port city built by Herod the Great at the eastern edge of the Mediterranean Sea. It was an impressive, planned city designed to impress Herod's Roman overlords. He named the city in honor of Caesar Augustus.

For a 4-minute video that gives a great overview of the importance of Caesarea, go to: <https://www.youtube.com/watch?v=IrK8OjsnVtE>

### *Peter and Cornelius at Caesarea*

#### **Acts 10:1-4 KJV**

<sup>1</sup> There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band,

Cornelius was a centurion, a commander of 100 Roman soldiers, who lived in Caesarea.

<sup>2</sup> A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

<sup>3</sup> He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

<sup>4</sup> And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

The angel directed Cornelius to send men to Joppa, about 40 miles away. They were to find Peter, who was staying with Simon the tanner and bring him to Caesarea. They left the next day. (See Acts 10:5-9.)

As the men were approaching their destination, Peter was having a vision that prepared him for an unexpected assignment (verses 10-16). Peter pondered what the strange vision could possibly mean.

**Acts 10:15 NASB**

<sup>15</sup> Again a voice *came* to him a second time, "What God has cleansed, no *longer* consider unholy."

Even as he thought about what he had just seen, the emissaries from Cornelius showed up at the house asking for Peter (verses 17-18). The Holy Spirit instructed Peter to go with the men who were searching for him (verses 19-20).

Peter went to them and they explained the mission that Cornelius had given them (verses 21-22). He invited them in, and they set out for Caesarea the next day (verses 23-24).

When they finally arrived at the home of Cornelius, Peter found that he had brought quite a crowd together.

**Acts 10:24 KJV**

<sup>24</sup> And the morrow after they entered into Caesarea. And Cornelius waited for them, and he had called together his kinsmen and near friends.

At the centurion's request, Peter brought a powerful message. As he was preaching, something unexpected happened.

**Acts 10:44-47 KJV**

<sup>44</sup> While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

<sup>45</sup> And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

<sup>46</sup> For they heard them speak with tongues, and magnify God. Then answered Peter,

<sup>47</sup> Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

This is the first recorded time when Gentiles were baptized in the Holy Spirit with the evidence of speaking in tongues.

***Paul at Caesarea***

The apostle Paul was busy preaching the gospel in Jerusalem, much to the dismay of the religious leaders there. There were several unsuccessful attempts to silence him, including an assassination plot. Eventually, Paul was escorted by 200 soldiers to Caesarea so he could be brought before the procurator (governor) Porcius Festus.

**Acts 25:6 KJV**

<sup>6</sup> And when he [Festus] had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.



Porcius Festus was the procurator (or governor) of the Roman imperial province of Judea (AD 60-62). The case that was brought against Paul came before him only a few weeks after he took office.

### **Acts 25:23 KJV**

<sup>23</sup> And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.



Figure 31: Roman-style theater in Caesarea Maritima. It was built by Herod the Great in the first century BC. This is probably where Paul appeared before the procurator Porcius Festus and Herod Agrippa. (Photo by Zairon. [CC BY-SA 4.0](https://creativecommons.org/licenses/by-sa/4.0/) via Wikimedia Commons.)

### **Acts 26:1-2 KJV**

<sup>1</sup> Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

<sup>2</sup> I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

Paul tells his story once again to Festus and King Agrippa. He tells of his persecution of the Christians, his Damascus Road experience, and now his commitment to preaching the gospel, even to the Gentiles. Agrippa's reply to Paul is classic.

### **Acts 26:27-28 KJV**

<sup>27</sup> King Agrippa, believest thou the prophets? I know that thou believest.

<sup>28</sup> Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

The end result of Paul's hearing before the king and the Roman governor was that neither could find any reason to execute, or even imprison, Paul. Agrippa even commented to Festus that he would have been set free had he not appealed to Caesar.

## **Rome**

Daniel and Ezekiel were among those who were carried into captivity in Babylon. Daniel was taken after the Babylonian laid siege to Jerusalem "in the third year of the reign of Jehoiakim king of Judah" (Daniel 1:1).

In addition to plundering the Temple of God, the Babylonians took the best and the brightest young people to their capital city to train them in the ways of Babylon. Daniel, along with fellow captives Hananiah, Mishael, and Azariah made quite an impression on Nebuchadnezzar himself.

### ***Nebuchadnezzar's Dream***

In the second year of his reign, Nebuchadnezzar had a dream that troubled him deeply. So, the king called together all of the court magicians, astrologers, sorcerers, and the Chaldeans.

#### **Daniel 2:3-4 NKJV**

<sup>3</sup> And the king said to them, "I have had a dream, and my spirit is anxious to know the dream."

<sup>4</sup> Then the Chaldeans spoke to the king in Aramaic, "O king, live forever! Tell your servants the dream, and we will give the interpretation."

This group of soothsayers probably felt this was going to be an easy day on the job. They basically said, "Hey, tell us the dream and we can fix you up with the interpretation." It wasn't going to be that easy. The king had a tougher assignment for these wise men.

#### **Daniel 2:5-6 NKJV**

<sup>5</sup> The king answered and said to the Chaldeans, "My decision is firm: if you do not make known the dream to me, and its interpretation, you shall be cut in pieces, and your houses shall be made an ash heap. <sup>6</sup> However, if you tell the dream and its interpretation, you shall receive from me gifts, rewards, and great honor. Therefore tell me the dream and its interpretation."

Obviously, this was an impossible task. They insisted that no one could do what the king requested. So, Nebuchadnezzar was true to his word. He ordered that all the wise men of Babylon be tracked down and killed. They even sought out Daniel and his companions.

Daniel was able to question Arioch, the captain of the guard who was sent to kill them, why the king was doing this. Arioch explained the situation, and Daniel was able to appeal to the king for time. Then he would be able to tell the king to give him what the other wise men had failed to deliver: the dream plus the interpretation.

#### **Daniel 2:17-19 KJV**

<sup>17</sup> Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

<sup>18</sup> That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

<sup>19</sup> Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

Success! God had revealed Nebuchadnezzar's dream to Daniel in a night vision. He went to Arioch and gave him the good news. When Daniel appeared before the king, he was asked if he clearly understood what the king wanted. Daniel was ready.

### Daniel 2:27-31 KJV

<sup>27</sup> Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

<sup>28</sup> But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days [end of days]. Thy dream, and the visions of thy head upon thy bed, are these;

<sup>29</sup> As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

<sup>30</sup> But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

<sup>31</sup> Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

Daniel went on to describe the image.



Appendix 13: Nebuchadnezzar's Dream

### Daniel 2:32-35 KJV

<sup>32</sup> This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,  
<sup>33</sup> His legs of iron, his feet part of iron and part of clay.

<sup>34</sup> Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

<sup>35</sup> Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

The statue in the dream had a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet of iron and clay.

**"[A] stone was cut out without hands."** This refers to Christ's kingdom. This is not the result of human intervention.

Daniel then gave the interpretation of the dream.

**Daniel 2:36-45 KJV**

<sup>36</sup> This is the dream; and we will tell the interpretation thereof before the king.

<sup>37</sup> Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

<sup>38</sup> And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

<sup>39</sup> And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

<sup>40</sup> And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

<sup>41</sup> And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

<sup>42</sup> And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

<sup>43</sup> And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

<sup>44</sup> And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

<sup>45</sup> Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

Head of gold = Babylonian Empire

Breast and arms of silver = Medo-Persian Empire

Belly and thighs of brass = Greek Empire

Legs of iron = Roman Empire

Feet of iron and clay = Divided kingdoms

Out of the old Roman Empire grow toes. A stone that is not cut out with hands will hit the feet in judgment, and the whole image will come tumbling down.

**Daniel 2:44-45 NKJV**

<sup>44</sup> And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it

shall stand forever. <sup>45</sup> Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold—the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure.”

Daniel was able not only to interpret the dream, but was able to tell Nebuchadnezzar what the dream was. The grateful king was quick to reward Daniel for accomplishing what the wise men had told him couldn't be done.

#### **Daniel 2:48 KJV**

<sup>48</sup> Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

Nebuchadnezzar showered Daniel with gifts and honored him with position. He ruled over a province of the Babylonian Empire and was made the head of all the wise men.

### ***Daniel's Dream***

#### **Daniel 7:2-8 KJV**

<sup>2</sup> Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon **the great sea**.

“[T]he great sea” refers to the Mediterranean Sea. The Mediterranean was surrounded on all sides by the territory of the Roman Empire.

<sup>3</sup> And four great beasts came up from the sea, diverse one from another.

<sup>4</sup> The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

<sup>5</sup> And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

<sup>6</sup> After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

<sup>7</sup> After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

<sup>8</sup> I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

### **The Four Great Beasts**

Lion with eagle's wings = Babylonian Empire

Bear = Medo-Persian Empire

Leopard with four wings = Greek Empire

Iron teeth, feet, ten horns, little horn = Roman Empire and the modern-day revived Roman Empire

### **Daniel 7:9-11 KJV**

<sup>9</sup> I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

<sup>10</sup> A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

<sup>11</sup> I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

In the end, the Beast is killed.

In chapter 8, Daniel has another vision and then explains who the beasts represent.

### **Daniel 8:20-22 Jerusalem Bible, Koren Publishers**

<sup>20</sup> The ram which thou sawest having two horns are the kings of Maday [Media] and Paras [Persia].

<sup>21</sup> And the rough he goat is the king of Yavan [Greece]: and the great horn that is between his eyes is the first king.

<sup>22</sup> As for the horn which was broken, in place of which four others arose, four kingdoms shall stand up out of the nation, but not with his power.

Daniel prophesied that the Medo-Persian Empire (the two-horned ram) will fall to "the king of Grecia" (the he goat). This was fulfilled in 331 BC when Alexander the Great defeated the forces of Darius.

After Alexander's death at age 32 (the horn that was broken), the kingdom was divided among four of his generals (four kingdoms shall stand up out of the nation, but not with his power). None of these splintered kingdoms would ever reach the strength and might of Alexander's empire.

### **Daniel 8:23-25 KJV**

<sup>23</sup> And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.



<sup>24</sup> And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

This is the Antichrist. Revelation 13:2 tells us that Satan gives him his power.

<sup>25</sup> And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

This speaks of the end of the Greek Empire, but we understand that in the end times the Antichrist will arise from within the revived Roman Empire. This can be explained by understanding that in conquering so much territory, Alexander was able to spread Greek culture far and wide. Greek culture permeated even the Roman Empire.

## The Roman Empire

The most horrible of all the empires seen in these dreams and visions was the Roman Empire.

### Revelation 13:1-2 KJV

<sup>1</sup> And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

This vision shows a composite beast, made up of components of the other beasts seen in Daniel's vision.

<sup>2</sup> And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his **power**, and his seat, and great **authority**.

Power = δύναμις = *dunamis* = doo'-nam-is

Authority = ἐξουσία = *exousia* = ex-oo-see'-ah

It is incorrect to say the devil has no power. You can't give something you don't have. Satan (the dragon) will give the Antichrist (the beast) both power (*dunamis*) and authority (*exousia*).

Jesus conquered Satan, however, and has given his followers power and authority over the devil. The devil is still on the loose. He still has some power and some authority, but Christ-followers have the higher power and authority. We are expected to do something with what we have been given.

## ***Rome Dominates Israel***

Since the Babylonian Captivity, the Land of Israel has mainly been in the hands of Gentiles, except for a brief period during the time of the Maccabees. They got back the Temple for a short time. It didn't last long though. Rival factions strove to dominate. In 65 BC, Aristobulus II solicited the support of Rome. That error in judgment led to the Roman general Pompey taking control of Jerusalem and the Temple Mount. Thus began Rome's domination of the Land of Israel.

## **Daniel's Prayer**

### **Daniel 9:1-7 KJV**

<sup>1</sup> In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

<sup>2</sup> In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

He was reading in Jeremiah 25:11 and 29:4-10.

<sup>3</sup> And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

<sup>4</sup> And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

<sup>5</sup> We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

<sup>6</sup> Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

<sup>7</sup> O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

Daniel cries out to God, confessing the sins of His people. He then calls out to God for mercy.

### **Daniel 9:16-17 KJV**

<sup>16</sup> O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

<sup>17</sup> Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

While he is praying, “the man Gabriel,” whom he had seen in a vision, touched him and spoke.

**Daniel 9:24 Jerusalem Bible, Koren Publishers**

<sup>24</sup>Seventy weeks are decreed [cut off, separated] concerning thy people and concerning thy holy city, to finish the transgression, and to make an end to sins, and to atone for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint the most holy place.

Daniel is told that 70 weeks of years have been cut—measured—out of time for God’s dealings with Israel. Daniel would have understood these to be 70 weeks of ten 7-year Shemittah cycles.

Seventy weeks of years (490 years) are cut out of time for God to accomplish His dealings with Israel:

1. To finish transgression (only that of Israel).
2. To end sin.
3. To make reconciliation for iniquity (Zechariah 12:9 through 13:1; Isaiah 66:8).
4. To bring in everlasting righteousness—the Millennial Kingdom (Isaiah 26:1, 2, 7, 8; Jeremiah 31:33-34; Ezekiel 37:21-28).
5. To seal up vision and prophecy. (To complete the fulfillment.)
6. To anoint the Holy of Holies in the Millennial Temple (Ezekiel 40 through 47).

**Daniel 9:25-27 KJV**

<sup>25</sup> Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

<sup>26</sup> And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

After 69 weeks, Messiah was, indeed “cut off.” That leaves one week of years (7 years) remaining on God’s timetable for dealing with Israel. That’s the 7 years called the Tribulation, during which the Body of Christ will be enjoying the Marriage Supper of the Lamb.

<sup>27</sup> And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The final week of years (7 years) will be the time of the Tribulation. It starts looking like peace will reign. The Third Temple will be built in Jerusalem. But halfway through the 7-year period, the Antichrist will show his true colors.

## HEROES OF ARIEL

In this segment, we had a chance to hear the stories of Menachem and Tova Gilboa, two of the three founders of the Hotel Eshel Hashomron in Ariel, Israel. They both suffered severe injuries in separate terrorist attacks.

Tova was seriously injured when a suicide bomber detonated his suicide vest in the hotel lobby.

Menachem was seriously injured while thwarting a suicide bomber who was targeting busloads of Israeli soldiers at a nearby convenience store.

**SESSION 9 ENDS HERE** [RETURN TO TABLE OF CONTENTS](#)

# 3BI ISRAEL TOUR

## SESSION 10

### Caesarea • Mt. Carmel

SESSION 10 STARTS HERE

## CAESAREA

The group met in the outdoor Roman-style theater at the site of the ancient port city of Caesarea Maritima on the Mediterranean Sea.

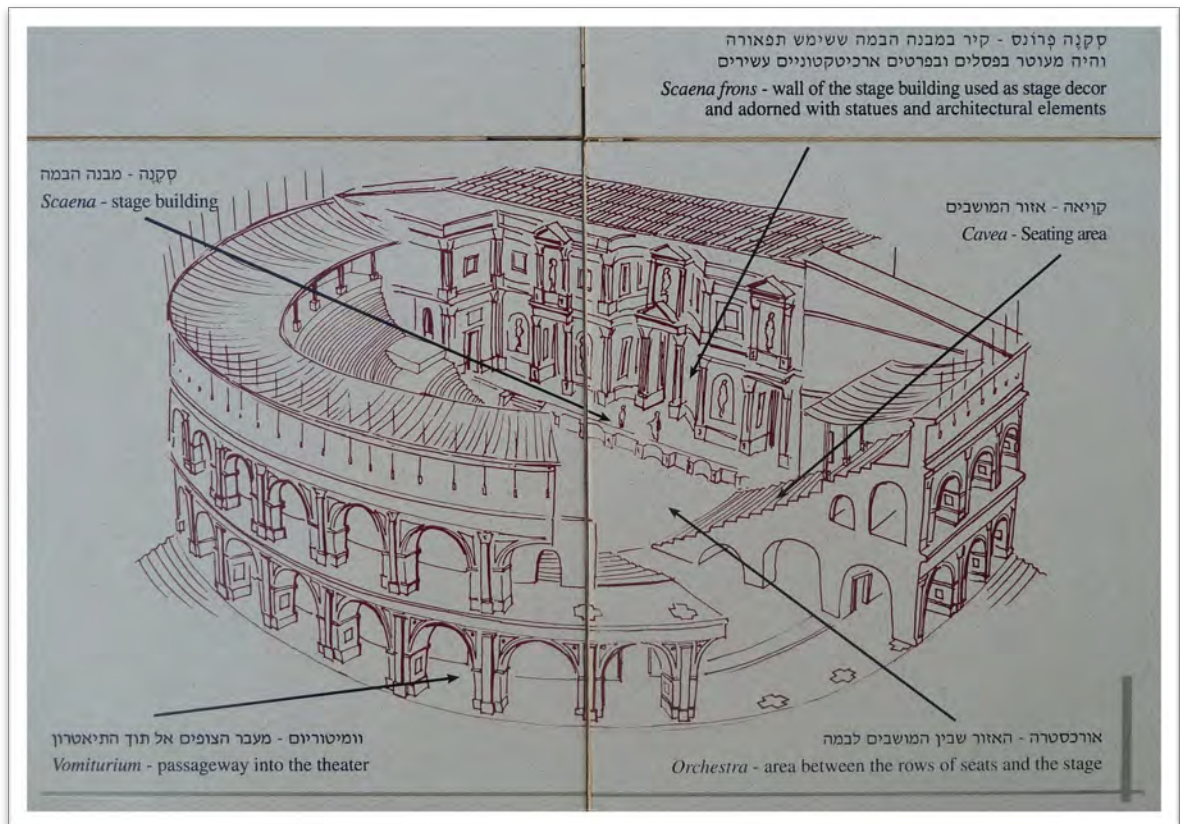


Figure 32: Diagram of the Roman-style theater in Caesarea Maritima. Built by Herod the Great. (3BI)

## On Which Continent Is Israel Located?

Is it Europe? Asia? Africa?

Actually, it's all of the above. It all depends on who you ask.

The geologist may say it's in Africa, since Israel is situated on the Africa tectonic plate.

Based on geography and land continuation, it is located in Asia.

When it comes to trade in ancient times, Israel was associated mainly with Europe.

Israel sits on a bridge connecting three continents—Europe to the west, Asia to the north and east, and Africa to the south. The most important roads in the ancient world passed through Israel. There were three major roads that brought traffic through Israel:

Via Maris: The Road by the Sea. Basically follows the Mediterranean coastline

The Father Road (modern Highway 60). Also known as the Way of the Patriarchs. It goes over the mountains of Judea and Samaria from Beer Sheva and up to the Jezreel Valley.

The King's Highway. Located in Jordan.

According to prophecy, in the future a great battle will be fought at Armageddon. Megiddo is a 10-minute ride (about 21 miles) from Caesarea. Megiddo was a strategic crossroads in ancient times.

## **Herod the Great Builder**

King Herod the Great came to power in 40 BC. A few years later he began an expansion project at the site of the Second Temple in Jerusalem. Many call the Temple, after Herod's renovation and expansion project, the "Second and a Half Temple." Herod considered this project to be for the benefit of the Jews. Now he wanted to build something for the rest of the world, especially the Romans.

So, Herod built Caesarea, a foreign, pagan city within the borders of Israel. He built a theater, a hippodrome, pagan temples, palaces, and administrative buildings. The jewel of Caesarea was a huge world-class port. It is said that the harbor was probably the biggest one in the world at that time.

There was a lot of trade coming through Israel, flowing back and forth among the people of Europe, Asia, and Africa. Herod's decision to build a year-round warm-water port was strategically brilliant. Sections of the famous Silk Road (a network of trade routes between Asia and Europe) could not be used for months out of the year because of snow. This port, however, could be used all year long.

## **Peter in Caesarea (Maritima and Philippi)**

It was in Caesarea Maritima that Peter witnessed the first Gentiles being baptized in the Holy Spirit. This was quite a surprise. To understand the significance of this event for Peter, we have to look at a conversation Jesus had with him at a different Caesarea (this time Caesarea Philippi, a Roman city in northern Israel at the base of Mount Hermon).



**Matthew 16:13-16 NKJV**

<sup>13</sup> When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?”

<sup>14</sup> So they said, “Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.”

<sup>15</sup> He said to them, “But who do you say that I am?”

<sup>16</sup> Simon Peter answered and said, “You are the Christ, the Son of the living God.”

Peter had a revelation of who Jesus really is. He saw Him as “the Christ, the Son of the living God.” Jesus now had some words for Peter.

**Matthew 16:17 NKJV**

<sup>17</sup> Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but My Father who is in heaven.

Jesus called Peter “Simon Bar-Jonah.” This is usually understood to be that Simon was the son (bar) of Jonah. Some, including our guide, Guy, feel it has a much deeper meaning that relates to Peter’s destiny.

“Bar” is Aramaic for “son,” but it can also mean “groom.” At his Bar Mitzva, a young man is not a “son” of the mitzva, but rather a part of the mitzva, the command.

Perhaps Jesus was telling Peter that he was to bring the light to the Gentiles. But, like Jonah, Peter seemed to be running from his destiny.

It was not until he had his vision at the home of Simon the tanner in Joppa that he began to understand that the Lord wanted to include the Gentiles in this gospel. He finally got it when he came to the home of the centurion Cornelius in Caesarea. We don’t hear any more about Peter until the Council of Jerusalem in Acts 15. It appears the torch of taking the gospel to the Gentiles would be passed to the apostle Paul. That being said, Peter paved the way at Caesarea Maritima.

**Paul in Caesarea**

In Acts 23, we see Paul was facing the threat of murder. He had been falsely accused (Acts 21) of bringing a Gentile into a place in the Temple complex reserved only for Jews. Because he was a Roman citizen, he was to be taken to Caesarea to stand trial before the Roman authorities. The Romans wanted to protect Paul and arranged a large military escort to bring him to Caesarea.

Herod the Great had three sons:

Philip, tetrarch of the northern territories.

Herod Antipas, tetrarch of Galilee and Perea

Herod Archelaus, ethnarch of Judea, Samaria, and Idumea. He was so cruel that the Romans fired him in AD 6. He was then replaced by a series of Roman governors.

The Roman governors preferred to govern from the seaside port city of Caesarea rather than Jerusalem. So, in AD 6 the capital of Judea was moved by the Romans from Jerusalem to Caesarea.

From AD 6 until 1948, Jerusalem was never the capital of any nation.

So, under armed guard, the Romans brought Paul to Caesarea. In Acts 25, Paul was brought before Agrippa and his wife Bernice, as well as the Procurator Festus.

**Acts 25:23 NKJV**

<sup>23</sup> So the next day, when Agrippa and Bernice had come with great pomp, and had entered the auditorium with the commanders and the prominent men of the city, at Festus' command Paul was brought in.

The auditorium in which we met could quite possibly be the very building in which Paul gave the defense he spoke in Acts 25. The area to the right in the photo below may have been the “box seat” area where Festus, Agrippa, and Bernice may have been sitting.



Figure 33: Caesarea Maritima. The theater built by Herod the Great. (Photo: TY)



Figure 34: Caesarea Maritima. The theater in which Paul probably appeared before Festus and Agrippa. The stage is being reconstructed. Notice the Mediterranean Sea in the background. (Photo TY)

Herod the Great was a great builder, but a terrible person. Imagine how differently he would be remembered had he lived a life pleasing to the Lord. He should have heeded the words of Deuteronomy 8.

#### **Deuteronomy 8:11-17 NKJV**

<sup>11</sup> “Beware that you do not forget the Lord your God by not keeping His commandments, His judgments, and His statutes which I command you today, <sup>12</sup> lest—*when* you have eaten and are full, and have built beautiful houses and dwell *in them*; <sup>13</sup> and *when* your herds and your flocks multiply, and your silver and your gold are multiplied, and all that you have is multiplied; <sup>14</sup> when your heart is lifted up, and you forget the Lord your God who brought you out of the land of Egypt, from the house of bondage; <sup>15</sup> who led you through that great and terrible wilderness, *in which* were fiery serpents and scorpions and thirsty land where there was no water; who brought water for you out of the flinty rock; <sup>16</sup> who fed you in the wilderness with manna, which your fathers did not know, that He might humble you and that He might test you, to do you good in the end— <sup>17</sup> then you say in your heart, ‘My power and the might of my hand have gained me this wealth.’



Herod forgot where his provision really came from.

In Genesis we find words of blessing that Isaac spoke over Jacob.

**Genesis 27:29 NKJV**

29 Let peoples serve you,  
And nations bow down to you.  
Be master over your brethren,  
And let your mother's sons bow down to you.  
Cursed *be* everyone who curses you,  
And blessed *be* those who bless you!"

Jacob was not the firstborn. The Birthright rightly belonged to Esau, his twin brother. Esau, however, had foolishly sold his birthright to Jacob for a bowl of stew.

## MT. CARMEL

### The View from Mt. Carmel

In Israel there is a line of mountains that runs north and south. The average height is 2,500 feet. It begins here at Mount Carmel near Haifa and stretches south toward Samaria. It continues south through Judea, including Jerusalem.

These mountains divide the land into three valleys.

- The Sharon Valley to the west, along the Mediterranean coast.
- The Jordan Valley to the east.
- The Jezreel Valley to the north. From Mt. Carmel, the Jezreel valley can be seen to the east and southwest.



Figure 35: Panoramic view from top of Mt. Carmel. Click on the picture above to connect online to the full panoramic image. Then click on the arrow image for full panoramic view. To exit, click on the ⊗ in the upper left corner of the online picture. (3BI)

Looking south of Mt. Carmel you can see Caesarea Maritima. Farther south lies Joppa.

From Mt. Carmel going north takes you to modern port city of Haifa. Continuing north will take you to Lebanon (ancient Phoenicia).

Looking east and northeast you look toward the Sea of Galilee, Mt. Hermon, the Golan Heights, and Syria.

South and southeast of Mt. Carmel are Samaria and Judea.

Looking east you can see the dome-shaped Mt. Tabor located on the northeast side of the Jezreel Valley. Near Mt. Tabor you can see Nazareth. Just south of Mt. Tabor is Mt. Moreh, This is where Gideon and his 300-man army defeated the Midianite army. Farther to the south from there is Mt. Gilboa. That is where King Saul and his son Jonathan were killed in a battle against the Philistines.

Here on Mt. Carmel is where the prophet Elijah challenges the prophets of Baal (1 Kings 18).

## **Israel's Past: Confrontation on Mt. Carmel**

We will look at what happened here on Mt. Carmel in the past and what will happen here in the future.

### ***Elijah Prophecies a Drought***

The stage for the historic confrontation on Mt. Carmel is set in 1 Kings 17.

#### **1 Kings 17:1 KJV**

<sup>1</sup> And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

The prophet Elijah prophesied to Ahab, the evil king of the Northern Kingdom of Israel, that there would be no rain in the land for three years.

The people of Israel had fallen into idol worship. This was not a new problem; it dated back generations to the time when they entered the Land after escaping from Egypt.

There were Canaanites in the Land. As the Jews began conquering territory, their new Canaanite neighbors told them that Yahweh was alright for them when they were in Egypt. They convinced the Jews that in Canaan there were other gods they needed to worship and sacrifice to. The name of the god who controlled the rain, they claimed, was Baal. They said if the Jews didn't worship Baal, they wouldn't get any rain.

It got really bad when Ahab, the Jewish king, married Jezebel, a Phoenician princess.

#### **1 Kings 16:29-33 KJV**

<sup>29</sup> And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

<sup>30</sup> And Ahab the son of Omri did evil in the sight of the Lord above all that were before him.

<sup>31</sup> And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

<sup>32</sup> And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

<sup>33</sup> And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

Ahab went so far as to build an altar for Baal in Samaria, the capital city of Israel. His attempt to legitimize the worship of Baal provoked the Lord's anger. This, in turn, prompted Elijah's prophecy of drought.

### ***Elijah Meets with Ahab***

Finally, in the third year of the drought, it was time for Elijah to meet once again with Ahab.

#### **1 Kings 18:1-2 KJV**

<sup>1</sup> And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

<sup>2</sup> And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria.

On his way to meet Ahab, Elijah crossed paths with Obadiah, a worshipper of God who was in charge of Ahab's house.

#### **1 Kings 18:7-8 KJV**

<sup>7</sup> And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?

<sup>8</sup> And he answered him, I am: go, tell thy lord, Behold, Elijah is here.

Elijah asked Obadiah to bring Ahab to him. Obadiah was understandably reluctant, fearing that by the time he returned with the king, Elijah would not be there. After much persuasion, Obadiah did as Elijah requested.

#### **1 Kings 18:16 KJV**

<sup>16</sup> So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

In this meeting, Elijah confronts Ahab and challenges the prophets of Baal and Asherah to a contest on Mt. Carmel.

#### **1 Kings 18:17-19 KJV**

<sup>17</sup> And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

<sup>18</sup> And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

<sup>19</sup> Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.



## ***The Contest***

Ahab accepted the challenge. To Mt. Carmel he summoned 450 prophets of Baal and 400 prophets of Asherah, along with the people of Israel. As it turned out, Elijah's first challenge was to the people.

### **1 Kings 18:21 CJB**

<sup>21</sup> Eliyahu [Elijah] stepped forward before all the people and said, "How long are you going to jump back and forth between two positions? If *Adonai* is God, follow him; but if it's Ba'al, follow him!" The people answered him not a word.

Elijah's challenge to the people was simple: Make up your minds. You cannot keep trying to serve two gods. If Yahweh is God serve Him; if it's Baal, then serve him. Quit straddling the fence.

Then came the challenge for the prophets of Baal.

### **1 Kings 18:23-24 KJV**

<sup>23</sup> Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under:  
<sup>24</sup> And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

And so, the contest began. Two young bulls were brought. Elijah let the prophets of Baal choose which they wanted. They built an altar of wood, killed their sacrificial bull, cut it, and placed it on the wood. They cried out to Baal. Nothing happened. Elijah mocked them. Nothing happened. They cut themselves with knives and swords until their blood gushed out. Nothing happened. They kept this up all day long. Nothing happened.

### **1 Kings 18:29 NKJV**

<sup>29</sup> And when midday was past, they prophesied until the *time* of the offering of the *evening* sacrifice. But *there was* no voice; no one answered, no one paid attention.

Now it was Elijah's turn. He repaired an altar, using 12 stones to represent the 12 tribes of Israel. He dug a trench around the altar. He placed the wood on the altar and on it the bull that had been prepared for sacrifice. He was not yet ready to pray to Yehovah to accept this sacrifice.

### **1 Kings 18:33-35 KJV**

<sup>33</sup> And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

<sup>34</sup> And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

<sup>35</sup> And the water ran round about the altar; and he filled the trench also with water.

Instead of calling to Yehovah, Elijah called for four containers of water to be poured on the altar. That wasn't enough. He had the people repeat this two more times. The water drenched the altar and filled the ditch he had dug.

Now Elijah was ready to pray.

**1 Kings 18:36-37 KJV**

<sup>36</sup> And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

<sup>37</sup> Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.

In contrast to the hours-long, frantic, futile prayer offered by the prophets of Baal, Elijah's prayer was short and to the point. And it had a different result.

**1 Kings 18:38-39 KJV**

<sup>38</sup> Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

<sup>39</sup> And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.

From heaven, fire fell and consumed not only the sacrifice and the wood, but the stones of the altar and all the water on the altar and in the trench. The people responded by worshipping God.

Verse 40 tells that the prophets of Baal were all seized and taken to the Brook Kishon, where Elijah executed them.

## ***The Rain Returns***

Elijah told King Ahab to go up from the Brook Kishon (where he had just witnessed the execution of hundreds of pagan prophets), back up to Mt. Carmel, and get something to eat and drink. "For," he said, "there is a sound of abundance of rain" (verse 41). Elijah knew the rain was coming.

While Ahab returned to Mt. Carmel to eat and drink, Elijah returned to the top of the mountain to pray. After a time of prayer, Elijah sent his servant to look in the sky for signs of rain. Nothing. Seven times he sent the servant.

**1 Kings 18:44 KJV**

<sup>44</sup> And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down that the rain stop thee not.

When Elijah knew there was a sign of rain to come, he told the servant to instruct Ahab to get in his chariot and head for the palace in Jezreel to get ahead of the rain. Ahab complied. Then Elijah headed to Jezreel himself.

**1 Kings 18:46 KJV**

<sup>46</sup> And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

**Israel's Future: Three Wars**

Psalms 83 speaks of an ongoing war of attrition between the Muslim Arab states and the nation of Israel. Coming soon is another war.

***Ezekiel 38 and 39***

From chapter 35 and on, Ezekiel speaks of the future. We have looked at the "mountains of Israel" prophecy in chapters 35 and 36. Next is the "dry bones" prophecy in Ezekiel 37, which speaks specifically of the Jews returning to the Land.

**Ezekiel 37:11-14 KJV**

<sup>11</sup> Then he said unto me, Son of man, **these bones are the whole house of Israel**: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

<sup>12</sup> Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

<sup>13</sup> And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

<sup>14</sup> And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

The next thing prophesied is a war.

***Gog-Magog War***

There are two Gog-Magog wars in the Bible. One is found in Ezekiel 38 and 39. Another takes place at the end of the Millennium (Revelation 20:8).

When Napoleon came to Israel, he said the valley of Megiddo is the best battlefield he ever saw.

**Ezekiel 38:1-6 NKJV**

Now the word of the Lord came to me, saying, <sup>2</sup>“Son of man, set your face against **Gog**, of the land of **Magog**, the prince of Rosh, **Meshech**, and **Tubal**, and prophesy against him, <sup>3</sup> and say, ‘Thus says the Lord God: “Behold, I *am* against you, O Gog, the prince of Rosh, Meshech, and Tubal. <sup>4</sup> I will turn you around, put hooks into your jaws, and lead you out, with all your army, horses, and horsemen, all splendidly clothed, a great company *with* bucklers and shields, all of them handling swords. <sup>5</sup> Persia, Ethiopia, and Libya are with them, all of them *with* shield and helmet; <sup>6</sup> Gomer and all its troops; the house of Togarmah *from* the far north and all its troops—many people *are* with you.

Gog is an evil spirit being, Satan himself. Magog is the land from which he will rule. It will be the Seat of Satan at that time. When Jesus was on earth, Pergamum (in what is now Turkey) was the Seat of Satan. Satan is not in hell; he is in the heavenlies. He is the prince of the power of the air. He moves his seat of authority from time to time.

At the time prophesied in Ezekiel 38, the Seat of Satan will be over Moscow.

Meshech = Moscow

Tubal = Tobolsk

Verses 5 and 6 detail the allies of Russia in the upcoming conflict. The NIV is quoted here.

**Ezekiel 38:5-6 NIV**

<sup>5</sup> Persia, Cush and Put will be with them, all with shields and helmets, <sup>6</sup> also Gomer with all its troops, and Beth Togarmah from the far north with all its troops—the many nations with you.

Persia = Iran

Cush = A kingdom south of Egypt. It would identify with the modern-day territory of Sudan rather than Ethiopia.

Put = Libya

Gomer = Cimmerians, who lived in southern Russia.

Togarmah = Turks and/or Armenians

This list of coalition forces that will join Russia to fight Israel come from all sides: Gomer and Togarmah from the north, Cush from the south, Persia from the east, and Put from the west.

Russia never had a relationship with Iran. That changed in 1992 when Russia signed an agreement that they would help Iran with their nuclear program. Remember what Jesus said about what to look for in the end times.

**Luke 21:29-31**

<sup>29</sup> Then He spoke to them a parable: "Look at the fig tree, and all the trees. <sup>30</sup> When they are already budding, you see and know for yourselves that summer is now near. <sup>31</sup> So you also, when you see these things happening, know that the kingdom of God is near.

Jesus told His disciples to keep an eye on the fig tree. The fig tree is the nation of Israel; the other trees are the nations the prophets talked about. So watch Russia, watch Iran, watch Turkey. It appears that this coalition is falling into place.

**Ezekiel 38:8 NKJV**

<sup>8</sup> After many days you will be visited. In the latter years you will come into the land of those brought back from the sword *and* gathered from many people on the mountains of Israel, which had long been desolate; they were brought out of the nations, and now all of them dwell safely. <sup>9</sup> You will ascend, coming like a storm, covering the land like a cloud, you and all your troops and many peoples with you."

Ezekiel's description of a "storm, covering the land like a cloud" could be describing attacks by aircraft.

**Ezekiel 38:11-14 KJV**

<sup>11</sup> And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

<sup>12</sup> To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

<sup>13</sup> Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

<sup>14</sup> Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it?

Gog and his allies will come against Israel. But there will come a time when God has seen enough.

**Ezekiel 38:18 KJV**

<sup>18</sup> And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.

Once God's wrath is kindled, things get very bad for those who have allied themselves against Israel.

**Ezekiel 38:22-23 KJV**

<sup>22</sup> And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

<sup>23</sup> Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.

This war could come at any time, possibly before the rapture of the Church. After this war, there could be tourists once again in the Land. Ezekiel 39 describes a time of the cleansing of the Land.

There is a purpose for God allowing this war to take place.

**Ezekiel 39:21-23 KJV**

<sup>21</sup> And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

<sup>22</sup> So the house of Israel shall know that I am the LORD their God from that day and forward.

<sup>23</sup> And the heathen [*goyim* = nations] shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

From that day forward, the house of Israel—and the nations—will know that Yahweh is God. There will be a huge turning to God among the Muslims.

Ezekiel then speaks of the ingathering of God's people.

**Ezekiel 39:25-29 KJV**

<sup>25</sup> Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

<sup>26</sup> After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.

<sup>27</sup> When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

<sup>28</sup> Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

<sup>29</sup> Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

This war will be led by Russia. As we are “watching the fig tree and the other trees,” we are seeing prophecy unfold before our very eyes.



## ***War at the End of the Tribulation Period***

There will be another war at the end Daniel's Seventieth Week (the period known as the Tribulation). During the Tribulation, the Antichrist will be trying to get rid of the Jews. That is a continuation of Satan's desire to kill off God's covenant people. He has attempted to accomplish this with the Spanish Inquisition, the Holocaust, and countless other persecutions.

It has been said that there will be a time when God and Jesus and Satan are in agreement. It will happen at the rapture of the Church. God and Jesus will be glad to have us in heaven and the devil will be glad to have us gone. The Holy Spirit working through believers is a restraining power holding Satan at bay. But that changes at the Rapture.

### **2 Thessalonians 2:6-8 NIV**

<sup>6</sup> And now you know what is holding him back, so that he may be revealed at the proper time. <sup>7</sup> For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way. <sup>8</sup> And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming.

At the end of that 7-year time, during which the Bride of Christ is at the Marriage Supper of the Lamb, the Antichrist and his allies will surround the forces of Israel. He will be certain that he is about to defeat Israel at last. But then (Revelation 19), Jesus shows up on a white horse followed by the armies of heaven, all on white horses.

An angel will call for the great birds to come to the spot for the great feast that will be theirs when the enemies of Israel are slaughtered.

## ***At the End of the Tribulation***

During the seven years of the Tribulation, an unholy trinity has been operating: the dragon (Satan), the beast (the Antichrist and his system), and the false prophet.

### **Revelation 16:13-16 KJV**

<sup>13</sup> And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

<sup>14</sup> For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

<sup>15</sup> Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

<sup>16</sup> And he gathered them together into a place called in the Hebrew tongue Armageddon.

At the end of the Tribulation, the Antichrist and the false prophet will be sent straight to hell, the lake of fire. The dragon will be imprisoned in a pit for a thousand years. It is worth noting that Satan is not bound by God the Father or even by Jesus, but by a solitary unnamed angel.

**Revelation 20:1-3 KJV**

- <sup>1</sup> And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.  
<sup>2</sup> And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,  
<sup>3</sup> And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

***The Millennium***

During this thousand-year period, Satan is imprisoned in the bottomless pit. People, including the Jews, are living on earth in flesh-and-blood bodies. Longevity is restored. They will have children.

**Sheep Nations and Goat Nations**

The sheep nations will be on Earth at this time. These are the nations that were kind to Israel during the Tribulation, when Satan was trying to destroy God's chosen people. At the end of the Tribulation, the nations will be judged.

**Matthew 25:31-46 KJV**

- <sup>31</sup> When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:  
<sup>32</sup> And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:  
<sup>33</sup> And he shall set the sheep on his right hand, but the goats on the left.  
<sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:  
<sup>35</sup> For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:  
<sup>36</sup> Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.  
<sup>37</sup> Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?  
<sup>38</sup> When saw we thee a stranger, and took thee in? or naked, and clothed thee?  
<sup>39</sup> Or when saw we thee sick, or in prison, and came unto thee?  
<sup>40</sup> And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

<sup>41</sup> Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

<sup>42</sup> For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

<sup>43</sup> I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

<sup>44</sup> Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

<sup>45</sup> Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

<sup>46</sup> And these shall go away into everlasting punishment: but the righteous into life eternal.

Those who survive the Tribulation and go into the Millennium will live in unglorified bodies in a world of peace and prosperity, with no poverty. Jesus Christ will be in charge and Jerusalem will be His capital. It will be an era of perfect justice.

For a thousand years, mankind will live in ideal circumstances without the influence of Satan in their lives. These perfect conditions will be the final test for humanity.

## ***Satan Is Released***

### **Revelation 20:1-3 NKJV**

Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. <sup>2</sup> He laid hold of the dragon, that serpent of old, who is *the* Devil and Satan, and bound him for a thousand years; <sup>3</sup> and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.

So when the thousand years is over, Satan will be released.

### **Revelation 20:7-10 NKJV**

<sup>7</sup> Now when the thousand years have expired, Satan will be released from his prison <sup>8</sup> and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number *is* as the sand of the sea. <sup>9</sup> They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them. <sup>10</sup> The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet *are*. And they will be tormented day and night forever and ever.

**SESSION 10 ENDS HERE**    [RETURN TO TABLE OF CONTENTS](#)



# 3BI ISRAEL TOUR

## SESSION 11

Jordan River • Nazareth • Tabgha

SESSION 11 STARTS HERE

### JORDAN RIVER AT QASR AL-YAHUD

**This location is the Jordan River.**

- A. The country of Israel is on the west.
- B. The country of Jordan is on the east.
- C. Tradition says that this is where the Jews crossed the Jordan into the Promised Land.



Figure 36: Qasr Al-Yahud at the Jordan River. The traditional site of Jesus' baptism and where the Jews crossed into the Promised Land. (Photo: TY)

## **This is where John the Baptist baptized (Luke 3:2-6).**

- A. He spent time in the wilderness around the Jordan.
  - 1. He preached that people should prepare the way for the salvation of God.
  - 2. All of Jerusalem and the surrounding area came out to hear John.
- B. John did not eat bugs.
  - 1. He ate locusts from the Locust tree—they were like the carob plant.
  - 2. He carried himself like a prophet.
- C. He and Jesus surely knew each other.
  - 1. His dad was Zechariah, who offered incense in the Temple.
  - 2. His mom was Elizabeth.
    - a. She was Mary's cousin.
    - b. Mary spent the early part of her pregnancy with Elizabeth.
  - 3. Three times a year, Jewish males had to go to Jerusalem.
    - a. Jesus' family had to make the 10- to 12-day journey from Nazareth.
    - b. Millions of people came at one time.
    - c. They stayed with other members of the family.
    - d. John was only six months older than Jesus.
  - 4. John didn't know Jesus was the "mightier" one that was coming.
    - a. He preached in this area that there would be "one mightier" than he (Luke 3:16).
    - b. He didn't know it was Jesus until he received the revelation.

## **This is where Jesus was baptized by John.**

- A. Jesus came out with all of the crowds and got baptized by John (Luke 3:21-22).
  - 1. The heaven opened.
  - 2. The Holy Ghost, in a shape like a dove, came down on Him.
  - 3. A voice came from heaven saying, in the literal Greek, "You are My beloved Son in Whom I have found delight."
- B. The Trinity is visible in this verse.
  - 1. The voice from heaven is the Father.
  - 2. The one being baptized is the Son.
  - 3. The dove-shaped form that rested on Him is the Holy Spirit.
- C. It was here that Jesus was anointed with the Holy Spirit.
  - 1. He entered the ministry at this point.
  - 2. He didn't come as the Son of God to do miracles.



- a. He came as a man with the Holy Spirit upon Him as an example.
- b. He himself said, "The works that I do, you shall do." (John 14:12).
- c. Acts 10:38 tells us that "Jesus of Nazareth" was "anointed of the Holy Ghost" and healed all who were oppressed of the devil.
- D. It was here that John received the revelation that Jesus was the "Lamb of God" (John 1:29-37).
  - 1. The Lord had told John that the person upon whom the Holy Spirit descended would be the one who baptizes with the Holy Ghost.
  - 2. John witnessed this at Jesus' baptism.
    - a. He told two of his own disciples that he saw this.
    - b. He told them that Jesus is the Son of God.
    - c. The disciples went and followed Jesus.
  - 3. John said that he didn't know Jesus was the Lamb until the sign from heaven came.
- E. This is the place Jesus was first anointed.
- F. Immediately after being baptized, the Holy Spirit led Jesus into the wilderness.
- G. He was tempted for 40 days by the devil.
- H. Then He went to Nazareth and preached, "I am anointed."
- I. They tried to throw him off the edge of the hill.
- J. Then He went on to Capernaum.

## **This is a good place to have baptisms.**

- A. Until recently, there were mine fields on both sides of the river.
- B. Christians get their doctrine of baptism from the Jewish doctrine of immersing in a mikvah.
- C. Every part of a person's body—even every hair—must go under the water).

## **This is where they think Joshua brought the people of Israel into the land.**

- A. It was a time when the water was very high and rolling in volume.
  - 1. It was much higher in Bible times than it is today.
  - 2. They had to carry the Ark into the water **before** anything happened.
  - 3. The water parted, permitting all 1½ - 2 million Israelites to walk over on dry ground.
- B. After they crossed, they picked up one stone for each tribe.

- C. Then they set up camp and the Lord gave them a plan for taking Jericho.
- D. The city walls just fell before them.
  - 1. That's what Zechariah 4:6 means—"Not by might, not by power, but by My Spirit."
    - a. Not by the power of one man
    - b. Not by the power of an army
    - c. But by the power of the Holy Spirit
  - 2. They knew great victory.

## **Once they came into the land, they had to divide it to the 12 tribes.**

- A. The High Priest had an ephod and breastplate.  
<https://templeinstitute.org/priestly-garments-3/>
  - 1. There were stones on the breastplate representing the twelve tribes of Israel. The stones were worn on the High Priest's chest.
  - 2. The name of the tribe was written under the translucent stone.
- B. The Name of God was literally on the High priest—the Urim and the Thummim.
- C. The High Priest would stand facing the Ark of the Covenant.
- D. Joshua (or later other leaders) would ask the question (in this case, where are the borders for each tribe).
- E. The letters in the stones would light up and spell out where the borders should be.
- F. This gave them very accurate answers.

## **In the Millennium, the land will again be divided to the 12 tribes.**

- A. This is found in Ezekiel 47:13 through 48:35.
- B. An interesting note about the tribe of Dan:
  - 1. This tribe wasn't included in the 144,000 in the Book of Revelation.
  - 2. This tribe will get an allotment of land in the Millennium according to the Book of Ezekiel.

## NAZARETH: MT. OF PRECIPICE

### **Nazareth was the place where Jesus officially declared that He was Messiah.**

- A. He had been baptized by John the Baptist just a short time before.
- B. He had spent 40 days in the wilderness.
- C. He went next to the synagogue in which He had been brought up (Luke 4:16-19).
  - 1. Jesus went up to read from the Book of Isaiah.
  - 2. He found Chapter 61 and read verse 1 and part of 2.
    - a. The Jews knew that this verse spoke of Messiah.
    - b. He was saying, "I am the anointed One."
  - 3. He closed Isaiah and sat down.
    - a. Everyone was watching him.
    - b. He was telling them, "I have fulfilled this—I am Messiah."
  - 4. Someone immediately tried to delegitimize Jesus by reminding the parishioners that this was "Joseph's son."
  - 5. Jesus recognized that "no prophet is accepted in his own country" (Luke 4:22-26).
- D. The people were filled with wrath over Jesus' words.
  - 1. They thrust Him out of the city.
  - 2. They led Him to the edge of the hill.
  - 3. They intended to throw Him off of the edge.
  - 4. Jesus passed through the crowd and went on His way (Luke 4:28-30).
- E. Jesus went on to Capernaum in Galilee (Luke 4:31).
- F. Jesus told Br. Kenneth E. Hagin that He preached that He was the fulfillment of Isaiah 61:1-2 everywhere He preached.



Figure 37: Panoramic view from the Mount of Precipice. Click on the picture above to connect online to the full panoramic image. Then click on the arrow image for full panoramic view. To exit, click on the ⓧ in the upper left corner of the online picture. (3BI)

## **Nazareth is a high vantage point from which one can see many historical sites.**

- A. Mt. Carmel is visible to the west of this high point.
- B. The valley to the south is the Jezreel Valley.
  - 1. The valley extends eastward into a fork.
  - 2. Behind the southern part of the fork is Mt. Gilboa, where King Saul died.
- C. Almost directly east (left) is Mt. Tabor, where Deborah and Barak lived.

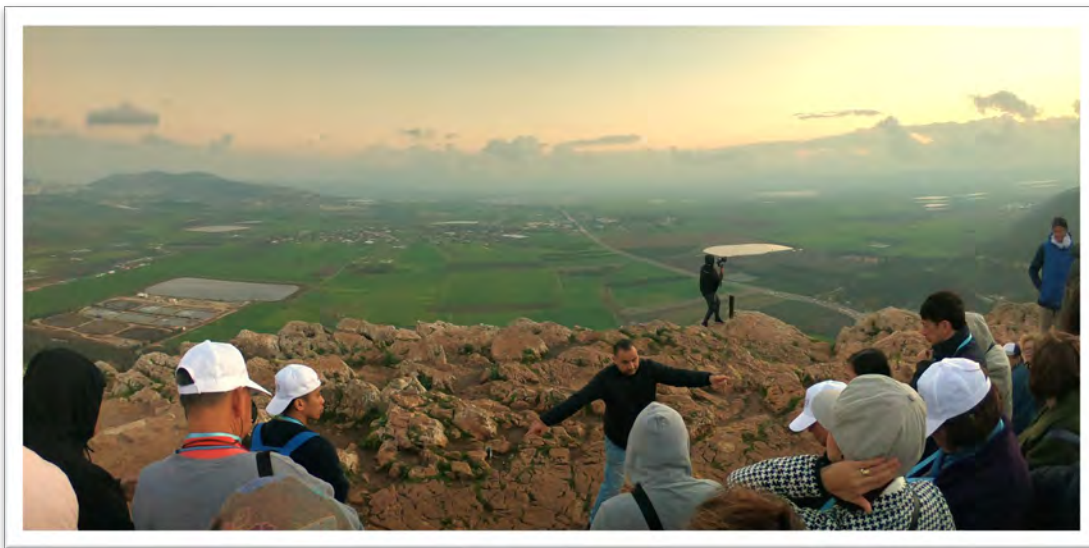


Figure 38: View from the Mount of Precipice. (3BI)

## **Going from Nazareth to Capernaum, the group is following Jesus' footsteps.**

- A. When Jesus took this path, He fulfilled Isaiah 9:2.
- B. A Jewish prophecy speaks of the Messiah coming down the Valley of the Doves (the name of the walking path from Nazareth to the Sea of Galilee).
- C. Isaiah 61 is read in the synagogues every year just before Rosh Hashana, but only verses 10 and 11.
  - 1. The Jews avoid reading the first nine verses.
  - 2. Because Jesus used this passage, its contents are a complex issue for Jews.
- D. Nazareth was only a tiny city in Jesus' day.

## **A brief review of the city of Nazareth as it pertains to Jesus' story**

- A. Joseph and Mary lived in Nazareth.
- B. The Romans made everyone register for a tax in their city of origin.
  - 1. Joseph and Mary had to go to Beit Lechem (Bethlehem).
  - 2. Jesus was born there according to Micah 5:2.
- C. They went to Egypt for two years when Herod was killing babies.
- D. They moved back to Nazareth. Jesus lived there until He was 30.

## **TABGHA**

### **Jesus walked the earth for 40 days after He rose from the dead.**

- A. The length of time from Passover until Pentecost is 50 Days.
- B. He was in His glorified body.
- C. He told the disciples not to leave Jerusalem until they had received the Holy Spirit.
- D. The disciples spent the remaining 10 days in the Upper Room.
  - 1. He had appeared to the group of disciples for the first time here.
  - 2. They had eaten their last Seder Meal here.
  - 3. The room was probably owned by John Mark's mother.
  - 4. John Mark's mother was Barnabas' sister.

### **Peter's denial of Jesus**

- A. Before Jesus went to His passion, Peter had declared, "I will never deny You!"
  - 1. Jesus said Peter would deny Him three times before the cock crowed.
  - 2. He did.
- B. While Jesus was in custody at the High Priest's house, Peter entered into the High Priest's outdoor courtyard.
  - 1. Peter warmed himself by a fire of coals.
  - 2. Someone asked him about his Galilean accent.
  - 3. They asked him if he knew Jesus, since he was from the Galilee.
  - 4. Peter said he didn't and denied Jesus three times.

## **Jesus' ministry was mainly a Galilean ministry.**

- A. Jesus prophesied about His death and resurrection when they were on the Mt. of Olives.
  - 1. He told the disciples that after His resurrection He would meet them in the Galilee.
  - 2. After He had risen, He told the disciples to meet Him here.
- B. In John 21, Jesus, in His glorified body, met the disciples here.
  - 1. Peter and the other disciples went fishing (John 21:1-6).
  - 2. They had caught nothing all night.
  - 3. As they came back to shore, they saw Jesus on the shore.
    - a. They didn't know it was Jesus.
    - b. He asked them if they had any fish.
    - c. When they said no, He told them to cast the net again on the right. It was so full they couldn't pull it in.
- C. This location (Tabgha) is the authentic location where the disciples met Jesus.
  - 1. This is where fishermen brought their catch each day.
  - 2. This is where they docked their boats.
  - 3. This is where Jesus was cooking.
- D. Once the net came in full, John realized it was Jesus and said so.
- E. Peter put on his fisher's coat and jumped in to swim to Jesus.
  - 1. They had an undergarment that was like a toga.
  - 2. They had an outer garment like a robe or coat.
    - i. When David danced with the Ark of the Covenant, it says he was "naked." He wasn't naked of all clothing.
    - ii. He had removed his robe that showed his rank as king.
  - a. Peter put his coat on and swam to the shore
- F. The rest of the disciples followed, dragging their bulging net.
- G. When they came ashore, they saw the fire of coals with fish and bread.

## **This term "fire of coals" is found twice in the Bible.**

- A. There is a single Greek word that is interpreted "fire of coals" (*ἀνθρακιά* = *anthrakia*).
- B. When Peter denied Jesus in the courtyard of the house of the High Priest, it was a difficult moment for him.
- C. A fire of coals has a distinctive smell.
  - 1. It sticks to your clothes.
  - 2. When they traveled, they didn't have changes of clothes back then.
  - 3. There were no washing machines.
  - 4. Since the denial was in the early morning, the smell was with him all day.



5. Each time he smelled that smell, he remembered the denial.
- D. Psychologists say that the sense of smell is the strongest trigger of memory.
  1. If you smell food like your grandma used to make, it takes you back to her kitchen.
  2. A good smell/memory brings positive effects.
  3. A negative smell/memory brings negative effects.
- E. Anywhere Peter went, whenever he smelled a fire of coals, he thought of the denial again.
- F. Peter put on his coat before jumping in to swim to shore.
  1. He couldn't just throw it away; it was expensive.
  2. As long as he had the garment, he had the smell—and the memory.
- G. Peter got to the shore and there was a fire of coals and Jesus (John 21:9).
- H. (The “bug” anthrax gets its name from *anthrakia*; it makes your skin black like coals.)

## **The disciples joined Jesus on the shore (John 21:9-17)**

- A. Jesus had fish and bread on the fire when they arrived.
- B. He asked them to bring some more fish from their catch.
- C. He invited them to eat with Him.
- D. This was the third time that Jesus appeared to the disciples after raising from the dead.
- E. Jesus asked Peter three times if he loved Him.
  1. It grieved Peter that Jesus kept asking.
  2. Each time, Peter said, “You know I love You.”
- F. Terry Brim received revelation from the Lord about getting his prayers answered.  
<https://billyebirim.org/gods-answer-to-me-terry-brim/>
  1. Dr. Brim has done teachings on this subject with both Kenneth and Gloria Copeland.
  2. The Lord told Terry that Peter was wiping away the three denials with his three confessions of love.
- G. Jesus told Peter how he was going to die (John 21:19).
  1. He said Peter's death would glorify God.
  2. Peter was crucified upside down.
- H. Peter asked about John's death.
  1. Jesus answered, “If he tarries till I come, what is that to you?”
  2. He was saying, “Mind your own business....”
- I. John ended up living longer than any of the other disciples

1. They tried to boil him in oil, and it didn't kill him.
2. They exiled him to the Isle of Patmos.
3. They may have all died thinking John was going to live till Jesus comes.

## **The Galilee is the place where Jesus gave the Great Commission.**

- A. Jesus said, "All power (authority) is given unto me..."
- B. "You go, therefore..."



Figure 39: Tabgha. The stone formation may have been where Jesus prepared the meal for the disciples. (3BI)

## TABGHA—EIN SHEVA AT THE SHORELINE



Figure 40: The Sea of Galilee. Notice Tabgha on the northwest shore.  
(Astronaut photograph ISS020-E-31066 was acquired on August 15, 2009)



## What brought Jesus and fishermen to Ein Sheva/Tabgha?

- A. It's important to understand the topography and conditions of the area.
- B. Peter and Andrew were from Capernaum, but were fishing at Ein Sheva.
- C. This location is on the northern shore of the Sea of Galilee.
- D. There are two tectonic plates that come together in this area.
  - 1. The one on the east side is the Sinai Plate or African Plate.
  - 2. The other, in the Golan Heights, is the Arabian Tectonic Plate.
  - 3. Because of the plates, there are movements and minor earthquakes daily.
  - 4. You can find detailed scientific information about this at:  
<https://www.gov.il/en/departments/israel-geological-survey>
  - 5. This activity is all along the Syrian/African Rift Valley.
- E. Where there is tectonic activity, volcanoes erupt.
  - 1. There are many volcanoes in the area.
  - 2. There is a volcano in the v-shaped valley south of Ein Sheva.
  - 3. There are other volcanoes on the Golan Heights.
- F. Where there is volcanic activity, there are hot springs.
- G. There are two areas of hot springs on the Sea of Galilee.
  - 1. One is about 5 miles south in Tiberias.
    - a. Herod Antipas had built Tiberias just before Jesus' ministry.
    - b. Jews preferred not to go there.
  - 2. One is in the vicinity of Tabgha.
    - a. The Hebrew name for Tabgha is Ein Sheva.
    - b. Ein Sheva means "Seven Springs."
- H. There is a unique fish in the Sea of Galilee called tilapia.
  - 1. Tilapia are usually found in warm rivers.
  - 2. The tilapia in the Sea of Galilee are originally from Africa.
    - a. They are now endemic to the area.
    - b. They are called *Tilapia Galilaea*.



Figure 41: Tabgha (Ein Sheva). Shoreline of Sea of Galilee. Click on the picture above to connect online to the full panoramic image. Then click on the arrow image for full panoramic view. To exit, click on the ⓧ in the upper left corner of the online picture. (3BI)

## **In Israel, a lot of rivers feed into the sea.**

1. In the area where the river and the sea meet, the water becomes brackish.
  - a. It is fresher than the ocean salt water.
  - b. It is saltier than the river's fresh water.
2. The tilapia could live in the brackish water.
  - a. They found their way to the Mediterranean Sea.
  - b. They swam along the shore from pocket to pocket of brackish water.
  - c. They swam inland to a very low lagoon.
3. There was once a connection between the Mediterranean Sea and the Sea of Galilee.
  - a. There was an earthquake that lifted up the valley.
  - b. This broke the connection between the two bodies of water.
  - c. The tilapia swam into the Sea of Galilee.
  - d. They've lived there ever since.

## **Snow melt is a problem in the Sea of Galilee.**

1. The 50 days between Passover and Pentecost can be very hot.
2. Because this is a common occurrence, it has a name: Chamseen.
  - a. Chamseen is the Arabic word for 50.
  - b. These 50 days can be so hot that the summer seems like winter in comparison.
  - c. This early heat causes a lot of the snow in the northern mountains to melt.
3. When the snow melts, the temperature of the Sea of Galilee drops a lot.
  - a. The melting snow feeds into the River Jordan.
  - b. The River Jordan feeds into the Sea of Galilee.
  - c. The summer—and winter-time temperatures of the Sea are in the 60s and 70s.
  - d. In the spring, the water temperature can be in the 30s.
    - i. 1991 was a very cold winter.
    - ii. When the snow melt came, the water was almost down to 32 degrees. Millions of tilapia died.
- I. The tilapia survive the cold by finding the water warmed by the hot springs.
- J. There are seven hot springs that flow into the Sea of Galilee at Tabgha.
  1. "Tabgha" in Arabic, "apta" in Greek and "Sheva" in Hebrew. All mean seven.
  2. Ein Sheva ("Seven Springs") was its name in Jesus' time.

- K. The tilapia come close to the shore during this time of the year.
  - 1. When Jesus first chose the fishermen/disciples, they were fishing from the shore because it was this time of year.
  - 2. Even today, you can find fishermen fishing from the shore in this location at this time of year.
  - 3. Fishing from the shore only makes sense on this part of the Sea of Galilee.
- L. In John 21, Peter decided to go fishing again.
  - 1. The other disciples went with him.
  - 2. They didn't catch anything all night.
  - 3. As they were coming in to the shore, Jesus was there.
    - a. He told them to try again on the right side of the boat.
    - b. They caught so many fish they almost couldn't haul the net back to shore.
  - 4. Guy thinks the bigger miracle is that they did NOT catch anything all night while fishing in April in that location.
    - a. The hand of God was on the boat making sure that they didn't catch fish.
    - b. Only this way could they have a miracle in the morning.
    - c. Only after the net was filled did they understand that the Man on the shore was Jesus.
- M. (Being in the land in each of the four seasons brings a greater understanding of the natural and spiritual aspects of each biblical account.)



Figure 42: Tabgha. Sea of Galilee shoreline. (3BI)



## **The Revelation of Peter's confession at Ein Sheva/Tabgha**

- A. Dr. Brim had shared Terry's revelation from the Lord about Peter's denials and confessions of love.
  - 1. Three times, Jesus asked Peter if he loved Him.
  - 2. Peter always responded, "You know that I love You!"
  - 3. God knows everything. Sometimes we don't know.
- B. The words have to come out of our mouth so that we hear it.

## **The worst year of Guy's life had just occurred two years before.**

- A. Every time he thought he was at his lowest, he went lower still.
- B. He was questioning God and feeling very far away.
- C. Dr. Brim recently discussed the situation with Guy.
  - 1. She said when you're close to a source of light and heat, you receive a lot of light and heat.
  - 2. When you're far away from the source, it's hard to get warm.
  - 3. The enemy tries to separate people from the source of energy.
  - 4. When people start feeling alone, they can slip even further away.
- D. At one point, he had the thought that maybe there is no God.
- E. Then, Guy went on a vacation to Slovakia.
  - 1. They were hiking on the edge of a narrow cliff.
  - 2. It was the kind of place where people physically connected themselves to each other for safety.
    - a. When the path was safer, he let his two small daughters disconnect.
    - b. They came to a narrow place in the trail where they needed to reconnect.
  - 3. Before he could reconnect, his four-year-old stepped backward and began to fall off of a 60-foot cliff.
    - a. He instinctively grabbed his daughter with his left hand, and they began to fall backward together.
    - b. At first, he thought they were going to die.
    - c. Then he said, "Lord, save me!"
  - 4. He felt a Power push him to the cliff face.
    - a. He was able to grab something attached to the cliff face with his right hand.
    - b. They fell only 18 feet.
    - c. No one was injured, except a bit of a catch in his shoulder.
- F. Guy realized that God, like a good Father, always keeps the door open
- G. The Lord turned everything around to a good outcome

## **God brought Guy out to victory and will do it for us as we choose His will**

- A. Many Jews and Christians believe anything that comes is God's will.
- B. We don't agree. Instead, we believe that:
  - 1. In His sovereignty, He gave us a will.
  - 2. With our will, we make choices.
- C. Also, there is an enemy (John 10:10).
  - 1. He came to steal, kill and destroy.
  - 2. Jesus came to give us life and that more abundantly.
- D. If it steals, kills and/or destroys, it comes from the thief.
- E. All that comes from God is life and life more abundantly.
- F. Many bad things happened to Guy, but God didn't do any of it.
- G. Acts 10:38 says that God anointed Jesus to heal "all who were oppressed of the devil."
- H. Oppression comes from the devil.
- I. In God's sovereignty, He said, "**your** will, **you** speak life, **you** have authority...."

## **Peter was able to erase his words of denial with his will right here in this location.**

- A. Satan tempted Peter to deny Jesus and he did.
- B. Jesus had known it in His spirit ahead of time and had prayed for Peter (Luke 22:31).
- C. Satan knew Peter's weaknesses.
- D. Mark 11:23 says that, "You shall have what you say."
  - 1. Peter had used his words to deny Jesus.
  - 2. He had to use his words to "erase" what he had said.
- E. Peter turned his life around right there at Tabgha/Ein Sheva.
- F. Catholics call this place "Peter's Primacy," referring to their belief that he was the first Pope.
- G. This is where Jesus told them, "Go into all the world..." (Mark 16:15).

## **"Come and Dine"**

Shelli Brim Harding led the group in the chorus to "Come and Dine"

"Come and dine, " the Master calleth, "Come and dine";  
You may feast at Jesus' table all the time;  
He Who fed the multitude, turned the water into wine,  
To the hungry calleth now, "Come and dine."

—Charles B. Widmeyer, 1907, Public Domain

**SESSION 11 ENDS HERE** [RETURN TO TABLE OF CONTENTS](#)

# 3BI ISRAEL TOUR

## SESSION 12

### Capernaum: The Town of Jesus

SESSION 12 STARTS HERE

#### Introduction

Capernaum was a small fishing village on the northwest shore of the Kinneret (Sea of Galilee). Estimates of the population range between 1,000 and 1,500. It is about a 2½ mile boat ride to where the Jordan flows into the north end of the Kinneret.

Though Jesus was born in Bethlehem and raised in Nazareth, He chose Capernaum as the hub of His Galilean ministry. Capernaum may have been small in population, but it was located strategically on the Via Maris, the key north-south trade route that ran from Egypt in the south, through Israel, and north to Europe and Asia.

#### **Matthew 4:13-18 KJV**

<sup>13</sup> And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

In Jesus' time, the village would have been known by its Hebrew name, K<sup>e</sup>far Nahum (כְּפָר נַחֻם). K<sup>e</sup>far Nahum can be translated either "Village of Nahum" (not a reference to the Old Testament prophet) or "Village of Consolation."

<sup>14</sup> That it might be fulfilled which was spoken by Esaias the prophet, saying,  
<sup>15</sup> The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

<sup>16</sup> The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

<sup>17</sup> From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

<sup>18</sup> And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

In this region, Jesus began calling His disciples to follow Him.

#### **Matthew 4:23-24 KJV**

<sup>23</sup> And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

<sup>24</sup> And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

The gospel of the kingdom which Jesus preached is not the gospel by which we are saved. So, what is the gospel (good news) by which we are saved?

**Acts 20:24 KJV**

<sup>24</sup> But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the **gospel of the grace of God**.

The gospel for those who have accepted Christ as Savior is the gospel of grace. The gospel that Jesus preached was the gospel of the kingdom. Ever since Hannah, the Jews had been looking for an earthly king who would rescue them from the oppression of Rome. Christ preached the gospel of the kingdom, but not the kind of kingdom they sought. That earthly kingdom will come one day. Jesus will set up a visible kingdom on Earth.

Jesus was preaching differently on the east and west sides of the Sea of Galilee. On the western side, He preached mainly to Jews; on the eastern side He preached mainly to the Gentiles (*Goyim*). When He did miracles among the Jews, He usually instructed them to keep it quiet. When He did miracles among the non-Jews, He instructed them to spread the news. This sub-text lets us know that from the beginning, Jesus' message was for both the Jews and the Gentiles.

As evidenced by what happened in his childhood hometown of Nazareth, the Jews were expecting Messiah to come as a physical king to set up a physical kingdom. The kingdom Jesus was born to set up, however, was a spiritual kingdom.

Jesus came to the Jews and offered them a kingdom. They could have accepted it. Remember that the writers of the Gospels were writing primarily to God's covenant people, the Jews. The Jews, however, did not accept the kingdom that Jesus offered.

Who we are as the body of Christ is defined in the Epistles, the Letters. It is there we learn how to live an overcoming life. There we learn why Jesus came, that He came to overcome the works of the devil. There we learn that when He was quickened, we were quickened; when He was raised, we were raised. We learn that we are a brand-new creature. We are no longer Jews or Gentiles; we are the Church. We are citizens of heaven. We are, individually and collectively, the temple of the Holy Spirit.

**Acts 1:3-6 KJV**

<sup>3</sup> To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

<sup>4</sup> And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

<sup>5</sup> For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

<sup>6</sup> When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

The disciples asked a question in verse 6 that some say shows that they just didn't "get it." It was not a foolish question, though. Jesus' reply was not critical of the disciples.

### **Acts 1:7 KJV**

<sup>7</sup> And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

He simply told them that the timing they were asking was not for them to know; it was entirely in the hands of the Father.

## ***Jesus Comes to Capernaum***

After being rejected at his hometown of Nazareth, Jesus headed north to Capernaum.

### **Luke 4:29-38 KJV**

<sup>29</sup> And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

<sup>30</sup> But he passing through the midst of them went his way,

<sup>31</sup> And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

<sup>32</sup> And **they were astonished** at his doctrine: for his word was with power.

The Passion Bible says, "His teachings stunned and dazed them" (verse 32). They were overwhelmed when they heard Him.

<sup>33</sup> And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

"in the synagogue"—The "synagogue" you see in Capernaum dates from the fourth century. It was built on top of the ruins of the black basalt synagogue that would have dated to the time of Jesus.

<sup>34</sup> Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

<sup>35</sup> And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

<sup>36</sup> And they were all amazed, and spake among themselves, saying, What a word is this! for with authority [ἐξουσία = *exousia*] and power [δύναμις = *dunamis*] he commandeth the unclean spirits, and they come out.

<sup>37</sup> And the fame of him went out into every place of the country round about.

<sup>38</sup> And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

After Jesus had delivered the man with an unclean spirit, He left the synagogue and went straight to the nearby home of Peter. The closer one's home was to the synagogue, the higher their standing in the community. It is possible that Jesus had an area within Peter's house.

## **The Healing of Peter's Mother-in-Law**

### **Luke 4:38-41 KJV**

<sup>8</sup> And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

<sup>39</sup> And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

<sup>40</sup> Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

The reason they waited until sunset to bring their sick to Jesus is that they waited until the Sabbath (Shabbat) was over.

<sup>41</sup> And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

## **The Healing of the Centurion's Servant**

### **Matthew 8:5-17 KJV**

<sup>5</sup> And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

<sup>6</sup> And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

<sup>7</sup> And Jesus saith unto him, I will come and heal him.

<sup>8</sup> The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

<sup>9</sup> For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

<sup>10</sup> When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

<sup>11</sup> And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

<sup>12</sup> But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.



<sup>13</sup> And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

<sup>14</sup> And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

<sup>15</sup> And he touched her hand, and the fever left her: and she arose, and ministered unto them.

<sup>16</sup> When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

<sup>17</sup> That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

## Peter's House



Figure 43: A panoramic view of the site of Peter's house from the Synagogue. The structure you see is a church built over the site. Click on the picture above to connect online to the full panoramic image. Then click on the arrow image for full panoramic view. To exit, click on the ⓧ in the upper left corner of the online picture. (3BI)



Figure 44: Figure 19: Site of Peter's house before the modern-day church was built over the site. (Photo: Garo Nalbandian)

The walls you see are from an octagonal Byzantine church built in the 4<sup>th</sup> or 5<sup>th</sup> century. Beneath this layer are the black basalt stones of a dwelling dating back to the first century BC.

The central room seen here was built over the ruins of a large room that was believed to perhaps be the room where Jesus stayed in Capernaum. The builders of the Byzantine church wanted to venerate the place they thought Jesus lived and did many miracles, including the healing of Peter's mother-in-law.

In this central room, archaeologists found early Christian symbols on the walls.

The first followers of Jesus were Jews. Most Jews, however, chose not to follow Him. They were expecting a different kind of Messiah, one who would lead them against the Romans.

When Jesus came to the non-Jews, many of them "saw the light." They wanted to join Him, but He told them to go and tell their people. When it came to the Jews, it was

the opposite. He would do a miracle and tell them to keep it to themselves. That changed in Jerusalem.

With Jesus, it was a matter of timing. It was not yet His time. Capernaum was near the border between the territory controlled by Herod Antipas and the territory of Philip I. If His activities were drawing too much attention in the area that Antipas controlled, He could cross the Jordan River by foot a few miles away (or make the trip across the Sea of Galilee in a boat) and be in the region of Philip I.

As mentioned earlier, Capernaum, though small, was strategically located on the Via Maris, a key highway of the ancient world. It had a tax collection office and a garrison of Roman troops.

The main occupations in Capernaum were farming and fishing.

For details about this site, check out the following web page. It includes an artist's rendition of what the house may have looked like in the time of Jesus.

[https://madainproject.com/house\\_of\\_saint\\_peter](https://madainproject.com/house_of_saint_peter)

## The "Synagogue"

In the area between the Synagogue and Peter's house, we see ruins of residences.



Figure 45: View of the Synagogue from Peter's house. The "White Synagogue" you see was built in the 4th century over the ruins of a 1st century synagogue. Click on the picture above to connect online to the full panoramic image. Then click on the arrow image for full panoramic view. To exit, click on the ⊗ in the upper left corner of the online picture. (3BI)

## *Jesus Rebukes Three Cities*

In Matthew 11, Jesus rebukes three cities—Chorazin, Bethsaida, and Capernaum—for failing to respond to His message in spite of all that He had done there.

### **Matthew 11:20-24 KJV**

<sup>20</sup> Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

<sup>21</sup> Woe unto thee, **Chorazin**! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

<sup>22</sup> But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

<sup>23</sup> And thou, **Capernaum**, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

<sup>24</sup> But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

This prophecy has been fulfilled. These three cities are now in ruins.

How is it possible that we know where some of these ancient sites are? During the first three centuries of Christian history, Christians suffered horrific persecution. Still, they recognized certain places where biblical events took place and passed that information orally from generation to generation. That's how the memory of this site survived.

## *Two Synagogues*



Figure 46: The "White Synagogue." Built in the 4th century AD. It is called the White Synagogue because it is built of limestone, in contrast to the black basalt used in most of the construction in Capernaum. (3BI)

Visitors to Capernaum are able to walk among the ruins of a 4<sup>th</sup> century structure known as the White Synagogue.

This structure was built by the Byzantines on the ruins of a 1<sup>st</sup> century synagogue constructed of black basalt. It may have been constructed, not as a synagogue, but as a church. It certainly was built in the style of a synagogue. Notice the built-in stone benches on the left (west) wall.

The entrances to this building were on the south end, which faced toward the house of Peter.

To the east of the sanctuary pictured above was another room. (See picture below.)





Figure 47: White Synagogue. East room, looking west into the sanctuary. (Photo: TY)



Figure 48: This excavation work by archaeologists shows black basalt stones that formed a wall of the 1st century synagogue, sometimes referred to as the Black Synagogue. This wall is below the floor level of the White Synagogue. (Photo: Konrad Summers, [CC BY-SA 2.0](https://commons.wikimedia.org/wiki/File:Black_Synagogue_in_Capernaum.jpg) via Wikimedia Commons.)

In the Early Church, those who were not yet baptized were not permitted in the sanctuary. They had to wait in the room pictured to the left. They could listen to what was going on, but could not enter and participate.

On the floor of that room archaeologists found engravings of children's games.

Below the ruins of the sanctuary of the White Synagogue archaeologists have discovered the ruins of a black basalt synagogue structure that served the community at the time of Jesus. This is likely the synagogue Jesus attended when He was in Capernaum.

It is believed that the earlier synagogue may have been destroyed by an earthquake.

For more information about the two synagogues in Capernaum, click on the link below. It shows artist's renditions of what each of the synagogues may have looked like.

<https://www.ritmeyer.com/2018/03/15/the-synagogue-of-capernaum-in-which-jesus-taught/>

The Church is those who have believed in their hearts that Jesus rose from the dead. They have been born again and have become brand new creatures, a brand new "species." The first people who were born again are found in John, after Jesus raised

from the dead. You couldn't be born again until Jesus was raised from the dead and breathed on His followers. Later, in Acts 2, they were baptized in the Holy Spirit.

The early believers followed the simple teachings of Jesus. The devil couldn't beat the Church, so he "joined" the Church.

## Constantine

Constantine I was the first Roman emperor to profess Christianity. The day before he was to confront Maxentius at the Battle of Milvian Bridge in AD 312, he reportedly saw a cross in the sky with the inscription *In Hoc Signo Vinat* ("in this sign, conquer) beneath it. Supposedly, Christ appeared to him in the vision and told him to carry the cross into battle. So, the next day, the army of Constantine carried into battle new battle banners emblazoned with the sign of the cross. Constantine's forces, though outnumbered, defeated Maxentius.



(For a perspective on Constantine, see *Constantine's Sword: The Church and the Jews, A History*, by James Carroll. The book is available on Amazon. Click on the image for more information or to purchase.)

## Edict of Milan

In AD 313, Constantine and Licinius met in Milan, Italy, to work out their disagreements. Out of that meeting came the so-called Edict of Milan.

The Edict of Milan granted "to those Christians free and unrestricted opportunity of religious worship." But the Edict of Milan went on to say that "we have also conceded to other religions the right of open and free observance of their worship for the sake of the peace of our times." So the Edict was a proclamation of religious tolerance in the Roman Empire. Christians, though, benefited more than any other religion at that time.

Therefore, your Worship should know that it has pleased us to remove all conditions whatsoever, which were in the rescripts formerly given to you officially, concerning the Christians and now any one of these who wishes to observe Christian religion may do so freely and openly, without molestation. We thought it fit to commend these things most fully to your care that you may know that **we have given to those Christians free and unrestricted opportunity of religious worship**. When you see that this has been granted to them by us, your Worship will know that **we have also conceded to other religions the right of open and free observance of their worship for the sake of the peace of our times**, that each one may have the free opportunity to worship as he pleases; this regulation is made *we (sic)* that we may not seem to detract from any dignity or any religion.

From Lactantius, *De Mort. Pers.*, ch. 48. opera, ed. O. F. Fritzsche, II, p 288 sq. (Bibl Patr. Ecc. Lat. XI). Translated in University of Pennsylvania. Dept. of History: *Translations and Reprints from the*

*Original Sources of European history*, (Philadelphia, University of Pennsylvania Press [1897?-1907?]), Vol 4:, 1, pp. 28-30

## **Council of Nicaea**

In AD 325 Constantine summoned a meeting of all the bishops of the Church. They met in Nicaea, in Asia Minor. One of the rules that came out of that Council was that one had to be baptized to get into the Church. (Constantine did not get baptized until he was on his deathbed in AD 337.)

## **Replacement Theology**

Replacement theology came to the forefront. The Jews were out. Everything promised to the Jews now applied to the Roman Church. There continued to be many who never adhered to the rules of the Roman Church. These Christ-followers and the Jews were horribly persecuted by the Church.

The word for “church” in the New Testament is the Greek word *ekklēsia* (ἐκκλησία = pronounced “ek-klay-see’-ah”). The word comes from two Greek words:

ἐκ (pronounced “ek”) = from, from out of

καλέω (pronounced “kal-eh’-o) = to call, summon

*Ekklesia* literally means “called out ones.” It means “assembly” or “congregation.”

We, as the body of Christ, are called out—brought out of every nation, tongue, and people group and made an “assembly.” The Church is that assembly.

Many bishops did not believe in replacement theology. Some others believed that readers of the Book of Revelation might start thinking that some end-time prophecies might refer to Constantine and the Roman Empire.

Some wanted to remove the Book of Revelation from the Bible, but that didn’t go over well with most bishops. Instead, the Bible was locked away and was not available to the laity. Proponents of replacement theology didn’t want people reading the Bible for themselves and discovering that God promised to bring the Jews home.

During the Dark Ages that followed, laity could not read the Bible for themselves. Only the clergy could read and study the Word, and then they would interpret it for the people.

Later, some individuals began translating the Bible into the language of the common man. Many were persecuted, imprisoned, and even executed. Then came the printing press. In 1452, Johannes Gutenberg printed 180 copies of the 1,300-page Gutenberg Bible. The Bible got into the hands of the common people.

Some who were now able to read the Bible for themselves were the Puritans in England. They wanted to purify the Church of England, but they were resisted. So they moved to Holland where they encountered Jews. They shared with the Jews that there were promises that the Jews would return to their homeland.



God has promised that the Jews would return to their home. But Satan has fought against them throughout the centuries. His plan has been simple: just kill them all. Much of the persecution of the Jews—the Crusades, the pogroms in czarist Russia, the Spanish Inquisition, the Nazi Holocaust—came under the sign of the cross.

**SESSION 12 ENDS HERE** [RETURN TO TABLE OF CONTENTS](#)



# 3BI ISRAEL TOUR

## SESSION 13

### The Sea of Galilee (Kinneret)

SESSION 13 STARTS HERE

#### Galilee Boat

The Sea of Galilee is also referred to as Lake Tiberias or Yam Kinneret. It is the lowest freshwater lake in the world, at 686 feet below sea level. The only lake lower is the salty Dead Sea. It is about 13 miles long and 8 miles wide. Its shoreline is only 33 miles long.

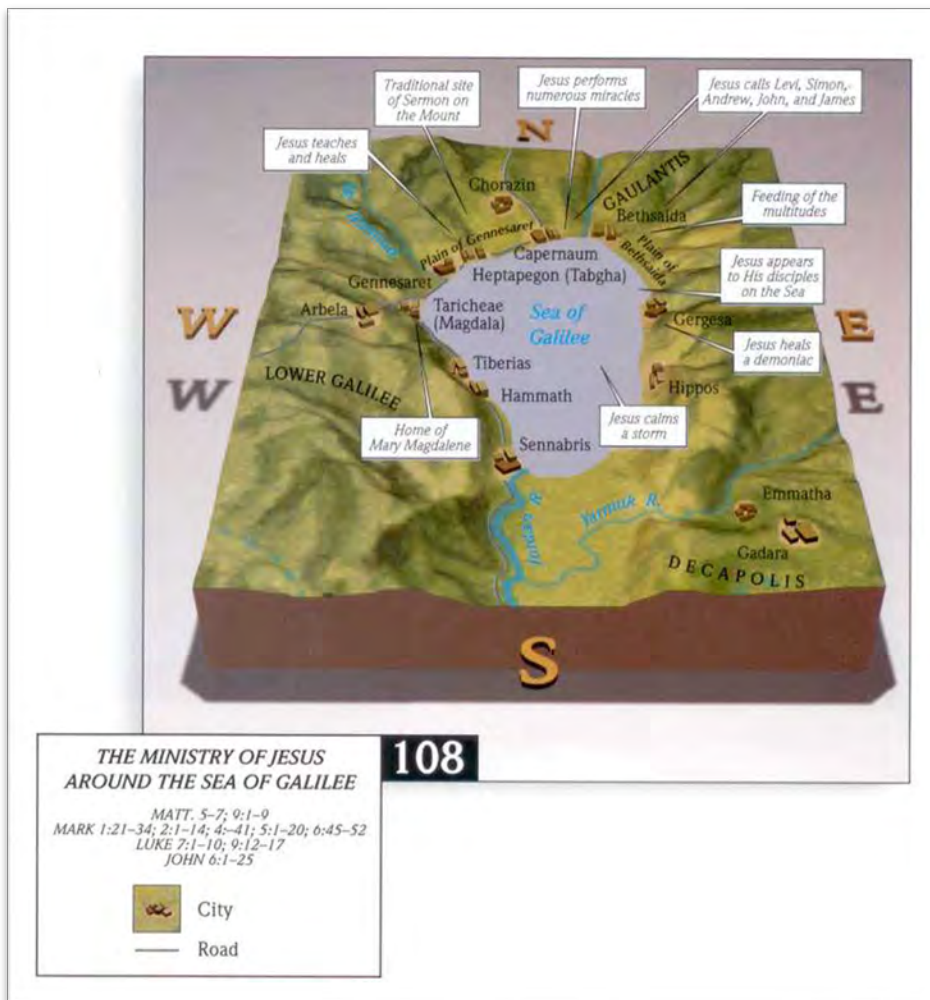


Figure 49: The Sea of Galilee. (Bible Atlas)

The weather on the Sea of Galilee is affected by its geography. It is nearly 700 feet below sea level, surrounded by the hills of Galilee on the west that reach nearly 1,400 feet above sea level and the mountains of the Golan Heights on the east (reaching more than 2,500 feet).

### ***Storms on the Sea of Galilee***

The Mediterranean Sea is a source of warm, moist air. From the Golan Heights to the east and Mt. Hermon to the north comes cold air. These two air masses can slam together over the Sea of Galilee with violent results. The hills and mountains around act like a giant funnel or wind tunnel. The cold air sinks and the warm air rises. Temperature and pressure changes can happen very quickly and without warning, along with brutally high waves.

### ***Jesus Learns of the Death of John the Baptist***

#### **Matthew 14:1-12 KJV**

- <sup>1</sup> At that time Herod the tetrarch heard of the fame of Jesus,
- <sup>2</sup> And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.
- <sup>3</sup> For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.
- <sup>4</sup> For John said unto him, It is not lawful for thee to have her.
- <sup>5</sup> And when he would have put him to death, he feared the multitude, because they counted him as a prophet.
- <sup>6</sup> But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.
- <sup>7</sup> Whereupon he promised with an oath to give her whatsoever she would ask.
- <sup>8</sup> And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.
- <sup>9</sup> And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.
- <sup>10</sup> And he sent, and beheaded John in the prison.
- <sup>11</sup> And his head was brought in a charger, and given to the damsel: and she brought it to her mother.
- <sup>12</sup> And his disciples came, and took up the body, and buried it, and went and told Jesus.

John the Baptist had the spirit of Elijah. Some wondered if Jesus could be the Messiah (Matthew 11). They thought that the Messiah would be preceded by one with the spirit of Elijah. Jesus set them straight.

#### **Matthew 11:14 KJV**

- <sup>14</sup> And if ye will receive it, this is Elias, which was for to come.

Jesus was not saying that John the Baptist was a resurrected Elijah. Rather, John had the spirit of Elijah for the purpose of preparing the way for the Messiah. That is exactly what John the Baptist did.

### ***Feeding the Five Thousand***

After Jesus heard of the death of John, He wanted to be alone for a while and took a ship so He could cross the Sea of Galilee to go to a secluded place. But the people managed to follow Him.

#### **Matthew 14:13-16 KJV**

<sup>13</sup> When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

<sup>14</sup> And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

<sup>15</sup> And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

<sup>16</sup> But Jesus said unto them, They need not depart; give ye them to eat.

Instead of a time of peace and quiet in which Jesus could process the news of the death of His cousin John the Baptist, Jesus was faced with a great multitude that needed His attention. It was getting late, and the disciples urged Him to dismiss the crowd so they could go find something to eat. Jesus' reply must have astonished the disciples. "You give them something to eat."

God's thoughts are higher than our thoughts.

#### **Isaiah 55:8-11 KJV**

<sup>8</sup> For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

<sup>9</sup> For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

<sup>10</sup> For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

<sup>11</sup> So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

The disciples didn't get what Jesus was trying to say.

#### **Matthew 14:17-19 KJV**

<sup>17</sup> And they say unto him, We have here but five loaves, and two fishes.

<sup>18</sup> He said, Bring them hither to me.

<sup>19</sup> And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

Their obedience moved the hand of God. Jesus multiplied what they brought. That principle is in keeping with God's way of doing things. After He created for six days, he ceased from creating *ex nihilo*. He chose to work with that which was already created. We bring what we have to Him, and He will bless and multiply it.

The disciples brought what they could find. (John 6:9 tells us that the five barley loaves and two small fish came from a boy.) Jesus received what they brought, blessed it, broke it, and multiplied it so there was plenty for everyone.

**Matthew 14:20-23 KJV**

<sup>20</sup> And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

<sup>21</sup> And they that had eaten were about five thousand men, beside women and children.

<sup>22</sup> And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

<sup>23</sup> And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

Finally, Jesus was able to get away for a time of prayer and solitude.



Figure 50: Enjoying the sites on a boat ride on the Sea of Galilee. (3BI)



## ***Jesus Walks on the Water***

### **Matthew 14:24-34 KJV**

- <sup>24</sup> But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.
- <sup>25</sup> And in the fourth watch of the night Jesus went unto them, walking on the sea.
- <sup>26</sup> And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.
- <sup>27</sup> But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.
- <sup>28</sup> And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.
- <sup>29</sup> And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.
- <sup>30</sup> But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.
- <sup>31</sup> And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?
- <sup>32</sup> And when they were come into the ship, the wind ceased.
- <sup>33</sup> Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.
- <sup>34</sup> And when they were gone over, they came into the land of Gennesaret.

## ***Jesus Calms the Storm***

### **Luke 8:22-25 KJV**

- <sup>22</sup> Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.
- <sup>23</sup> But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.
- <sup>24</sup> And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.
- <sup>25</sup> And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

## ***Jesus Heals a Demon-Possessed Man***

### **Luke 8:26-29 KJV**

- <sup>26</sup> And they arrived at the country of the Gadarenes, which is over against Galilee.

<sup>27</sup> And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

<sup>28</sup> When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

<sup>29</sup> (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

The demoniac had incredible strength.

**Luke 8:32-39 KJV**

<sup>32</sup> And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

<sup>33</sup> Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

<sup>34</sup> When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

<sup>35</sup> Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

<sup>36</sup> They also which saw it told them by what means he that was possessed of the devils was healed.

<sup>37</sup> Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

<sup>38</sup> Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

<sup>39</sup> Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

Notice that Jesus told this Gentile to go home and tell everybody about what He had done for him.

***Jesus Walks on the Water—Additional Comments***

**Matthew 14:28-31 KJV**

<sup>28</sup> And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

<sup>29</sup> And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

<sup>30</sup> But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

A lot of people have emphasized the fact that, even though Peter sank, he tried. None of the rest of them tried. But what was Jesus' reaction?

<sup>31</sup> And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

## Galilee Boat Museum: (Yigal Allon Center at Kibbutz Ginosar)



Figure 51: Galilee Boat from 1st century. (Photo: TY)

In 1986, an ancient boat was discovered buried in mud near the shore of the Sea of Galilee by two brothers from Kibbutz Ginosar. The boat is now on display at the Yigal Allon Museum.

How do we date archaeological finds? One method is carbon dating. We can use carbon dating if there is organic material to test.

Researchers could not use carbon dating to determine the age of the boat. Carbon dating could give the age of the wood, but not the date of the *use* of the wood.

So, in this case, how would you date this find? One way is by dating other items found nearby (pots, oil lamps). They can be compared to similar items found elsewhere in locations that could be carbon dated from organic material discovered there.



Figure 52: Model of what researchers believe the Galilee Boat may have looked like. (3BI)

The boat on display may have been part of a bloody battle that took place off the shore of Magdala in AD 67. The city of Tiberias had already fallen to the Romans. Survivors fled the few miles north to Magdala. The Roman attack on Magdala was

ruthless. The rebels and townspeople tried to flee in their boats on the Sea of Galilee, but the Romans met them there as well.

Josephus recorded the scene:

“One could see the whole lake stained with blood and crammed with corpses, for not a man escaped.... The dead, including those who earlier fell in defense of the town, numbered six thousand seven hundred.”

The Romans dragged the boats back and abandoned them on the shore. The Galilee Boat was abandoned on a riverbed. Flooding from the mountains brought a lot of sediment and, over time, covered the boat. The boat was kept in a time capsule in mud.

Excavating the boat was a problem. Oxygen and bacteria began to deteriorate the wood. They built a trench and filled it with water from the Sea of Galilee. They then placed tilapia fish in the trench to eat the bacteria. The boat was then sunk in a pool with a formula of various chemicals for 13 years.

There are 12 kinds of wood in the boat. The boat is 27 feet long, 7½ feet wide at the beam, and nearly 4 feet deep.

The link below is a detailed lecture about the boat's discovery and excavation. Shelley Wachsmann, Meadows Associate Professor of Biblical Archaeology, Texas A&M University (lecturer); Gil Stein, Oriental Institute Director (introductory speaker)

<https://www.youtube.com/watch?v=OvRmCfpWhJI>

**SESSION 13 ENDS HERE   [RETURN TO TABLE OF CONTENTS](#)**

# 3BI ISRAEL TOUR

## SESSION 14

### Magdala • Migdal Arbel Prayer & Study Center

SESSION 14 STARTS HERE

## MAGDALA (MIGDAL)

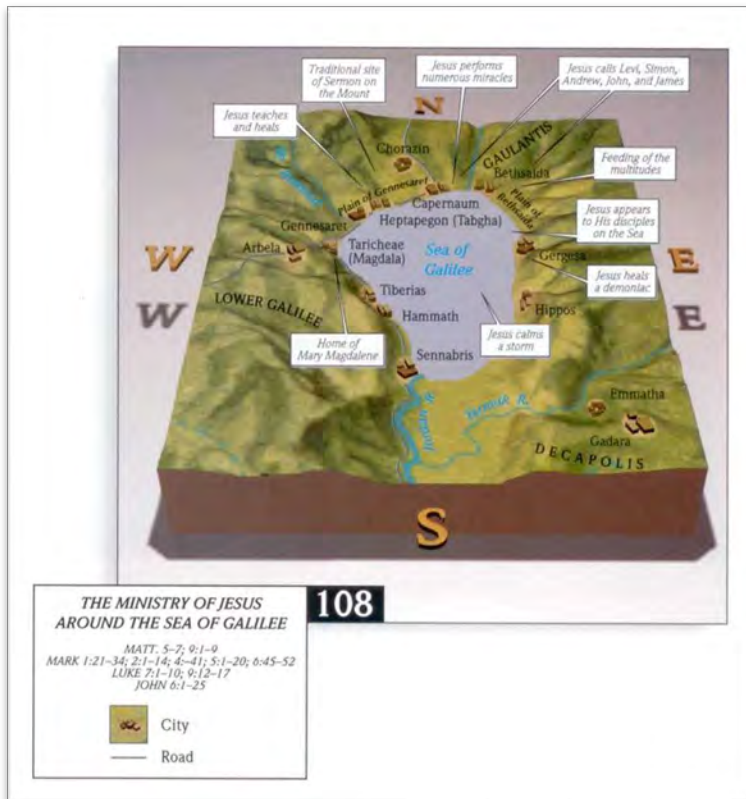


Figure 53: The region around the Sea of Galilee. Magdala is on the west coast. (Bible Atlas)

Magdala was an ancient city on the eastern shore of the Sea of Galilee, 3 miles north of Tiberias and just 6 miles south of Capernaum (which served as the center of Jesus' Galilean ministry). Magdala was also known as Migdal in Hebrew (מִגְדָּל = "tower"), possibly because of the nearby cliffs of Mt. Arbel, which may have reminded them of a tower. The main industries of ancient Magdala were the production of salted fish and boat building.

In Israel, it is rare for people to buy land. They can lease the land. About 93% of the land in Israel is state land. When you build a house, you lease the land.

To build a house, you have to get a building permit. It is a difficult process. One of the first steps before building is to make sure there are no archaeological remnants buried in your land. If no one has built there before, an archaeologist will inspect the land.

If anything catches their eye, they can order an archaeological dig. The landowner pays for the dig. If they find anything of significance, the state of Israel can force you to trade the land that you desired to lease for another plot of land. At Migdal, the

Roman Catholic Church purchased the land. When they discovered some antiquities on the site, they were not required to forfeit their land.

In 2009, two archaeologists, Dina Avshalom-Gorni and Arfan Naijar, from the Israel Antiquities Authority (IAA) discovered the remains of an ancient synagogue at the site where the Church planned to build a retreat center.

Until the discovery of the Magdala synagogue, only six synagogues from the Second Temple Era had been discovered. None of those synagogues look like this building. But this building looked like a gathering place. The item that helped confirm that this was a synagogue from the time of Jesus was the discovery of a coin dated AD 29 or 39 issued by Herod Antipas.

## The Dead Sea Scrolls and the Aleppo Codex

The oldest Hebrew Bible in the world is part of the Dead Sea Scrolls collection. They were discovered between 1947 and 1956. The manuscripts date from the 3<sup>rd</sup> century BC to the 1<sup>st</sup> century AD. Most of the scrolls were written in Hebrew on papyrus or parchment.

What is the second oldest Bible? It's a 1,000-year-old book that wound up in Syria. It is called the Aleppo Codex. What happened to the copies of the Hebrew Bible between the time of the Dead Sea Scrolls and the Aleppo Codex, a span of about 1,000 years? Some believe that when a scroll would be damaged or torn, the scroll would be buried because it was incomplete.

To make a hand-written copy of the Torah (the Pentateuch, the five Books of Moses) takes a year. One reason it is such a lengthy process is that every time the scribe comes to the name of God, he has to stop and do a ritual cleansing before writing it. This means that he has to go to the mikvah—the ritual bath—and dip in it each time.

When Jesus was in His hometown synagogue in Nazareth, He went forward to read from the scroll.

### Luke 4:16 KJV

<sup>16</sup> And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and **stood up** for to read.

The Greek word translated “stood up” is ἀνέστη (*anestē*). The Hebrew equivalent is *aliyah* (עֲלִיָּה), which means “ascent, going up, elevation.” It can also mean the act of being called forward to read the Torah. It doesn't just refer to a physical rising up; it also implies a rising up spiritually. In modern Hebrew, making *aliyah* refers to Jews immigrating (moving up) to the Land of Israel.

In ancient times, when they dedicated buildings, they attached the letters of the words of the dedication to the buildings themselves. They would attach each individual letter to the wall. They would include small pins on the backs of the letters when they were cast. The pins would then hold the letters to the wall. When



some maintenance was being done to the Coliseum in Rome, they removed some plaster on one wall. They could determine that there once were letters attached to the wall. The letters spelled out: "Titus built this Coliseum by the money of the Jews." The money could have come from two sources:

- Taxation. The Romans could have taxed the Jews after the war.
- The Menorah. It was solid gold. The Arch of Titus shows the Menorah being carried away. The Menorah as depicted on the Magdala Stone is a more accurate representation.

The first room in the Synagogue was called the *beit midrash*, "the house of study."

## The Magdala Stone

One of the most significant finds at the Magdala Synagogue is a stone block 20 inches wide by 24 inches long by 18 inches high. Known as the Magdala Stone, scholars believe it was a key piece of furniture in the synagogue. On it, they believe, the sacred scrolls of the Torah and other Scriptures were placed when they were read in the synagogue. The images on the Stone represent the Second Temple.



Figure 54: Magdala Stone. Front view. The front of the Magdala Stone displays a carving of a seven-branched Menorah with a tripod base, with a large jar and a column on each side of the Menorah. It is possible the artist had seen the actual Menorah in the Temple. (Photo by Hanay. [CC BY-SA 3.0](https://creativecommons.org/licenses/by-sa/3.0/) via Wikimedia Commons)



Figure 55: Magdala Stone. Side view. The two sides show pillared archways and an oil lamp.  
(Photo by Hanay. [CC BY-SA 3.0](#) via Wikimedia Commons.)



Figure 56: Magdala Stone. Back view. The back shows three pillars, one on each end and one in the middle. Each space between the pillars shows a wheel; below each wheel are three triangles.  
(Photo by Hanay. [CC BY-SA 3.0](#) via Wikimedia Commons.)





Figure 57: Magdala Stone. Top view. (Courtesy Israel Antiquities Authority)

The top shows a rosette flanked by two columns topped by what appears to be palm branches. Some believe the symbolism of the palm branches could be something the Jews brought back with them from Babylon. Palms in Babylon represented everlasting life. In addition, there are two groupings of three hearts and two objects that look like cups.

## In the Synagogue

### **Matthew 4:23 KJV**

<sup>23</sup> And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Jesus taught and preached and healed in many of the synagogues of the region of Galilee. That would, of course, include the synagogue in Magdala.

### **Matthew 15:39 KJV**

<sup>39</sup> And he sent away the multitude, and took ship, and came into the coasts of Magdala.

**Matthew 16:1-3 KJV**

<sup>1</sup> The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

<sup>2</sup> He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

<sup>3</sup> And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

Jesus came off the ship and came to the synagogue in Magdala, where He was confronted by the Pharisees. He chastised them for not being able to “discern the signs of the times.”

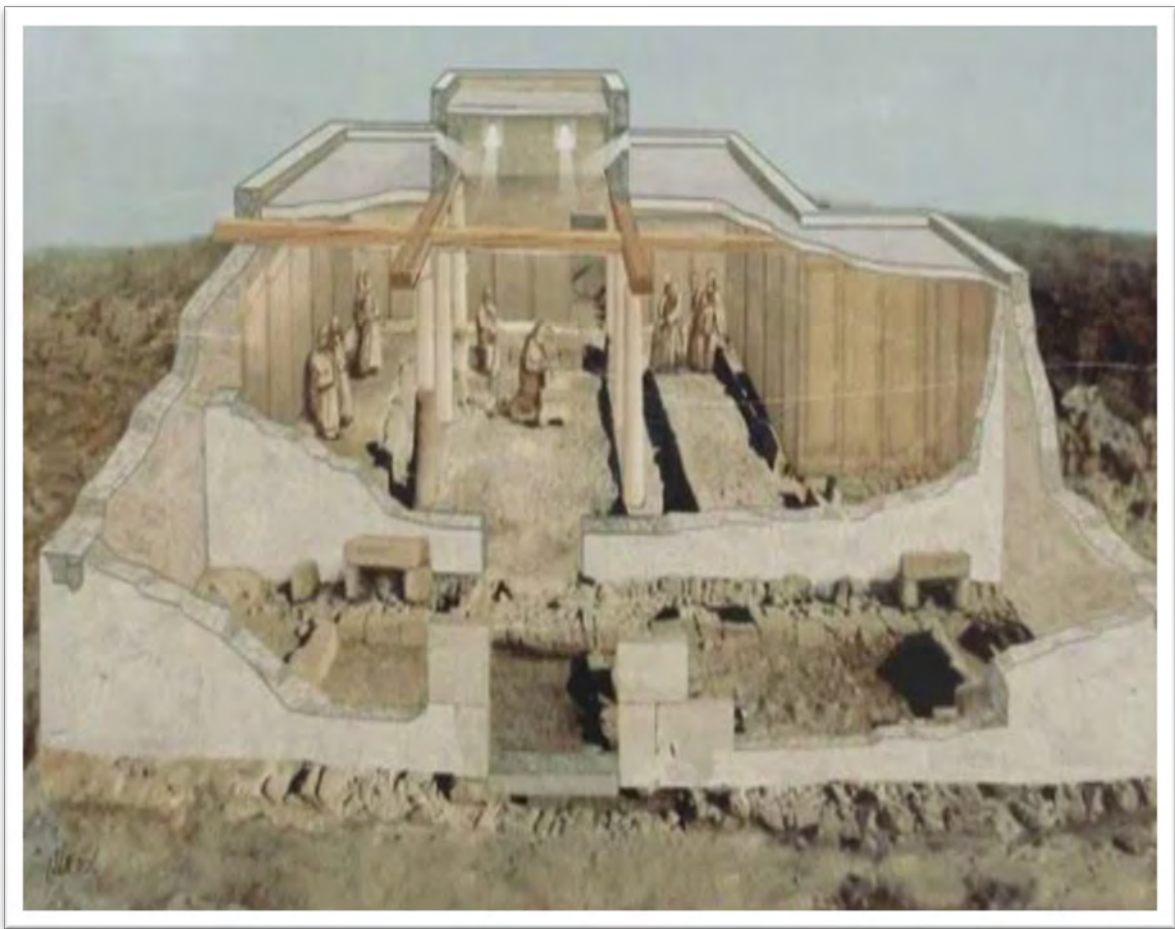


Figure 58: Artist's rendition of the Magdala Synagogue. The west entrance (at the bottom of the picture) leads into the Beit Midrash ("House of Study"), a room in which a rabbi would have taught students from the Tanakh. Passing through the inner door takes you to the main hall. The speaker is standing at the back of the Magdala Stone. He is facing south, toward Jerusalem. In this room the community would have gathered for Shabbat services. (Photo: 3BI)

## ***Chip Speaks on the Anointing***

After Chip had gone through a difficult period of time, God spoke to him: "It didn't have to be as hard as it was or take as long as it did."

### **Luke 4:16-19 KJV**

<sup>16</sup> And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

<sup>17</sup> And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

<sup>18</sup> **The Spirit of the Lord is upon me, because he hath anointed me** to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

<sup>19</sup> To preach the acceptable year of the Lord.

Jesus did what He did because the Spirit of God had anointed Him to do just that. Peter spoke of the anointing Jesus had as he preached to the centurion Cornelius and his household in Caesarea.

### **Acts 10:38 KJV**

<sup>38</sup> How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

We are anointed, but we must speak it to activate it. It is believed that in every synagogue in which He ministered, Jesus spoke the same words He spoke in the synagogue in Nazareth.

It is time for the Church to operate at a level the world is not familiar with.

## ***Father Eamon Kelly***

The mosaics and frescoes in the synagogue are similar to what was found in Pompeii. And that city was built for wealthy Romans. These mosaics and frescoes were probably installed in the early 40s, perhaps 10 years after the death of Jesus.

When the rosette mosaic was found, it was the third of its kind in Israel. There is one in Herod's western palace in Masada and another in the High Priest's house in the Herodian Quarter in Jerusalem. The third one is here in Galilee in a synagogue. Now a fourth one has been found in a ritual area here in Magdala. So here in Magdala we find two of the four 1<sup>st</sup> century rosette mosaics in Israel.

This says a lot about who the people were in this thriving community. They were exporting fish to Rome, according to five ancient authors.

The three names for Magdala in Aramaic, Hebrew, and Greek all come from the fishing industry. Some names of the town:



## ISRAEL: VIRTUAL TEACHING TOUR

- Migdal: Hebrew for “Tower”
- Magdala: Aramaic for Midgal
- Taricheae: Greek for “places where fish are prepared”
- Migdal Nunaya: Another Hebrew name for the town. Means “tower of the fishermen”

When Jesus came to Earth to redeem humanity, He didn’t switch it out for a different world. He redeemed this world. In the Incarnation, Jesus became flesh and lived among us as one of us. He bore all our pains and sufferings and sorrows.

Across from the synagogue is a series of pools and buildings that were used in the fish processing industry.

## MIGDAL ARBEL PRAYER & STUDY CENTER PROPERTY

After spending time at Magdala, the class traveled a few miles to the property owned by Billye Brim Ministries that will be the future site of the Migdal Arbel Prayer and Study Center. The property is about 3 acres with wonderful views of Mt. Arbel and the Sea of Galilee.



Figure 59: Migdal Arbel Prayer & Study Center property. Sea of Galilee can be seen in the background on the left. The 3BI Israel Tour 2020 class students are gathered in what will one day be the lobby of the Prayer & Study Center. (Photo: TY)



The desire to build a Prayer & Study Center flows from what God revealed to be the purpose of Billye Brim Ministries.

**Acts 26:16 KJV**

<sup>16</sup> But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee.

Billye Brim is called to be a witness of what is happening in the world and then bring that message to the Church, the Jews, and the Nations.



Figure 60: Migdal Arbel Prayer & Study Center. Artist's rendition. (BBM)



Figure 61: Migdal Arbel Prayer & Study Center. Artist's rendition. Facing north. (BBM)

When built, the Center will feature seasoned prayer warriors. It will be available for teaching by BBM instructors, as well as other worthwhile ministries. The facility will include a prayer tower, housing units, dining rooms, and meeting space.

**SESSION 14 ENDS HERE** [RETURN TO TABLE OF CONTENTS](#)

# 3BI ISRAEL TOUR

## SESSION 15 The Golan Heights

מִצְפֵּה הַשָּׁלוֹם = Mitzpeh HaShalom = The Peace Lookout

**SESSION 15 STARTS HERE**

### RANI LEVY



Figure 62: Rani Levy at the Golan Heights Peace Lookout. The southern shore of the Sea of Galilee can be seen in the background. (Photo: TY)

## **The Golan Heights: A part of Israel since Bible times**

- A. The Golan Heights is a region in Israel.
  - 1. It's in the northeastern part of the country.
  - 2. It's a ridge of land.
    - a. The western slopes lie beside the Galilee region.
    - b. The eastern slopes share a border with Syria.
- B. The Golan Heights is the same as biblical Bashan.
- C. It was a part of the original biblical map of Israel.
- D. It was given to the tribe of Manasseh.
- E. The region of the Golan was a prosperous region throughout biblical history.
  - 1. There was a Jewish presence here for about 1,000 years before Jesus' time.
  - 2. These communities prospered in the First Temple Era, the Second Temple Era, and the Talmudic Period.

## **Two times of "destruction"**

- A. The first time of destruction when the Jews were driven from their land was when the First Temple was destroyed by the Babylonians and they were forced eastward.
- B. The second was when the Second Temple was destroyed by the Romans and they were forced westward.
  - 1. The Roman army was an invincible power for centuries.
  - 2. They defeated countries and kingdoms and other serious military opponents.
  - 3. They ruled the world of their time.
    - a. North Africa
    - b. Eastern Europe
    - c. The Middle East
    - d. Turkey
  - 4. The only victory for which the Romans made a monument was the defeat of the Jews.
    - a. The Jews were a non-military, religious bunch of people.
    - b. They had no army.
    - c. They were not even perceived as a sovereign entity.



- d. They were a religious people.
  - i. Their lives centered around their holidays.
  - ii. Their capital was their spiritual center.
- 5. The Romans felt that their victory was proof that God didn't exist.
- 6. Their military victory wasn't ultimate victory.
  - a. The Roman Empire no longer exists.
  - b. The Jews not only exist, but thrive.

**The Jews came back to their land after 2,000 years.**

- A. During those 2,000 years, the land of Israel was quite desolate.
- B. The empire or kingdom that ruled the Middle East, ruled Israel by default during those years.
- C. The land was waiting for the Jews to return and few people inhabited it.

**The Zionist Movement began, making plans for a National Jewish Homeland.**

- A. In every century, there were pogroms and persecutions.
- B. World War II and the Holocaust are well-remembered.
- C. There were many "mini-Holocausts" of mass killings of Jews through the years.
  - 1. In Birmingham, England, there was a mass killing of 40,000 Jews in the 1600s.
  - 2. From the Spanish Inquisition on, there were hundreds and hundreds of mass killings of Jews.
  - 3. The Holocaust was the largest and most "efficient."
- D. The need to create a National Jewish Homeland for self-protection became apparent.
  - 1. This was the beginning of Zionism.
  - 2. Christians began helping Zionist Jews three to four hundred years ago.
  - 3. A mayor in New York in the late 1700s built a port to help Jews to go to Israel.

**Until 1948, Israel was called Palestine.**

- A. The name "Palestine" is not honestly connected to the present-day use of the term "Palestinian people."



1. "Palestinian people" is a term used for PR and propaganda reasons.
  2. The same propaganda describes Jesus as "an Arab and a Muslim."
  3. These are lies meant to brainwash the hearers.
- B. These things, like the world, are based on a system of lies. This was verbalized by Hitler's assistant, Goebbels: "If you repeat a lie enough times, it becomes the truth."
- C. The narrative of the Islamic connection to Jerusalem is fabricated.
1. In the 1,100-1,400 years of Muslim rule over the whole Middle East, Jerusalem was never made a capital city.
    - a. From Mohammed's conquest to the end of the Ottoman rule, Jerusalem was not very important.
    - b. They didn't move to Jerusalem.
    - c. They didn't build Jerusalem up.
  2. The only notable thing done in Jerusalem during that time was building the Dome of the Rock.
    - a. They built it on top of the ruins of the Jewish Temple.
    - b. This was a violent act intended to intimidate.
    - c. It is a common practice in Islam to build on top of or right in front of the places of worship of other religions.
    - d. This practice is called for in the Quran.
  3. The name "Jerusalem" is not contained in the Quran even once.
    - a. It is found in the Bible about 820 times.
    - b. Mohammed never visited Jerusalem.
  4. The direction toward which Muslims say their prayers is Mecca and Medina.

### **The 1800s brought with it the Jewish Revival or Zionist Revival.**

- A. Theodor Herzl was a primary figure in this revival.
1. He witnessed the court case of Alfred Dreyfus.  
<https://www.timesofisrael.com/the-dreyfus-affair-the-story-behind-polanskis-film/>
    - a. Dreyfus was a captain in the French army.
    - b. He was Jewish.
  2. Dreyfus was accused and convicted of treason.

- a. He was actually innocent.
  - b. He had been used as a scapegoat for the guilty party.
- B. Herzl put together the first Zionist Convention in 1897 in response to this case.
- 1. It was held in Basel, Switzerland.
  - 2. Jews from all over the world attended.
  - 3. They promoted the idea of Jews helping other Jews to immigrate to “Palestine” under Ottoman rule.



Figure 63: Alfred Dreyfus (1890)  
Photo: Aron Gerschel, [CC-BY-SA 4.0](#) via Wikimedia Commons



Figure 64: Theodor Herzl (1897)  
Public Domain

### **Relationships with the Ottoman Turks were good at that time.**

- A. The Turks are not Arabs.
  - 1. Turks are Muslims.
  - 2. Turks are Ottoman, Mameluke, or just Turkish.
- B. Almost all Arabs are Muslim.
  - 1. Not all Muslims are Arab.
  - 2. Arabs are the Muslims of the Middle East.
  - 3. The Iranians are Persian.

- C. It was easier to get along with the Persians and the Turks when they ruled.
- D. The Jews were permitted to purchase land from the Turks.
  - 1. A deed was given.
  - 2. Everything was legal.
- E. Jews started purchasing land in the Golan Heights in the mid-1800s.
- F. In the 19<sup>th</sup> and 20<sup>th</sup> Centuries, some philanthropic Jews purchased land, fueling the Zionist effort.
  - 1. Two French Jews, Baron Rothschild and Moses Montefiore, helped settle the land.
  - 2. They helped place many Jews around the Galilee, Samaria and the Negev.

**At the end of World War I, the Ottoman Empire ended, and the French and British divided the Middle East between the two countries.**

- A. They drew lines to create countries in the region.
- B. France was given control of the French Mandate, which is present-day Lebanon and Syria.
- C. Britain was given control of what is Israel and Jordan of today.
  - 1. The Balfour Declaration stated Great Britain's intents for this land.
  - 2. It stated that this whole area would be preserved for the "restoration of a National Jewish Homeland."
  - 3. The part on the east side of the Jordan River was called "Transjordan."
  - 4. Transjordan was three times bigger than the side that is now Israel.
- D. After the World War I, Britain started to rule what was then called "Palestine."
  - 1. The "Palestine" map included the Golan Heights, Judea and Samaria.
  - 2. It also included Jordan.
- E. In their dealings with the Arabs, Britain decided to give them Transjordan.
  - 1. This was contrary to the Balfour Declaration.
  - 2. This was in violation of international law.

3. This was against the will of the Jews with whom they had been dealing.
4. This crime by the UK has never been settled.

**The advent of World War II proved that the Jews needed a place of belonging.**

- A. Those who were able to escape the Holocaust and survive until they could get on a ship to Palestine were accepted there.
- B. The people who escaped on the St. Louis ship to the USA were not given entrance.
  1. They were turned back to Europe.
  2. They were murdered in the Holocaust.
- C. The people who escaped to the Struma ship on the Black Sea wandered from port to port.
  1. They were turned away from every port.
  2. They were accidentally torpedoed by the Russians.
  3. All but one passenger died.

**At the end of World War II, Israel was declared a Nation.**

- A. They were given only half of the 34% of the land that they were originally promised.
- B. Jerusalem was supposed to become an “International City.”
- C. The Jews accepted the terms.
- D. The Arabs didn’t accept the terms.
  1. They attacked the newborn nation with seven armies.
  2. Troops from as far away as Algeria, Libya, and Iraq participated against Israel.
- E. The war continued for 10 months, but Israel won.
  1. The Jewish population defeated the Arab armies:
    - a. With World War I military equipment.
    - b. With many people who were sick, old or very young.
    - c. With zero military background.
  2. They took possession of much of present-day Israel.
    - a. They took the entire Galilee.
    - b. They took the Coastal Plain from Haifa to Ashkelon.
    - c. They took the Negev desert.

- F. The French and the British left their holdings in the Middle East.
  - 1. The Golan Heights had been part of French territory.
    - a. When the French left, the new country of Syria invaded the Golan Heights.
    - b. The Golan Heights had never been a part of the country of Syria from a legal standpoint.
  - 2. When the Golan Heights is called “occupied territory,” it is a fraudulent term.
    - a. According to international law, “occupation” means occupying another country by military force.
    - b. Israel did not invade another country’s territory.
    - c. The Golan Heights had been given by mandate to the superpower France, and it was violated.
    - d. Israel accepted that, too.

**Now Israel is a growing country, but it had small beginnings.**

- A. Thousands and thousands of people immigrate to Israel from all over the world every week.
- B. In 1948, Tel Aviv was a new village with only one road.
- C. The village of Jaffa (to the south) was larger than Tel Aviv.
- D. Israel was dangerous, rough, and poor.
- E. There were fewer than one million people living in Israel.
  - 1. There were about 400,000 Jewish people.
  - 2. There were about 330,000 Arab Muslims.
  - 3. Today there are nine million people.
- F. The Jews and the Arabs got along well back then in most cases.
  - 1. Rani Levy’s father was born in the back yard of a Mosque.
  - 2. A Muslim family helped Rani’s grandmother to deliver his dad.
  - 3. The Levy family and the Muslim family were good friends.
- G. The Arab countries around Israel were the ones who stirred up trouble.
- H. These countries could not accept an Israeli, Jewish country in the Middle East.
  - 1. The problem is not territories, settlements, or roadblocks.
  - 2. These things are used as propaganda tools.



3. They cannot accept anything non-Muslim in the Middle East.
4. The Quran teaches this concept.

**For the 19 years that Syria occupied the Golan Heights (1948-1967), Israel faced Syrian terrorism along the whole border.**

- A. The Syrian army brought in mortars and heavy machine guns and placed them on every cliff that overlooked Israel.
- B. It was common to wake up in the morning to shooting from these guns and mortars.
- C. The dining room of Kibbutz Ein Gev was destroyed nine times during those 19 years.
- D. If a farmer didn't return from the fields by three o'clock there was a rule:
  1. A few armed men would go to the fields to bring back the body of the farmer.
  2. The farmer had been killed while working his fields.



Figure 65: Panoramic view of the entire Sea of Galilee from the Peace Lookout in the Golan Heights. The narrow strip of land between the base of the cliffs and the Galilee is prime agricultural land. Click on the picture above to connect online to the full panoramic image. Then click on the arrow image for full panoramic view. To exit, click on the ⊗ in the upper left corner of the online picture. (3BI)

**In the early 60s, Jordan, Syria and Egypt started planning together to destroy Israel.**

- A. The Arabs' strategy was to build a massive armed force on the border.
- B. Yitzhak Rabin was commander of the Israel Defense Forces at the time.
  1. He wrote a top-secret letter to the Prime Minister and the other IDF leaders.
  2. He believed that there would be a massive attack by the Arab armies within three years.
  3. He felt that the IDF needed to be fully prepared.

- C. Israel urged the world to notice the activity of the Arab armies.
  - 1. Whole mechanized divisions with tanks were massing on the border.
  - 2. Their numbers continued to grow a month later and then six months later.
  - 3. Israel pleaded with the world political community to do something to help.
  - 4. The world just said, "You're overreacting."
- D. What is happening today with Iran is very similar.
  - 1. They are racing toward achieving nuclear capability.
  - 2. They have declared their purpose to wipe out Israel.
  - 3. When they ask the world to do something, Israel is told they're overreacting.
    - a. This shows the same hypocrisy of the international community.
    - b. This shows the same weakness of western civilization.
- E. Only 80 years after World War II, it seems the world would pay closer attention to a country's verbal threats.
  - 1. They could possibly get 30-40 countries together to hold Iran accountable.
  - 2. They could say, "Dismantle your nuclear program or we'll do it for you."
- F. Israel has been able to delay Iran's plans with Israeli technology and some other ideas.
- G. The United States has improved its dealings with Iran.
  - 1. It has renewed sanctions.
  - 2. It is isolating Iran.
  - 3. These actions are good but not insurance of preventing Iran from reaching their goal.
- H. The way to prevent a war is to say, "Dismantle your nuclear program, or we will do it for you next month."
- I. If we don't do this, it's reasonable to expect a war to result in 3-8 years.
- J. The leadership of Iran is acting like Hitler.
  - 1. He said exactly what he intended to do.

2. The people of the world said, "Let him write books."
3. He did what he said he would do.

**When 1967 came, Rabin's prediction appeared to be coming true and the attack appeared imminent.**

- A. Prime Minister Levy Eshcol gave the green light to the IDF to launch a pre-emptive strike on Syria and Egypt
- B. He sent a secret message to Jordan that they would be OK if they stayed out of the fighting.
- C. Israeli jets attacked all of Syria's and Egypt's air force bases.
  1. In less than four hours, there were no air force bases left in either country.
  2. Israel launched a ground attack with a significant aerial advantage.
- D. King Hussein of Jordan ignored the secret message and attacked the next day.
  1. He attacked in Judea and Samaria.
  2. From 1948 until 1967, they controlled this area.
  3. It didn't belong to Jordan to start with; Jordan invaded Israel when they were both new countries.
  4. The Balfour Declaration had given this area to Israel.
- E. In five days, Israel experienced great victories.
  1. They gained the entire Golan from Syria.
  2. They gained all of Judea and Samaria from Jordan.
  3. They gained all of the Sinai Peninsula from Egypt.
- F. In five and a half days, Israel got the Temple Mount and the Western Wall back. This area had been inaccessible to the Jews for 2,000 years.
- G. They also regained access to Hebron and the Cave of the Patriarchs.

**The day after the Six-Day War, the people of Israel moved back to their homeland.**

- A. They brought tents and went to live in the newly gained areas.
- B. Three to four couples set up in each of the tiny tent villages.
- C. They had no electricity or running water.
- D. They were following the biblical commandment to settle the land.

## PEACE LOOKOUT RANI LEVY & DR. BILLYE BRIM



Figure 66: Golan Heights Peace Lookout. The Sea of Galilee is in the background. This view shows the farmland that lies between the base of the cliffs of the Golan Heights and the Sea of Galilee. (Photo:TY)

### **The Story of Col. Yehudah Levy and his family**

- A. Col. Yehudah Levy (the father of Rani Levy) was a colonel in the paratroopers of the Israeli Defense Forces.
  - 1. He was involved in the planning and execution of the Raid on Entebbe.
    - a. The Levy family had video recordings of their family at the Entebbe Airport.
    - b. The recordings helped the planners to know the layout of the airport.



Figure 67: Yehudah Levy (Rani's father) leading a Billye Brim Ministries tour. (BBM)

- B. The Levy family later lived in Vancouver, Canada.
  - 1. During this time, Rani Levy attended high school in Vancouver.
  - 2. Col. Levy worked for the Jewish National Fund.
    - a. He was on a television program, explaining his work for Israel.
    - b. A pastor named Maureen Gilardi saw the program.
    - c. She came to Col. Levy and told him that God had told her and her church to start collecting money for Israel.
      - i. She said the Lord had said that He would let her know where to give it.
      - ii. She said that when she saw Col. Levy on the TV, the Lord told her to give the money to him.
      - iii. She told Col. Levy that they had saved a million dollars (in 1979).
- 3. Pastor Maureen Gilardi invited the whole Levy family to a church service to receive the money.
  - a. The Levy family had never been in a church before.
  - b. They expected to see something like the Vatican.
  - c. They had heard many stories of “Christians” doing horrible things to Jews.
- 4. There were 3,000 to 4,000 people in the auditorium.
- 5. When they walked in, everyone stood up and started singing songs in Hebrew.
  - a. There was a huge Star of David that came down from the ceiling.
  - b. Everyone had flags of Israel.
- 6. Rani’s mother stood and cried from happy disbelief.
- 7. Pastor Maureen spoke of the historic timeline of the persecution of the Jews.
  - a. She spoke of “Christians” actually persecuting the Jews.



- b. She spoke of “Christians” being silent while others persecuted the Jews.
  - c. She spoke with great remorse for the events of the past.
  - d. She asked, “Where does that put us with God and with the Jews?”
  - e. Her words moved everyone to tears.
- C. Colonel Yehuda and Nitza Levy learned that there is a biblical reason for Christians to support Israel and the Jews.
  - 1. The Christians were seeing that they were called to love the Jews in the Scriptures.
  - 2. Col. Levy saw that it would be good to extend a hand back.
- D. Col. Levy brought the church group to Israel.
  - 1. They met with the office of Prime Minister Menachem Begin.
  - 2. They gave their million-dollar check.
  - 3. Israel built a village in the Galilee with the money.
  - 4. The church visited and helped support the village for years.
- E. Col. Levy educated himself on Christian Zionism.
  - 1. He concluded that Christian support for Israel is a strategic asset.
    - a. For the safety of Israel
    - b. For the well-being of Israel
  - 2. He felt that the government of Israel needed to learn about this phenomenon and reciprocate.
  - 3. He wrote a letter to Prime Minister Menachem Begin and all of the Consuls and Ambassadors in Israel’s foreign service, informing them of these things.
  - 4. It was a pioneering way of thinking back then.
- F. The Levy family moved back to Israel in 1981.
  - 1. Col. Levy continued his work with Christian Zionists.
  - 2. Rani Levy did his military service.
  - 3. Col. Levy became the publisher of the *Jerusalem Post*.
  - 4. Col. Levy’s position with the *Jerusalem Post* empowered him in developing more relationships with Christians who support Israel.
  - 5. Today, this kind of activity is what makes CUFI the largest lobby in the world.

- G. Col. Levy had gone to the Prime Minister and told him, "I found Christians who love Israel."
  - 1. He was a pioneer in the very early days of Christian Zionism.
  - 2. He also worked to bring other groups together, such as generals from different countries.
- H. Rani now leads "Covenant Tours," a tour company that his father started.
  - 1. Some tour companies hate Israel and the Jews and deliver a horrid experience.
  - 2. Even without a bad experience, some tours only expose the tourists to other tourists and not to "Am Israel," the people of the land.

### **The story of Rani Levy in defense of the Golan**

- A. Yitzhak Rabin, who had foreseen that war was impending three years before the Six-Day War, ran for the office of Prime Minister in 1992.
- B. Many people had moved to the Golan by then.
  - 1. From 1967 until 1992, 33 villages and communities had been built there.
  - 2. The largest community was Qatzrin.
  - 3. As a candidate in 1992, Rabin said he would NEVER give away the Golan.
    - a. He came to Qatzrin five days before the election.
    - b. He said that to even "consider giving away the Golan Heights will jeopardize Israel's security."
- C. Yitzhak Rabin was extremely popular.
  - 1. He was a known patriot.
  - 2. He was a military hero of the Six-Day War.
  - 3. He had been an Israeli ambassador to the US.
  - 4. He had been the architect of US-Israeli military relations that continue to this day.
- D. When he won the election, even many who hadn't voted for him were happy.
- E. Only one year after he was elected, Rabin started participating in "negotiations" with Yasser Arafat and the PLO.
  - 1. The Oslo Accords messed up hopes for peace with the Palestinians.
  - 2. They made it easier for the PLO to induce terror and murder.

- F. Then he began “negotiating” with Hafez Assad to give away the Golan.
  - 1. In Western perceptions, this was negotiating.
  - 2. In reality, they wanted 100% of the Golan or no deal.
  - 3. They “pocket” all concessions made in the negotiations and then press for even more.
  - 4. The Quran teaches this attitude in all the areas of life—it’s deceit.

**For Further Study**

<https://www.muslimhope.com/DeceptionInIslam.htm>

<http://www.pagadiandiocese.org/2016/08/08/what-does-islam-teach-about-deception-lying-and-taqiyya/>

- G. Rani Levy was involved with a starting a movement called “Peace with the Golan.”
  - 1. They made banners with this motto and gave them out.
  - 2. Within a year, signs were on half of the balconies of the apartment buildings all over Israel.
  - 3. The people wanted peace, but without giving away the Golan.
- H. Rabin was assisted in his plans for the Golan by the newly elected Bill Clinton.
  - 1. According to Rani Levy, Bill Clinton wanted to facilitate Rabin’s plans.
  - 2. If Rabin wanted peace with Syria and to give the Golan away, Clinton decided that he would help him.
- I. Rabin continued to offer more and more to Assad.
  - 1. Rabin ran a secret public opinion poll to see if people would accept Syrian presence all the way to the Sea of Galilee.
  - 2. He found out that people would accept Syria being 50 yards back from the water, but not all the way to the shore.
  - 3. Rabin made that offer to Assad.
- J. Assad refused.
  - 1. He refused the proposed security arrangements.
  - 2. He refused the US Peacekeeping force.
  - 3. He wanted the Golan all the way to the water’s edge.
  - 4. Assad’s refusal was part of the reason that Israel still has the Golan Heights.

- K. If he had succeeded in giving away the Golan, the Syrian Civil War would be happening where the Israel Tour students are sitting.
- L. Rabin and his associates appeared to have lost their mind.
  - 1. The plan to give away the Golan was only continuing to snowball.
  - 2. Rabin's former supporters were siding more and more with Rani's "Peace with the Golan" movement.
    - a. Ex-Mossad Commanders
    - b. Ex-Northern Command Generals
    - c. Rabbis
    - d. Clergy
    - e. Poets
    - f. TV Stars
- M. The Golan Heights Settlers' Movement, of which Rani Levi was a member, decided to conduct a hunger strike.
  - 1. Twelve people joined in the strike.
    - a. There were 11 residents of the Golan.
    - b. Rani was the only non-resident.
    - c. They assembled in Gamla, a meaningful site.
  - 2. For the first three to four days, only their families knew about it.
    - a. Their families came to talk them out of it.
    - b. It was very frustrating.
  - 3. The next several days the numbers increased to a few hundred people a day.
  - 4. Then, some people showed up in the middle of the night.
  - 5. A little media interest was piqued about those "12 crazy people."
  - 6. The numbers then began to snowball.
    - a. At first 2 to 4 thousand people were coming per day.
    - b. Then there were so many people that the gates of this nature reserve park had to be bulldozed to allow a big parking lot to be paved.
    - c. Then they had to shuttle people to and from the parking lot.
      - i. At first, they used school buses.
      - ii. Then they had to bring in 20-30 tour-type buses.
    - d. At that point, there were 10 to 12 thousand people a day.

- e. They went from having a single small tent to ten tents.
- f. On the 11<sup>th</sup> day, they counted over 25 thousand people.
- N. That evening in a press conference, Rabin was asked if he offered any hope to the hunger strikers.
  - 1. He derisively called them anarchists.
  - 2. The next day, 40 thousand people visited Rani and the hunger strikers.
  - 3. Rabin's cynicism and insensitivity were a gift to the movement.
  - 4. Many people felt pain for the communities of the Golan Heights.
- O. That next day, three ex-Mossad commanders were among those who showed up.
- P. One of these three was the best buddy of Yitzhak Rabin—General Yitzhak Hofi.
  - 1. They got together every Saturday morning to discuss national security.
  - 2. This would be the same as if President Trump met on Sunday mornings with the former head of the CIA.
- Q. The media asked him, "General Hofi, what are you doing here?"
  - 1. He said, "I'm Rabin's best buddy."
  - 2. He said, "I will always be Rabin's best buddy."
  - 3. He said, "I'm not with him on this."
  - 4. He said, "I've come to show my support for what these people are doing here."
- R. The General's visit was a milestone and the numbers continued to go crazy.
- S. On the nineteenth day, Yitzhak Rabin's office called and invited Avigdor Kahalani, the leader of the hunger strikers, to come.
- T. They agreed that when Rabin and Assad reached terms of an agreement, that Rabin would bring it to a referendum for the people to vote yes or no.
  - 1. There wasn't a law in Israel for a referendum.
  - 2. There had never been a referendum in Israel.
  - 3. This agreement seemed reasonable.
- U. Kahalani returned and met with Rani Levy and the hunger strikers in a private place.



## THE GOLAN HEIGHTS (PEACE LOOKOUT)

1. Kahalani said, "We didn't come to this mountain to die."
  - a. Nineteen days had already passed.
  - b. Rani and several other hunger strikers had already been hospitalized, some more than once.
  - c. It was very hot.
2. Kahalani reported Rabin's proposal that, if the hunger strikers would agree, Rabin would announce his plan for a referendum on the news at 8:00 that evening.
3. Kahalani asked the group to vote unanimously in favor of the agreement so that they could leave the strike together.
- V. Although they weren't entirely certain if it was the right thing to do, they voted in favor.
  1. They wanted to honor Kahalani's efforts.
  2. They wanted to honor Rabin's offer.
- W. Rabin announced the referendum agreement that night on the news, just as he said he would.
- X. Rani Levy and his compatriots went to get chicken soup.
- Y. A month later, there was supposed to be a meeting of Israeli and Syrian generals at Camp David.
  1. They were supposed to discuss details of security arrangements that would be needed once the Golan had been handed over.
  2. There had never been a direct meeting between any Syrian and Israeli officials **ever**.
- Z. After Rabin's referendum announcement, Assad cancelled the meeting between the generals.
  1. He said Rabin was playing games.
  2. He said that the hunger strike was staged by Rabin.
  3. The generals have never met.
  4. Israel is still in possession of the Golan Heights.

### For Further Study

The following link it to a Chicago Tribune article dated September 25, 1994.  
<https://www.chicagotribune.com/news/ct-xpm-1994-09-25-9409250205-story.html>

### The story of the long-term effects of defending the Golan

- A. The hunger strike was 25 years ago.

1. Looking back, it might not seem like it was a big deal.
  2. It was actually one of the largest experiences in the lives of all 12 of the hunger strikers.
- B. Rani and the hunger strikers were successful in derailing the Golan Heights giveaway.
- C. After all these years, Rani Levy still had a feeling hanging over him that this situation could return.
- D. Not long ago, the United States was the first country to recognize Israel's sovereignty over the Golan Heights.
- E. Five days after the declaration, a CIA official came into Trump's office and took down the World map.
1. The map was no longer correct.
  2. They put up a new, correct map.
  3. In Israel, it would take 40 years to do this!
- F. It finally felt to Rani like the hunger strike was ended.
- G. Now we need to do the same with Judea and Samaria.
1. The map needs to be torn off again for a new map.
  2. This new map needs to include all of the villages that have been Jewish property from time immemorial.
    - a. Including Ariel
    - b. Including Hebron
    - c. Including Gush Etzion
    - d. Including Elkana
    - e. Including Elon Moreh
- H. Our president has said these settlements are not illegal; this is a start.

### **How Dr. Billye Brim got connected to the story of Rani Levy**

- A. Dr. Billye attended Ulpan Akiva Language School.
1. The founder of the school, Shulamith Katznelson, helped Dr. Billye lead unusual tours of Israel.

#### **For Further Study**

Click the following link for an interesting biography in the Jewish Women's Archive about Shulamith Katznelson:

<https://jwa.org/encyclopedia/article/katznelson-shulamith>

2. Shulamith also helped Dr. Billye to make connections with many people.
  3. Shulamith passed away in 1999.
  4. How would Dr. Billye continue to do Israel tours?
- B. David Ingles, of KNYD radio in Tulsa, Oklahoma, called Dr. Billye.
1. He was going to interview a man who had been a hunger striker in Israel.
  2. David didn't know quite how to interview him.
  3. He asked Dr. Billye if she could come and help with the interview.
  4. The young man was Ra'anana (Rani) Levy.
  5. This was how Dr. Billye and Rani met.
- C. This ministry has a video recording of the hunger strikers.
1. Betty Oaks was there visiting the hunger strikers.
  2. She got footage of them.
  3. She recorded a presentation in English by Rani Levy.
  4. This ministry got connected to Rani all that time ago.
- D. Dr. Billye found out that Rani owned a tour company—Covenant Tours.
1. She had been on a very bad tour before and knew there were few tour guides as good as Guy.
  2. She wanted those who participated in her tours to get the right biblical information.
  3. So God connected Dr. Billye to Rani; he's a God-dot in her life.

**SESSION 15 ENDS HERE**    [RETURN TO TABLE OF CONTENTS](#)



# 3BI ISRAEL TOUR

## SESSION 16 The Golan Heights

עֵמֶק הַבַּכָּה = Emek HaBakha = The Valley of Tears

**SESSION 16 STARTS HERE**

### THE VALLEY OF TEARS

**Israel's neighbor to the northeast is Syria.**

- A. Israel has been back in the Golan since 1967.
- B. They pushed the Syrian army out of Israel in the Six-Day War.
- C. The location of the students at the Valley of Tears is only about one quarter of a mile from the Syrian border.
  - 1. Americans are familiar with the US borders with Mexico and Canada.
  - 2. They are both friendly countries (with friendly borders).
  - 3. Syria is far from friendly.
- D. On this border is a virtual wall.
- E. On the other side is Syria, one of the most horrible places in the world today.
  - 1. A civil war has been going on for six years in Syria.
    - a. Almost a million people have lost their lives in that time.
    - b. About five million people have been displaced from their homes.



Figure 68: Landscape of the Valley of Tears. (3BI)

2. Assad's Alawite group is in power.
    - a. They have lost their power in much of the country.
    - b. They began to fall apart six years ago.
  3. Assad's Alawites are still somewhat in charge because of the help of Putin and Russia.
- F. Syria sits on Israel's border, but also on Lebanon's border.
1. Israel has to work to make sure that Syria's war doesn't overflow into the Golan.
  2. Israel has to deal with shipments from Iran into Syria that go to Lebanon.
    - a. These are shipments of arms, money, and missiles.
    - b. The intended recipient of these shipments is Hizballah.
      - i. Hizballah is the terrorist organization in Lebanon that wants to destroy Israel.
      - ii. They are an extension of the Iranian Ayatollah regime.
      - iii. The shipments are intended to be used to destroy Israel from the north.
      - iv. When Israel attacks targets in Syria, it is in most cases, attacking these shipments.
- G. If Israel had given the Golan Heights to Syria in 1994, the civil war would be in Israel's back yard.
- H. Assad is trying hard to maintain quiet on the border with Israel.
1. He is avoiding another military confrontation with Israel.
  2. He's weak.
  3. He's fighting for his life.
  4. He's dealing with the "rebels."
    - i. Many groups make up the "rebels."
    - ii. The civil war is the rebels fighting Assad's men and each other.
    - iii. None of them are friendly to Israel.
    - iv. Many people are dying—innocent and not so innocent

### **The Golan Heights and Syria after the Six-Day War (1967)**

- A. Israel began to settle the Golan Heights immediately after the Six-Day War.



## THE GOLAN HEIGHTS (VALLEY OF TEARS)

1. There are now 33-34 villages.
  2. There is a larger town named Qatzrin.
  3. The Golan has a thriving agricultural industry.
  4. It has much domestic tourism.
  5. Some international tours are blessed to visit the Golan Heights.
- B. From the time of entry into Canaan, the Jews lived in the Golan Heights.
1. The town of Gamla existed for 300 years during Temple times.
  2. In the AD 66, the Roman armies besieged and defeated Gamla.
  3. The Roman armies continued to Jerusalem and defeated it in AD 70.
- C. The Arab armies felt the humiliation of defeat after the 1967 Six-Day War.
1. The former Soviet Union helped the Arab countries to renew their armies.
  2. Egypt's President Anwar Sadat and Syria's President Hafez Assad had military ambitions against Israel.
    - a. Both countries had military masterminds that created an uncertain scenario.
    - b. They had large-scale military maneuvers as though they would attack. They would then end the maneuvers without attacking.
    - c. They did this on and off for two years.

## Yom Kippur War (1973)

- A. Israel was small and a bit weak in 1973.
1. 75% of the Israeli military was reserves.
    - a. The reserves are civilians—teachers, bus drivers, attorneys.
    - b. Three years of mandatory full-time service are required of Israeli men.
    - c. There are 20 more years of mandatory reserve service.
      - i. This is a minimum of 30 days a year.
      - ii. It lasts until the age of 42.
  2. Recruiting the reserves puts a stop to normal life.
    - a. It stops the economy of the country.
    - b. It can only be done a limited number of times in a year.

- c. It had already been done four times in 1973.
- B. The Syrian and Egyptian armies took advantage of the Holy Day of Yom Kippur and attacked.
  - 1. Yom Kippur is a day of fasting and repentance for Jews around the world.
  - 2. The entire nation of Israel is essentially shut down.
    - a. There is no radio.
    - b. There is no television.
    - c. Everybody is in the synagogue praying.
  - 3. On this Yom Kippur, there was tension about an impending war.
    - a. The lower command levels could see the commotion on the other side of the border.
    - b. They actually sent telegrams with their concerns to the higher command.
    - c. The Chief of Staff of the Israeli army, David Elazar, made a request of Moshe Dayan, the minister of defense and Golda Meir, the Prime Minister.
      - i. He asked that they recruit 80,000 men from the reserves.
      - ii. He asked that they put the army on high alert.
  - 4. The Israeli Army Intelligence had convinced the Prime Minister and the Minister of Defense that there would be no attack.
    - a. They had a “new, sophisticated intelligence” that dismissed visual assessments.
    - b. There was an element of arrogance after the victory of the Six-Day War.
      - i. The Israeli Army wasn’t considering the Arabs as a real enemy.
      - ii. The Israeli Army thought that if the Arabs tried anything, it would be the end of them.
    - c. They refused the Chief of Staff’s request.
    - d. They even gave the order to send most of the regular army home for the Holy Day.
      - i. If the regular army had not been sent home, the results of the war would have been totally different.

- ii. With 30-40 tanks operating, they probably could have defeated them in five days (the Five-Day War!).
  - e. This was a political decision.
  - f. A horrible price was paid.
- C. On the eve of Yom Kippur, Lieutenant Colonel Avigdor Kahalani had a full battalion of men and tanks at his post on the Golan.
  - 1. Kahalani received the order to release his men.
    - a. He sent them home
    - b. He himself went home.
  - 2. Only about 40 men were left at this post.
  - 3. This post was in one of only three flat areas from which Syrian tanks could potentially attack.
    - a. The rest of the border had impassable high tels, creeks, and valleys.
    - b. Kahalani's 77<sup>th</sup> Battalion was positioned here for that reason.
- D. About 10 miles southwest, Col. Avigdor "Yanush" Ben-Gal was monitoring the situation.
  - 1. He was at the Central Command of the Golan Heights.
  - 2. He had not gone home.
  - 3. At noon, he decided to call his officers back to the main base.
    - a. He had authority to call the officers back.
    - b. He didn't have the authority to call all the soldiers back.
  - 4. The 22- to 24-year-old commanders came together for a consulting session.
- E. As Colonel Ben-Gal began to address the soldiers, Syrian fighter jets bombed the base.
  - 1. Some of the officers were killed on the spot.
  - 2. The other officers raced to their posts.
- F. Lt. Col. Kahalani went to his post and told his men that the war had started.
  - 1. He told them that they now had to defend their borders and villages.
  - 2. Some of their villages were only two to three miles away.
  - 3. He told them that they had to give everything it takes because it may take a long time for the other soldiers to show up.

- G. Kahalani devised a strategy to make it look like he had more troops.
  - 1. He divided the men into six tanks.
  - 2. He spread the tanks out to create the image of a larger force.
  - 3. He directed a driver (without a crew) to move some tanks around.
- H. The first wave of the Syrian attack started on the afternoon of October 6, 1973.
  - 1. There were 120 tanks.
  - 2. There were 300 BMPs (Russian Armored Personnel Carriers).
  - 3. There were another two battalions of 500 Syrian commandos and anti-tank teams.
- I. The intent of the Syrian troops was to penetrate all the way to Tiberias.
  - 1. They wanted to penetrate the border there at the base.
  - 2. They wanted to take over Qatzrin.
  - 3. They wanted to take over the Central Command post.
  - 4. They then wanted to take control of all of that part of the Golan.
- J. The first part of the Syrian attack lasted all night and for the next 20 hours.
  - 1. The Syrian tanks had Russian infrared technology.
    - a. They all had infrared goggles.
    - b. They all had infrared projectors.
    - c. They could see everything the Israeli tanks were doing.
  - 2. The Israeli tanks could see very little of what the Syrians were doing.
    - a. Only the company commanders had infrared goggles.
    - b. Very few of them had infrared projectors.
  - 3. The tanks were experiencing low performance because they were not organic tank teams.
    - a. A tank might have a cook, a truck driver and a gunman in it.
    - b. Lack of skill and practice held performance down to about 10%.
    - c. The battalion was beginning to lose tanks.
  - 4. One or two Syrian tanks snuck through the line and were headed further into the country.

- a. Kahalani sent a tank or two after them to destroy them.
- b. Then the tanks came back to rejoin the main fight.
- K. There continued to be six Israeli tanks operational most of the night.
  - 1. When a tank was hit, the unhurt soldiers would jump out and run to another tank.
  - 2. Sometimes the unhurt soldiers could help an injured soldier, but often they needed to keep fighting.
  - 3. Some of the regular tank troops from this battalion began to show up.
  - 4. They would remove dead or injured soldiers, get in a tank, and keep fighting. This continued for 20 hours.
- L. In the morning, the six tanks were still standing, and the entire Syrian force was wiped out.
- M. Then, a second wave of about 40 Syrian tanks showed up.
- N. It seemed so illogical that they had held back such a big contingent of Syrian forces through the night.
  - 1. Then another round of fresh soldiers arrived.
  - 2. It was a battle in their bodies and minds as well.
  - 3. They had no food, no drink, and no sleep.
  - 4. They ended up fighting almost 40 hours straight.
  - 5. There were three different attacks during that time.
  - 6. During those hours, Kahalani had radioed for help a few times without much response.
  - 7. He gradually understood that the situation was just as bad everywhere else.
- O. At the end of the 40 hours, there was much damage to Syria's armed forces.
  - 1. 140 Syrian tanks were destroyed.
  - 2. About 100 BMPs (Armored Personnel Carriers) were destroyed.
  - 3. Hundreds of Syrian commandos were killed.
- P. Almost the entire 77<sup>th</sup> Battalion was gone.
- Q. The line had not moved one inch.
- R. A Syrian armored division penetrated the Golan at another flat area on the southern border.
  - 1. They experienced no resistance.

2. There were 200-300 tanks from Russia.
3. There were many thousands of men.
- S. The Syrian general of this division called for a sudden stop.
  1. He had taken about half of the Golan Heights without interruption.
  2. He told his commanders in Damascus that he was being set up.
  3. He requested assistance and waited an extra day for it to come.
  4. In actuality, there weren't any troops going his way to stop him.
  5. The extra day gave time for the reserve forces to arrive.
    - a. The Israeli Army was able to push the Syrian line back.
    - b. The IDF destroyed that Syrian division.
- T. On the second to third day of fighting, the Reserves started showing up.
  1. This was 70-75% of the army.
  2. They had to go first to the big Central Command bases to get tanks.
  3. They had to load the tanks on the big carrier trucks to bring them to the posts.
  4. Bringing up the reserves takes at least three days, regardless of the circumstances.
- U. Back at the Valley of Tears, Kahalani became concerned about a fourth attack.
  1. He had no way of knowing because there was no intelligence.
  2. There was no artillery, no air force, no paramedics—just chaos
  3. Only fourteen people lived through the whole 40-hour battle.
- V. He ordered three other tanks to follow him to a village 5-6 miles inside of Syrian territory.
  1. If more of the enemy was coming, he wanted to meet them there instead of inside Israel.
  2. It could have been a suicide mission.
  3. He wanted to position their tanks on a hill so that they could see what was coming.
- W. Kahalani radioed Colonel Ben-Gal and told him that there were only a few hours until the colonel would not hear from him again.
- X. The colonel told Kahalani, "Do the best you can."
- Y. Kahalani started toward the Syrian post.



1. He told the other three tanks to follow him.
  2. The tanks didn't move.
  3. Kahalani asked, "What's going on? I told you to follow me."
  4. The sergeant in charge of the three tanks asked Kahalani where he was going.
  5. Kahalani replied, "I'm going to take that post. Come with me."
  6. The sergeant asked why Kahalani was going there.
  7. Kahalani told them, "You're a bunch of cowards," and kept going.
  8. The men followed him to the Syrian post.
- Z. A few hours later and almost two and a half days after it started, Col. Ben-Gal came to Kahalani's post.
1. By this time, there were paramedics and other medical personnel.
  2. There were also fresh soldiers and fresh tanks.
  3. There was some air force activity.
  4. Col. Ben-Gal saw all the destruction in the valley below.
  5. He asked of Kahalani's whereabouts.
  6. They told him that Kahalani was at the Syrian post and the colonel was shocked.
  7. He drove to find Kahalani.
  8. Col. Ben-Gal found Kahalani and told him, "You have saved the third Temple."

### **A Costly Victory**

- A. Col. Ben-Gal told Kahalani that his brother and brother-in-law had died in the fighting with the Egyptian army in Sinai.
1. The Egyptian army had attacked at the same time as the Syrian army.
  2. The Colonel sent Kahalani home to be with his family.
- B. The war ended with a significant military victory.
1. It was still a horrible, horrible tragedy for the Israelis.
  2. It showed them that they would not always win.
  3. They saw that the victory was because of divine intervention.
- C. In a military planning sense, there was nothing that could have stopped the attack of the two armies.
1. The Arabs had a perfect element of surprise.

2. The Israelis had no clue that “the attack from hell” was coming.
3. This was one of the largest armored battles since World War II.
4. The closest successful tank attack happened in this battle.



Figure 69: Avigdor Kahalani, 1973.  
(Photo courtesy IDF.)

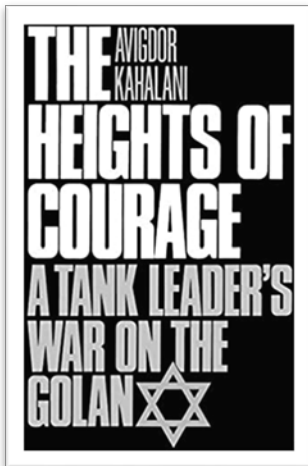


Figure 70: Click on the book for a link to Amazon. At the time of the printing of this manual, the book is available in paperback or in Kindle.

- a. In his book, “The Heights of Courage,” Kahalani tells this account.
- b. On the battlefield, he lost the hydraulic pump on his turret.
- c. He had to turn it with the manual crank.
- d. He met a Syrian tank in the middle of the night only 35 feet away.
- e. The Syrian tank locked on to Kahalani’s tank first, but it didn’t shoot.
- f. Kahalani looked out and could only see a 120.millimeter cannon aimed at him
- g. He moved the turret the other eight feet in about ten seconds and managed to fire first.
- h. He destroyed the enemy tank.
- i. That tank still sits on this hillside.



Figure 71: An Israeli and a Syrian tank at the Oz77 memorial. (Photo: TY)

- D. With the reserves showing up, Israel regrouped for the counterattack.
  - 1. They began a massive attack into Syria.
  - 2. Israel was hitting both Syria and Egypt very hard.
    - a. Both armies had used up most of their assets by this point.
    - b. Israel had really only begun.
  - 3. After 5 to 7 days, the air forces of both enemy countries collapsed.
  - 4. Israel now had superiority in the skies and on the ground.
    - a. They started a systematic attack.
    - b. They destroyed every strategic target in Syria.
      - i. Every bridge
      - ii. Every dam
      - iii. Every power plant
      - iv. Every air force base
      - v. Every radio station
- E. Russian leader Leonid Brezhnev called Richard Nixon and said:
  - 1. "You have to stop the Israelis."
  - 2. "If you don't, we're coming to help Syria and Egypt."
  - 3. Russian involvement could cause the beginning of World War III.
- F. US President Richard Nixon called Prime Minister Golda Meir and told her she would need to stop the attack.

- G. The Prime Minister's response was, "Ehhh??? I'm an old lady. I don't hear very well," and hung up the phone
- H. She gave the army another few days to continue.
  - 1. Israel stopped 15 miles away from President Assad's office in Damascus.
  - 2. They were 25 miles away from President Sadat's office in Cairo.
    - a. The Egyptian army was fighting the Israeli army in the Sinai Desert.
    - b. They suddenly realized that General Ariel Sharon's armored brigade was on his way to Cairo.
    - c. They had no forces left to confront the IDF.
    - d. Sadat said, "I surrender."
  - 3. Syria also said, "I surrender."
  - 4. It was a glorious military victory.
- I. The victory was bittersweet because of the devastation that Israel suffered.
  - 1. They lost 3,000 men.
  - 2. 15,000 soldiers were injured.



Figure 72: After the battle was over. (Photo courtesy IDF.)

## **The Golan Heights and Syria after the Yom Kippur War ended**

- A. 21 days after the war started, Egypt signed the Armistice Agreement.
  - 1. General Gamasy, the Chief-of-Staff of Egypt met with General Ariel Sharon.
    - a. This was humiliating for Gemasy.
    - b. As a five-star general, he was surrendering to a four-star general (Sharon).
  - 2. The Armistice Agreement gave the specifics of where final borders would be after IDF withdrawal.
  - 3. Henry Kissinger was involved in the negotiations.
- B. In the negotiations of surrender with Syria, Syria demanded that Israel retain only half of the Golan.
  - 1. Kissinger and Nixon put pressure on Golda Meir to agree.
  - 2. Kissinger came to Israel for the negotiations.
    - a. PM Meir took Kissinger up in a helicopter which flew them over the war sites of the Golan.
    - b. There was still smoke coming up from the burning military vehicles.
    - c. Golda Meir told him that hundreds of men had just given their lives there.
    - d. She said, "We can't move from here."
    - e. He agreed and only Syria had to withdraw from that area.
- C. There is now a 25-mile-wide demilitarized zone along the border between the Golan Heights and Syria.
- D. Sometimes bombs fall or guns are shot in that zone, but it's from internal fighting amongst Syrian factions.
- E. After two years, the IDF had recovered and regrouped.
- F. They began the work of archiving the events of the war.
- G. They realized that the two biggest heroes of the war were General Ariel Sharon and Lieutenant Colonel Avigdor Kahalani.
- H. Lieutenant Colonel Kahalani received two big awards.
  - 1. He received a military decoration comparable to the "Medal of Honor."
  - 2. He was the first living person in Israel to receive this award.
  - 3. He was promoted to the rank of Colonel.

- I. The archivists chose Kahalani's battle at the Valley of Tears as one of the first to catalog.
  - 1. They saw that a huge drama had taken place here.
  - 2. They wanted to know who said what and who went where, etc.
  - 3. They wanted to learn from their experience.



Figure 73: Avigdor Kahalani (bearded) in 1973 with his crew.  
(Photo courtesy IDF.)

- J. They asked the sergeant who had resisted Kahalani's command to follow him, "What was your thinking at that moment?"
  - 1. He said, "I didn't know if I was still alive."
  - 2. He thought, "This is how you feel when you die in a war."
  - 3. He had been closed up in a tank without basic human necessities for 30 hours without a break.
  - 4. When he was finally able to open the tank, Kahalani told him to follow him into Syria.
  - 5. He thought his commander had lost his mind.
  - 6. That's why he questioned Kahalani.
- K. They asked the sergeant why he subsequently followed.
- L. He answered, "Because he called me a coward."
- M. This unique style of leadership is now a subject in military academies around the world.



### **Saving the Golan Heights (again) in 1994**

- A. When Rabin was negotiating with Syria to give them the Golan Heights in 1994, a group of people (including Rani Levy) decided to conduct a hunger strike. (See Session 15—The Golan Heights: Peace Lookout.)
- B. The group wanted Avigdor Kahalani to be their leader because he was influential in many ways.
  - 1. He was a key part of saving the Golan in 1973.
  - 2. He was now a brigadier general.
  - 3. He had retired from the IDF and was now a member of Knesset.
  - 4. He was a member of Rabin's Labor party.
  - 5. He was close friends with Rabin.
- C. The group told Kahalani that, "Very, very few people get an opportunity to save their nation."
  - 1. They pointed out that he was getting a second chance.
  - 2. They told him that he needed to join them and help stop the giveaway.
- D. Kahalani told them to give him some time to think about it.
- E. The next day, they ordered 20 billboards.
  - 1. They put them in strategic places around Israel.
  - 2. They had a picture of Brig. Gen. Avigdor Kahalani on them.
  - 3. The billboards said, "Follow me to Gamla." (Where the hunger strike was conducted.)
  - 4. Kahalani was shocked and upset.
  - 5. He showed up at Gamla and said, "I'm with you."
  - 6. He played a major role in the good outcome of the hunger strike.

### **Today at the Valley of Tears Memorial**

- A. Today there is a memorial at this historic site.
- B. It has some plaques with the names of the soldiers who gave their lives.
- C. This is a good place to remember the sacrifice they made.
- D. They made it possible for Israelis and tourists to recount the miraculous story.



Figure 74: Rani Levy at the Oz77 memorial (from the Hebrew word for “strength”) for the Israeli soldiers from the 77th Brigade who lost their lives in the battle. (Photo: TY)



Figure 75: Maureen Gilardi, Yehuda Levy, and Avigdor Kahalani at the Valley of Tears. (BBM)

**For Further Study:** Click on the link below for an informative article about the battle at the Valley of Tears:

<https://www.timesofisrael.com/a-valley-of-tears-where-israel-stopped-syria-in-1973/>

**SESSION 16 ENDS HERE**    [RETURN TO TABLE OF CONTENTS](#)

# 3BI ISRAEL TOUR

## SESSION 17

### Settlements • Kibbutz Misgav Am

SESSION 17 STARTS HERE

## SETTLEMENTS

*Moshe Malka*

**An individual's political leaning is revealed through the terms they use in referring to the heartland of Israel.**

- A. Some call it Judea and Samaria.
- B. Some call it the West Bank.
- C. In reality, these regions are a part of the land of Israel.
- D. Those who call it the West Bank have a different political opinion.

**Another term that can be revealing is “settlement.”**

- A. In this case the same word is used, sometimes having a good connotation and sometimes a bad one.
- B. For people on the left side of the political spectrum:
  - 1. The word settlement has a negative connotation.
  - 2. Its meaning is, “an area that’s not yours—you took it over from somebody else and you settled instead of them.”
- C. On the right side of the political spectrum:
  - 1. The word settlement has a positive connotation.
  - 2. It takes its meaning from the Bible—from the Book of Joshua.
  - 3. It spoke of a people who had been moving around.
    - a. They found a permanent place.
    - b. They settled in it.

**Some information about the post-1967 settlements in Israel**

- A. After the war, Israel was suddenly three times bigger.
  - 1. This was due to lands gained in the Gaza Strip, the West Bank, and the Golan Heights.

2. There was a need to settle people there:
  - a. So the places could be used.
  - b. So the places could be controlled.
  - c. Because it's a part of Israel and there is a desire to settle in the areas where the Israelites once lived.
- B. The first settlements were set up by the Labor Party, who are politically to the left.
- C. In present times, settlements are seen as right-wing and religious.
- D. Some settlements are religious, but right-wing and religious are not terms that are actually directly connected to the word settlement.
- E. Some people moved to "settlements" because the land was inexpensive.
  1. They could buy a lot of land.
  2. They could build a beautiful house.
  3. It cost a fraction of the price of land and a house in Israel proper.
  4. This improved their way of life.
- F. Some people moved to this area because of the ideology that:
  1. This is the land of Israel.
  2. This is the land of the Jews.
  3. The Jews need to return to the places where the Tribes of Israel had once been.
- G. Shiloh was in this area called "settlements."
  1. It had been the home of the Tabernacle—before the Temple was built in Jerusalem.
    - a. The Jews came here to pray.
    - b. The Jews came here to do sacrifice.
    - c. They did everything here that they would later do in the Temple in Jerusalem.
  2. This is where Eli was the High Priest.

### **Some information on King David's choice of a capital for Israel**

- A. David wanted to unite all the Tribes into one kingdom.
- B. The place chosen for the capital would automatically be the place for the Temple.

- C. Shiloh seemed to be the natural choice because the Tabernacle was there.
  - 1. Shiloh was in the area allotted to the Tribe of Benjamin.
  - 2. Putting the capital and the Temple there would seem to favor just the tribe of Benjamin.
- D. Bethlehem might seem to be a good place to David.
  - 1. It was David's hometown.
  - 2. People would think David was favoring his own tribe.
- E. Jerusalem didn't belong to any Israeli tribe.
  - 1. It belonged to the Jebusites.
  - 2. It was like Switzerland (neutral).
  - 3. David captured it and renamed it.
  - 4. It was right next to Mt. Moriah.
    - a. This was the place where Abraham was asked to sacrifice Isaac.
    - b. This became the place of the First and Second Temple.

### **The negative slant on the settlements began in the '70s**

- A. According to the media, it seems all of Israel is a settlement.
- B. At the end of 2019, there were about 500,000 "settlers" in Judea and Samaria.
- C. Israel doesn't count the Jews living in East Jerusalem as settlers, but there are 250–300 thousand living there.
- D. There are fewer than a million if you count them all.
- E. Some people say that the existence of "settlements" is against international law.
- F. Israel does not agree.
- G. Some who are well versed in international law agree with Israel.
- H. It has become more of a political issue than anything else.

### **People are fully convinced of the things they believe.**

- 1. Those who think the settlements are not a good thing can't be otherwise convinced.
- 2. Those who think that the Israelis came back to rebuild their homeland can't be convinced that it's a bad idea.



## KIBBUTZ MISGAV AM

*Host: Dar Ginsberg*

The first part of our time at Kibbutz Misgav Am was outside with a view of a Hizballah-controlled area of Lebanon.



Figure 76: Dr. Billye Brim with our host, Dar Ginsberg, at Kibbutz Misgav Am. The nearby Lebanese town of Aadaysit can be seen in the background, as well as the border fence a few yards away on the other side of the road. (Photo: TY)



Figure 77: Panoramic view from Kibbutz Misgav Am, including a view into Lebanon. The red-roofed building to the right is the visitor center. Click on the picture above to connect online to the full panoramic image. Then click on the arrow image for full panoramic view. To exit, click on the ⊗ in the upper left corner of the online picture.



## **Present-day Kibbutz Misgav Am**

- A. The village closest to and across the border from Misgav Am is Aadaysit.
  - 1. Other nearby villages in Lebanon are Marjaayoun (home of Brigitte Gabriel, author of “Because They Hate”), Qlayaa, and El Khiam.
  - 2. A nearby Israeli village is Metula.
- B. There is a new large wall on the border, dividing the two countries.
  - 1. There used to be a fence, like on other parts of the border.
  - 2. There is surveillance equipment on the wall to alert the army to unwelcome activity.

## **Kibbutz Misgav Am in the past**

- A. The Kibbutz was established in 1945.
- B. In the beginning, there was no fence on the border.
- C. The residents of Aadaysit used to come to Misgav Am to swim in their pool.
- D. In the ‘70s, the PLO came to southern Lebanon.
  - 1. They started firing rockets on Israel.
  - 2. They started going inside Israel to murder innocent people.
    - a. They tried to find easy targets.
    - b. They even targeted the children.
- E. After some time, Israel decided to launch a war against the terrorists called the First Lebanon War.
  - 1. Israel had not succeeded in stopping the terrorist attacks any other way.
  - 2. They set up a presence in the southernmost 10 miles of the Lebanese border {a demilitarized zone}.
  - 3. In that zone, Israel had two nearby military bases on the Lebanon side.
    - a. One was specifically for the protection of the kibbutz.
    - b. It is now a UN base.
- F. Israel had to withdraw from their security zone in 2000, so now Kibbutz Misgav Am is on the front lines.
  - 1. Most of them manufacture pharmaceutical products.
  - 2. Living on the border means that they are also front-line warriors.

- G. The kibbutz is made up mainly of civilians.
  - 1. Most of them manufacture pharmaceutical products.
  - 2. Living on the border means that they are also front-line warriors.
- H. This is why Dar's father Mike Ginsberg came to the kibbutz.
  - 1. He understood the importance of the kibbutzim and villages that were near the border.
  - 2. They want a peaceful life.
  - 3. They didn't come to fight.
  - 4. But they're willing to defend their town and their country when forced.
  - 5. When they're forced to fight and/or defend, they're made out to look like the bad guys.
- I. The Israeli army worked with the "Christian Militia" when there was a demilitarized zone.
  - 1. The former residents of El Khiam were all Christian.
  - 2. They used to be friends with the residents of Misgav Am.
  - 3. The Israelis knew that life for the Christians would be difficult with Hizballah in the area.
  - 4. Israel let 60,000 Christian residents of Lebanon come into their country.
  - 5. The demographics of southern Lebanon changed drastically.

### **The development of Hizballah in this area**

- A. At that time, Hizballah was a small terrorist organization.
  - 1. When Israel had to withdraw from the demilitarized zone, Hizballah took over southern Lebanon.
  - 2. They brought in other Shi'ites from all around the Arab world.
  - 3. Now, southern Lebanon is 85% Shi'ite Muslim.
  - 4. Both Beirut and the east side of Lebanon are in a totally different situation from southern Lebanon.
  - 5. It's like two different Lebanons—the "Hizballah-land" part and the Lebanon part.
- B. The houses in Aadaysit, the closest small village across the border, look innocent.
  - 1. They offered free houses to the Shi'ite Muslims coming in.

2. The only catch was that they had to let Hizballah store weapons in their basements.
  3. Then, any time they wanted to use weapons against Israel, they were prepared.
- C. There is a nice large school in Aadaysit.



Figure 78: School building in Aadaysit, Lebanon. (Photo: TY)

1. The Israelis built this school during the time that there was a demilitarized zone.
  2. During wartime, Dar saw Katyusha rockets being fired from the school.
  3. The Israelis believe that the the job of the soldiers is to protect their civilians. The Hizballah considers their civilians to be their protection (using them as human shields).
- D. Hizballah has slowly developed into a small army.
1. It's similar to a small army in Europe.
  2. Weapons are brought into southern Lebanon from Assad's regime in Syria for use against Israel.

3. They've developed long-range missiles.
  - a. They can reach Tel Aviv and even the Dead Sea.
  - b. They can launch a ton-and-a-half missile this far.
4. Israel is responding to the changing dynamics of the situation.
  - a. In the past, Israel would have treated Hizballah as a small organization.
  - b. Now, they're planning on treating them as they would the whole country of Lebanon.
  - c. That means an attack would be answered with destruction.
- E. Hizballah's latest project is to continue to build tunnels.
  1. They dig tunnels to get into Israeli cities undetected. They can then easily target the civilian population.
  2. They've recently dealt with tunnels that have been dug into the villages of Metula and Zar'it.

### ***Inside with Dar Ginsberg***

#### **Hizballah is a constant threat to this border town.**

- A. A house that is visible from Misgav Am was the origin of a Hizballah tunnel.
  1. The tunnel was supposed to go to the nearby town of Metula, a civilian town (not a military installation).
  2. If Hizballah had succeeded in finishing the tunnel, it would have been easy to close the whole town.
- B. Israeli intelligence found this and five other tunnels.
  1. They closed down 5 of them in 36 hours.
  2. They took 28 additional hours to investigate and close down the sixth one.

#### **Hizballah's takeover of Aadaysit Marjaayoun (the small town across the border from Misgav Am)**

- A. When Hizballah took over the town, the people fled in fear.
- B. Hizballah took possession of the whole town.
  1. They gave the houses to Shi'ite Muslims that they brought in from other countries.
  2. They took over the villas in the town.
    - a. The former owners were people from Kuwait.



- b. The villas were their summer homes. This area used to be very popular in all of the Middle East.
3. The black cars parked in many of the driveways are the typical Hizballah vehicle and tell of their presence.

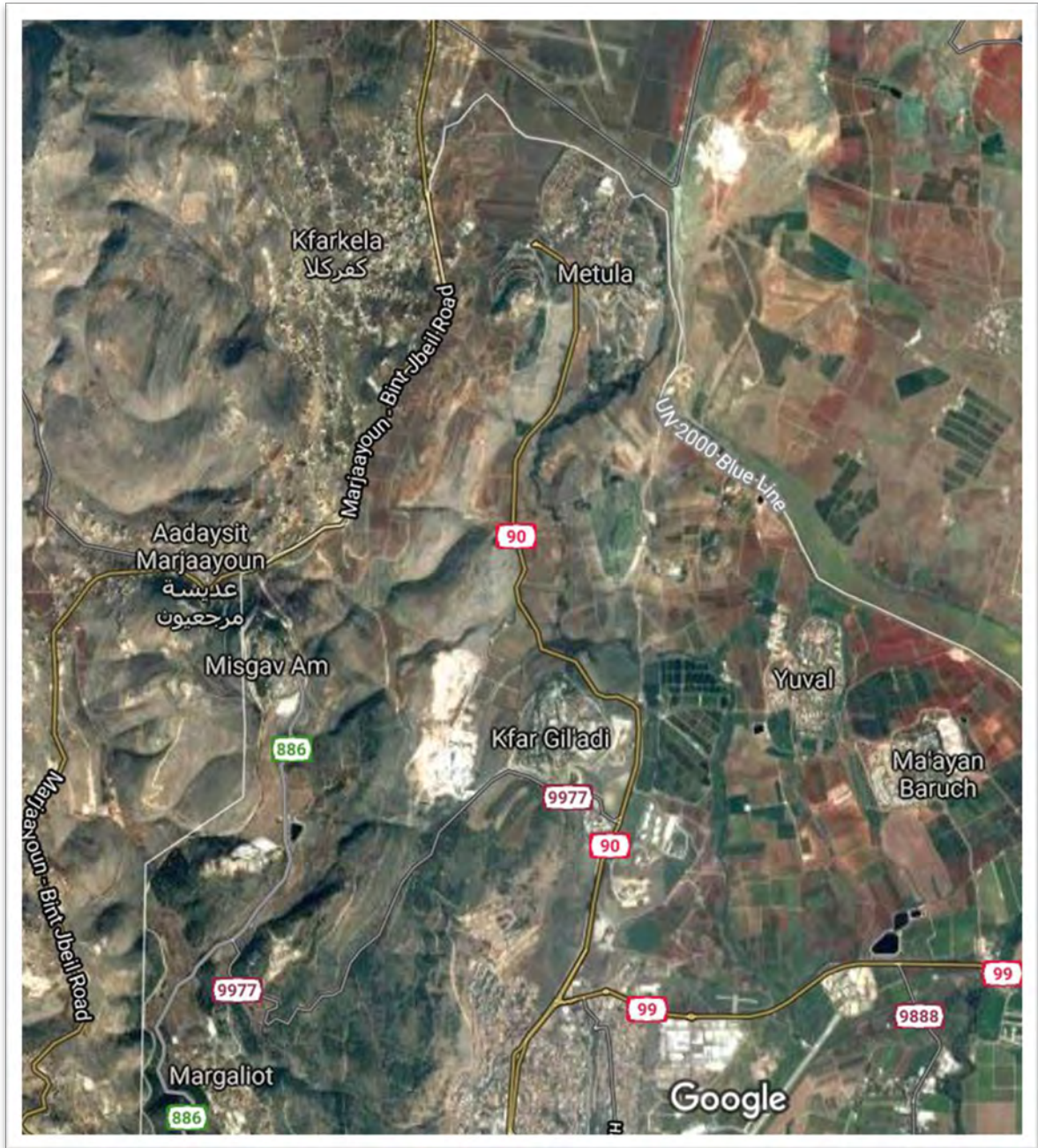


Figure 79: The northern tip of Israel. Lebanon is to the west and Syria is to the east. Notice Misgav Am at the border with Lebanon. Also notice the village of Metula, the northernmost city in Israel. Lebanon is in their front yard and Syria is in their backyard, so to speak. (Google Maps)

### **Hizballah is more like an army than a terrorist organization.**

- A. (Parts of Syria are visible from Misgav Am.)
- B. Members of Hizballah fight in the civilian war in Syria to gain real army experience.
- C. Funding from Iran provides very good and sophisticated weapons.
- D. Hizballah continues to smuggle in more and more weapons.
- E. They continue to keep a watchful eye of surveillance on all that goes on in the Israeli border towns.
- F. They continue to prepare to take over Israel.
  - 1. They were intending to use the tunnels to help take over Israel.
  - 2. They wanted to spark the start of a Third Lebanon War.
  - 3. They wanted to disconnect towns like Metula from the rest of Israel and scare them into moving away.

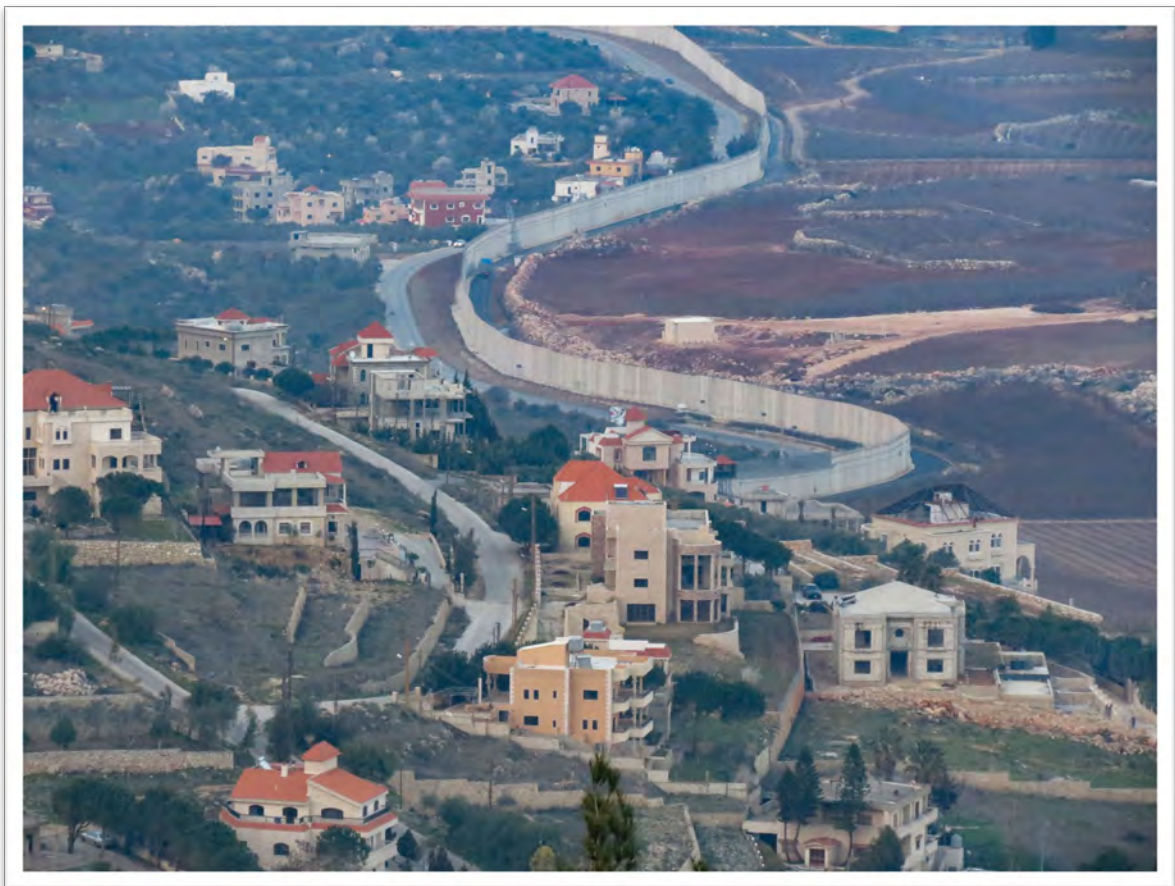


Figure 80: The view looking north from Misgav Am. The serpentine wall serves as the border between Lebanon on the left and Israel on the right. (Photo: TY)



- G. The Israelis made a video (with the help of AIPAC—American Israel Public Affairs Committee—aipac.org) of the tunnels.
  - 1. The video shows the true Hizballah intentions in building the tunnels.
  - 2. The video rebuffs the UN's response to Israel's information about the tunnels when they said that maybe the Hizballah is "building an underground train."

### **Videos of Hizballah—the organization and the tunnels**

- A. The organization
  - 1. Hizballah is Israel's most immediate security threat to the north
  - 2. Its forces are embedded throughout Lebanon and into Syria.
  - 3. Hizballah openly calls for the destruction of Israel.
  - 4. Hizballah rockets killed dozens of Israelis—civilians as well as soldiers—in 2006.
    - a. Israel's armed forces successfully responded.
    - b. Israel forced a cease-fire.
  - 5. Iran helped Hizballah to rebuild.
    - a. Hizballah soldiers have gained much experience fighting in Syria.
    - b. Their weapons have grown in sophistication and number.
      - i. They include drones and surface-to-air missiles.
      - ii. They have stockpiles of over 150,000 rockets and missiles. They can strike anywhere in Israel.
      - iii. Lebanon is covered with tunnels, bunkers, and rocket-launch sites.
  - 6. Hizballah uses the local civilians as human shields, hiding its soldiers and weapons in places such as:
    - a. Homes
    - b. Hospitals
    - c. Mosques
    - d. Schools
  - 7. Hizballah now has the potential of launching over a thousand rockets per day.

## **The tunnel**

1. There are extensive networks inside the tunnels for:
  - a. Electricity
  - b. Lights
  - c. An intercom system
2. This tunnel was 240 feet deep (20–24 stories).
3. They had to use the same kind of equipment to dig these tunnels as would be used to build an underground train system.
4. Many international organizations contributed to Hizballah to fund these tunnels.

## **Refuting the world's uneducated response**

- A. Some compare Israel's development of weapons to Hizballah's expenditures on weapons and tunnels.
  1. Israel's weapons are used to defend against attacks.
  2. Hizballah's weapons and tunnels are most often used against civilians.
- B. When Israel uses its weapons in self-defense, the media twists the story.
  1. Even when Israel is attacked, they are portrayed as the strong aggressor.
  2. The media doesn't try to explain the complicated details of Israel's situation.
  3. Many people don't know the truth.
  4. We who know the truth need to share it.

## **Assorted information on Hizballah tunnels**

- A. The tunnels are found in many ways.
  1. Special equipment is used, including sonar.
  2. Israel's intelligence operations reveal much that is taking place.
  3. Digging a tunnel is a big operation and not really difficult to detect.
    - a. There can be as many as 300 truckloads of dirt and other material.
    - b. They come in empty.
    - c. They leave full.
- B. Two of the six recently found tunnels were being dug near UN bases.

- C. It is said that it takes a few years to finish a tunnel.
  - 1. They can dig about a meter a week.
  - 2. They started digging these tunnels in 2009.
- D. When they are found, the tunnels are filled with a special kind of cement.
  - 1. Israel waits until the tunnel can be dealt with from the Israeli side.
  - 2. Israelis in general don't want to start a war.
    - a. Dealing with the tunnels from the Lebanon side could start a war.
    - b. Using explosives in the tunnels could start a war.
      - i. The Hizballah entrances to the tunnels are usually in civilian areas.
      - ii. The entrances are often in the basements of homes.
      - iii. An explosion could cost a civilian life.
  - 3. The tunnel in Kfarkela was filled with great amounts of cement.
    - a. It came out on the Lebanese side, through the house and all the way into the street.
    - b. There was so much cement that they brought a Bobcat to carry it away for use in another place.
- E. In some cases, Israel uses a special kind of explosive that doesn't hurt people.
  - 1. In one of these cases, three Hizballah men were at the site.
  - 2. They were being filmed by a surveillance camera.
  - 3. The clip went viral.

### **Assorted Fun Facts**

- A. Dar's name means Mother-of-Pearl.
- B. The few representatives of AIPAC who came to Misgav Am were the only members of a US organization that Dar remembers making a visit there.
- C. Dar's uncle, Mark Ginsberg, is the former ambassador of the US to Morocco.
  - 1. He is now a consultant to the US Government on organizations such as ISIS and Al Qaeda.
  - 2. He still has contacts all over the Arab World.
- D. Transit in Israel is good and obtaining food is no problem.

### **The current presence of Hizballah in Aadaysit Marjaayoun and its effects on the people**

- A. There may not be as many yellow Hizballah flags as there used to be, but they are still flying.
- B. There are also many posters of their leader, Nazrallah.
- C. The UN is supposed to help keep Southern Lebanon free of Hizballah, but they don't.
- D. The people who live there are not employed.
  - 1. They get payments from the government for living there.
  - 2. The checks originally came from Iran.
  - 3. Iran doesn't have the money anymore (because of the effects of sanctions).
  - 4. Now the money comes from Lebanon.
  - 5. Other groups are getting angry and they're rioting because the Shia are getting so much of Lebanon's budget.
  - 6. The angry riots don't come to the south of Lebanon because the Hizballah have closed off the south.
  - 7. Lebanon keeps paying the people of Aadaysit because they're human shields—insurance against Israel wiping out the area.
  - 8. The people are in the houses but don't have much freedom to be outside.

### **This area has many dealings with drugs and weapons smuggling.**

- A. The cultivation and production of drugs is a money-making venture for Hizballah.
- B. The nearby town of Raja has had many drug-smuggling problems.
  - 1. This town is half in Lebanon and half in Israel.
  - 2. The citizens decided not to split the town with a wall.
  - 3. Hizballah used this gap in the security wall to shoot people and smuggle drugs.
- C. The border with Syria is near both Israel's and Lebanon's border.
  - 1. Hizballah presently controls this border.
  - 2. This is where weapons are often smuggled into Lebanon.
  - 3. Israel often moves to take out the weapons in this area.

## **The story of how Hizballah took over southern Lebanon**

- A. Hizballah (like other terrorist groups) looks for weaknesses in the organizations that they are trying to take over.
  - 1. Lebanon is a country with many minorities and different groups.
  - 2. They have already experienced two civil wars.
  - 3. There was a lot of hatred between the groups.
  - 4. Hizballah used this weakness to gain the confidence of one group.
  - 5. They fought with this one group against the other groups.
  - 6. As Hizballah fought with this one group, they took it over.
- B. Once they took over the group they were supposed to be helping, Hizballah began to purchase utilities (such as water).
  - 1. They then pressured people to support them by threatening to stop supplying the people with necessary things (water, etc.).
  - 2. They then extended the pressure to other areas of life, threatening to withhold things like:
    - a. Medical care
    - b. School for their children
    - c. Even jobs
  - 3. They even murdered some people who resisted them.
  - 4. Most people decided they should just stop resisting.

## **The nature and character of Hizballah in Lebanon**

- A. Hizballah members don't have qualms about doing anything to accomplish their goals.
- B. They have Iran and Syria backing them in what they do.
- C. They store their weapons in Syria and from there, smuggle them further into Lebanon.
  - 1. The UN is supposed to stop the weapons smuggling.
  - 2. They don't.
  - 3. This forces Israel to stop the weapons movement themselves.
    - a. Reports of Israel attacking Syria usually are a result of Israel stopping weapons smuggling.
    - b. Israel does all it can to avoid killing people.
    - c. Israel is only trying to kill weapons shipments.
- D. Hizballah has worked its way into the government of Lebanon.

1. They at least act like they support the President of Lebanon.
  2. They manipulate things inside of the government.
  3. There doesn't appear to be any active attempt to get rid of Hizballah in Lebanon.
- E. Hizballah's involvement in Lebanon has caused great deterioration of conditions there.
1. Hizballah is spending government money at a rate that is causing it to dry up.
  2. People are losing their jobs.
  3. There's trash piling up everywhere.
  4. People are beginning to have demonstrations protesting these conditions.
  5. Those who raise their voices too much tend to disappear.
- F. Those considered enemies of Hizballah are often thrown to their deaths from their roofs.

**People in this area can know prosperity.**

- A. Israel is just south of Lebanon and prosperity is experienced throughout that country.
1. Israelis work hard.
  2. God's blessing is on the people here.
  3. Since the country's creation, the desert has been made to blossom.
- B. This can happen anywhere people work at it.
- C. Israel's neighbors still don't want them to be there.

**We need to make a separating line between Muslim individuals and their culture or religion.**

- A. Many Muslims are good human beings.
1. Some of them worked in Misgav Am before the fence/wall was erected.
  2. Many of us know good Muslims in our communities.
- B. The culture of Muslims is the problem.
1. They have the mindset of "everywhere I go, I destroy."
  2. They have the mindset of "if you won't be on my side, you'll be dead."



## **There is a spiritual war at the root of the Muslim attitude toward Israel.**

- A. It says in the Quran that the land to which Moses brought his people belongs to the Israelites.
- B. They still have a problem with Israel's existence.
- C. The problem is caused by satanic power.
- D. This satanic power causes extremists to destroy everything.
- E. One example of this destruction occurred at Misgav Am many years ago.
  - 1. Some terrorists from Lebanon broke through the fence into Misgav Am.
  - 2. They then broke into the "Children's House"—the place where the children slept.
  - 3. They killed children.

<https://www.washingtonpost.com/archive/politics/1980/04/08/israeli-troops-quash-palestinian-raid/0be67656-8542-4b88-b38b-39179c91384b/>

## **Hizballah and other government influences still suppress the freedoms of the citizens of Lebanon.**

- A. A student has a friend whose sisters live in Beirut.
  - 1. They aren't allowed to visit each other.
  - 2. Their phones are tapped.
- B. Dar has friends whose parents still live in Southern Lebanon near Hizballah and they live in fear.
- C. Hizballah has their headquarters in the Shia quarter of Beirut.

## **How Israel deals with people trying to cross the border into their country**

- A. Hizballah and all other terrorists are stopped by Israel's response to the very effective surveillance systems of Israel.
- B. Hizballah has many kinds of technical devices also.
  - 1. They have drones that collect information.
  - 2. They also have drones that contain explosive devices.
  - 3. They are motivated against using these explosive devices or missiles because of the likelihood of Israel's strong response.

## ISRAEL: VIRTUAL TEACHING TOUR

- C. If a refugee comes from Syria or Lebanon in peace, Israel's doors are open to them.
  - 1. Most refugees that come have been injured in the Syrian war.
  - 2. They are taken to and treated in Israeli hospitals.
  - 3. An injured (and unarmed) person who waits on the Israeli border will be picked up by patrolling soldiers.
  - 4. An injured person can also make contact with a civilian who can contact the Israeli military.
  - 5. Sometimes even injured people are too afraid to come for treatment because they may be accused of being spies when they go back home.
  - 6. Many people who are refugees are too afraid to try to find refuge in Israel because:
    - a. They've been told that the Israelis are bad or mean.
    - b. They've been told that the Israelis will kill them.
    - c. They often choose to go to Jordan or Turkey instead.
    - d. They believe a lie because they've been taught that way all their lives.
    - e. They don't realize that Israel is the good guys.
  - 7. One group of people came to the border to be picked up by the Israeli soldiers but asked to be driven to Jordan.

**SESSION 17 ENDS HERE**   [RETURN TO TABLE OF CONTENTS](#)

# 3BI ISRAEL TOUR

## SESSION 18

### Bethlehem • Jerusalem

SESSION 18 STARTS HERE

## BETHLEHEM SHEPHERDS' FIELDS

**Bethlehem—The birthplace of Jesus in prophecy**



Figure 81: Hills around Bethlehem. (Photo: TY)

- A. This is a place where you can still find shepherds' fields.
- B. This is the place about which Micah wrote in chapter 5 verse 2.
  - 1. (The name means "house of bread"—bet=house; lechem=bread.)
  - 2. Though it's little, a ruler will come from this place.

- a. It will be the birthplace of the King Messiah.
  - b. They knew Messiah would be a ruler since the days of Hannah's prayer.
- 3. This ruler will have walked through the eternities—the Ancient of Days.
  - a. He's going to limit Himself.
  - b. He'll lay aside His glory.
  - c. He'll enter the womb of a woman.
    - i. He'll come forth as much man as man is man.
    - ii. He'll come forth as much God as God is God.
    - iii. He'll have to learn to walk.
    - iv. He'll have to learn to talk.
    - v. He'll have to live like other humans.
- C. This is the place where He'll be born.

**In verse 3 of this Bethlehem prophecy, the Jews are first called His brethren.**

- A. The Lord asked Dr. Billye, "What is the first blood Jesus shed?"
- B. His answer was, "the circumcision blood."
  - 1. He entered circumcision as a blood covenant with the Jews.
  - 2. He entered this covenant as a Jew, making the Jews His brethren.
- C. In Jesus' prophecy about the post-tribulation time in Matthew 25, He refers again to His brethren.
  - 1. In this prophecy, the nations will be gathered.
    - a. Not the Jews
    - b. Not the church
  - 2. The sheep and the goats will be separated.
  - 3. The sheep will inherit a kingdom from the Father.
  - 4. The judgment criterion is how each nation treated His brethren.
  - 5. Micah 5:3 identified the Jews as His brethren.

**Jesus' birth in Bethlehem is the fulfillment of the Micah prophecy.**

- A. Caesar Augustus decreed that the world would be taxed.
  - 1. The "world" didn't include the native Americans or those from other unknown lands.
  - 2. This taxing would have been done in the prophetic world around the Mediterranean Sea that comprised the Roman Empire.
  - 3. Joseph and his family were required to go to Bethlehem.
    - a. It was considered his city because he was a descendant of David.
    - b. They were coming from Nazareth (90 miles away), possibly a 10- to 12-day walk.

- B. Dr. Billye believes that this took place (and Jesus was born) during the Feast of Tabernacles.
  - 1. The Romans were unlikely to make their subjects travel in the cold winter.
    - a. They were always concerned that their subjects would have an uprising.
    - b. They knew that the Jews were going to be traveling anyway during the Feast of Tabernacles.
  - 2. John 1:14 speaks of Jesus coming into the world.
    - a. It says the Word was made flesh.
    - b. It says the Word “tabernacled” among us.
  - 3. If the nine months of pregnancy were counted prior to the Feast of Tabernacles of that year, it would have occurred on December 25.
  - 4. (Whatever the date that is chosen, we’re celebrating Him!)
  - 5. If many people were traveling both to observe a Feast and to pay their taxes, that would explain why it was hard to find a place to stay (Luke 2:5-7).
- C. The numbers of people involved left Jesus’ family with no normal place to stay (such as an inn).
  - 1. Dr. Billye’s first trip to Israel was a disaster.
    - a. The tour guide was anti-Semitic.
    - b. Everybody got dehydrated and sick.
    - c. The tour guide ended up cussing the group out and abandoning them.
  - 2. Before being abandoned, the group got to observe two interesting phenomena.
    - a. A Bedouin camp—observing how they live
    - b. Shepherds’ Fields Caves—going inside the caves that were likely the birthplace of Jesus
  - 3. The Church of the Nativity is built over the place where Jesus was supposed to have been born and it is a cave.
- D. The shepherds from Luke 2:8 were likely from a special group.
  - 1. A special group of shepherds had the task of raising the sheep for sacrifice.
  - 2. This responsibility was inherited—passed from one generation to the next.
  - 3. When a mother lamb was about to give birth, she was taken into one of the caves in this area.
  - 4. It was necessary to have lambs that were near Jerusalem because travel could cause a blemish and sacrifices must be blemish-free.
- E. Luke 2:8-21 is the story of Micah’s fulfillment.

- F. Forty days after Jesus' birth, Mary's purification and her encounter with Simeon and Anna occurred.
- G. The shepherds who raised the lambs also knew how to inspect them for blemishes.
- H. When they came to worship Jesus, they also inspected Him and found no blemishes.

## **BETHLEHEM SHEPHERDS' CAVE**

**There are many caves in the area—man-made and natural—that shepherds would use to protect their flock.**

- A. At night, wild animals could attack the flocks.
- B. Shepherds would put their flocks in caves at night for protection.
- C. They would stack up stones at the entrance.
- D. They would sleep outside at the top of the stack.
- E. One of these caves could have been where Mary and Joseph came to have Jesus.
- F. The Greek word could mean an underground room or cave.

**The shepherds at Bethlehem could have been part of the group that raised sheep for Temple sacrifice.**

- A. The sheep could not have any blemishes.
- B. Bethlehem is close to Jerusalem.
- C. These shepherds would have inspected Baby Jesus.
  - 1. A worshipper in Jerusalem would have wanted the best sacrifice.
  - 2. The shepherds were trained to know what made an animal a perfect sacrifice.
  - 3. They found no blemish in Jesus.

**It was common for shepherds to wrap the baby sheep in swaddling clothes.**

- A. This would keep the small animal from being damaged.
- B. This would wipe away the blood so wild animals wouldn't be attracted.



# JERUSALEM GETHSEMANE GARDEN

*Guy Leibovitz*

## **Gethsemane: A garden on the Mt. of Olives**

- A. This was a place that Jesus and His disciples often went.
- B. Mt. Moriah, where the Temple stood was across the valley on the next mountain.
- C. The Kidron Valley was between the two.
- D. The meaning of “Gethsemane” in Hebrew.
  - 1. “Geth” = press
  - 2. “[S]emane” = oil
  - 3. Olive oil press is the basic meaning
- E. There may not be evidence of an olive oil press in this exact location.
  - 1. There are many olive trees.
  - 2. Olive oil presses are found all over Israel.



Figure 82: Ancient olive tree in the Garden of Gethsemane. (Photo: TY)

## Mt. Moriah—The mountain where the Temple was located



Figure 83: View of Jerusalem from across the Kidron Valley. To the left you can see a portion of the southern wall and the black-domed Al-Aqsa Mosque. You also see the eastern wall with the Golden Gate at the far right. In the middle of the photo, you see the golden-domed Dome of the Rock. (Image by restaurandocoracoes from Pixabay.)

- A. Abraham, King David and others saw the actual Mountain, but then Solomon built the Temple on it.
  - 1. Where the Dome of the Rock now stands, the Temple once stood.
  - 2. A thousand years later, King Herod built up the Temple area, covering the mountain.
  - 3. The building on Mount Moriah is different, but Jesus saw this city when He came to the Temple.
- B. This was the same mountain to which God told Abraham to bring his son Isaac.
  - 1. The Bible specifically names Isaac as the son that Abraham brought.
  - 2. The Quran doesn't specifically name which son Abraham brought.
- C. Jewish tradition says that Abraham killed Isaac.
  - 1. The Bible says that Abraham didn't kill Isaac.
  - 2. After struggling three days about whether he would really kill his son, Abraham decided to do it.
  - 3. The decision to do it was enough for God—it was as though he had done it.
  - 4. In his mind, Abraham saw Isaac's blood spilled.



- D. In His crucifixion, Jesus was showing the same willingness—“Not My will, but Yours.”
- E. Isaac was puzzled about the lack of a sacrificial animal amongst Abraham’s provisions when they went to Mount Moriah.
  - 1. Abraham told him, “don’t worry—God will provide himself for a lamb offering.”
  - 2. That day, God provided a ram for the offering.
  - 3. Jesus later came to that place to be the Lamb offering.
    - a. The original sin was disobedience.
    - b. Jesus’ sacrifice was obedience.
- F. When Lucifer fell in Isaiah 14, he said, “I will...” five times.
- G. Jesus said, “Not My will, but Yours be done.”

### **The Sealed, Double-arched gate of the eastern wall of Jerusalem’s Old City**



Figure 84: The sealed Golden Gate on the Eastern Wall of the Temple Mount. The gate you see was built in the time of the Byzantine Empire. Beneath the surface is the Eastern Gate of Jesus’ time.  
(Photo: Nikodem Nijaki.[CC BY-SA 3.0](https://creativecommons.org/licenses/by-sa/3.0/) via Wikimedia Commons.)

- A. In 1969, a scholar from Jerusalem University found a very, very old gate under the Golden Gate in the Eastern wall.
- B. There were many human bones, indicating a cemetery.
- C. Some say the Muslims put in a cemetery to stop the Messiah from coming, but it’s not true.
  - 1. The Muslims do believe that Judgment Day happens in Jerusalem.
  - 2. The Muslims do believe in the resurrection of the dead.
  - 3. The Muslims speak of a different Messiah.

4. Their Messiah doesn't go through the gate.
5. Our Messiah does go through the gate.
6. A Muslim leader blocked the gate trying to stop the Messiah.
7. They actually helped fulfill Ezekiel 44, which says no one shall pass through the gate until Messiah.

### **For Further Study**

#### ***Why Was the Gate Sealed?***

As mentioned previously, the Eastern gate was ultimately sealed shut in 1541 by the Ottoman Sultan Suleiman. However, prior to this time, the gate was closed in 810 (also by the Muslims), then reopened in 1102 by the Crusaders, and then walled up again by Saladin (the first sultan of Egypt and Syria and the founder of the Ayyubid dynasty) after defeating the Crusaders in 1187.

From "The Story Behind Jerusalem's Sealed Golden Gate" by Rebecca Gomby. Click on the following link for the full article:

<https://theculturetrip.com/middle-east/israel/articles/the-story-behind-jeruselems-sealed-golden-gate/>

The following links offer more background about the "Golden Gate."

Video—"Christ in Prophecy: The Eastern Gate" from Lamb & Lion Ministries.

<https://christinprophecy.org/?sermons=the-eastern-gate>

Article—"The Eastern Gate Under the Eastern Gate!" by Galyn Wiemers.

<http://galynwiemers.blogspot.com/2011/10/eastern-gate-under-eastern-gate.html>

### **A final message from Guy and Moshe**

- A. For 2,000 years, Christians persecuted Jews for killing Jesus.
- B. Many paid for this false accusation with their lives.
- C. Jesus said, "Not My will but Yours," about going to the cross.
- D. It was the will of the Father that Jesus go to the cross because of our sin.
- E. It was because of the sin of all of us.

# GETHSEMANE

*(Matthew 24 & Luke 21)—Dr. Billye Brim*



Figure 85: Garden of Gethsemane (Photo: TY)

## **Jesus and His disciples were at the Temple Mount or Mount Moriah.**

- A. This is the location of the Rock on which Abraham offered Isaac.
- B. This is the current location of the Muslim Dome of the Rock.
- C. Dr. Billye once asked a religious Jewish man if the Dome wasn't there, how long would it take to offer sacrifices?
  - 1. She thought he would tell her how long it would take for the Temple building to be built.
  - 2. Instead, he responded, "Twenty minutes."
  - 3. She questioned, "You could build a Temple in 20 minutes?"
  - 4. He replied, "No—we only need the Rock."
  - 5. The Rock is the important thing.
- D. In Jesus' time, it looked very different.

1. Solomon built the first Temple.
2. Upon returning from Babylonian captivity, they built the second Temple. (Those who had seen the first Temple wept.)
3. Herod was a genius builder and expanded the platform on which the Temple was built.
  - a. He made the Temple Mount a plateau.
  - b. He built a wall around the plateau.
- E. Jesus said every stone of the Temple would come down (Matthew 24:2).
  1. Every stone of the Temple did come down.
  2. Every stone of the retaining wall around the artificial plateau did not come down.
  3. The disciples had been pointing out the remarkable size of the stones.
  4. Even by today's standards, they are truly remarkable.

### **Jesus and His disciples went over to the Mount of Olives.**

- A. Some time had passed as they had crossed over the Kidron Valley and ascended the Mount of Olives.
- B. They had probably been discussing Jesus' talk of the destruction of the Temple in the light of current political events.
- C. Once they were alone with Jesus, they asked the questions they'd been considering.
  1. When shall these things be? —
    - a. When is the Temple going to fall?
    - b. They don't know it yet, but it's going to be in 40 years.
  2. What shall be the sign of Your coming?
    - a. When are You coming to set up Your kingdom?
    - b. The word "coming" is *parousia*—the Greek word used for the coming of an emperor or king.  
[Click here for a short word study on PAROUSIA.](#)
  3. What is the sign of the end of the Age?
- D. This account is told in Matthew 24 and in Luke 21
  1. When reading these, the reader must rightly divide the Word.
  2. The passage may be addressing the time of 40 years later (as when the Temple fell).
  3. The passage may be addressing the time of 2,000 years later (the end of the age).
- E. The disciples really wanted Jesus to set up His kingdom.
  1. They had no idea if this was the time for the stones to come down and the new kingdom to start.



2. The high priest's office had been bought off and the Temple police treated the Jews cruelly.
3. There was much cruel treatment from the Romans as well.
4. The disciples didn't know that the Jews would be carried off into captivity, as it speaks of in Luke 21.

**From this place on the Mount of Olives, Jesus teaches about the time of the tribulation in Matthew 24.**



Figure 86: Dr. Brim teaching in the Garden of Gethsemane. The Eastern Wall is visible in the background.  
(Photo: TY)

- A. There will be many different signs that the “sorrows” are beginning (Matthew. 24:5-8).
  1. Many false messiahs will arise.
  2. There will be wars and rumors of wars.
  3. Nation will rise against nation.
- B. This is clearly seen as the Tribulation period in verses 15–16 and 21–22.
  1. The “abomination of desolation” will stand in the Temple, as Daniel said.

2. This is the time for the Jews to flee to the mountains.
3. This is the Antichrist, as Paul spoke of in 2 Thessalonians 2:4.
4. At this point, the worst tribulation ever known to man will be taking place.
5. The days will be shortened for the elect's sake.
6. The elect are the Jews.
- C. Those living during the Tribulation who endure to the end shall be saved (Matthew 24:13).
  1. Any Jew and any Gentile who accepts Jesus as Messiah becomes a new creation and does not have to go through the Tribulation.
  2. There will be Jews alive during the Tribulation who endure to the end and will be saved.
  3. Christians are saved by grace, not by works, and the Tribulation is not their time.
  4. This passage speaks of a works salvation for those alive during the Tribulation.
- D. This gospel of the kingdom shall be preached and then the end will come (Matthew 24:14).
  1. Many preachers think this means that once we get the gospel to every nation, Jesus will come.
  2. This is not speaking of the gospel of grace, but the gospel of the kingdom for the Tribulation.
    - a. This gospel says, "Hang on—He's gonna come."
    - b. It says, "He's gonna set up His kingdom."
    - c. It says, "If you endure to the end, you'll be saved."
  3. Jesus preached differently to the Jews than to the Gentiles when He was on the earth.
    - a. He told the Jews about this gospel of the kingdom.
    - b. It will be an earthly kingdom.
- E. Jesus told them how to pray for that coming time of tribulation (Matthew 24:20).
  1. He said to pray that their flight will not be in the winter.
  2. He said to pray that their flight would not be on the Sabbath Day.
    - a. Christians would not be concerned if it was the Sabbath Day.
    - b. This shows us that this passage concerns the Jews, who would not travel on the Sabbath Day.
  3. This tells us that God will still be answering prayer, even during the Tribulation.
- F. From this place on the Mount of Olives, Jesus spoke of this time as the greatest tribulation that would ever come.
  1. He knew those present that day wouldn't still be alive.

2. He told all those who would at some point read this (and the Book of Daniel) to take notice and understand (Matthew 24:15).
  - a. He knew that people's Bibles would not leave the earth in the rapture with those who own them.
  - b. He knew that people who don't go up in the Rapture would read these Bibles.
3. He told them not to believe the false messiahs and false prophets (Matthew 24:26-28).
  - a. He told them not to believe claims of **who** is "messiah."
  - b. He told them not to believe claims of **where** the "messiah" is located.
4. At the end of the Tribulation, Messiah's coming will be like lightning.
  - a. He's not going to meet us in the air this time.
  - b. Every eye will see it.

**From this place on the Mount of Olives, Jesus also taught about the distress of AD 70 in Luke 21.**



Figure 87: Garden of Gethsemane panoramic view. Click on the picture above to connect online to the full panoramic image. Then click on the arrow image for full panoramic view. To exit, click on the ⓧ in the upper left corner of the online picture. (3BI)

- A. This will also be a time when Jerusalem is surrounded by armies (verse 20).
- B. This will also be a time when people should flee to the mountains (verse 21).
- C. The stones of the Temple came down and the people were led away captive (Luke 21:22-24).
- D. It's absolutely necessary to rightly divide the Word in these passages.
  1. In Matthew 24, the people will look up and see Messiah.
  2. Luke 21 ends in captivity.
  3. One brother told Dr. Brim that he could prove the Church would go through the Tribulation, but quoted Matthew 24.
  4. Dr. Brim pointed out that this passage is not about the Church.

- E. Josephus Flavius wrote of the fulfillment of Jesus' prophecies of Luke 21:21 and 23.
  - 1. He was an eyewitness of the things that happened in AD 70.
  - 2. He was Jewish.
  - 3. He was a soldier in the Jewish army.
  - 4. In a losing battle against the Romans, Josephus surrendered.
    - a. He joined the Romans.
    - b. He wrote detailed accounts of the things that happened under the Romans.
    - c. The Jews used to have a bad opinion of him because he joined the Romans, but his writings have proven to be a help to them.
  - 5. He wrote of prophets that came to Jerusalem every day.
    - a. One came every single day to the Temple Mount.
    - b. He warned of impending doom. He said to get out of town.
  - 6. Josephus said, "One thing I'm convinced of—God loves His people and will warn them."
  - 7. He wrote of signs in the sky.
    - a. The false prophets called them a good omen.
    - b. The good prophet said it wasn't and to leave town.
  - 8. He wrote of a wealthy woman who had come with her baby from the countryside.
    - a. The false prophets had told the people to come to the Temple Mount to be safe.
    - b. The Romans conducted a four-month siege on Jerusalem.
    - c. There was no food and no water.
    - d. The woman had brought food with her.
      - i. She ate much of it.
      - ii. The rest was eaten by those who had demanded a portion. There was nothing left.
    - e. The inhabitants were all starving.
    - f. They smelled some meat cooking in the woman's house.
    - g. The woman had cooked her baby.
- F. Jesus concludes His prophecy of those events with Luke 21:24.
  - 1. The people will be carried off into captivity.
  - 2. Jerusalem will be trodden by the Gentiles until the times of the Gentiles is fulfilled.
  - 3. He skips from AD 70 to our time—when the "times of the Gentiles" is beginning to be over.
  - 4. He then tells us to watch the fig tree, which is Israel (verse 29).
  - 5. Israel is God's time clock.
  - 6. He tells us to watch the other trees also.
  - 7. The other trees are the other nations we find in the Old Testament.



## US EMBASSY

**President Donald John Trump moved the US Embassy to Jerusalem on May 14, 2018.**



Figure 88: 3BI Israel Tour group gathering at US Embassy in Jerusalem. (Photo: TY)

- A. God declared Jerusalem to be the Eternal Capital of Israel.
- B. The U.S. officially agreed and recognized Jerusalem's status as capital.
- C. It was officially dedicated by David Friedman, U.S. Ambassador to Israel.
- D. Genesis 12:3 says that God will bless those who bless Israel and curse those who curse Israel.
  - 1. Brother Kenneth Copeland and many other U.S. ministers attended the dedication and God blessed the event with His presence.
  - 2. President Donald John Trump aligned with the Bible in saying that Jerusalem is the Eternal Capital of Israel.
  - 3. President Donald John Trump aligned with the Bible in saying that the Golan belongs to Israel.

4. President Donald John Trump aligned with the Bible in saying that Ariel and the other “West Bank Settlements” are legal settlements.
5. All of these things bless Israel.
6. Nations bless themselves or curse themselves by what they do in regard to Israel.
7. The nations are being judged.
  - a. They will be either sheep nations or goat nations.
  - b. This is determined by how they treat Jesus’ brethren the Jews.
- E. God bless President Donald John Trump!
- F. God bless America!
- G. Irving Berlin, a Jewish songwriter, wrote “God Bless America.”
  1. As a boy, he and his family fled the pogroms of Russia.
    - a. A pogrom was the name of the persecution of the Russians against Jewish communities due to their religion.
    - b. Whole towns were burned down.
  2. Irving remembered lying in a ditch as his town was burned down.
  3. He and his family moved to the USA.
    - a. They were poor.
    - b. They lived in New York City in a Jewish community.
    - c. He didn’t get to go to school because he had to work.
    - d. He often heard his mother saying, “God bless America!”
    - e. He wrote the song based on that memory.

**Dr. Billye led the group in prayer according to 1 Timothy 2.**

- A. We pray for President Donald John Trump.
  1. For his safety
  2. For his guidance
  3. For the Lord’s presence to be very real to him
- B. We pray for President Trump’s administration.
  1. Vice President Pence
  2. The House and Senate
  3. The Judiciary
- C. We pray for the upcoming elections.
  1. That heaven’s influence will put people in office—those who will go with God’s plans
  2. That angels will whisper in the ears of people in voting booths and influence them
  3. For good leaders
- D. We pray, here at the embassy, against the Corona virus.
  1. For the Israelis to develop a vaccine
  2. We believe You protect us Lord
  3. Fear and panic are of the enemy



- E. We pray for our economy.
  - 1. We command you, Satan, to cease and desist in your maneuvers to destroy our economy.
  - 2. We take authority over the fear that would cause the economy to fall.
  - 3. In the Name above all Names, we expect to see an upturn in the economy before the elections.
- F. We pray for Israel's elections.
  - 1. We pray that You would have Your way, Lord.
  - 2. We say the enemy will have nothing to do with it.
  - 3. We pray for the best, Lord.
  - 4. We ask for Your blessings, Father.
- G. We thank You for the authority of the believer.
  - 1. We'll be faithful to use it daily.
  - 2. Show us how You want us to pray.
- H. Jesus tells the people to pray in Matthew 24 during the time of the tribulation.
  - 1. He says to pray that the flight won't be on the Sabbath.
  - 2. He knows some of the Jews wouldn't travel on the Sabbath.
  - 3. Your prayers mean something at all times.
  - 4. They determine the direction of the results.

### **How amazing to have a classroom in Jerusalem at the Embassy!**

- A. Prayers affected this outcome!
- B. Dr. Billye was asked to pray at the Jerusalem Prayer Breakfast.
  - 1. This event meets in Jerusalem on the anniversary of the Six-Day War.
  - 2. Dr. Billye prayed for the President of the U.S. to recognize Jerusalem as the capital of Israel and change the location of the U.S. Embassy.
  - 3. They made a video about Dr. Billye's prayer after it was answered.
  - 4. Dr. Billye recognizes that many people were praying.
  - 5. She also knew that John Hagee and others were in communication with the President concerning this.
  - 6. We're all thankful for God's answer to prayer!
  - 7. Here they are standing at the place that is the answer to prayer!

## THE HAAS PROMENADE



Figure 89: Dr. Brim at the Haas Promenade with Jerusalem in the background. The view is facing north.  
(Photo: TY)

### Overlooking Jerusalem from the south

- A. This was Abraham's vantage point when he was coming from Be'er Sheva.
  - 1. He had been traveling three days.
  - 2. He had his son and two servants with him.
  - 3. It was here that Abraham saw Mt. Moriah (where the Golden Dome stands today).
  - 4. It was at this point that he knew exactly what he was about to do.
  - 5. He left his two servants and took his son up to Mount Moriah (Genesis 22).
  - 6. He did what he came to do and returned to Be'er Sheva.
  - 7. In the next chapter, he buries his wife Sarah.
- B. The Jebusites settled in the area in front of the Golden Dome and the wall that's in front of it.
- C. David came from the south, from Hebron, and took over the city.
  - 1. He took over Mt. Moriah.
  - 2. He built an altar there.

- D. Solomon, David's son, built the Temple there.
  - 1. At the dedication of the Temple, Solomon said something that applies to the church.
    - a. There are three groups of people.
      - i. The Jews
      - ii. The Nations
      - iii. The Church
    - b. This Scripture appears to apply to the Church.
  - 2. First Kings 8:41-43 tells of how much power Christians have in Jerusalem.
    - a. Solomon prays concerning a non-Jewish foreigner who comes from a far country because they heard of God's great Name.
    - b. He prays that God would answer their prayers so that everyone can know His Name and fear Him.
  - 3. Even though God is everywhere, the only place where the heart, mind and soul come together to feel God is Jerusalem (according to Guy).
    - a. The reason for this is that Jerusalem is the closest place to God physically.
    - b. God himself chose Jerusalem for His house.
  - 4. Guy's, Moshe's and probably our ancestors would give everything to stand in Jerusalem for a second.
    - a. Guy's grandparents and their parents said, "Next year in Jerusalem," but ended up in Auschwitz.
    - b. Some of Guy's family and Moshe's family survived the Holocaust.
    - c. Even if those family members didn't come physically, they came.
      - i. They came in their dreams.
      - ii. They came in their visions.
      - iii. They came in their minds.
    - d. Some of our ancestors came in their minds as well.
  - 5. The ones God did choose to come to Jerusalem are those Guy was speaking to!
  - 6. They have to be very unique!

### **The location of the weird-looking telephone**

- A. Prime Minister Netanyahu went to Washington to meet with (former) President Obama (when he was president).
  - 1. They had a meal and a meeting.
  - 2. They went to the Oval Office.
  - 3. Netanyahu saw a weird-looking telephone.

4. He asked, "Can you tell me the purpose of this telephone?"
5. Obama answered, "When we have a problem, this is our direct line to God."
6. Netanyahu asked could he use it.
7. Obama said no because it cost \$100 billion per use.
8. Netanyahu returned home.
- B. Six months later, Obama went to Israel to meet with Prime Minister Netanyahu.
  1. They had a meal and went to Netanyahu's office.
  2. Obama saw the same exact telephone on Netanyahu's desk.
  3. Obama asked, "What's the purpose of this telephone?"
  4. Netanyahu answered, "When we have problems, this is our direct line to God."
  5. Obama says, "How can you afford it?"
  6. Netanyahu says, "In Jerusalem, it's a local call!"
- C. Solomon said that one day we (the Church) would show up in Jerusalem.
  1. He prayed that God would answer our prayers there.
  2. The church's prayers have much power in Jerusalem.

**The Bible says to "Pray for the peace of Jerusalem" (Psalm 122:6).**

- A. The Bible doesn't actually say, "Pray for the peace of Jerusalem."
  1. It doesn't say, "*l'shalom*", it says, "*l'shlom*."
  2. *Shalom* comes out of *shlom*.
- B. *Shlom* or *shalem* is the early name of Jerusalem.
- C. *Shlom* or *shalem* means wholeness.
  1. There's been something missing in the city.
  2. There's a spiritual tear in the midst of Jerusalem.
- D. When you're praying for the wholeness of Jerusalem, you're praying for the Messiah to come.
- E. Only the Prince of Peace can bring peace to the world.
- F. Guy has a relationship with Jordan.
  1. It allows him to go there as an Israeli.
  2. It's represented by a piece of paper.
  3. Sometimes they respect it and sometimes they don't.
- G. Israel has peace with Egypt, but it's just a piece of paper.
- H. Being a good neighbor is not ultimate peace.
- I. The only entity in the world who can bring peace is the Messiah.
  1. So praying for the wholeness of Jerusalem is praying for the Messiah to come.
  2. He's going to reunite the city according to Zechariah.

**Here in front of Jerusalem, we're going to bless God for bringing you in this lifetime.**

- A. Shehecheyanu is the blessing you say over new things.
  - 1. When you buy a new house
  - 2. When you buy new clothes
  - 3. When you eat a new fruit for the first time
- B. In English, it is translated:
  - 1. Blessed are You, God, Lord of the universe
  - 2. For keeping us alive
  - 3. Sustaining us
  - 4. And bringing us to this point in time
- C. When people came into the city, they would say Shehecheyanu upon seeing Jerusalem for the first time
- D. In Hebrew, it is:
  - 1. Baruch atah, Adonai Eloheinu, Melech Ha'olam
  - 2. Shehecheyanu
  - 3. V'kiy'manu
  - 4. V'higiyanu laz'man hazeh

**Jerusalem is a city compact together (Psalm 122:3).**



Figure 90: The Other Jerusalem. A painting by Bracha Lavee Brym.  
Click on the picture for a link to her website where you can see and purchase this and other items.

- A. The Jerusalem above
  - 1. The one we can't see
  - 2. It's called Yerushalayim Shema'ala
  - 3. It's there right now

- B. The Jerusalem below, that we see
- C. Earth is like a mirror of heaven—we have trees down here because they have them in heaven.
- D. The Book of Revelation speaks of the Jerusalem above.
  - 1. It has a river.
  - 2. There are trees on both sides.
- E. Down on the earth, there will be a Millennial Temple.
  - 1. It will be built by the Messiah.
  - 2. Water will come out from under it and flow all the way to the Dead Sea.
  - 3. There will be trees with leaves for healing on both sides.
- F. The two Jerusalems are very connected.
- G. Both Jerusalems will be visible in the Millennium.
- H. In the Chasidic movement in Judaism, Jerusalem is a princess.
  - 1. Messiah is the prince.
  - 2. God is the King.

**All judgment takes place at Jerusalem.**

- A. Jesus ascended from the Mt. of Olives.
  - 1. We don't know exactly where.
  - 2. We know He'll return to the location from which He left.
    - a. We know this from Zechariah and the New Testament.
    - b. Zechariah is to the Tanach what the Book of Revelation is to the New Testament.
- B. Zechariah says when He comes, Messiah will put His feet down and the mountains will split apart.
- C. There will be a judgment of the nations, judging those who voted to divide His land.
- D. They'll be judged in the Valley of Jehoshaphat.
- E. When Jesus was crucified, He took our judgment in Jerusalem.
- F. The nations will be judged there for what they say and do concerning Jerusalem.
- G. The Lord said, "I will make Jerusalem a cup of trembling" (Zechariah 12:2).
- H. The U.S. President just recognized Jerusalem as the capital of Israel.

**SESSION 18 ENDS HERE**    [RETURN TO TABLE OF CONTENTS](#)



# 3BI ISRAEL TOUR

## SESSION 19

### Hebron

SESSION 19 STARTS HERE

## ABOUT HEBRON

*Dr. Billye Brim*

### **Introduction—The Reason for Studying Prophecy**

1. The Bible is from one half to two thirds prophecy.
  - a. Much is fulfilled.
  - b. Much is not fulfilled.
2. 2 Peter 1:16-21
  - a. Peter heard God speaking on the Mount of Transfiguration.
  - b. The Prophets of the Old Testament are a “more sure word”—something that should get our attention.
  - c. Today’s happenings are foretold there—we can look there to find out what’s happening here.

### **Today’s destination: Hebron**

1. The place where the Jews have 4,000 years of history
2. The place where Abraham set up one of his three altars to the Lord
  - a. His first altar was in Shechem.
  - b. His second altar was in Bethel.
  - c. His third altar was in Hebron.
3. The place where Abram participated in the “covenant between the pieces” with the Almighty God
  - a. God said He would bless Abraham.
  - b. Abraham questioned how that could happen without an heir.
  - c. God promised him an heir.
  - d. Abraham believed God.
  - e. God promised Abraham the land.
  - f. Abraham requested confirmation.
  - g. God told him to go get a cow.
    - i. He was telling him that He was making a covenant with him.
    - ii. This covenant promised him the land of Greater Israel.
4. The place for which Israel has five different legal rights:
  - a. The Right of Promise—Genesis 15:6, 8, 18

- b. The Right of Purchase—Genesis 23:1-2
  - i. Sarah died while they were living in Hebron (Kiriath Arba).
  - ii. Abraham purchased the field with the cave from Ephron the Hittite even though Ephron offered it for free.
- c. The Right of Conquest (Joshua 10:36)—Joshua conquered it.
- d. The Right of Inheritance (Joshua 14:1, 6-9, 13)—Caleb inherited it.
- e. The Right of Reign (2 Samuel 5:1, 3-5)—David was crowned in Hebron and reigned there as king 7½ years.
- 5. The place from which the Jews were driven in 1929.
- 6. The place that today is home to over 100,000 Muslims and several hundred brave Jews who returned.

## **MACHPELAH: CAVE OF THE PATRIARCHS**

*Outside with David Wilder*



Figure 91: 3BI Israel Tour group at Hebron, in front of HaMachpelah, the Cave of the Patriarchs. (3BI)

### **Schedule**

- A. Tour outside.
- B. Tour inside.
- C. Sit down and have questions and answers.



Figure 92: Dr. Billye Brim and our Hebron guide, David Wilder. (Photo: TY)

### **Details about Hebron**

- A. Close to 90 families here
- B. A few new buildings
- C. Over 300 children
- D. A yeshiva with about 300 students
- E. About 900 Jews living within Hebron
- F. Possess building permits for new building (last new building was 2005)
- G. Have plans to double the population in the next 5-7 years

### **Details about Kiriath Arba, the Jewish sister city next door**

- A. About 8,500 people
- B. About 1,500 families and growing
- C. Some new buildings that are recently finished being built

### **Details about “Ma’arat HaMachpela” (double cave)—the tomb of the Patriarchs and Matriarchs**

- A. This is 100% for certain the site of Ma’arat HaMachpela because:
  - 1. There is a video of Sarah’s funeral—(NOT ☺).
  - 2. Research has shown that this building was built 2,000 years ago by Herod, probably before the Western Wall in Jerusalem. He lived 1,700

to 1,800 years after Abraham, so he must have had a good reason for it.

3. A very well-known archaeologist in Israel found burial caves from the Canaanite era—the time of Abraham—right next door to the building.
  4. People have been inside of and made photographs of the Patriarch/Matriarch caves themselves.
- B. Important question about one detail concerning Ma'arat HaMachpela: if this building has always been a Muslim Mosque, why was it built 600 years **before** Mohammad and Islam?

### **Important detail about Jewish presence in Hebron**

- A. For 700 years (1267-1967), during the time that no Jews lived in Hebron, NO non-Muslim was permitted inside Machpela (by penalty of death).
- B. Now that Jews live there, they've been told that if the Jewish presence ended, they would no longer have permission to enter.
- C. Permission to ALL non-Jews is due to the Jewish presence.
- D. About one million visitors come to Machpela every year as a result.
- C. The story of the re-entry of Jews to Hebron in the June 1967 Six-Day War
  1. IDF Chief Rabbi Shlomo Goren wanted to be one of the first Jews to enter Hebron after the seven-century absence.
  2. He traveled to Gush Etzion, a half-way point between Jerusalem and Hebron, where IDF troops were staying.
  3. He gave a pep talk to the troops and went to rest, asking to be awakened before the troops left.
  4. Rabbi Goren awakened to find no people and no vehicles in the encampment except his own vehicle and driver.
  5. He rushed south to catch up with troops.
  6. He made it all the way to Hebron without encountering them.
  7. He found many white sheets of surrender hanging on Hebron buildings.
  8. Rabbi Goren arrived at Machpelah and pounded on the locked door.
  9. Upon being told to go away, he used his Uzi on the door in an attempt to open it.
  10. The machine gun was unsuccessful, so he forced the doors open using chains and his jeep.
  11. The rabbi found the door keys inside.
  12. An Arab officer attempted to surrender and was told by the rabbi that the place was holy—go surrender to someone else.
  13. The army was actually back in Gush Etzion on the other side of the hill, preparing to take Machpela.
  14. Machpela was taken by one man! (and God!).



# MACHPELA

## *Inside with David Wilder*

### **Ma'arat Hamachpela: history from Abraham's time**

- A. This is the second holiest place in Judaism after the Temple Mount in Jerusalem
- B. Abraham paid 400 silver shekels for the field of the cave.
  - 1. That was equal to approximately \$700,000 in today's American currency. He could have purchased a cave for less.
  - 2. Ephron the Hittite offered Abraham the cave as a gift (for free), but he wanted to pay for it.
    - a. In pursuing some runaway livestock, Abraham discovered a cave.
    - b. Abraham discovered a light glowing in the very back of the cave.
    - c. Abraham investigated the source of the light.
    - d. Abraham found two tombs with candles lit beside them—the tombs of Adam and Eve.
      - i. Adam and Eve wanted to go back to the Garden of Eden.
      - ii. They searched for the unknown location until they smelled the fragrance of the Garden.
      - iii. Adam dug until he had two caves—one leading to the other.
      - iv. A voice from heaven saying, "Enough!" ended the digging.
      - v. Both Eve and Adam were buried there.
      - vi. The site was again hidden.
    - e. Abraham decided to purchase the cave.
  - 3. (The sages write that when people die, their souls pass through the caves of Machpela and are greeted by Abraham, Isaac, Jacob and Adam and are escorted to the next world. It's a **very** holy place.)
  - 4. Abraham paid for the caves, signing a legal contract so that no one could ever say it didn't belong to him.
  - 5. The original written contract is contained in the Torah.
  - 6. Jews still come here to pray—including the Prime Minister of Israel.

### **Ma'arat Hamachpela: today's facts and supporting history**

- A. The building has two parts—an upstairs and a downstairs.
  - 1. The Jews have no access downstairs.
  - 2. The Jews have access upstairs.
- B. People have been walking on the floor of the building for 2,000 years.
- C. There are three rooms.
  - 1. One room is a memorial for Jacob and Leah.
  - 2. One room is a memorial for Abraham and Sarah.
  - 3. One room is a memorial for Isaac and Rebecca.
  - 4. These rooms are only memorials—there is no one buried in them.



Figure 93: The graphic used by David Wilder in his discussion about HaMachpelah. (3BI)

D. The caves are under the building.

1. The only known access to them was a hole in a flower-shaped piece of marble in the floor of a monument in the corner of the building.
2. The opening was only 24 cm., so in October of '68, a twelve-year-old girl was chosen to go in.
  - a. She was lowered into a circular room leading to a tunnel.
  - b. The tunnel led to some stairs.
  - c. The stairs were sealed at the top.
  - d. She took some pictures, was pulled out, and then she made some sketches.
  - e. There was more to explore, but the property was under Muslim control.
3. Today: the caves and the building are currently under Muslim control.
  - a. The Jews have been denied the right to install a small elevator to assist the handicapped.



- b. The Jews have been denied the right to build a new roof in one section of their part of the building.
- 4. Upon evaluating what had been seen by the girl, it was concluded that there might be another hole that gave entrance to the caves under the monument at the opposite corner of the building.
  - a. The theory couldn't be confirmed visually because of the placement of prayer rugs.
  - b. After the Muslims had left the building, some men went in to look under the prayer rugs.
  - c. There was a hole covered with a rock held down with nails.
  - d. They couldn't open it without tools, so they returned on another night with tools.
  - e. They discovered a hole, just as they had concluded, and retraced the steps of the girl.
  - f. Upon arriving to the other end of the pathway, they searched for another opening.
  - g. One man's candle was blown out repeatedly, so they searched for the source of the air.
  - h. They discovered the entrance to the caves.
  - i. The first cave was empty, and they entered the next, smaller cave.
  - j. They found two things:
    - i. Remnants of pottery that were only 2,900 years old
    - ii. Remnants of human bones that were only 2,900 years old
  - k. The men stopped to pray.
    - i. They prayed the central Jewish prayer to the God of Abraham, Isaac, and Jacob and realized that they were at their very resting place.
    - ii. They realized that they were probably the first Jews to pray in that place for a very long time.
  - l. The men quickly left the cave.
  - m. It was discovered that someone had entered the cave.
  - n. The cave was sealed with concrete.
  - o. There are pictures from the men's adventure.
  - p. The exact location of the caves in relation to the building is still known.
- E. Today, the building is split into two parts.
  - 1. One part is open to anybody who isn't Muslim.
  - 2. One part is open to anybody who isn't Jewish.
  - 3. Those who aren't Muslim or Jewish could probably go in both sides.
  - 4. 10 days a year, on their holidays, the Muslims get the whole building.
  - 5. 10 days a year, on their holidays, the Jews get the whole building.
  - 6. This is the current status and is not currently open for change.

- 7. The status will one day change.
- F. Almost one million people visit Hebron every year.
- G. Hebron is one of the top ten tourist sites in Israel.
- H. People come from all over the world.
- I. It's a special place.

## TEL HEBRON: THE ANCIENT CITY

*David Wilder*



Figure 94: Tel Hebron. City walls. (3BI)

### Tel Hebron—Ancient City

- A. Commonly called Tel Rumeida, the real name is Tel Hebron (it is ancient biblical Hebron).
- B. The home of Abraham, Isaac, Jacob, Sarah, Rebecca and Leah
- C. Some of the ancient walls are still standing.

1. The one on the left side is 4,500 years old. It originally measured 10 meters high and 6 meters deep.
  - a. It dates to the time of Noah.
  - b. This is the Early Bronze Period in archeological terms.
2. The one on the right side is about 3,800 years old, which is termed the Middle Bronze Period.
3. The stairs in the middle are over 4,000 years old.
  - a. They probably led to the gates of the ancient city of Hebron.
  - b. The gates of the city were where Abraham made the purchase of the Cave of Machpela 3,700-3,800 years ago.
4. The wall on the right side (see C.2 above) extends all the way around the tel.
  - a. This wall would have been seen by Abraham.
  - b. This wall would have also been seen by King Hezekiah.
  - c. This wall would have also been seen by Caleb.
  - d. This wall would have also been seen by David.

### **Tel Hebron of Today**

- A. After 3,700 years, the Jews still live where they first started.
  1. Jewish people still live here.
  2. Some Jews living in a caravan (a prefabricated home) right near these ancient walls just celebrated the wedding of their oldest daughter.
- B. Belief in one God started here and the people of that belief still live here.
- C. To get more information on Hebron, go to [Davidwilder.org](http://Davidwilder.org). Available items include:
  1. Articles
  2. Pictures
  3. Recommended books

### **More information on the Ancient City**

- A. Two of the excavated houses are 4,000 years old.
- B. One excavated house with 2,700-year-old pillars.
  1. This one dates back to the time of Hezekiah.
  2. It is a normal four-room house for that time period.
  3. There's a big black patch on one of the pillars.
    - a. King Hezekiah stopped paying taxes to Sennacherib.
    - b. Sennacherib responded by burning down Hebron.
    - c. The black patch supposedly came from that fire.
- C. Hebron was a storage facility city.
  1. Food was stored in jars with handles.
  2. At the bottom of each handle was a seal.



- a. On the seal was a picture of a bird or a beetle.
- b. On the seal was written "I'melech" in ancient Hebrew, meaning "belonging to the king."
- c. Under the seal was written the name of the city in Judea where the food was being kept.
- 3. Five of these jars were found in excavations in Hebron.
  - a. They all say "I'melech" in ancient Hebrew on the seal.
  - b. They all say "Hebron" in ancient Hebrew under the seal.
- D. Discovery of these jars erases all doubt that this is indeed the original biblical Hebron.
- E. The excavations also uncovered a pit that was used 3,100 years ago as a silo for grain storage.



Figure 95: Tel Hebron excavation. The pit in the foreground was used for grain storage. (Photo: TY)

- F. On the other side of the tel (or hill) a 2,000-year-old industrial area was unearthed.
  - 1. This find revealed information concerning that time period that had been missing until then.
  - 2. Both olive oil and wine were produced there.

3. Two very large mikvahs (pools used for ritual purity) were discovered there.
  - a. People questioned why would there need to be mikvahs in an industrial area.
  - b. A very likely theory was formulated.
    - i. They sent the wine and the olive oil to Jerusalem for use there.
    - ii. This use included use in the Temple, which was still standing.
    - iii. For the olive oil and wine to be pure, it had to be produced by people who were pure.
    - iv. The makers of the product had to dunk in the mikvahs in order to be pure.

### **Addressing some current issues**

- A. After seeing the reality of life in Hebron, the student becomes an ambassador.
- B. The student can use their experience and knowledge to convince others to come because they:
  1. Have seen that the Jewish residents of this contested city don't have horns.
  2. Have seen that the Jewish residents of this contested city don't breathe fire.
  3. Realize that there is a biblical basis for the Jews to be there and that it's not Jews taking over a Palestinian city.

### **Questions and an observation from Dr. Billye Brim**

- A. Dr. Billye's son Chip had, in years past, been to an archeological dig site where there was much Roman glass on the ground.
  1. What was that place?
    - a. That's on the other side of the tel.
    - b. That's the place to which he had referred earlier.
  2. Have you dug it more?
    - a. No—those excavations are finished.
    - b. An in-depth book was written describing the findings.
    - c. More excavations are planned on this side of the tel.
- B. After the 1929 massacres and the decimation of the Jewish community, the renewal of that community began with a few brave women and children. Can you describe this?
  1. The Jews came back to Hebron in 1967.
  2. In 1968, a group of people moved into a hotel in Hebron.
    - a. After one month, the group was moved to the military compound there.

- b. After 2½ years, Kiriath Arba was founded just outside of Hebron and they moved there.
3. In 1979, 10 women and 40 children moved into a building in the Beit Hadassah section of Hebron.
  - a. It had been empty since their arrival in 1967.
  - b. It had been built in 1893 to be a medical clinic for Jews and Arabs.
  - c. They lived in very, very harsh conditions for a year.
4. In May 1980, there was a terrorist attack.
  - a. Six men were killed and 20 were wounded.
  - b. The Israeli government then gave the permits necessary for the renewal of the Jewish community.
5. The building was rebuilt, and more was added on.
6. If it hadn't been for the women, there may not have been a Jewish community in Hebron.
7. The Jewish community is now well-established.
8. Recent peace talks don't threaten its removal.
- C. There are currently about 150,000 Palestinians (or Arabs) and about 900 Jews living in Hebron.
  1. A new building project gives the hope of doubling the population.
  2. Recent peace talks, if actualized, will result in greater ability to purchase property from willing resident Arabs.



Figure 96: David Wilder at Tel Hebron. (Photo: TY)

Check out David Wilder's website:

<https://davidwilder.org/>

**SESSION 19 ENDS HERE**    [RETURN TO TABLE OF CONTENTS](#)



# 3BI ISRAEL TOUR

## SESSION 20

### Jerusalem

SESSION 20 STARTS HERE

## CITY WALLS

*Guy Leibovitz*

### **The wall around the Old City of Jerusalem**

- A. The wall was built (or rebuilt) by the Ottoman Turks.
- B. It is exactly two miles long.
- C. It encompassed a much larger city in Jesus' time than today.
  - 1. The entire city of Jerusalem—old and new—is larger.
  - 2. The area that was inside the city walls was larger back then.
- D. The Jordanians governed what was inside the city walls from 1948 to 1967.
- E. Jews were not permitted access to the Old City until 1967.

### **UNESCO (United Nations Educational, Scientific and Cultural Organization) has three times passed resolutions concerning the Jews in Israel.**

- A. They have said that the Jews have no history in Jerusalem or on the Temple Mount.
- B. Their desire is to disconnect Jerusalem from its real history.
- C. They want to influence millions to delegitimize a Jewish Jerusalem.
- D. This is an act of war against Jerusalem.

## THE OLD CITY

*At the Cardo with Guy Leibovitz*

### **The Present-Day Layout of the Old City**

- A. The Muslim Quarter
  - 1. This quarter is the largest (they're not equal in size).
  - 2. It is the most condensed (densely populated).
- B. The Jewish Quarter has the newest buildings
- C. The Armenian Quarter
- D. The Christian Quarter

1. This quarter is divided into smaller quarters
  2. Many churches are present here.
- E. Travel among the quarters is unrestricted.
- F. You can tell in which part you're walking by the characteristics listed.

**In 1948, the city came under the control of the Jordanians.**

- A. They took over the Jew's homes and other buildings.
- B. They blew the buildings up.
- C. The Jews that remained in the old city were trapped and they surrendered.
- D. The Jewish Quarter was left in ruins until 1967, when the Jews returned.

**The destruction of the Jewish Quarter was a bad thing and a good thing.**

- A. It was bad because people lost their homes.
- B. It was bad because the Jews lost their capital—Jerusalem.
- C. It was good because the lack of buildings in use enabled the Jews to conduct the largest archeological dig ever undertaken in Jerusalem.
- D. It was good because today the Jewish Quarter has nice, new construction.
- E. It was good because they were able to preserve ancient ruins (including from Jesus' time) for today's observers.

**The Cardo**

- A. Leonardo DaVinci was a Renaissance Man.
1. He was an architect.
  2. He was a painter.
  3. He was the father of cardiology.
    - a. He mapped the inner part of the human heart.
    - b. He filled the heart of a cadaver with melted wax and let it harden.
    - c. He removed the organ to reveal what was inside.
- B. As an architect, DaVinci studied after an architect named Vitruvius (30-15 BC).
1. Vitruvius wrote extensively on architecture.
  2. His works were the basis for building codes in western cities.
  3. DaVinci was very familiar with these works and the parts of buildings.
    - a. He also was familiar with dissecting human cadavers in secret at night.

- b. Whenever a part of the human body reminded DaVinci of a part of a building, he named that human part after the building part.
- C. In every Greek and Roman city, there is a main street called the cardo.
  - 1. The cardo is the heart of the city.
  - 2. When Leonardo DaVinci discovered that the heart is the center of the body, he named it the cardo.
  - 3. So in Israel—in Jerusalem's Old City—there is also a cardo that was excavated.
    - a. The columns and capitals were restored.
    - b. There was a main street for chariots.
    - c. There were sidewalks and shops on both sides.



Figure 97: A section of the Cardo Maximus (main north-south street) in Jerusalem. This section of the Cardo dates to the Byzantine period. It was probably built in the 6<sup>th</sup> century AD. (3BI)

The street was 40 feet wide and was lined on both sides with columns. The street was open to the air. The columns, in turn, supported a wooden roof (probably covered with tiles) that covered sidewalks and shops. The following image shows what the busy Cardo Maximus may have looked like 1,500 years ago.





Figure 98: A wall mural in the Cardo Maximus in Jerusalem. It depicts how the Cardo might have looked in the Byzantine period. Note that the fresco includes (in the lower right corner) a girl handing a pomegranate to a 21<sup>st</sup>-century boy. This mural was installed by the French school of art Creation de la Cite. Photo: brionv, [CC BY-SA 2.0](https://creativecommons.org/licenses/by-sa/2.0/) via Wikimedia Commons



Figure 99: The Madaba Mosaic Map of Jerusalem dates back to the sixth century AD. It is part of a mosaic on the floor of the Church of St. George in Madaba, Jordan. Notice the depiction of the Cardo Maximus, including the representation of the columns and tile roof on each side of the street. Unknown author. Photo: Public domain via Wikimedia Commons.

# JERUSALEM: ORIGIN OF THE NAME

## The most ancient written sources with the name of Jerusalem

- A. In the Bible, the account of Melchizedek in Genesis 14 is the first mention.
- B. In other sources besides the Bible, the most ancient source is El-Amarna, the modern name for the ancient city of Akhetaten.
  - 1. It was the capital city of the Egyptian pharaoh Amenhotep IV (who changed his name to Akhenaten).
  - 2. The Amarna Letters is an archive of clay tablets found there.
  - 3. Mention of the city is made in correspondence between the Pharaoh and vassal kings and leaders in the area.
    - a. In one letter, the king of Jerusalem is writing to Pharaoh.
    - b. He's planning to build a wall around Jerusalem and is informing Pharaoh.

## The difference between Jerusalem and Shalem

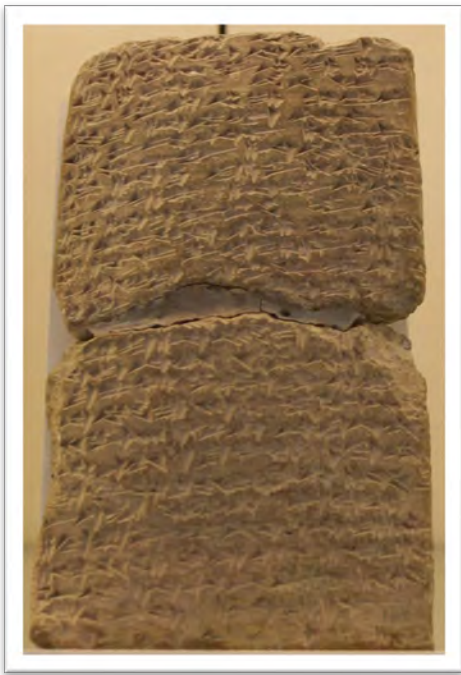


Figure 100: A cuneiform tablet sent from Abdi-Heba, ruler of Uru-Shalem (Jerusalem), to the pharaoh of Egypt. Tablet EA288, pictured here, would be similar to the correspondence discussed in this session. Photo: Vorderasiatisches Museum (Near East Museum), Berlin. [CC BY-SA 3.0](#) via Wikimedia Commons.

- A. In Genesis 14, the Bible calls the city "Shalem" or "Silom."
- B. Abraham was from a place called "Ur of the Chaldees."
- C. Between 140 and 150 years ago, an archeologist found some writing near the Persian Gulf.
  - a. The name "Ur" was inscribed in the writing.
  - b. They thought they had found Abraham's city of Ur.
- D. Later, other archeologists found the name "Ur" before the names of other excavated cities.
- E. It also didn't make sense that the Bible says Abraham is from Ur of the Chaldees, but it also says he's from Haran—it could be two different places in which he lived.
- F. The archeologists concluded that "Ur" referred to any city with a wall around it.
- G. The king of Shalem sends a letter to Pharaoh, telling of plans to build a wall around it.



- H. The name is now “Ur Shalem,” because of the wall.
- I. When Abraham was there 50-100 years before, it still didn’t have a wall, so it was Shalem.
- J. Shalem means “whole”—that’s why we pray for the peace of Jerusalem.
- K. Later it became “Yerushalayim,” which is plural.
  - 1. There is an earthly Jerusalem.
  - 2. There is a heavenly Jerusalem.
    - a. The Shechinah ascended to the Heavenly Jerusalem in Ezekiel 10.
    - b. John saw the Ark (a representation of the Shechinah) coming down from heaven in the Book of Revelation.
    - c. Jerusalem will be whole again.
- L. The recording artist Matisyahu has a song that says, “Bring back the princess to her king.”
  - 1. The princess is Jerusalem.
  - 2. The prince is Messiah.
  - 3. The father is the king.



Figure 101: City of David. The walled Jebusite city David conquered and made his capital is to the left. His palace is in the center. David also built fortifications (protruding from the wall and into the valley) to enclose the Gihon Spring. To the right are the royal and Temple complexes built by Solomon. (3BI)

## The location of Jerusalem

- A. There are twelve tribes of Israel.
  - 1. There are twelve sons of Jacob.
  - 2. Joseph gave his birthright to his sons Ephraim and Manasseh.
- B. There are twelve territories to start with.



1. Joseph's sons would have made it thirteen.
2. The tribe of Levi was supposed to disperse among the people, so they didn't get a separate territory.
- C. Saul, the first king, was of the tribe of Benjamin.
- D. David, the second king, was of the tribe of Judah.
- E. Some people refused to serve under king David.
- F. David knew he needed to unite the people.
- G. The Lord told David to build Him a Temple.
- H. In researching the map of his territory, David found an area that wasn't already being claimed by any tribe of Israel—Jerusalem.
- I. David conquered Jerusalem.
- J. It became the perfect “no-man's land” for the Temple and the capital.
- K. (It was the thirteenth territory.)
- L. It was very much like Washington, DC, that isn't a part of any state.

### **Coming into Jerusalem**

- A. When David came in, they put blind and lame people on the walls to curse David.
- B. When Jesus came into Jerusalem, He ministered to one blind man and one lame man.

## **CITY OF DAVID**

*Dr. Billye Brim—Ha Makom*

**Here in Jerusalem, in the place of the palace of the kings, is “The Place—Ha Makom” that God chose.**

- A. The Israelites were coming into the land of Israel in Deuteronomy 12.
- B. God told them to find “The Place—Ha Makom.”
  1. They are not to worship Him under every green tree or in every high place.
  2. This will be the only place in which they are to worship Him.
  3. This is the place to which they are to bring their offerings.
  4. The Lord said that He had placed His name there.
  5. Ha Makom became one of the names for Jerusalem.

**They didn't know where “Ha Makom—The Place” was.**

- A. They knew that Abraham saw The Place.
- B. When he was looking for the place to offer up Isaac (Gen. 22:4), Abraham saw Ha Makom—The Place.

**The Israelites were always looking for The Place, from the time of entering into the land.**

- A. In Psalm 132:1-5, David said he couldn't rest until he had found Ha Makom.
- B. He found it, but in a strange way.
  - 1. David was not supposed to count the number of his troops, but was very tempted to do so, and gave in.
  - 2. When he had finished counting them, a plague began.
  - 3. David prayed in I Chronicles 21 at the "threshing floor of Ornan the Jebusite."
    - a. While the plague was happening, David was told by God through Gad, the prophet, to build an altar at the threshing floor and offer sacrifices.
    - b. David purchased the threshing floor from Ornan and offered sacrifices.
    - c. The plague was stopped.
  - 4. The threshing floor is where the wheat is judged—whether it was a good or bad crop.
  - 5. After he had purchased the threshing floor, the Lord revealed to David that it was Ha Makom—The Place—the place to build a house for the Lord.

**David began to make plans to build the House of the Lord at Ha Makom.**

- A. The Lord made it known to David that he couldn't build the House because his hands had shed too much blood.
- B. Solomon built the Temple.
  - 1. In 2 Chronicles 5, the Israelites were moving the Holy Ark to the Temple.
  - 2. It was the Feast of Tabernacles and the Glory of God came in so heavily that no one could stand.
  - 3. After a week-long feast, Solomon presented a burnt offering and prayed.
  - 4. At the end of his prayer, fire came down from heaven and consumed the offering (2 Chronicles 7:1). It was received!
  - 5. The Lord told Solomon that this WAS The Place that He had chosen.
- C. They knew for sure—this was The Place—Ha Makom!
  - 1. This was the only place for sacrifice.
  - 2. Other places were made later during the divided kingdoms, but they weren't approved by the Lord.
  - 3. This is the one Moses talked about.

4. This was The Place where the Lord put His name.

### **This is the Place of 2 Chronicles 7:12**

- A. The Lord heard Solomon's prayers.
- B. If bad things happened to God's people, they could repent and pray from this Place.
- C. His Name, His eyes and His heart will be in The Place—Ha Makom forever.
- D. The promise about praying in this place is primarily to the Jews.
  1. Ariel Sharon saw this truth when Israel was in great political danger.
  2. He knew he needed to go to The Place—Ha Makom—the Temple Mount—to pray.
  3. Some thought his actions started the Intifada, but that was already being planned. [Click here for a picture of Ariel Sharon when he went up on the Temple Mount to pray \(September 29, 2000\).](#)
  4. Soon after, Ariel Sharon became Prime Minister.
- E. The promise is still there for Israel at any time.

**This is a very special Place!**

## **CITY OF DAVID**

*Guy Leibovitz*

**An early archeologist was commissioned to dig around Jerusalem in the 1950s.**

- A. She was anti-God.
- B. She was hired by the Jordanians to dig in Jordan, Jericho and Jerusalem.
- C. She came across some very large stones, but dismissed the discovery.
  1. She didn't believe the Bible.
  2. She believed that, even if David existed, he must have been a king of a small kingdom.
  3. What she had found didn't confirm her beliefs.
  4. She stopped digging there.

**Later, another archeologist, Eilat Mazar was digging in the same area (2005).**

- A. While looking out from the dig, the small neighborhood across the valley caught her eye.
- B. She understood that the City of David probably looked much like that one.

1. It would have been compact.
  2. It would have spread out below where she was standing.
  3. It would be easy for King David to have seen Bathsheba bathing on her roof if he was looking down from here.
  4. Since the Temple Mount was behind her, where she now stood was a likely place for David's palace.
- C. She dug down in the place where she stood and found very large bricks.
1. These types of stones could only be an official or governmental building.
  2. The government WAS the palace back then.
  3. These stones could be the basement of David's palace.

### For Further Study

Click on the following link for an excellent article about the City of David which features photos of the excavation of David's Palace.

<https://www.christianlifeministries.com.au/places-of-interest/cityofdavid/>



Figure 102: To the right is the Stepped Stone Structure, a retaining wall dating back to Jebusite times. The Israeli archaeologist Eilat Mazar believes that the Large Stone Structure she discovered built on top of this structure was the palace of King David. (Photo: 3BI)

## There were several other incredible archeological finds.

- A. Background of the finds
  1. If a king wanted to send a letter, he had to ensure that it didn't get falsified.
  2. If a judge rendered a verdict, he had to ensure that it didn't get changed.
  3. Both officials used a seal to authenticate their documents.
    - a. Wax wasn't used because it could easily melt and be removed.
    - b. Clay was used. A small amount of wet mud was applied to the document. The negative of a stamp was pressed into the clay.
    - c. Even if the document was burned in a fire, the clay stamp was only made harder (it became ceramic).
    - d. Ceramic was the plastic of the ancient world.
- B. One seal was found that had the name "Gemaryahu Ben Shafan," Click on the link below for an article about the seal:
 

<https://www.cityofdavid.org.il/en/archaeology/finds/bullae>

  1. Jeremiah 36-37 has an account of a scribe whose writings were burned.
  2. This scribe's writings were apparently burned, but the seal remains.
- C. Another seal was found that says, "Hezekiah, the king of Judea, the son of Ahaz."
- D. Yet another seal was found that says, "Isaiah the pro...." A piece of the seal is broken off that may have had the last letter in the Hebrew word for "prophet."
- E. The findings confirmed that this was the City of David.



Figure 103: The seals of King Hezekiah and Isaiah the Prophet.  
Click the image to connect online to a video about the discovery of these two seals near the Temple Mount.  
The video discusses differing interpretations of the archaeological evidence.



## HEZEKIAH'S TUNNEL

*Guy Leibovitz*

### **The early inhabitants of Silom (Shalem—Jerusalem)**

- A. Abraham came there at the defeat of the kings (Genesis 14).
- B. Abraham returned there to offer up Isaac (Genesis 22).
- C. Because it was an important location to God, people were drawn there.
- D. The Canaanites lived there through the years (until David).

### **Rain was important in Jerusalem as it is everywhere.**

- A. The seasonal rains only really come in the winter.
- B. The city relied on cisterns to store water.
- C. Jerusalem didn't have a large amount of water.
- D. The city's shape contributed to the protection of the inhabitants.
- E. Because of the shape of the city, the water spring was outside of the city.



Figure 104: The Canaanite Pool. This pool was fed by the nearby Gihon Spring. It served as a water source in times of war or siege. (Photo: 3BI)



**The Canaanites living in Jerusalem were concerned about an enemy cutting off their water source.**

- A. You can survive pretty long without food, but not very long without water.
- B. They determined to dig a secret tunnel down to the spring.
- C. They discovered a natural shaft that went down to the spring.
  - 1. They could use buckets at the natural shaft to bring water into the city.
  - 2. The source of their water could remain safe and secret.

**In 1867, an archeologist named Charles Warren came to Jerusalem.**

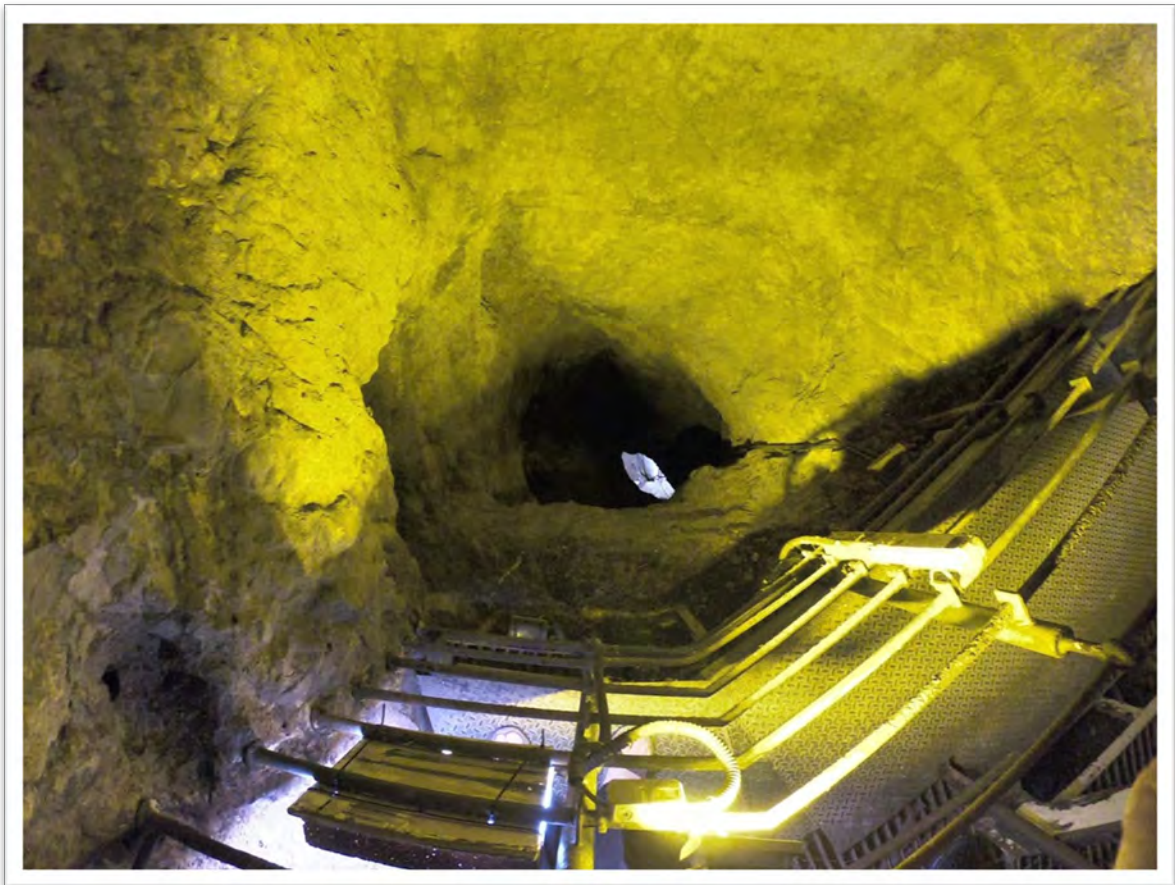


Figure 105: Warren's Shaft. Discovered by Charles Warren in 1867, this 45-foot vertical shaft leads to a pool fed by the Gihon Spring. (Photo: 3BI)

- A. He had been the commissioner of the investigation of Jack the Ripper in England.
- B. He was an Evangelical Christian who wanted to find treasures of the Temple, such as the Ark of the Covenant.

- C. The Ottoman Turks, who had control of the area, wouldn't give him permission to dig.
- D. He decided to dig a tunnel so his archeological work would be secret.
  - 1. He began to dig downward and discovered a shaft that was dirt and not rock.
  - 2. He realized that this is a secret way to the water source.
- E. He also realized that King David had a hand in his discovery.



Figure 106: A 3BI student walking through a narrow part of the Canaanite water system. (Photo: 3BI)

- 1. Hebrew was a language that had been “dead” except for religious use.
- 2. When Jews began to return to the land of Judea and Samaria, Eliezer Ben Yehudah wrote a Hebrew dictionary, reviving the language.
- 3. There were still words that were not yet understood.
- 4. One word that was a mystery for many years was in 2 Samuel 5:8—“naga bat sinor.”
  - a. When David and his men were finding a way to conquer Jerusalem, he promised a reward to the one who would “touch” this mystery word “sinor.”
  - b. When Warren found the shaft, they realized that “sinor” meant shaft.
  - c. They deduced the meaning because David’s men snuck into the city by climbing the shaft.

- d. Sinor means, “water pipe; sewer pipe; shaft” in modern Hebrew.

**These passages were the same ones through which David and his men snuck into Jerusalem.**

- A. They snuck into the city in the night to surprise the enemy.
- B. Where the students were standing, David once stood.

**This shaft was the one through which water was taken into the city.**

- A. They used buckets and pulleys to pull the water up.
- B. Considering it was 3,000 years ago, it was an advanced system, especially with so few tools.

**David knew that he needed to improve and advance the way of getting water into the city.**

- A. He realized that if he was able to sneak into the city through the water system, someone else could use this system against him.
- B. Some scholars attribute this new water system and the fortification that covers it to David and others don't.
- C. David had some engineers who understood geology.
  - 1. They filled up all the open passageways with dirt.
  - 2. They dug new passageways in the rock until they were out under the blue sky and had reached the spring.
  - 3. The spring was exposed—out in the open and unprotected, and therefore dangerous.
  - 4. He (or someone else) built an enormous fortification from the shaft all the way down to the spring, artificially including the spring in the city.
- D. Further confirmation of David being the builder of the fortification over the spring came a year ago.
  - 1. Two PhD students decided to dig below some big bricks of the fortification.
  - 2. They found traces of food. Since food is organic, it can be carbon-dated. It dated back to the time of David.

**While this portion of the tunnel was in the open under blue sky for millennia, it is now under a man-made structure.**

- A. This is due in part to the neighborhood above the structure.
- B. The only way to get to the antiquities is to dig under houses.
  - 1. People don't like someone digging under their house.
  - 2. Muslims would prefer not to have activity that results in Bible-supporting finds.
  - 3. World leaders who choose to believe the "occupied territory" narrative can think that Jewish finds are fabricated.
  - 4. Archeological activity in this area has been highly contested.
  - 5. It's much easier to conduct this activity under President Trump.
- C. You can't remove a person from their house for the sake of archeological exploration.
  - 1. Much money is being invested to build foundations and platforms for the people's homes.
  - 2. Then digging is conducted safely.

**At this location are two different buildings.**

- A. One is a guard tower that dates back 3,800 years—almost to Abraham’s time.
- B. The other part is comprised of additions to the original building.
  - 1. Guy believes it was King David that did the additions.
  - 2. King David improved everything.
- C. This is the water gate of the city.

**There have been different ways to handle Jerusalem’s water system over the years.**

- A. The Canaanites used a pressure pool.
- B. David used a different technique.

**King Hezekiah developed a whole different water system for Jerusalem.**

- A. About 2,700 years ago, the mightiest world power at the time—Assyria—was on their way to Jerusalem.
  - 1. Not long before, the same people had defeated the much larger Northern Kingdom of Israel.
    - a. Judea was like dust compared to Israel.
    - b. Israel had been a mini-empire.
    - c. If Israel would have been compared to the United States, Judea would have comparatively been like the Vatican.
  - 2. Israel was defeated and was now in exile.
- B. King Hezekiah didn’t know what to do, so he consulted the prophet.
  - 1. The prophet told him that God is with him.
  - 2. God instructed him, through the prophet, to do three things.
  - 3. One of the three things was to build a water tunnel from the Gihon spring into the city.
    - a. There was a problem—the hills and valleys of the area.
    - b. King Hezekiah dealt with the problem by getting two groups of diggers.
    - c. He put one group in the Kidron valley and the other group in the other valley.
    - d. He prayed over them and told them to dig toward each other.
    - e. They had no way of knowing where to go.
    - f. Through a miracle, the two groups met each other.
    - g. A stone plaque that commemorates the moments before the two groups broke through has been found.
    - h. The water was successfully directed into the city from the Gihon spring to the pool of Siloam.



### Hebrew name similarities

- A. Silom was also called Shalem and was an early name for Jerusalem.
- B. The pool of Siloam is not the same as Shalem.
- C. The pool of Siloam comes from the Gihon spring and is the same as Shiloach.
  - 1. Shilocha or Shiloach is “to be sent” in Hebrew.
  - 2. The water is “sent” from the Gihon spring to the pool.
  - 3. Shiloach in Hebrew became Siloam (as the name for the pool).

## POOL OF SILOAM

*Dr. Billye Brim*



Figure 107: The Pool of Siloam (actually the Pool of Shiloach in Hebrew). Artist rendition (by Yoav Dothan) of what it may have looked like in ancient times. Public Domain.

### **The Pool of Siloam was the pool that was filled by the source of water that the Lord had provided for Jerusalem.**

- A. There wasn't a river or other water source in Jerusalem.
  - 1. As God provided the Israelites water in the desert, they were to trust that He would continue to provide them water.
  - 2. The Israelites were to trust that God was the provider of all sustenance.



- B. The spring of Gihon was the water source that the Lord provided for Jerusalem.
1. This spring filled the Pool of Siloam.
  2. In Isaiah 8:5-7, the Lord used this spring as an example of His provision.
  3. If the leaders of Judah had believed God, they would not have made an alliance with other ungodly leaders.

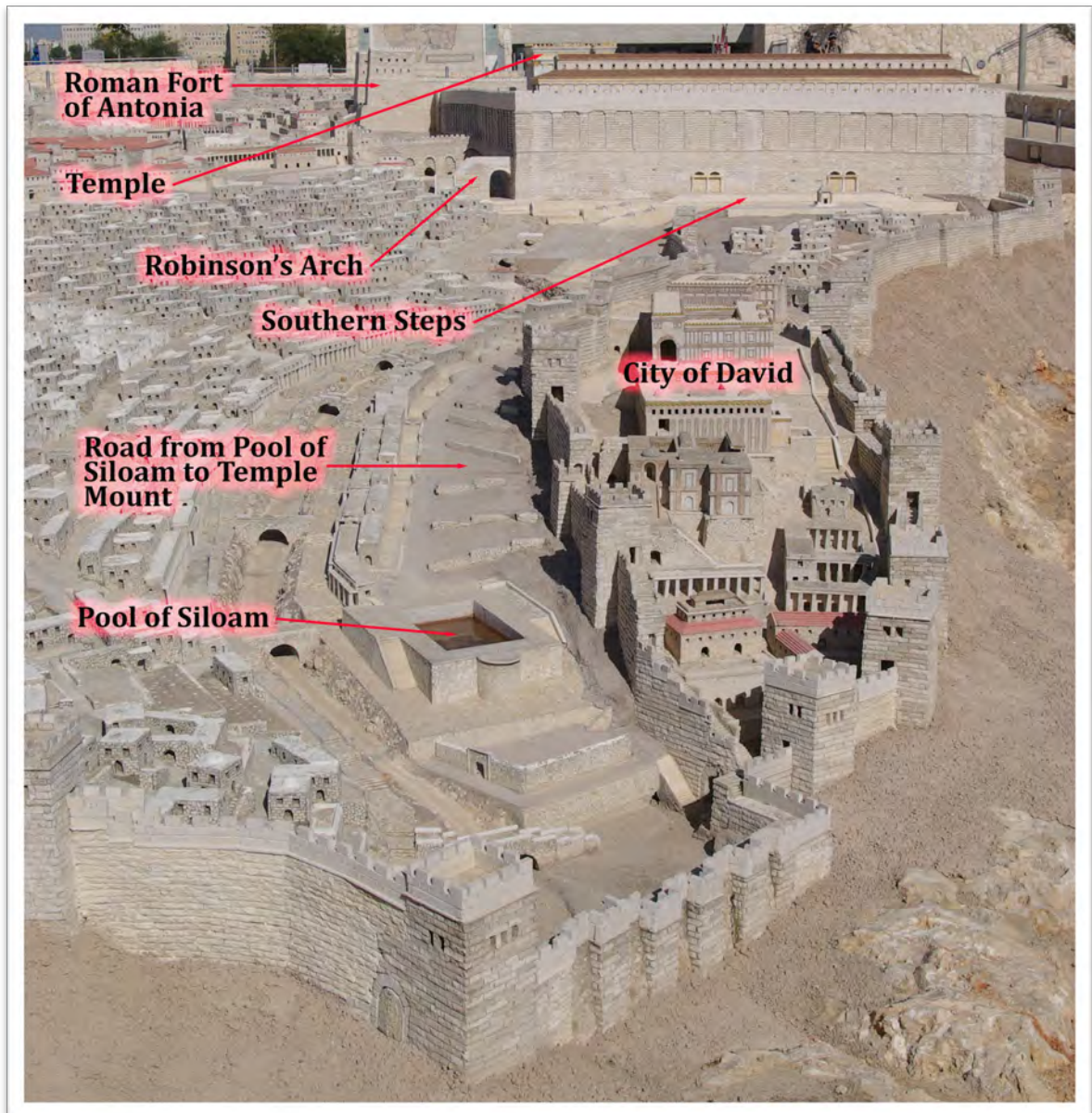


Figure 108: The Jerusalem Model showing the southern end of the city. For this discussion, note especially the location of the Pool of Siloam and the road that leads between the Pool and the Southern Steps of the Temple Mount. (Photo by Berthold Werner. Public Domain. Locations annotated by 3BI.)

### **The Spring of Gihon is connected to supernatural occurrences.**

- A. One such occurrence was when King David was old and dying.
  - 1. David's favorite wife was Bathsheba.
    - a. David had promised Bathsheba that her son Shlomo (Solomon) would be king.
    - b. David had not made his selection clear to the rest of the nation.
  - 2. Another son, Adonijah, declared himself king.
  - 3. Nathan the prophet went to Bathsheba.
    - a. He told Bathsheba what was happening.
    - b. He asked her to talk to the king.
  - 4. Bathsheba went to the king.
    - a. She told the king what was happening.
    - b. She reminded him of his promise to make Solomon king.
  - 5. King David called for Zadok the priest, Nathan the prophet and Benaiah the son of Jehoiada and told them to:
    - a. Put Solomon on his own mule.
    - b. Take him down to the Gihon spring.
    - c. Have Zadok and Nathan anoint him king over Israel.
    - d. Blow the shofar.
    - e. Say, "God save the king!"
- B. Another occurrence involving Dr. Brim was recent.
  - 1. Dr. Brim was in Jerusalem for a meeting honoring John Hagee.
  - 2. Dr. Brim got to sit right in front of Prime Minister Netanyahu as he spoke.
    - a. He spoke of following the waters of God.
    - b. Dr. Brim said, "The Gihon!"
    - c. PM Netanyahu agreed, "The Gihon!"
  - 3. Dr. Brim thinks that a positive thing happened in PM Netanyahu when he began to study Tanakh with his son.
- C. There was a supernatural occurrence involving Jesus at the Pool.
  - 1. Jesus encountered a blind man.
  - 2. He discussed the sin question with the people.
  - 3. He made clay from dirt and spittle.
  - 4. He put the clay on the man's eyes.
  - 5. He told him to wash it off at the Pool of Siloam.
  - 6. The man received his sight.

### **For Further Study**

The following link to Generation Word is to a site with a lot of great information about Hezekiah's Tunnel. It has a lot of photographs, diagrams, and illustrations, as well as a couple of videos.

[http://www.generationword.com/Israel/jerusalem\\_sites/hezekiah\\_tunnel.html](http://www.generationword.com/Israel/jerusalem_sites/hezekiah_tunnel.html)

**The Spring of Gihon and the Pool of Siloam have a significant part in the Feast of Tabernacles in Jerusalem.**

- A. Jesus was there in John 7:37-39.
- B. On the last day of the Feast of Tabernacles, there was a part of the ceremony called the water libation.
  - 1. The people would sing and dance down to the Pool of Siloam from the Temple (at the top of the hill).
  - 2. The people expressed great joy.
  - 3. They would gather some water from the pool.
  - 4. They would then dance and sing all the way back up to the Temple.
  - 5. They would pour the water on the altar.
  - 6. They would cry out for and sing for water with joy and much noise.
  - 7. Jesus would have had to cry very loudly to be heard, but this is the point at which he would have cried out, "If any man thirst, let him come to Me and drink..."

***Moshe Malka***

**Observations about the Pool of Siloam and the Feast of Tabernacles**

- A. Two times a year the Jews pray for rain/dews—the last day of Tabernacles and the last day of Passover.
  - 1. The dews and rains regulate the agricultural seasons.
  - 2. God's reward for doing good is rain in its due season.
  - 3. Receiving rain in due season results in a land of milk and honey.
  - 4. If rain doesn't come when it's supposed to, it messes up the whole agricultural season.
  - 5. Praying for rain is very important.
  - 6. Carrying the golden cup of water from the Pool of Shiloach up to the Temple was the official start of "Rainy Season."
- B. (Dr. Billye's addition: The procession with the cup of water was the parade that was going on.
- C. That's the day that Jesus cried out—the eighth day.)
- D. The pool found at the conclusion of Hezekiah's water tunnel was once thought to be the Pool of Shiloach.
- E. Workers on a sewer line hit something while digging, so an archeological dig was begun.
  - 1. A corner of the actual pool was found.
  - 2. 50 meters away, another corner was found.
  - 3. Josephus Flavius described the pool as square.
  - 4. If this pool was square, the rest would be located under a garden whose owner will not permit digging.
- F. Some scholars say it was a mikvah, others say it wasn't.

1. But it was the place where the water for the water libation was collected.
  2. It was a place where many people gathered.
  3. It was a pilgrim road—it led from the pool to the Temple.
- G. For Jesus to send a blind man to this busy place means He wanted to prove a point.
1. The people saw the fresh clay on the man's eyes.
  2. The people saw him wash it off.
  3. The people heard him say, "Once I was blind and now I see."

### ***Shelli Brim Harding***

#### **Observations about Jesus crying out on the eighth day of the Feast**

- A. Jesus, "on the eighth day of the Feast cried out, 'If...'"
1. If is conditional
  2. If is not demanding
  3. If any man is thirsty or not satisfied
  4. Jesus will give living water.
- B. On the eighth day—the day of new beginnings, Jesus will give a spring of living water that satisfies.
- C. (With Dr. Billye) out of your belly shall flow rivers of living water!

**SESSION 20 ENDS HERE    [RETURN TO TABLE OF CONTENTS](#)**





# 3BI ISRAEL TOUR

## SESSION 21

### Jerusalem

SESSION 21 STARTS HERE

## OLD CITY: SHORASHIM SHOP

*Dr. Billye Brim and Moshe Kempinski*



Figure 109: Shorashim of the Old City • Tiferet Israel 3 • 7500 Jerusalem, Israel

### The meaning and origin of the shop

- A. Shorashim is the plural of shorash, meaning “root.”
- B. It’s a bookstore/ministry place, helping people understand Israel.
- C. It’s run by Moshe and Dov Kempinski.
- D. It was founded 35 years ago.
- E. The founders are Israeli-born and Canada-raised.
- F. Its purpose is to help people know “why they’re here.”

## **The life-changing event that convinced Moshe to move from Canada back to Israel**

- A. In June of '67, the Egyptian and all of the Arab armies attacked Israel.
- B. Israel didn't expect to survive.
  - 1. They dug mass graves next to two major hospitals.
  - 2. The Americans told them the next Holocaust was going to happen.
- C. In six days, God had given Israel victory.
- D. On the seventh day, after debating the matter, the IDF entered Jerusalem.
  - 1. To their shock, they found that the Jordanian army had abandoned the city.
  - 2. They entered an almost empty and defenseless city.
- E. Because Moshe had family in Israel, he felt the overriding need to listen to the events on his transistor radio.
  - 1. He had to smuggle it into school because he had a Chemistry exam that day.
  - 2. On the radio, he heard the now-famous recording of the young correspondent who followed the soldiers to the Western Wall.

### **For Further Study**

Click on the following link to see a translation of Mordecai Twersky reporting from Jerusalem on the Voice of Israel Radio on June 7, 1967. He was reporting on the liberation of the Temple Mount and Western Wall by members of the Israeli Defense Forces (IDF).

<https://www.jewishvirtuallibrary.org/the-liberation-of-the-temple-mountain-and-western-wall-june-1967>

The following, less than a minute long, is footage of the events of that day. It's in Hebrew, but the visual impact is worth the view. It concludes with Rabbi Goren blowing the shofar.

[https://youtu.be/f3-j\\_2DN0](https://youtu.be/f3-j_2DN0)

- 3. Next, he heard as the first soldiers reached the wall with the army chaplain, Rabbi Goren.
- 4. He heard them pray and then heard the rabbi blow the shofar.
- 5. The sound traveled all the way to Canada and changed his life forever.
- 6. He knew he must move to Jerusalem.
- 7. He knows every Jew who heard that event was changed in their heart.
- 8. He found a woman who shared his convictions, they got married, and they moved to Jerusalem 35 years ago.

9. Today his son Yoni works for israelnationalnews.com helping to tell the story of Israel.

### **What Moshe (and the other rabbis) are saying**

- A. Concerning Christian Zionism
  1. When the Iron Curtain and the Berlin Wall fell, that changed everything.
  2. The church began to ask questions for the first time in 2,000 years.
    - a. What are the Hebraic roots of our faith?
    - b. Is the church Israel?
    - c. Has the church replaced Israel?
    - d. And finally, how do we begin to understand each other?
- B. Concerning the Jews coming home to Israel
  1. “The nations will bring the Jews back in their arms from the land of the north” was happening (Isaiah 49:22).
  2. God said He would be more famous for bringing His children home from the north than He had been for bringing them from Egypt (Jeremiah 16:15).
  3. God is saying that He is not just the God of history—He is the God of NOW!
- C. The (Christian) world and the Jews are learning to understand each other.
- D. Looking at what God is doing, we walk out His journey in faith—step by step.
- E. Discovering God’s plan and doing our part in it is how we speak God’s language to the world.
- F. God is doing supernatural things that can appear very natural—we must learn to see past the natural to see what He’s doing.
- G. If you want to be a part of God’s plan for your life, you have to step in and seize it.
- H. Even the fruit of the trees of Israel are prophecy fulfilled because Ezekiel 36:8 tells the branches to give forth fruit for the returning Israelites.
- I. Even the children playing in the streets of Jerusalem are prophecy fulfilled because Zechariah 8:5 says the streets of the city shall be “full of boys and girls playing.”
  1. The child we just passed in the street might have been the one that Zechariah saw.
  2. When Moshe first came back, he recognized the possibility of his own son being one of those who Zechariah saw.
  3. This realization makes one a part of biblical prophecy fulfilled.
- J. When we are part of prophecy fulfilled, we are God speaking.

## ***Moshe Kempinski with Students***

### **History of the Moshe Kempinski and of the shop**

- A. Moshe came to Israel from Canada 35 years prior.
  - 1. He was actually born in Israel.
  - 2. His father and brother were born in Israel.
  - 3. His family has been in Israel for almost 100 years—since 1925.
- B. He taught Bible theology in Canada and still does in the yeshivot (Bible schools) of Israel.
- C. He and his brother, Dov, decided to open a shop that would sanctify God's name.
  - 1. Every picture is Scripture formed into pictures (micro-calligraphy).
  - 2. Every piece of jewelry is based on a verse.
- D. They wanted to remind people why they're in Israel.
- E. As Orthodox Jews, they believe that NO ONE, BUT NO ONE, BUT NO ONE COMES TO THIS LAND UNLESS THEY'RE INVITED BY GOD!
  - 1. Thoughts of making one's own decision are incorrect.
  - 2. Being invited is not enough but it's the first step.

### **The prophecies, promises, invitations and opportunities are waiting to be seized.**

- A. If you don't seize them, they will continue to wait.
- B. The Children of Israel were at the edge of the Red Sea.
  - 1. The Egyptians were coming from behind them.
  - 2. The sea was raging in front of them.
  - 3. They prayed to God.
  - 4. Moses said, "Stand still and see the salvation of the Lord!"
  - 5. God tells them, "Just move forward!"
  - 6. They stepped in **and then** the sea split.
  - 7. If they hadn't stepped in, the sea would have continued to wait.
  - 8. They had to have the strength and the faith to step in.
- C. A group of Jews in Ethiopia in the 1920s felt that the time had come for a new Exodus.
  - 1. They gathered a group of young people and marched through the Sudan desert to the Red Sea.
  - 2. The leader held up his stick.
  - 3. Nothing happened.
  - 4. Some folks jumped in.
  - 5. Nothing happened.
  - 6. They walked all the way back home.
  - 7. They still believed that it could still happen.
  - 8. They believed that they had simply missed God's timing.

- D. During Moses' time, the man who had the courage to step in was Nachshon Ben Amminadav—how do we know this?
  - 1. When the Tabernacle of God's Presence was being dedicated in the wilderness, gifts were brought.
    - a. By the leader of the tribe
    - b. In the order of the tribe
  - 2. The only tribe out of order was the first tribe to come up—Judah (Nachshon's tribe).
  - 3. The only leader who wasn't named as leader of the tribe was Nachshon.
  - 4. This leads one to believe that his stepping in first brought this reward.
  - 5. Also, Nachshon Ben Amminadav is listed in the Book of Ruth as the grandfather of Boaz, who became the great-grandfather of David.
- E. When you have the courage to step in no matter what the world or friends or relatives say, you'll hear and see things you never knew you were missing.

### **Some of Moshe's thoughts on Jewish-Christian communication**

- A. Christians and Jews didn't have interpersonal communications 35 years ago.
- B. Thirty years ago, the Iron Curtain fell and hundreds of thousands of Jews came into the land.
  - 1. It was just as the prophets had said.
  - 2. Every denomination started asking questions.
    - a. What are the Hebraic roots of our faith?
    - b. Has the church replaced Israel?
    - c. Is Israel a physical place or a spiritual metaphor?
- C. Since then, Moshe has been hosting groups of Christians in his shop for Christian-Jewish dialogue—up to six groups a day.
- D. God wants Jews and Christians to understand each other.
  - 1. Even if they don't agree, they can understand.
  - 2. Thinking that talking longer to get the other guy to agree isn't understanding them.
  - 3. If we're to stand together, we must understand each other.
- E. Moshe has studied Christianity and the Christian Bible for many years in an effort to hear our point of view.

### **Two verses have stood out to Moshe as most pertinent in his talks with Christians.**

- A. Romans 11 (specifically verse 19 here) is about Christians being grafted into the Olive tree that is the Jewish people.



1. Most Christians have thought this meant that they were grafted into a withering root of Judaism, essentially replacing it.
2. People are beginning to realize that the branch can't blossom if the root is withering.
3. Maybe this is what Paul meant (in verse 18) when he says, "You don't support the root: the root supports you."
- B. Second Corinthians 3:3-14 speaks of a veil being over the eyes of the Jews, inhibiting their ability to see as Christians do.
  1. There's also a verse in Tanakh, in Isaiah 25:7 that says all the nations have a veil over their eyes and a cloak over their faces.
    - a. It will be lifted on the last day.
    - b. It will happen on the Temple Mount right there in Jerusalem.
  2. When Jews and Christians disagree on Scripture, they can remember the veil.
    - a. It helps us to leave everything up to God.
    - b. When we let God be God, incredible things happen.

**When you're in Israel, you have to perceive things spiritually (not naturally).**

- A. The approximately two million Jews who left Egypt came to Mt. Sinai on the way to the land.
- B. God spoke to them (in Exodus 20:18) and the people "saw the sound."
  1. When in Israel, you need to learn to "hear with your eyes."
  2. If you open your eyes, you'll hear God speaking.
- C. If God puts something in front of you, He's speaking to you.
  1. He didn't need a land—the universe is His.
  2. He didn't need a house—even the heavens can't contain Him.
    - a. If you walk into His house, you know it's His.
    - b. Everything there will speak to you.
- D. A good example of seeing things spiritually came from a South African farmer.
  1. He came in to the Shorashim Bookstore eight years before.
  2. He said he had a farm so large, everything was run by computer.
  3. He pointed out that the computers all came from the military industry of Israel.
  4. This was a modern-day example of Bible fulfillment—turning swords into plowshares.
  5. Note: He saw this "natural" thing by the Spirit and realized it was the fulfillment of prophecy.
- E. Look for the spiritual in the natural.
  1. But the natural hides the supernatural....
    - a. The children of Israel were raised in the desert for 40 years.

- b. It became as “natural” for them to get breakfast (manna) from the desert floor as it would be for us to go get an apple from a tree.
  - c. We have a similar problem—seeing things naturally that are spiritual.
2. When we see the supernatural, we need to realize that what we saw wasn’t **like** a Bible verse, but that it **was** the Bible verse.
3. The natural is simply the clothing of the supernatural.

## THE UPPER ROOM

*Shelli Brim*



Figure 110: At the Upper Room. This Byzantine-era structure is built over the ruins of what was believed to be the actual first-century Upper Room. (Photo: TY)

### **Introduction: The Number Three is Very Significant**

- A. Elohim is
  - 1. The Father
  - 2. The Son
  - 3. The Holy Spirit
- B. Time is
  - 1. Past
  - 2. Present
  - 3. Future
- C. We are
  - 1. Spirit
  - 2. Soul
  - 3. Body
- D. There are three Feasts of the Legs.
  - 1. The Jews had to use their legs to go to HaMakom—the place (Jerusalem).
  - 2. Passover is one of the three feasts.

### **Passover was established in Exodus 12 as a Feast of the Lord to be kept forever.**

- A. The first Passover was when the Children of Israel were being prepared to leave bondage.
- B. Jesus and His disciples kept the Passover.

### **Fifty Days (or Seven Weeks) after Passover came Shavuot, or Pentecost (or the Feast of Weeks).**

- A. Jesus and His disciples were together for 40 of those 50 days before Pentecost.
- B. Jesus told them not to leave Jerusalem until the promised “Baptism in the Holy Ghost” occurred.
- C. Jesus tied the Baptism in the Holy Spirit with forgiving others.
  - 1. In John 20:22, Jesus breathed on the disciples, saying, “Receive the Holy Ghost.”
  - 2. Immediately, He spoke to them of forgiving (or remitting) sins.
    - a. The Jews of that day thought only God could forgive sin (Mark 2:7).
    - b. Jesus gave them the legal right to forgive sin.
- D. Jesus wanted the disciples to stay in order to receive the second of the two steps.
  - 1. The Holy Spirit within
    - a. John 4—the well of water springing up
    - b. The new birth—for personal edification
  - 2. The Holy Spirit upon

- a. John 7—Whosoever thirsts, let him come to Me.
- b. Out of his belly shall flow rivers of living water.
- c. Receive the ability of the Holy Spirit to get the job done.
- E. (The tour is in the location where it all happened.)
- F. They waited in Jerusalem 10 Days.
  - 1. They walked with the resurrected Jesus for 40 days.
  - 2. Pentecost was coming on the 50<sup>th</sup> day.
- G. They were in one accord in one place exactly on the 50<sup>th</sup> day.
- H. This was the exact day that Moses received the Word of God.
  - 1. The Day of Pentecost (the Holy Spirit coming down) was the fulfillment of Shavuot or weeks.
  - 2. They were filled with the Holy Ghost and began to speak in other tongues as the Spirit gave them utterance (Acts 2:4).
  - 3. The same Holy Ghost that fell on them then can fall on us now.

### ***Postscript Thoughts from Moshe Malka***

#### **The building of the Last Supper Room**

- 1. This was not THE building from Jesus' time.
- 2. This building has 4<sup>th</sup>-century, Gothic-style arches.
- 3. There are verses of the Quran in Arabic as permanent artwork on the walls.
- 4. It was a Jewish building with King David's tomb first.
- 5. It was later a Crusader building used by "Christians."
- 6. In the days of Saladin, it became a Muslim mosque.

#### **The Last Supper**

- 1. People reclined diagonally at the table.
  - a. They leaned on their left hand.
  - b. They ate with their right hand.
  - c. They all ate from the same tray.
- 2. They ate matza, not bread or pita.
- 3. They ate lamb, not fish, and followed specific rules.
  - a. The lamb was first brought to the Temple as a burnt offering.
  - b. Part of the Lamb (after the roasting on the altar) was given to the priest.
  - c. Part of the lamb was given back to the worshipper.
    - i. The returned portion had to be eaten by midnight.
    - ii. It had to be roasted.
    - iii. No bones could be broken in the sacrifice process.
    - iv. It had to be offered in Jerusalem—in the city.
- 4. All of the Jewish ritual laws were followed at the Last Supper.
  - a. With all of the food

- b. With the wine
  - i. There were four cups of wine.
  - ii. Between the third and fourth cup, Jesus spoke of the sacrifice of himself.
  - iii. At that time, Jesus prophesied His own betrayal.

### **After the Last Supper**

- 1. The disciples went out of the city.
- 2. They went to the Garden of Gethsemane.
  - a. They went there to camp out overnight.
  - b. Jesus went to pray.
  - c. The disciples kept falling asleep.
  - d. They came to arrest Jesus.
- 3. They took Jesus to the house of Caiaphas, the High Priest.
- 4. The next day, He was taken to Pontius Pilate, who called Him King of the Jews.

## **THE SOUTHERN STEPS**

*Dr. Billye Brim and Guy Leibovitz*

### **Orientation from the Southern Steps (as you look south)**



Figure 111: Panoramic view south of Temple Mount. The Southern Steps are to the left. The Ophel (ancient administrative area) is to the left of the road. On the other side of the road and across the Kidron Valley is the Mount of Olives. Click on the picture above to connect online to the full panoramic image. Then click on the arrow image for full panoramic view. To exit, click on the ⓧ in the upper left corner of the online picture. (3BI)

- A. Orientation directionally
  - 1. Looking to the left and up is the Mount of Olives.
  - 2. Between Mount of Olives and the Temple Mount is the Kidron Valley.
  - 3. Across the road straight ahead is the City of David.
  - 4. Behind the students is the Temple Mount.
    - a. Named “ophel” in Hebrew, meaning “climb up.”
    - b. Most people came into the Temple on these steps.
    - c. Climbing up these steps gave the connotation of lifting up one’s spirit.



- B. Orientation spiritually—the protocol of climbing up to the Temple
1. A sacrifice was required—there was a sacrifice market nearby.
  2. Temple currency was required for the half shekel Temple tax.
  3. Ritual purity of the body was required—dozens of ritual baths were located in this area.



Figure 112: A mikvah (ritual bath) near the Southern Steps.  
Photo: TY

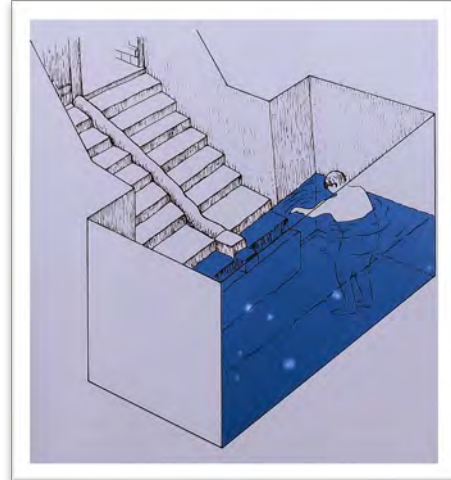


Figure 113: Stepped Mikvah  
Photo: TY

- C. (A Quick story from Guy)
1. A local Jerusalem archeologist was guiding astronaut Neil Armstrong around Jerusalem.
  2. They came to the Southern Steps.
    - a. The guide explained the steps and gates were the same ones the Jews had used in Temple days.
    - b. The Jews would take their ritual bath.
    - c. They would then ascend the stairs.
      - i. The structure of the stairs would slow their ascent.
      - ii. This would help direct the pilgrim's thoughts to the One Whose presence they would be entering.
      - iii. They would sing the Songs of Ascent (Psalms 120-134) until they reached the top.
  3. Neil Armstrong inquired, "Jesus walked on these steps?"
    - a. The archeologist/guide said yes, without a doubt.
    - b. Neil Armstrong fell on his face, crying.
    - c. He was overwhelmed that Jesus had walked there.

### **Dr. Billye Brim teaching concerning the Southern Steps**

- A. The closer the pilgrims got, the more holy it was.
- B. The Psalms of Ascent (or Degrees) were sung, starting with Psalm 120.
- C. Psalm 122 is the psalm that spoke of Jerusalem being a double city.

- D. Psalm 122 also directs us to pray for the peace of Jerusalem.
- E. It was sung right here.

### **Dr. Billye Brim teaching concerning the God Calendar and its connection to Jerusalem**

- A. God's calendar origins
  - 1. People call it the "Jewish Calendar" because the Jews kept it.
  - 2. In Genesis 1, we read that God created time.
  - 3. He made the sun, moon and stars to set apart God's appointments or "moedim" (moeds).
  - 4. This calendar is a lunar calendar, beginning with a new moon.
    - a. They had to correctly discern the appearing of the new moon to get the dates right on the other moeds.
    - b. They celebrated and blew the shofar on the new moon.
  - 5. God gave them the Sacred Calendar in Leviticus 23.
    - a. It begins in the spring.
    - b. It contains God's appointments—His moeds.
    - c. It's a calendar of redemption.
    - d. The dates that God has circled on it have to do with redemption.

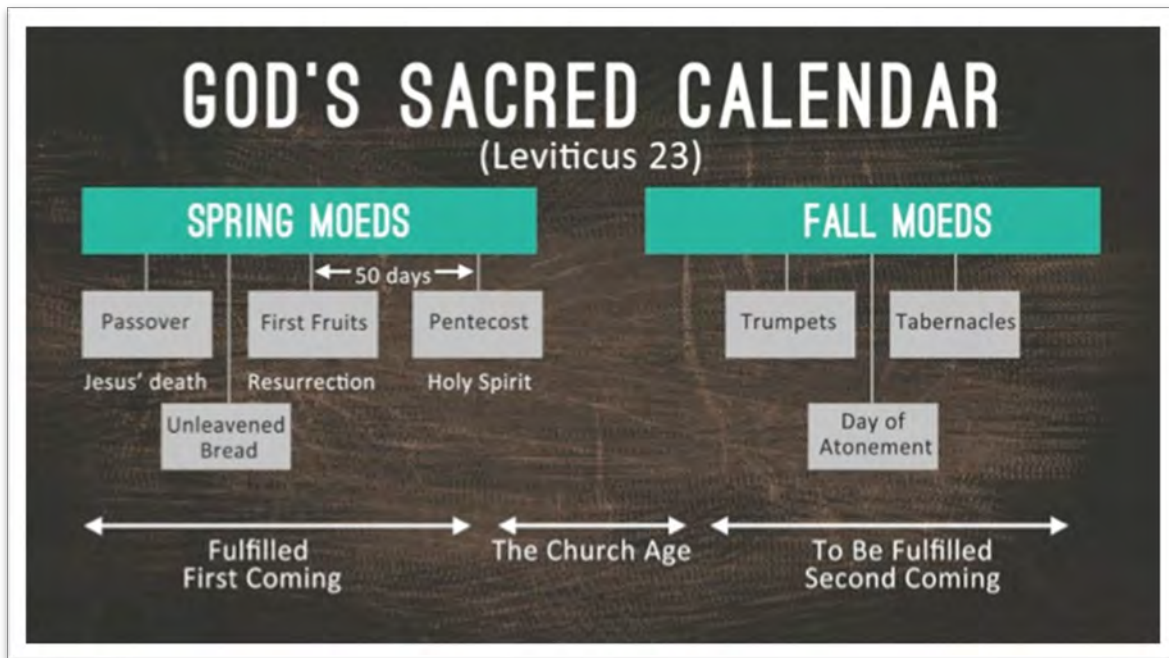


Figure 114: God's Sacred Calendar (BBM)

- 6. There are seven moeds.
  - a. For three of the moeds, Jewish males have to come up to Jerusalem.
  - b. Three of the moeds are in the spring.
- 7. The first moed or circled date in Leviticus 23 is Shabbat.

8. The next is Passover (Pesach)—one of the three moeds that we call “feasts.”
  - a. This and the other two feasts that require the men to come to Jerusalem have three common elements.
    - i. Something historic occurred in Israeli history on each moed.
    - ii. Each moed occurs at the harvest time of a certain crop.
    - iii. Each moed has (or will have) a fulfillment.
  - b. The three common elements of Passover
    - i. History—Passover was the day that Israel came out of Egypt.
    - ii. Harvest—It’s the time of the early barley harvest.
    - iii. Fulfillment—Jesus became our Passover lamb.
9. Starting the same day, for seven days, is the Feast of Unleavened Bread.
  - a. Leaven is removed from each person’s house.
  - b. Leaven symbolizes sin.
  - c. Jesus dealt with the sin problem.
10. At the end of the seven days, the priests wave the first fruits.
  - a. The first fruits symbolize resurrection.
  - b. First Corinthians says Jesus was our first fruits—the first fruits of resurrection.
11. Passover, Unleavened Bread and First Fruits all happen in one week.
12. Starting on First Fruits, seven Sabbaths are counted and one day is added for 50 days—this is Shavuot or the Feast of Weeks.
- B. God’s Calendar in the Early Church
  1. Acts 1:1-3—Jesus arose on the day that they were waving the first fruits.
    - a. He walked amongst the disciples for 40 days.
    - b. He told the disciples to wait in Jerusalem for the promised Holy Spirit.
    - c. He told them that they would receive power when the Holy Spirit came on them.
    - d. He ascended into heaven.
    - e. They went back to stay in an upper room in Jerusalem and prayed.
  2. Acts 2:1—“And when the day of Pentecost was fully come.”
    - a. God got them in one accord in time for the moed.
    - b. Everything on the redemption calendar happens on moeds.
    - c. The Feast of Weeks (or Pentecost) is the second of the three Feasts that required Jewish men to go up to Jerusalem.

- i. This feast is seven weeks plus one day after First Fruits.
  - ii. This was the next moed or circled date on God's calendar—the one Jesus told them to wait for.
  - d. The Holy Ghost came in, filled them up, and gave them utterance in tongues.
  - e. People from all over the world were filled with the Holy Ghost because they had come up for Shavuot.
    - i. The three feasts in which Jewish men had to go up to Jerusalem were called "The Feasts of the Legs."
    - ii. The name represented people having to walk to Jerusalem.
  - f. This second of Feast of the Legs—Shavuot—had the three elements.
    - i. Harvest—It's the time of the wheat harvest.
    - ii. History—Shavuot was the day the Israelites received the Word of God.
    - iii. Fulfillment—The people who were in Jerusalem for the feast received Holy Spirit.
  - g. Paul spoke of the Word and the Spirit coming on the same day in 2 Corinthians 3:7-8.
  - h. It all happened right here on these steps because the little room couldn't hold them all.
  - i. On that day, 3,000 people received Holy Spirit and were also baptized in water.
  - j. There's no other place in Jerusalem that has enough mikvahs to baptize 3,000 people.
3. (A quick story from Dr. Billye Brim)

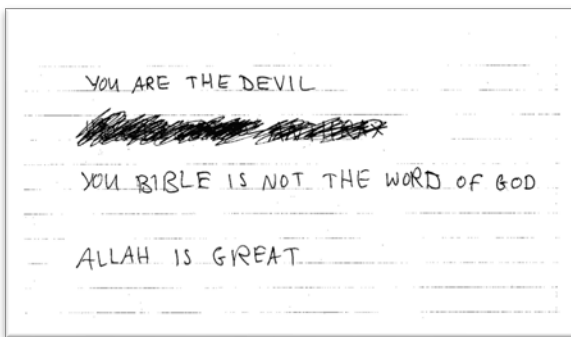


Figure 115: Note that floated down from the Al-Aqsa Mosque. (BBM)

- a. During one of the Intifadas (Palestinian uprising against Israel), Dr. Billye was preaching at the Southern Steps.
- b. A paper with some writing came floating down on the group from a window of the Al Aqsa Mosque.
- c. The contents of the paper are shown on the left. The line that is scratched through says, "You deserve anthrax."
- d. It wasn't stones, so it was alright!







# Israel

## Virtual Teaching Tour

### Appendix 1

The Table of Nations..... 297

### Appendix 2

Cloverleaf Map .....298

### Appendix 3

Israel—Tribal Allotments .....299

### Appendix 4

Lifespans Chart..... 300

### Appendix 5

Greater Israel's Borders..... 301

### Appendix 6

Division of Alexander the Great's Kingdom .....302

### Appendix 7

The Kingdom of Herod the Great..... 303

### Appendix 8

The Division of Herod's Kingdom..... 304

### Appendix 9

Arabs Rule 77% of Palestine .....305

### Appendix 10

The Shalom Wheel ..... 306

### Appendix 11

The Amen Wheel.....307

### Appendix 12

The Seven Days..... 308

### Appendix 13

Nebuchadnezzar's Dream..... 309

### Appendix 14

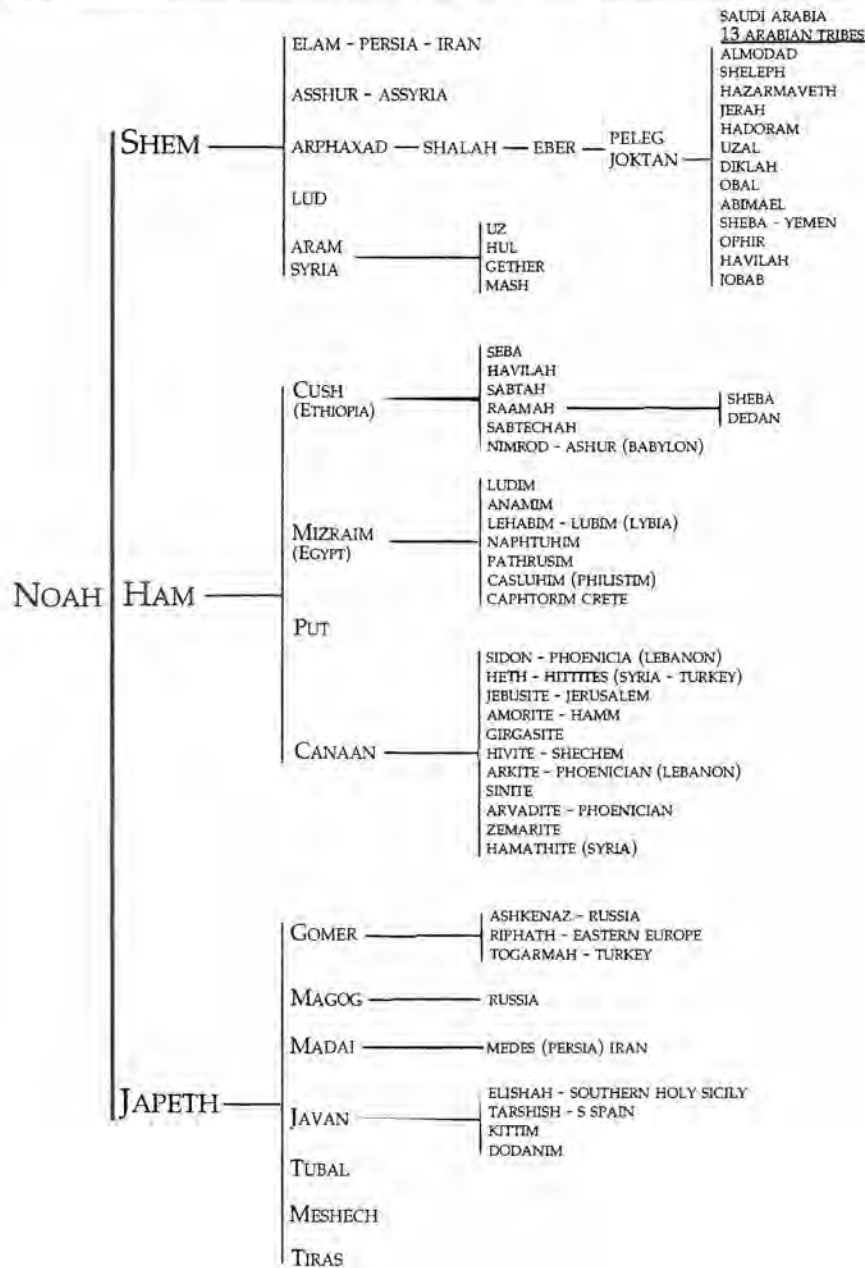
Parousia ..... 310

[RETURN TO TABLE OF CONTENTS](#)

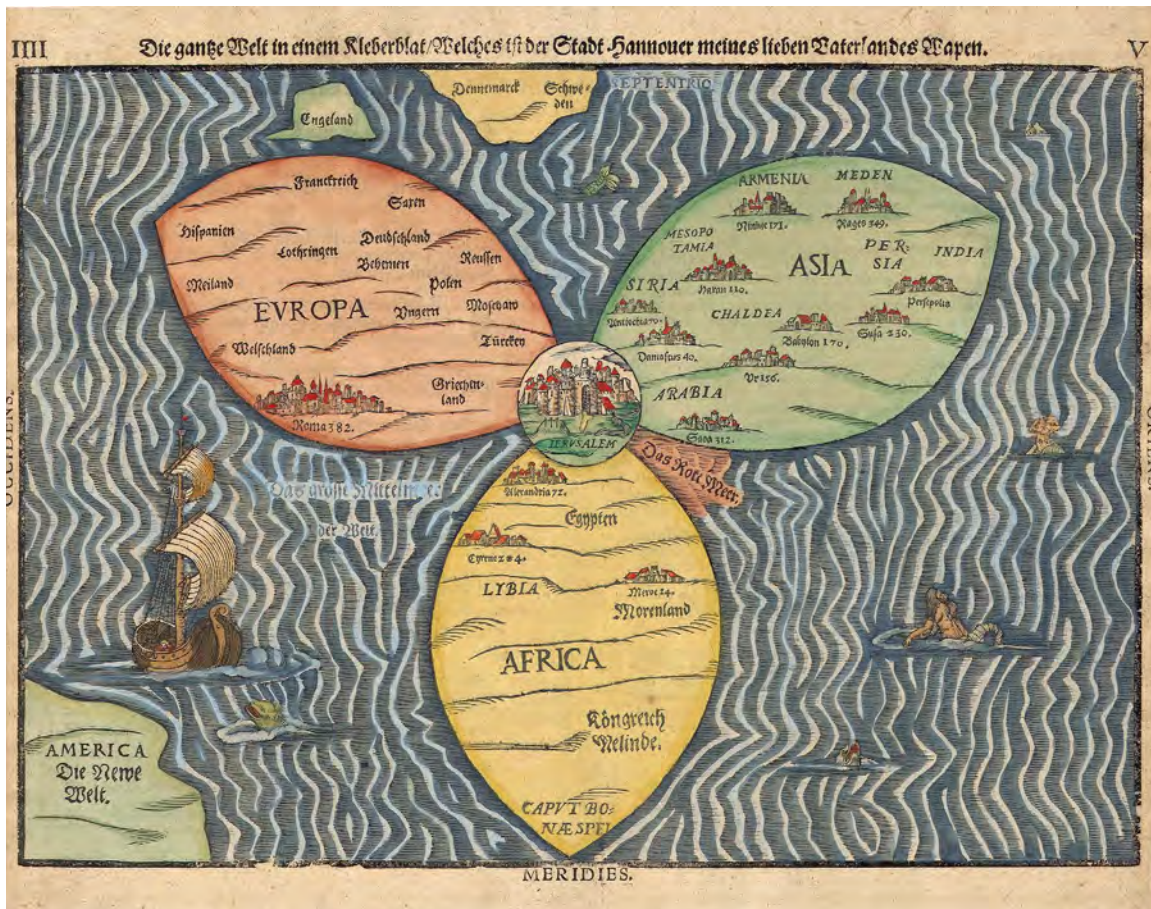
appendixes



FROM THE 3 SONS OF NOAH: SHEM, HAM, AND JAPETH



[RETURN TO APPENDIXES](#)



This stylized world map was created by German pastor Heinrich Bünting. Published in 1581, the map depicts Jerusalem as the center of the world. The caption in German is translated: "The entire world in the shape of a clover-leaf, which is the emblem of the city of Hannover, my beloved homeland." The cloverleaf was part of the coat of arms of his home town of Hanover, which includes a three-leaf clover.

[RETURN TO SESSION 1](#)

[RETURN TO APPENDICES](#)





[RETURN TO SESSION 2](#)    [RETURN TO APPENDIXES](#)

Lifespans					
Years					
From Creation (BC)	1-500	501-1000	1001-1500	1501-2000	2001-2500
Adam	1-930 (3760-2830 BC)				
Enoch		622-987 (3139-2774 BC)			
Methuselah		687- 1656 (3074-2105 BC)			
Noah			1056-2006 (2705-1755 BC)		
*Shem				1558-2158 (2203-1603 BC)	
**Eber				1723-2187 (2038- 1574 BC)	
Abraham****				1948- 2123 (1813 -1638 BC)	
Isaac****					2048- 2228 (1713- 1533 BC)
Jacob****					2108-2255 (1853- 1506 BC)
Joseph					2199- 2309 (1562-1452 BC)
Moses					2368-2488 (1393-1273 BC)

\* Shem: (2203-1603 BC) One of three sons of Noah who survived the flood. He headed a Torah-study house together with his great-grandson Eber.

The \*\*\*\*Targumim identify Melchizedek as Shem, son of Noah. Shem was one link in the chain of those who transmitted God's truths that originated with Adam. These truths were carefully handed down from generation to generation—do'ar l'd'oar.

\*\*\*Ancient source: Aramaic Interpretive translations

\*\* Eber is the origin of the word Evret (Hebrew).

\*\*\*\*On the chart of Years, 1000 = A Day  
The age of Torah begins with Abraham and Israel.  
The Patriarchs: Abraham, Isaac and Jacob.

Note: As in the case with Shem above, sources vary in the exact dates. No one can be sure. The primary source in the top line uses the Hebrew way of numbering from the year 1. This system considers 2020 to be the Hebrew year 5780. The bottom line is years BC.

[RETURN TO SESSION 2](#)
[RETURN TO APPENDIXES](#)

[RETURN TO SESSION 3](#)[RETURN TO APPENDICES](#)




[RETURN TO SESSION 3](#)
[RETURN TO APPENDICES](#)


[RETURN TO SESSION 3](#)
[RETURN TO APPENDICES](#)

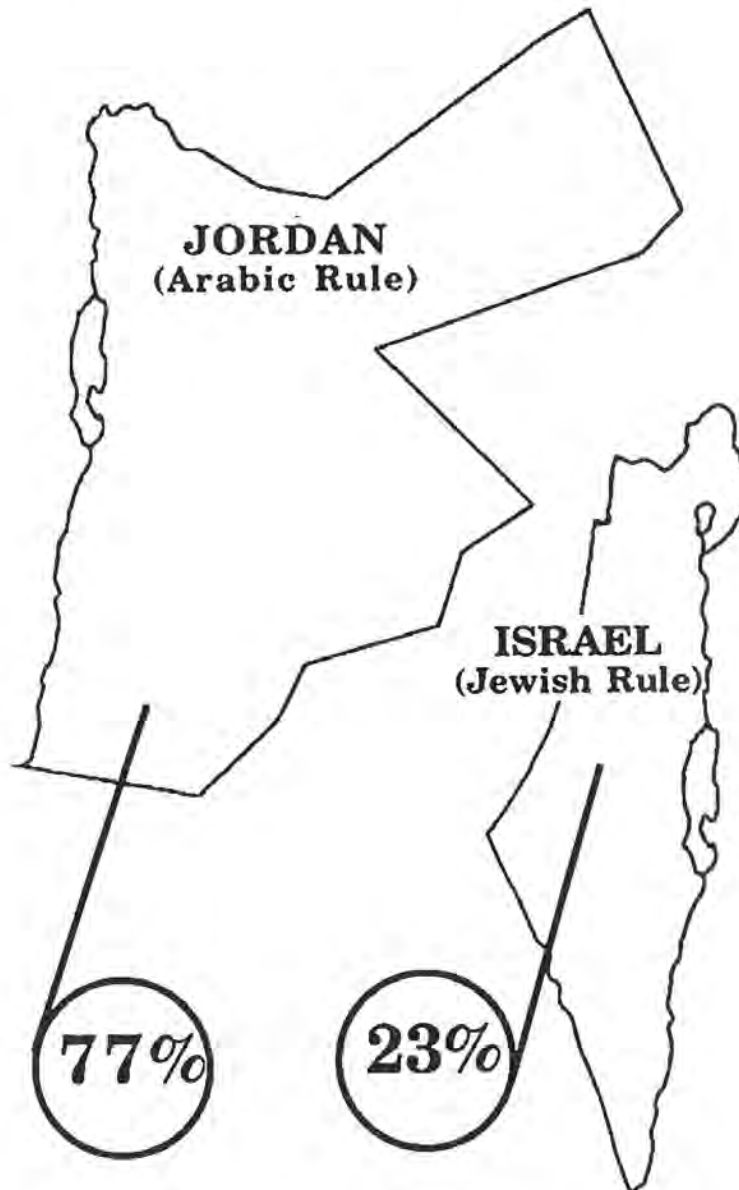




RETURN TO SESSION 4

[RETURN TO APPENDIXES](#)

## **ARABS RULE 77% OF PALESTINE.**

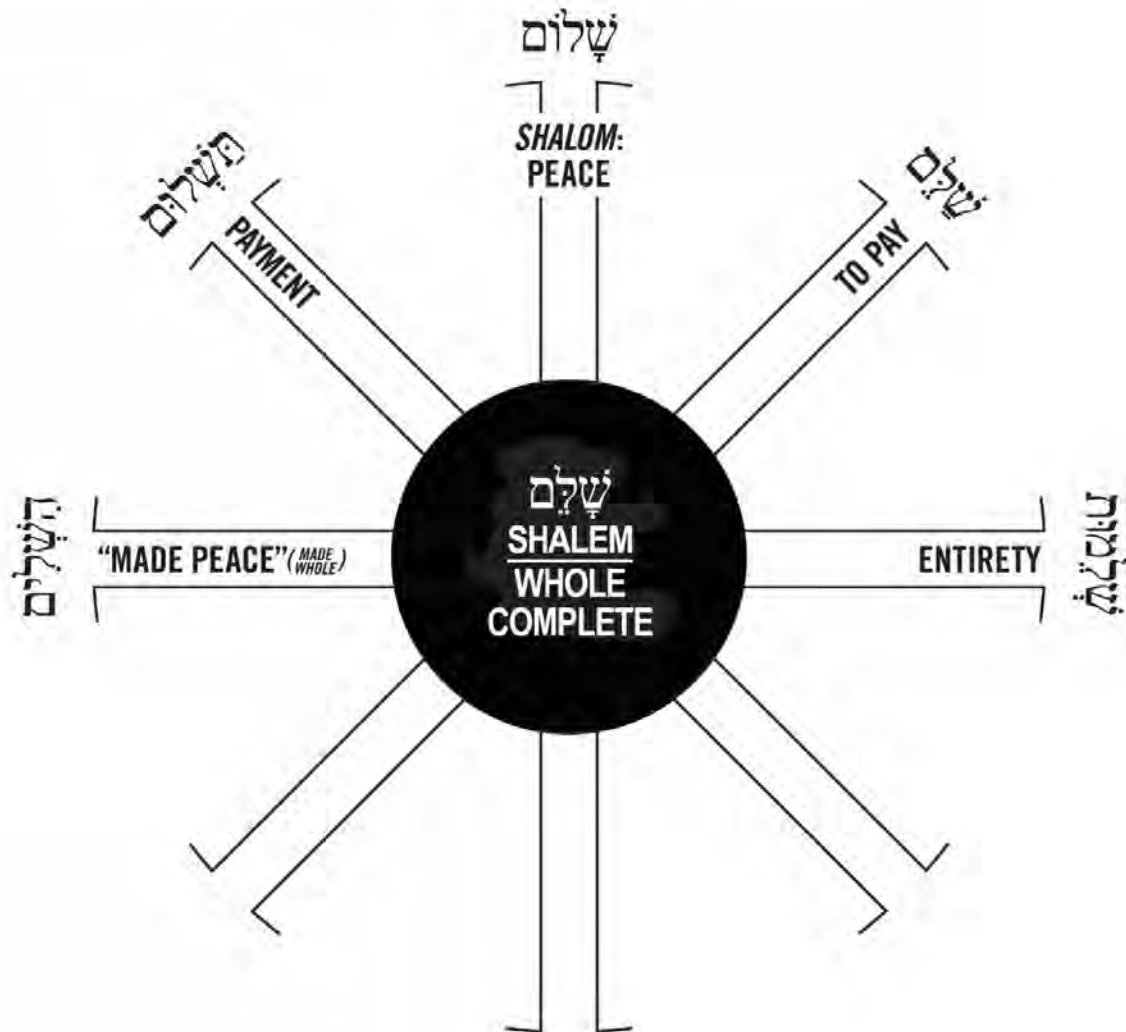


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[RETURN TO SESSION 4](#)

[RETURN TO APPENDIXES](#)

# THE SHALOM WHEEL



From  
SHALOM: THE PEACE THAT COMES  
FROM BEING WHOLE

Page 15

by Dr. Billye Brim

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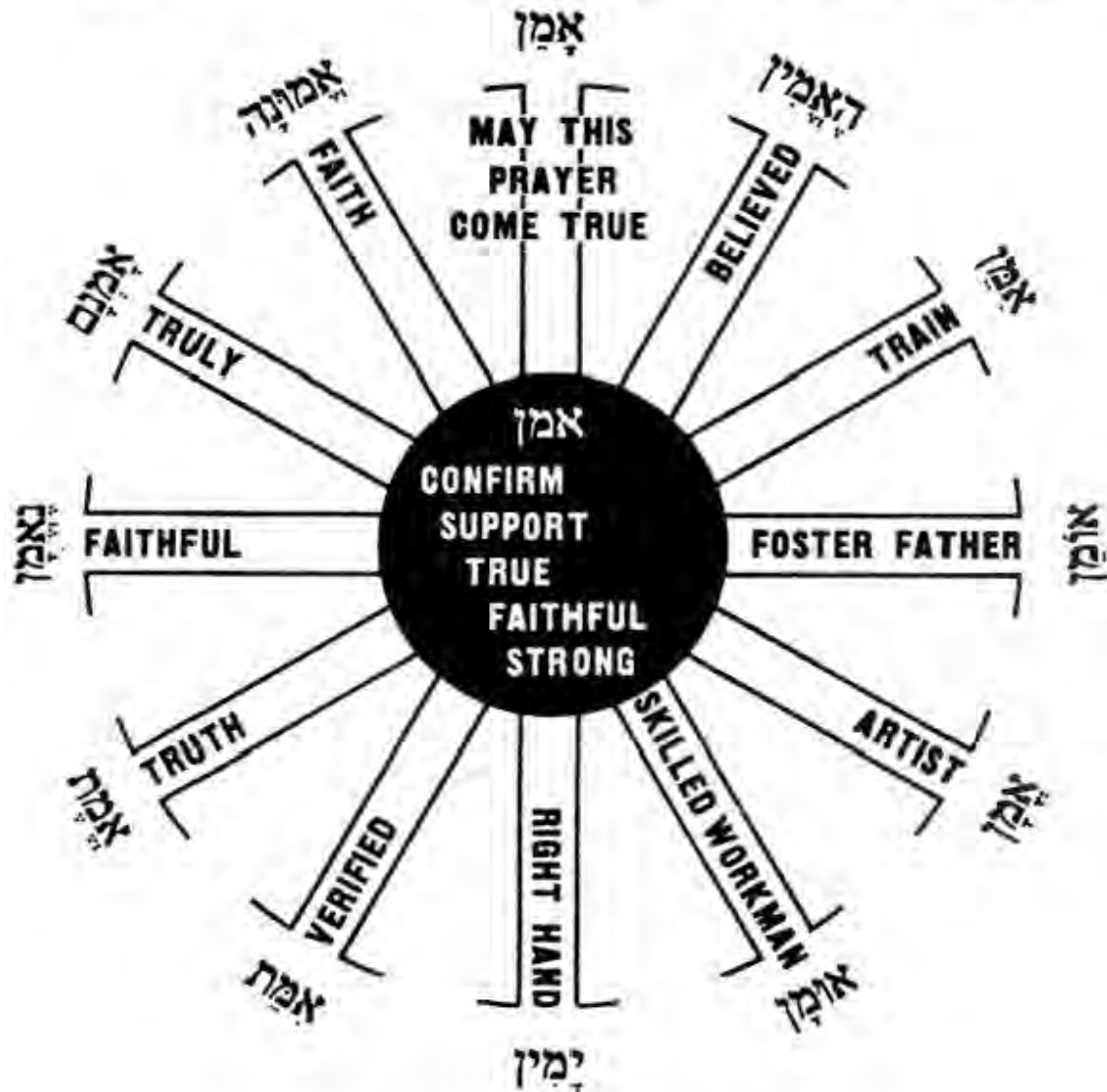
[RETURN TO SESSION 5](#)

[RETURN TO APPENDIXES](#)



## THE AMEN WHEEL

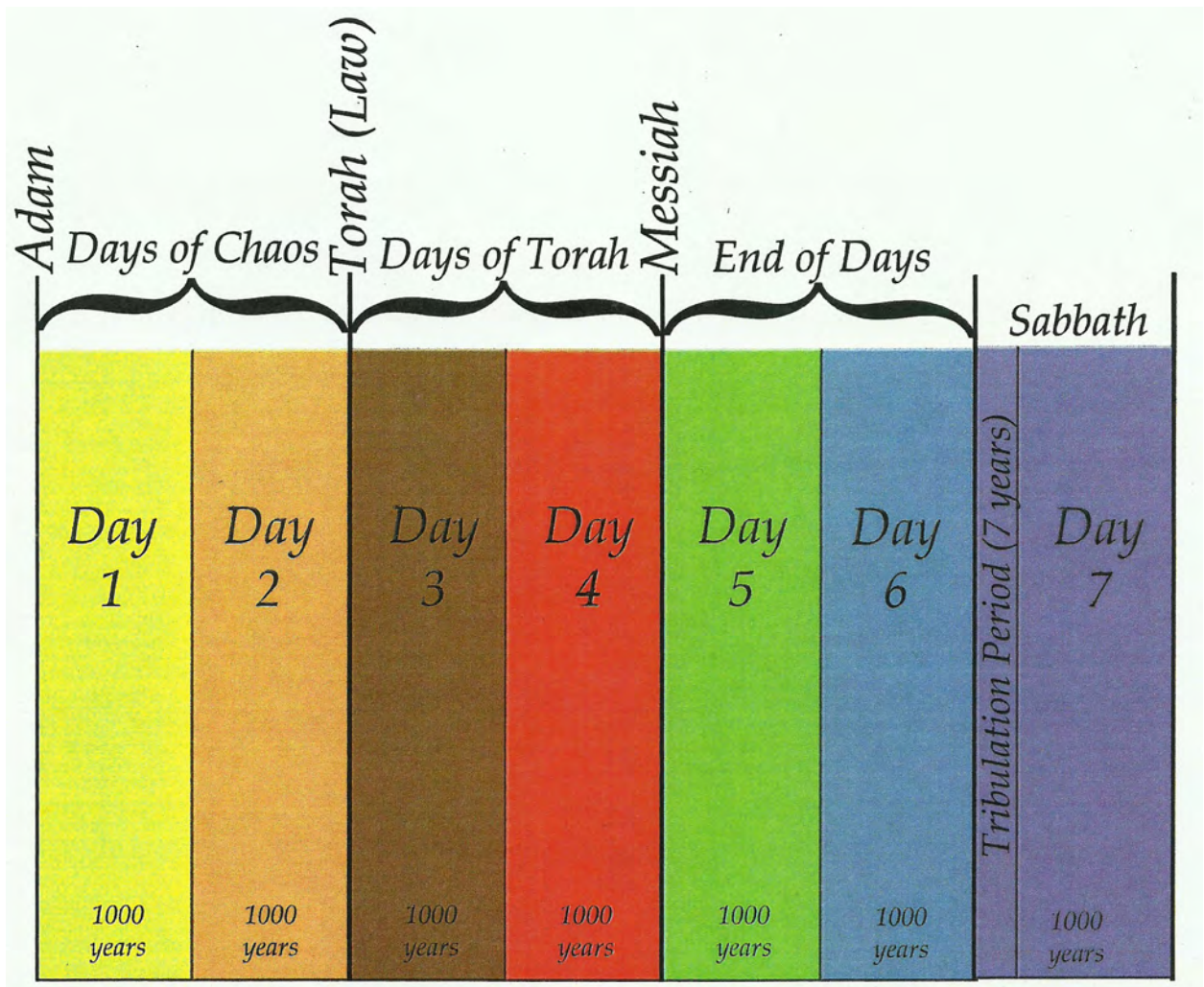
The following chart illustrates how the three-letter root אמן (amen) serves as the hub of a family of words (pictured as spokes on a wheel). All words in the אמן family have the root meaning confirm, support, true, faithful, or strong.



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 HOW THE HEBREW LANGUAGE GREW  
 Page 27  
 by Edward Horowitz  
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[RETURN TO SESSION 5](#)

[RETURN TO APPENDIXES](#)

[RETURN TO SESSION 8](#)[RETURN TO APPENDICES](#)



[RETURN TO SESSION 9](#)[RETURN TO APPENDIXES](#)

# PAROUSIA

## Matthew 24:3 ESV

As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of your **coming** and of the end of the age?”

## Companion Bible on Matthew 24:3 (Bullinger Notes)

**coming** – presence. Gr. *parousia*. This is the first of 24 occurrences of this important word (Matt 24:3, 27, 37, 39. 1 Cor. 7:6; 10:10. Phil. 1:26; 2:12. 1 Thess 2:19; 3:13; 4:15; 5:23. 2 Thess 2:1, 8, 9. James 5:7, 8. 2 Peter 1:16; 3:4, 12. 1 John 2:28.)

The Papyri show that “from the Ptolemaic period down to the second century A.D. the word traced in the East as a technical expression for the arrival or the visit of the king or the emperor”, also of other persons in authority, or of troops (See \*Deissmann’s *Light, &etc.*, pp. 372-8, 441-5). It is therefore not a N.T. word, as some have supposed.

***\*Light from the Ancient East: The New Testament; Illustrated by Recently Discovered Texts of the Graeco-Roman World (Classic Reprint)***

This invaluable study by **Gustav Adolf Deissmann** of non-literary Greek and Latin texts from the period leading up to and contemporary with the rise and early development of Christianity is once again available after being out of print for nearly a decade. Available in [hardcover](#) and [paperback](#). The 1910 English translation is available as a free [PDF download](#) at [archive.org](#).

## What is papyrus?—Ancient Egypt

From Qatr.us from Professor Carr.

To see the article online: <https://quatr.us/egypt/papyrus-ancient-egypt.htm>

When the [Egyptians](#) began to write, about [3000 BC](#), they wrote from the beginning in ink, on papyrus (pah-PIE-russ). Papyrus is a plant that grows wild all over the [Nile river valley](#), so it is very common in [Egypt](#). You can cut the long papyrus stalks and soak them in [water](#) until they rot a little, and then you lay a lot of these stalks next to each other, and a lot of other stalks on top, crossways to the first ones, and then you pound them flat, until all the stalks get mashed into all the other ones, and you have something a lot like [paper](#).

At first papyrus was only used in [Egypt](#), but by about [1000 BC](#) people all over [West Asia](#) began buying papyrus from Egypt and using it, since it was much more convenient than [clay tablets](#) (less breakable, and not as heavy!). People made papyrus in small sheets and then glued the sheets together to make big pieces.

At first papyrus was only used in [Egypt](#), but by about [1000 BC](#) people all over [West Asia](#) began buying papyrus from Egypt and using it, since it was much more convenient than [clay tablets](#) (less breakable, and not as heavy!). People made papyrus in small sheets and then glued the sheets together to make big pieces.)

[RETURN TO SESSION 18](#)

[RETURN TO APPENDIXES](#)

# Israel

## Virtual Teaching Tour

### Supplement 1

The Migration of Abraham ..... 313

### Supplement 2

Abraham in Canaan ..... 314

### Supplement 3

Abraham in the Mountains of Canaan ..... 315

### Supplement 4

The Deportation of the Israelites ..... 316

### Supplement 5

Jewish Exiles in Babylon ..... 317

### Supplement 6

The Persian Empire ..... 318

### Supplement 7

Alexander the Great's Empire ..... 319

### Supplement 8

The Division of Alexander the Great's Empire ..... 320

### Supplement 9

The Roman Empire ..... 321

### Supplement 10

The Kingdom of Herod the Great ..... 322

### Supplement 11

The Division of Herod's Kingdom ..... 323

### Supplement 12

The Middle East ..... 324

### Supplement 13

The Hebrew Language Compilation ..... 325

### Supplement 14

Minibook: God's Promise of the Land to Israel ..... 339

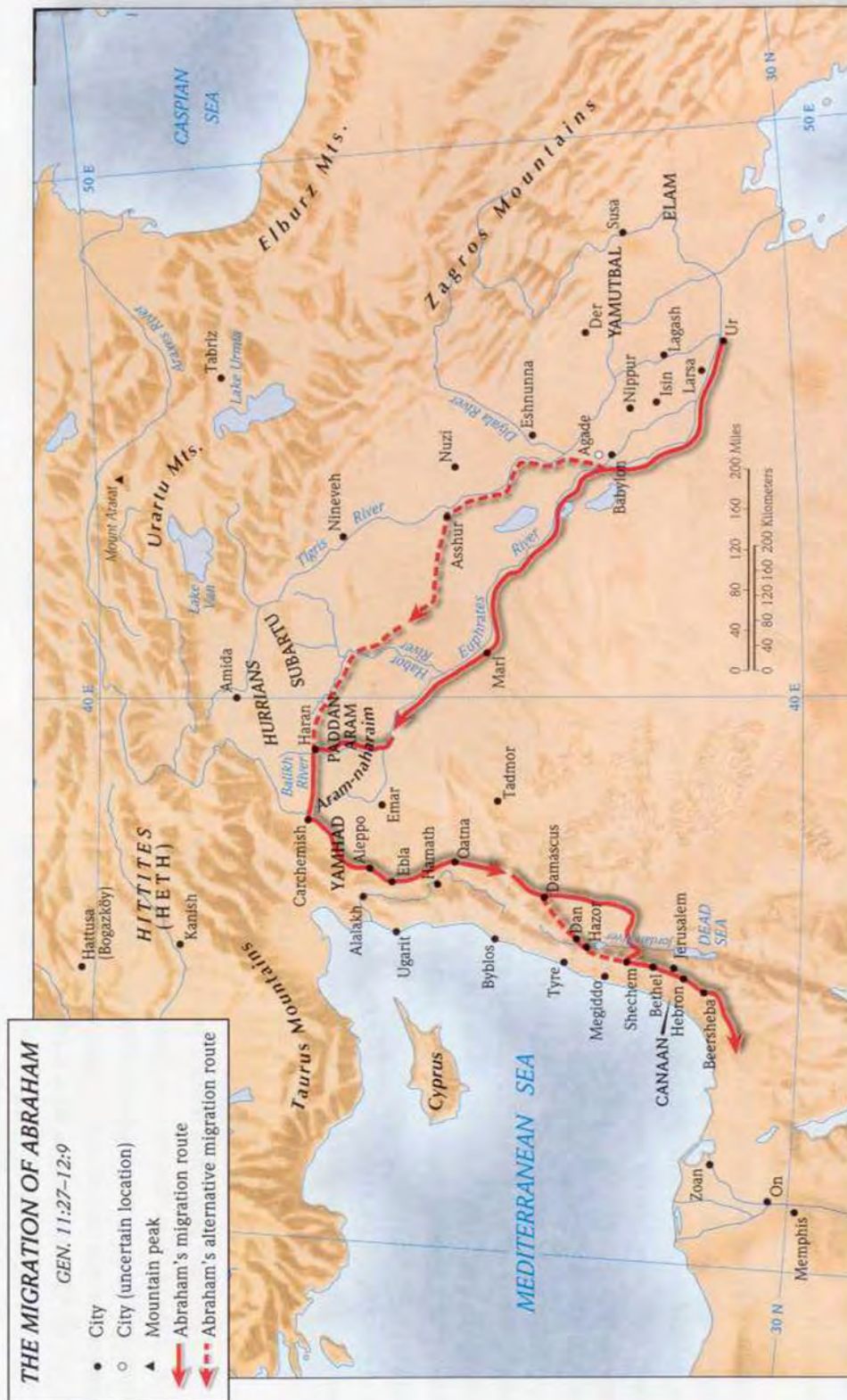
### Supplement 15

Minibook: Judgment of the Nations  
for How They Treat Israel ..... 375

supplements

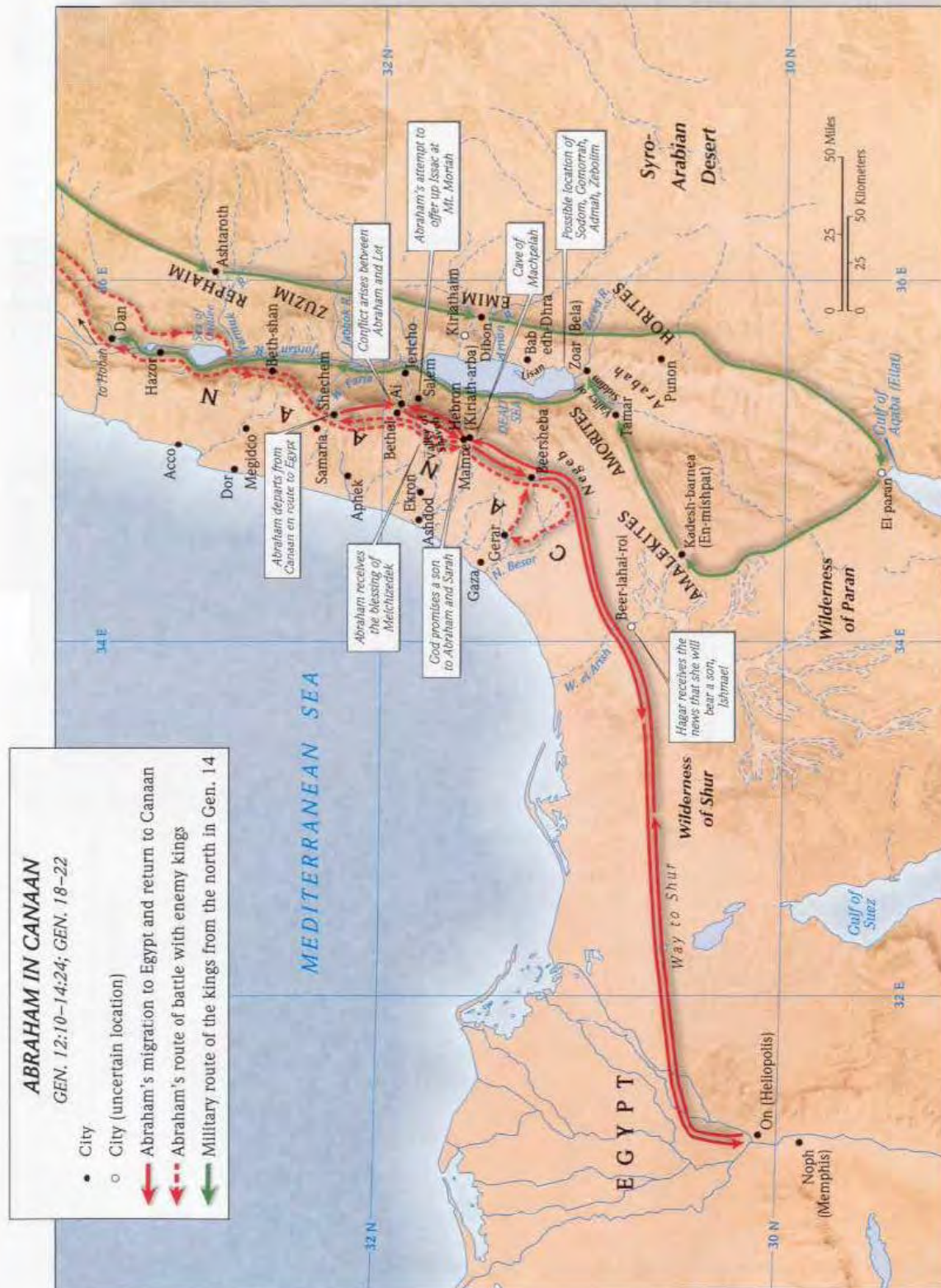




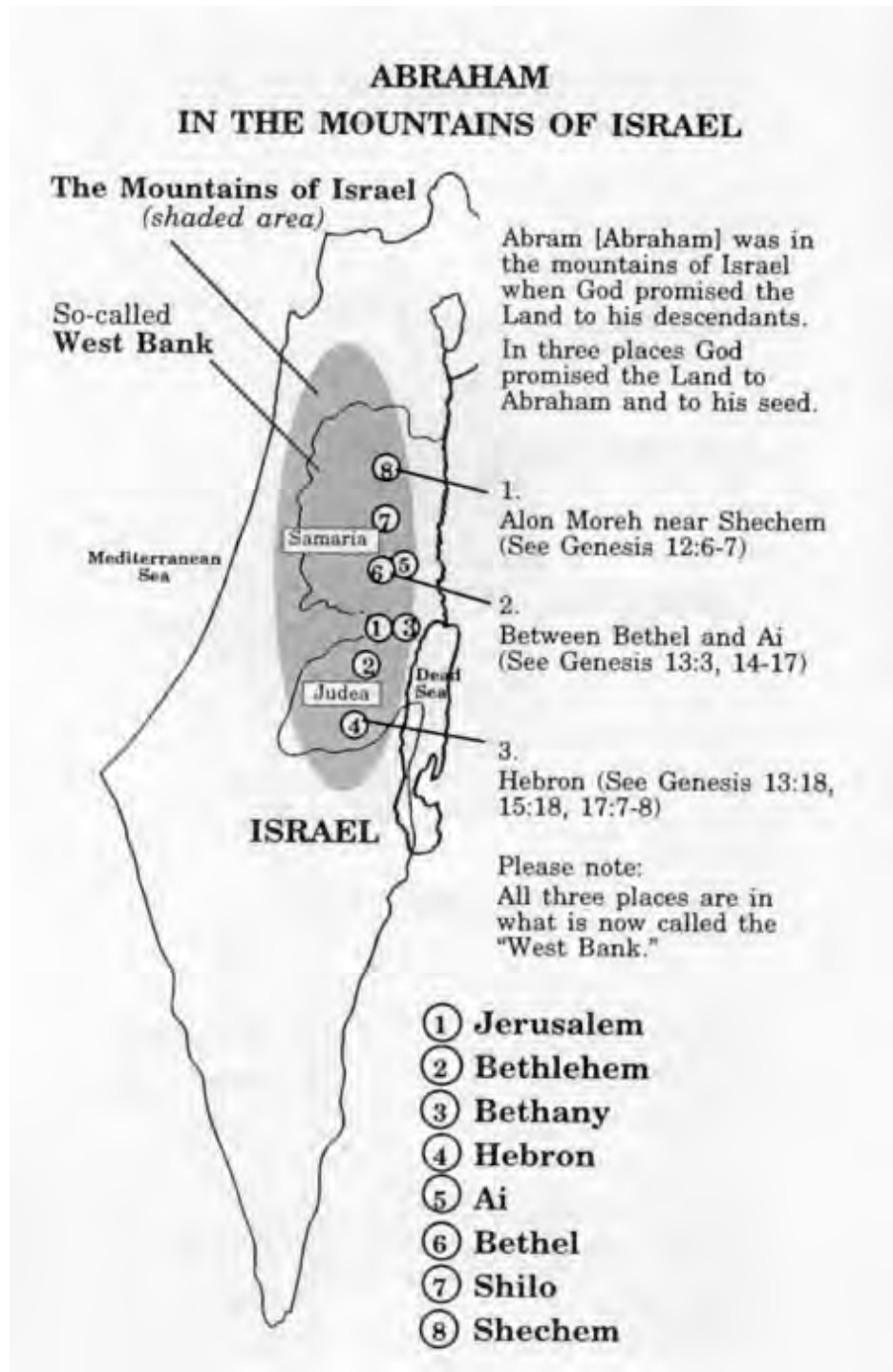


[RETURN TO SUPPLEMENT LIST](#)





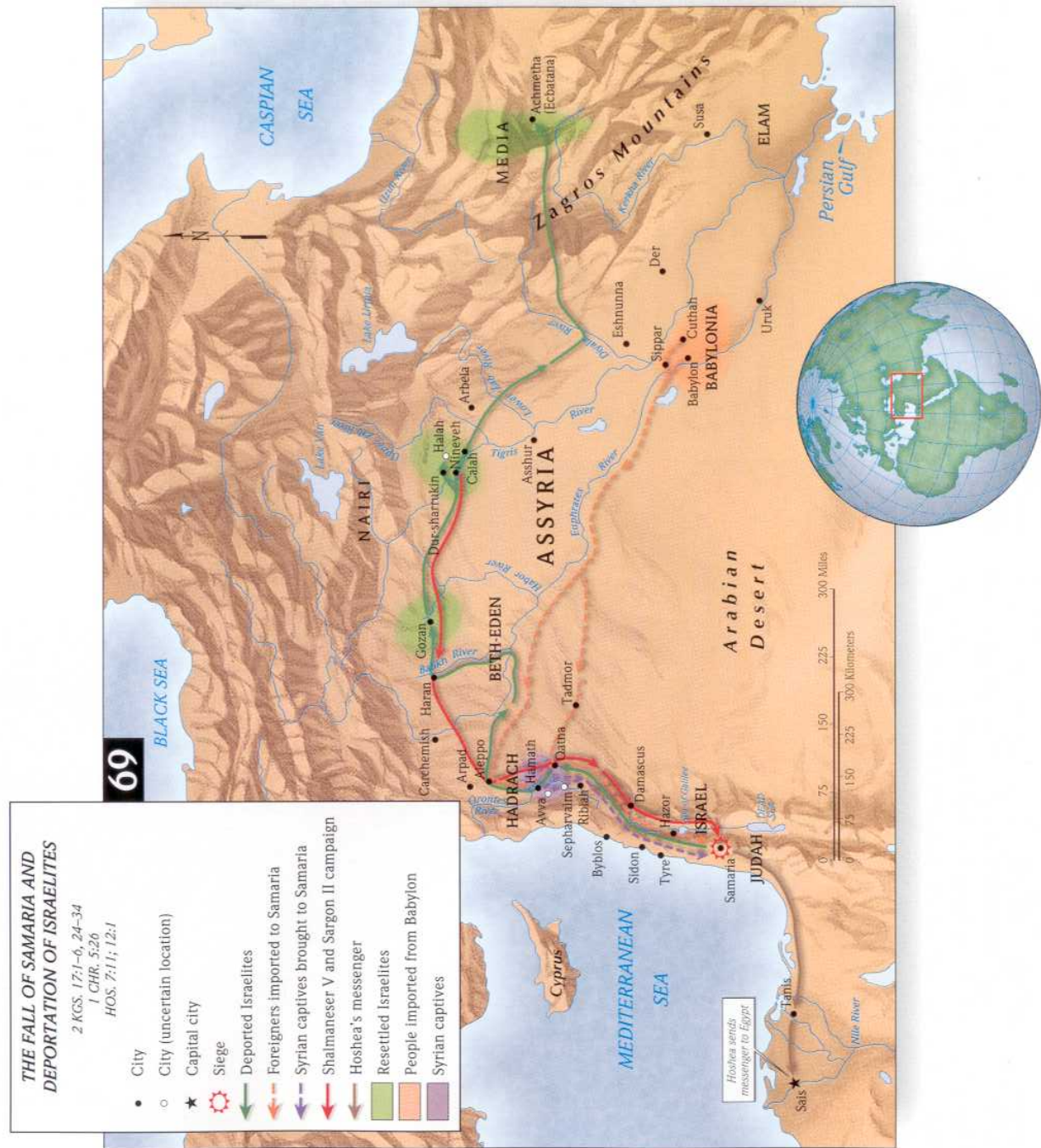
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[RETURN TO SUPPLEMENT LIST](#)





[RETURN TO SUPPLEMENT LIST](#)



[RETURN TO SUPPLEMENT LIST](#)





[RETURN TO SUPPLEMENT LIST](#)



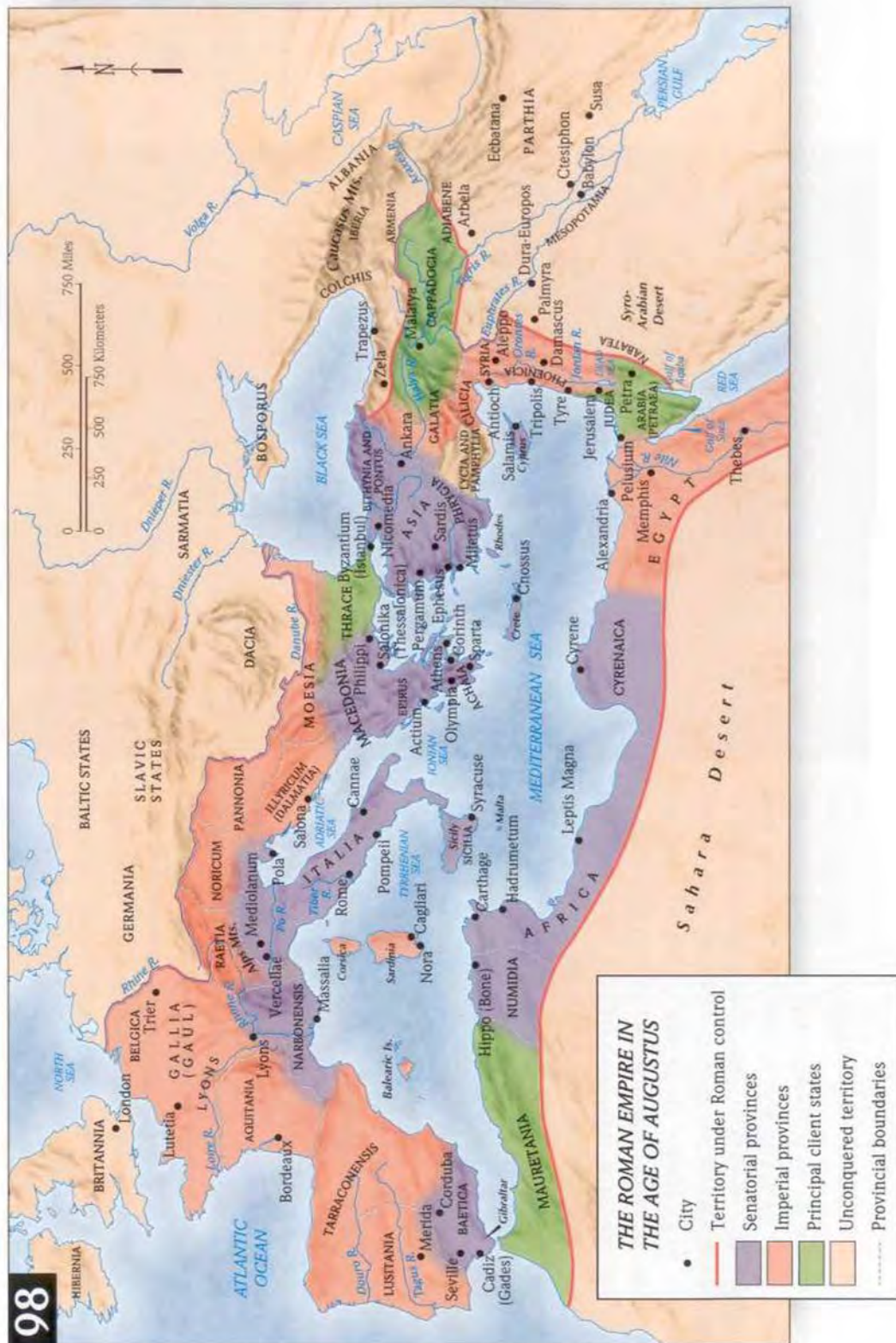


[RETURN TO SUPPLEMENT LIST](#)



[RETURN TO SUPPLEMENT LIST](#)





[RETURN TO SUPPLEMENT LIST](#)



[RETURN TO SUPPLEMENT LIST](#)





[RETURN TO SUPPLEMENT LIST](#)





[RETURN TO SUPPLEMENT LIST](#)



# השפה העברית

## The Hebrew Language

A Compilation by  
Dr. Billye Brim

[RETURN TO SUPPLEMENT LIST](#)







# THE HEBREW LANGUAGE COMPILATION

## TEACH YOURSELF THE HEBREW ALPHABET — consonants

Orthography — few principles:

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת  
←

- from right to left.
- round letters — mostly clockwise.
- separate letters — not joined.
- in hebrew writing we use only "script".
- in hebrew there are no letters for vowels.  
You will learn the vocalization system in class.
- "final" letter — at the end of a word only.

SCRIPT FORM	NAME OF LETTER	PRINT FORM	SOUND
	Aleph		A . 1
	Bet		B . 2
	Gimel		G . 3
	Dalet		D . 4
	Hay		H . 5
	Vav		V . 6
	Zayin		Z . 7
	Chet		CH . 8
	Tet		T . 9
	Yod		Y . 10
	Kaf		K . 11
	Final Kaf		
	Lamed		L . 12

# THE HEBREW LANGUAGE COMPILATION

It would be to the advantage of any  
"beginner" to learn to write the Hebrew  
Alphabet (script) before starting a course at  
Ulpan Akiva.

"A LETTER A DAY TAKES YOU A LONG WAY"

	SCRIPT FORM	NAME OF LETTER	PRINT FORM	SOUND
		Mem		M .13
		Final Mem		
		Nun		N .14
		Final Nun		
		Samekh		S .15
		Ayin		A .16
		Pay		P .17
		Final Pay		
		Tzadee		TS .18
		Final Tzadee		
		Kof		K,Q .19
		Resh		R .20
		Shin		SH .21
		Tav		T .22



## Teach Yourself the Hebrew Alphabet

\*from right to left

\* separate letters- not joined

\*in Hebrew writing, we use only "script"

*sofit- end only	Letter Name	Book Print	Pronunciation	Block	Script	Number Represented
1	Aleph	א	Silent Letter	א	א	1
2	Bet	ב	B as in Ball	ב	ב	2
	Vet	ב	V as in Veil	ב	ב	
3	Gimel	ג	G as in Gate	ג	ג	3
4	Dalet	ד	D as in Dog	ד	ד	4
5	Heh	ה	H as in Heart	ה	ה	5
6	Vav	ו	V as in Veil	ו	ו	6
7	Zayin	ז	Z as in Zoo	ז	ז	7
8	Chet	ח	CH as in BaCH	ח	ח	8
9	Tet	ט	T as in Toy	ט	ט	9
10	Yod	י	Y as in Yolk	י	י	10
11	Kaf	כ	K as in Kite	כ	כ	20
	Khaf	כ	CH as in BaCH	כ	כ	
	Khaf sofit	ך	CH as in BaCH	ך	ך	
12	Lamed	ל	L as in Leg	ל	ל	30
13	Mem	מ	M as in Map	מ	מ	40
	Mem sofit	ם	M as in Map	ם	ם	
14	Nun	נ	N as in Nose	נ	נ	50
	Nun sofit	ן	N as in Nose	ן	ן	
15	Samech	ס	S as in Sun	ס	ס	60
16	Ayin	ע	Silent Letter	ע	ע	70
17	Pay	פ	P as in Pan	פ	פ	80
	Fay	פ	F as in Flag	פ	פ	
	Fay sofit	ף	F as in Flag	ף	ף	
18	Tsade	צ	TS as in caTS	צ	צ	90
	Tsade sofit	ץ	TS as in caTS	ץ	ץ	
19	Koof	ק	K as in Kite	ק	ק	100
20	Resh	ר	R as in Rouge	ר	ר	200
21	Shin	ש	SH as in SHip	ש	ש	300
	Sin	ש	S as in Sun	ש	ש	
22	Tav	ת	T as in Toy	ת	ת	400

Counting in Hebrew		
1	achat	אחת
2	shtayim	שת"מ
3	shalosh	שלוש
4	arba	ארבא
5	chamesh	חמש
6	shesh	שש
7	sheva	שבא
8	shmoneh	שמונה
9	tesha	תשא
10	eser	אשר

# ספר בראשית

## THE BOOK OF GENESIS

### —CHAPTER 1—

#### NASB

<sup>1</sup> In the beginning God created the heavens and the earth.

<sup>2</sup> The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.

<sup>3</sup> Then God said, “Let there be light”; and there was light.

<sup>4</sup> God saw that the light was good; and God separated the light from the darkness.

<sup>5</sup> God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

<sup>6</sup> Then God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.”

<sup>7</sup> God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so.

<sup>8</sup> God called the expanse heaven. And there was evening and there was morning, a second day.

<sup>9</sup> Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת  
הָאָרֶץ:

וְהָאָרֶץ הָיְתָה תֵהוֹ וְנָחַו וְחָשָׁךְ עַל־פְּנֵי  
תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:

וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר:

וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל  
אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחָשָׁךְ:

וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלַחֹשֶׁךְ קֶרָא  
לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: פ

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי  
מַבְדִּיל בֵּין מַיִם לְמַיִם:

וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם  
אֲשֶׁר מִתַּחַת לַרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל  
לַרָקִיעַ וַיְהִי־כֵן:

וַיִּקְרָא אֱלֹהִים לַרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב  
וַיְהִי־בֹקֶר יוֹם שֵׁנִי: פ

וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם  
אֶל־מָקוֹם אֶחָד וַתֵּרָאָה הַיַּבֵּשָׁה וַיְהִי־כֵן:

From

# HOW THE HEBREW LANGUAGE GREW

by Edward Horowitz

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## Chapter 3

### The Hebrew Root has Three Consonants—usually

We now come to the central theme of all word building in Hebrew; it is the central rhythm of the whole, vast, far-flung structure of the Hebrew language.

This is it:

Practically all words in Hebrew go back to a root—and this root must have in it three consonants. You can do anything you want to the root: you can use it in any verb form or tense, you can turn it into any one of ten or twenty or more nouns. You can make it an adjective, adverb, preposition, or what you will.... *No matter what you do you will always see staring you in the face the three consonants of the root. You can never escape them.*

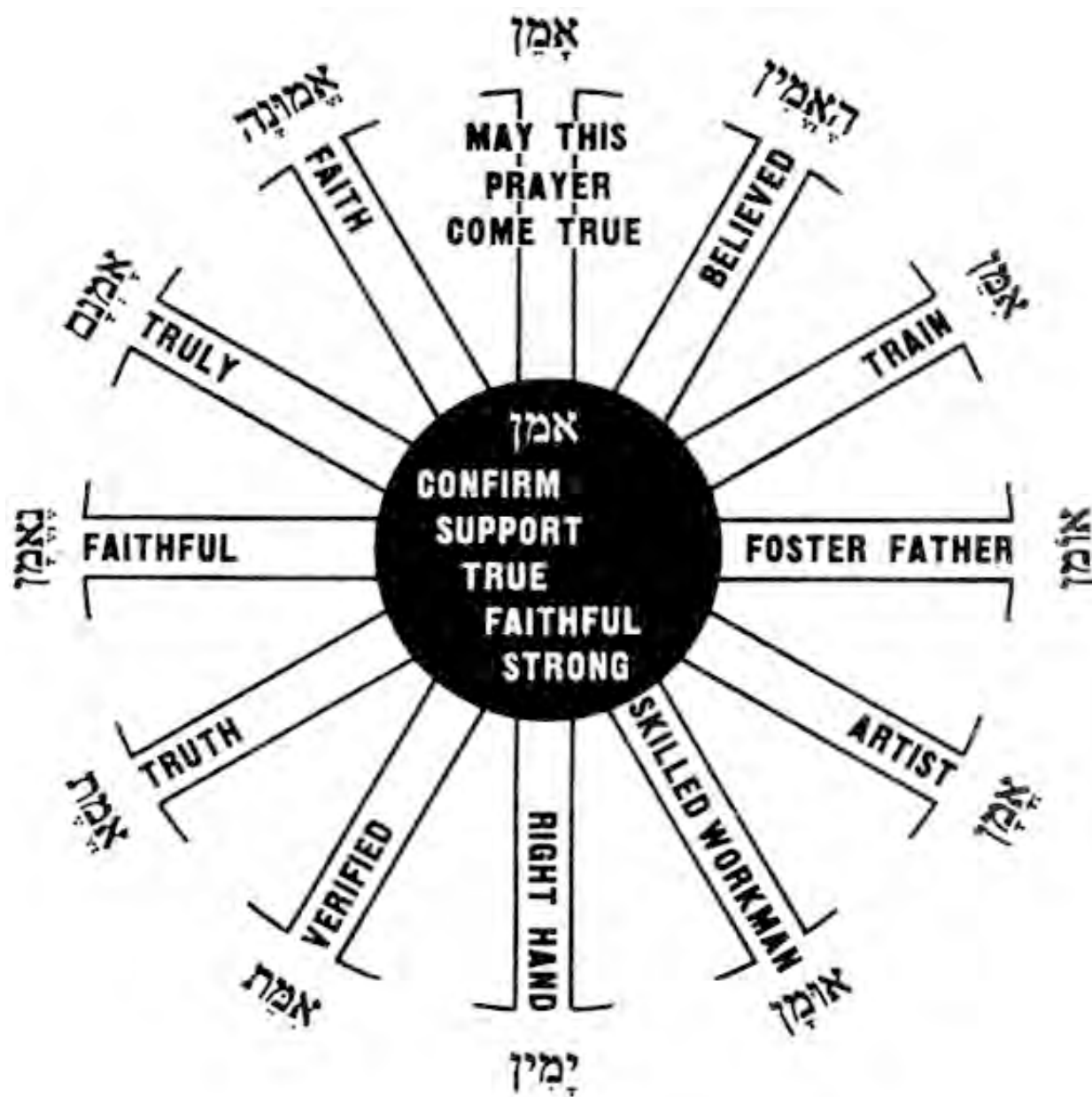
And equally important:

No matter what you do with the root, no matter into what word you turn it—that word must carry in it something of the meaning of the root. This is the irresistible logic of all word-building in Hebrew. It is by far the most important and most fundamental law of the Hebrew language.



# THE AMEN WHEEL

The following chart illustrates how the three-letter root אמן (amen) serves as the hub of a family of words (pictured as spokes on a wheel). All words in the אמן family have the root meaning confirm, support, true, faithful, or strong.



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by Edward Horowitz

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From  
**HOW THE HEBREW LANGUAGE GREW**

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**Chapter 4**  
**Some Interesting Hebrew Roots**

**שָׁלֵם—BE WHOLE, COMPLETE**

It probably never occurred to you and it may faintly amuse you to know that when someone says to you inquiringly “שָׁלוֹם לָךְ”—he is actually asking you whether you are whole, complete, in one piece. They want assurance that no part of you—fingers, toes, legs, arms, etc.—is missing or broken. The root meaning of our familiar greeting word שָׁלוֹם is שָׁלֵם whole, complete. If you’re whole, you’re probably well and at peace.

הִשְׁתַּלֵּם—the reflexive, means to perfect oneself.

שָׁלַם—to pay for something, carries the meaning, to restore or make whole again. By paying a person for what you took from him you fill the gap you created in his possessions when you first took it.

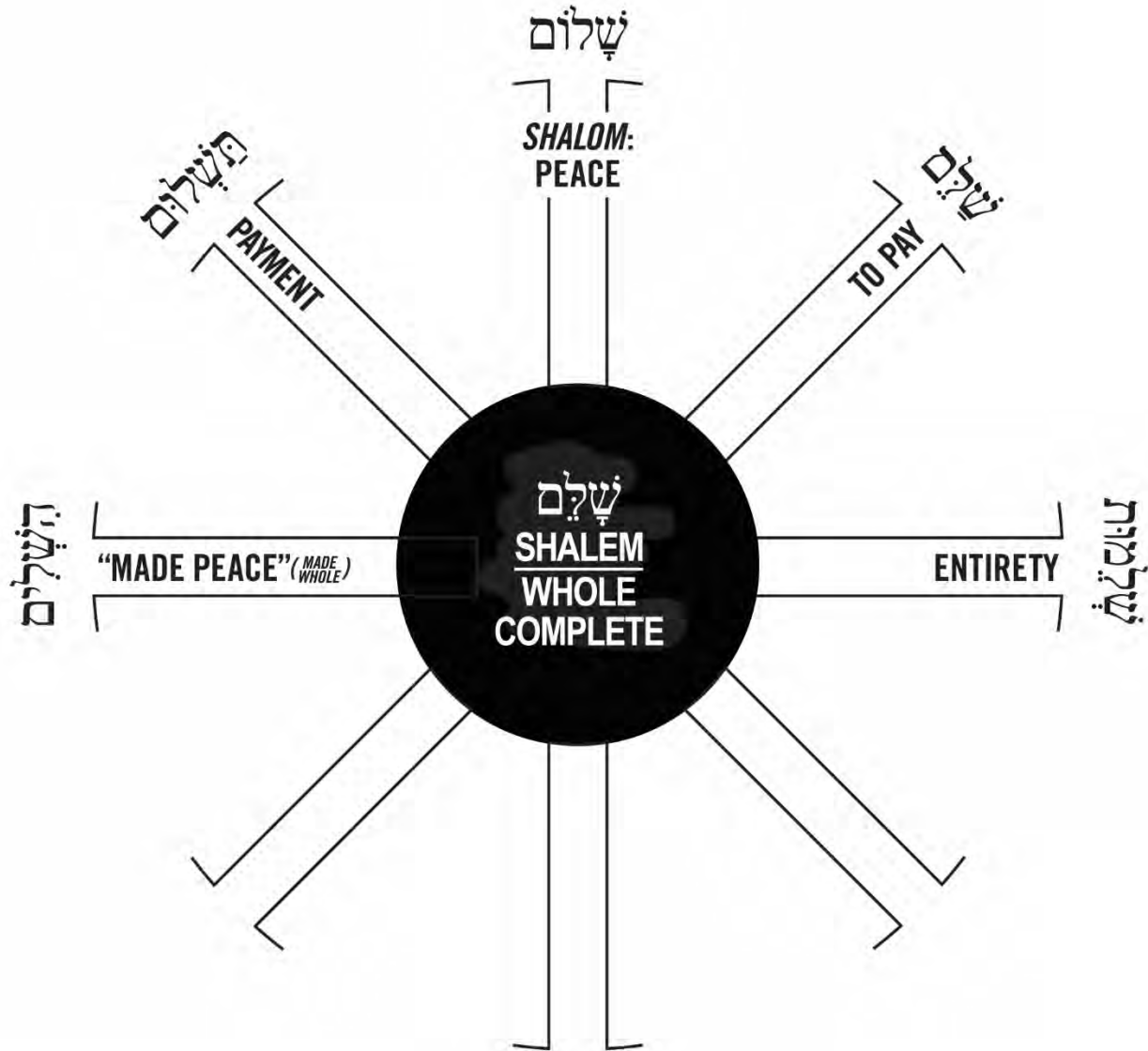
שְׁלֵמוֹת—entirety

תְּשֻׁלֹּם—payment; שְׁלֵמוֹן—payment, may mean “bribe.”

הִשְׁלִים—the hifil causative pattern could mean either “made peace” or “made whole,” the word going back to either שָׁלוֹם or שָׁלֵם.

It is interesting to note that the English greeting “Hail” has the same meaning as שָׁלוֹם, namely “being whole.” When someone says, “Hail,” he is wishing that you are whole. “Hale” in the expression “hale and hearty” is from the same word as “hail.” The Hebrew word שָׁלוֹם has given rise to a number of English words. There is Salem, a town in Massachusetts. “Salaam” is the cry of greeting spoken to a ruler or prince; it is usually accompanied by deep bows. Scholars say the English word of farewell “so-long” comes from “salaam.”

# THE SHALOM WHEEL



From  
SHALOM: THE PEACE THAT COMES FROM BEING WHOLE (Page 15)  
by Dr. Billye Brim  
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# ISAIAH 53:1-10

The Jerusalem Bible Edition of the Koren Tanakh

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<sup>1</sup> Who would have believed our report? and to whom is the arm of the LORD revealed?

<sup>2</sup> For he grew up before Him as a tender plant, and as a root out of a dry ground: he had no form nor comeliness, that we should look at him, and no countenance, that we should desire him.

<sup>3</sup> He was despised and rejected of men; a man of **pains**, and acquainted with **sickness** and we hid as it were our faces from him; he was despised, and we esteemed him not.

<sup>4</sup> But in truth he has **borne our sicknesses** and **endured out pains**; yet we did esteem him stricken, smitten of God, and afflicted.

<sup>5</sup> But he was wounded because of our transgressions, bruised because of our iniquities: his sufferings were that we might have **peace**, and **by his injury we are healed**.

<sup>6</sup> All we like sheep have gone astray; we have turned every one to his own way; and the LORD has caused the iniquity of us all to fall upon him.

<sup>7</sup> He was oppressed, but he humbled himself and opened not his mouth: as a lamb which is brought to the slaughter, and as a sheep before her shearers is dumb, so he did not open his mouth.

<sup>8</sup> By oppression and false judgement was he taken away; and of his generation who considered? For he was cut off out of the land of the living, for the transgression of the people to whom the stroke was due.

<sup>9</sup> For they made his grave among the wicked, and his tomb among the rich; because he had done no violence, neither was any deceit in his mouth.

<sup>10</sup> But **it pleased the LORD to crush him by disease**: if his soul shall consider it a recompense for guilt, he shall see his seed, he shall prolong his days, and the purpose of the Lord shall prosper in his hand.

From

# THE SECRET OF HEBREW WORDS

by Benjamin Blech

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אמת

EMeT

# TRUTH

Truth requires for its essence the first letter א (alef), the “One” standing for the Almighty. Remove the initial letter in אמת (EMeT) and all that remains is מת (MT)\*.

Without God there can be no truth. In its place only death and destruction remain.

\*Brim Note: the word מת (MT) means “death” “died.”

[RETURN TO SUPPLEMENT LIST](#)





God's Promises  
of the Land  
to **Israel**

Compiled by  
***Dr. Billye Brim***

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[RETURN TO SUPPLEMENT LIST](#)

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These Scriptures are provided for a quick-reference guide regarding only one particular subject in God's Word regarding Israel.

His promise of the Land of Israel  
to the People of Israel.

We are preparing quick-reference Scripture guides to other subjects as well, such as:

The Judgment of Nations  
for How They Treat Israel

The Scattering and  
Ingathering of Israel.

## THE PROMISED LAND THE ETERNAL COVENANT

### GENESIS

Genesis 12:1-7

<sup>1</sup> Now Jehovah said unto **Abram**, Get thee out of thy country, and from thy kindred, and from thy father's house, **unto the land that I will show thee**: <sup>2</sup> and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: <sup>3</sup> and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. <sup>4</sup> So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. <sup>5</sup> And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. <sup>6</sup> And Abram passed

God's Promises of the Land to Israel

through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land. <sup>7</sup> **And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land:** and there builded he an altar unto Jehovah, who appeared unto him.

Genesis 13:14-15

<sup>14</sup> And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: <sup>15</sup> **for all the land which thou seest, to thee will I give it, and to thy seed for ever.**

Genesis 13:17

Arise, walk through the land in the length of it and in the breadth of it; **for unto thee will I give it.**

Genesis 15:7-10 NASB

<sup>7</sup> And He said to him, "I am the LORD who brought you out of Ur of the Chaldeans, to **give you this land to possess it.**" <sup>8</sup> He said, "O Lord GOD, how may I know that I

6

God's Promises of the Land to Israel

will possess it?" <sup>9</sup> So He said to him, "Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon." <sup>10</sup> Then he brought all these to Him and cut them in two, and laid each half opposite the other; but he did not cut the birds.

Genesis 15:17-21 NASB

<sup>17</sup> It came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces. <sup>18</sup> On that day the Lord made a covenant with Abram, saying,

**"To your descendants I have given this land,** From the river of Egypt as far as the great river, the river Euphrates:

<sup>19</sup> the Kenite and the Kenizzite and the Kadmonite <sup>20</sup> and the Hittite and the Perizzite and the Rephaim <sup>21</sup> and the Amorite and the Canaanite and the Girgashite and the Jebusite."

Genesis 25:5-6

<sup>5</sup> And **Abraham gave all that he had unto Isaac.** <sup>6</sup> But unto the sons of the concubines, that Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he

7

God's Promises of the Land to Israel

yet lived, eastward, unto the east country.

Genesis 26:1-6 NASB

<sup>1</sup> Now there was a famine in the land, besides the previous famine that had occurred in the days of Abraham. So Isaac went to Gerar, [Gaza]. . . .

<sup>2</sup> The LORD appeared to him and said, "Do not go down to Egypt; stay in the land of which I shall tell you. <sup>3</sup> Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham. <sup>4</sup> I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed; <sup>5</sup> because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws."

<sup>6</sup> So Isaac lived in Gerar [Gaza].

Genesis 28:10-13 NASB

<sup>10</sup> Then Jacob departed from Beersheba and went toward Haran. <sup>11</sup> He came to a certain place and spent the night there, because the

8

God's Promises of the Land to Israel

sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place. <sup>12</sup> He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it. <sup>13</sup> And behold, the LORD stood above it and said, "I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants."

9



God's Promises of the Land to Israel

## EXODUS

Exodus 3:8

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

Exodus 3:17

And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey.

Exodus 6:2-4

<sup>2</sup> And God spake unto Moses, and said unto him, I am Jehovah: <sup>3</sup> and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them. <sup>4</sup> And I have also

10

God's Promises of the Land to Israel

established my covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned.

Exodus 6:6-8 NASB

<sup>6</sup> "Say, therefore, to the sons of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians....' <sup>7</sup> Then I will take you for My people, and I will be your God; and you shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians. <sup>8</sup> I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you *for* a possession; I am the LORD.'"

Exodus 13:3, 5

<sup>3</sup> And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand Jehovah brought you out from this place: there shall no leavened bread be eaten.

<sup>5</sup> And it shall be, when Jehovah shall bring thee into the land of the Canaanite, and

11

God's Promises of the Land to Israel

the Hittite, and the Amorite, and the Hivite, and the Jebusite, **which he swore unto thy fathers to give thee**, a land flowing with milk and honey, that thou shalt keep this service in this month.

Exodus 13:11

**And it shall be, when Jehovah shall bring thee into the land of the Canaanite, as he swore unto thee and to thy fathers, and shall give it thee.**

Exodus 20:12

Honor thy father and thy mother, that thy days may be long **in the land which Jehovah thy God giveth thee.**

Exodus 23:23 NASB

For My angel will go before you and **bring you in to the land of** the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites; and I will completely destroy them.

Exodus 23:30-31 NASB

"I will drive them out before you little by little, until you become fruitful **and take possession of the land. I will fix your**

12

God's Promises of the Land to Israel

**boundary** from the Red Sea to the sea of the Philistines, and from the wilderness to the River *Euphrates*; for I will deliver the inhabitants of the land into your hand, and you will drive them out before you."

Exodus 23:33

They shall not dwell in **thy land**, lest they make thee sin against me; for *if* thou serve their gods, it will surely be a snare unto thee.

Exodus 32:11, 13

<sup>11</sup> And Moses besought Jehovah his God, and said.... <sup>13</sup> Remember Abraham, Isaac, and Israel, thy servants, **to whom thou swarest by thine own self**, and saidst unto them, I will multiply your seed as the stars of heaven, **and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.**

Exodus 33:1 NASB

Then the LORD spoke to Moses, "Depart, go up from here, you and the people whom you have brought up from the land of Egypt, **to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your descendants I will give it.'**"

13

God's Promises of the Land to Israel

**LEVITICUS**

Leviticus 14:34

When ye are come into **the land of Canaan**, which I give to you for a possession....

Leviticus 20:24 NASB

Hence I have said to you, "**You are to possess their land, and I Myself will give it to you to possess it**, a land flowing with milk and honey." I am the LORD your God, who has separated you from the peoples.

Leviticus 25:2

Speak unto the children of Israel, and say unto them, When ye come **into the land which I give you**, then shall the land keep a sabbath unto Jehovah.

Leviticus 25:23 NASB

The land, moreover, shall not be sold permanently, **for the land is Mine**; for you are but aliens and sojourners with Me.

Leviticus 25:38

I am Jehovah your God, **who brought you forth out of the land of Egypt, to give**

14

God's Promises of the Land to Israel

**you the land of Canaan**, and to be your God.

Leviticus 26:42

**Then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.**

Leviticus 26:44-45

<sup>44</sup> And yet for all that, when they are in the land of their enemies, **I will not reject them**, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am Jehovah their God; <sup>45</sup> **but I will for their sakes remember the covenant of their ancestors**, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am Jehovah.

15

God's Promises of the Land to Israel

## NUMBERS

Numbers 13:2 NASB

Send out for yourself men so that they may **spy out the land of Canaan, which I am going to give to the sons of Israel**; you shall send a man from each of their fathers' tribes, every one a leader among them.

Numbers 14:23-24

<sup>23</sup> Surely they shall not see **the land which I swear unto their fathers**, neither shall any of them that despised me see it: <sup>24</sup> but my servant Caleb, because he had another spirit with him, and hath followed me fully, **him will I bring into the land** whereinto he went; and **his seed shall possess it**.

Numbers 14:30-31

<sup>30</sup> Surely ye shall not come into **the land, concerning which I swear that I would make you dwell therein**, save Caleb the son of Jephunneh, and Joshua the son of Nun. <sup>31</sup> But your little ones, that ye said should be a prey, **them will I bring in, and they shall know the land which ye have rejected**.

16

God's Promises of the Land to Israel

Numbers 15:2

Speak unto the children of Israel, and say unto them, **When ye are come into the land of your habitations, which I give unto you**.

Numbers 26:53

Unto these **the land shall be divided for an inheritance** according to the number of names.

Numbers 26:55 NASB

But the land shall be divided by lot. **They shall receive their inheritance** according to the names of the tribes of their fathers.

Numbers 27:12

And Jehovah said unto Moses, Get thee up into this mountain of Abarim, and behold **the land which I have given unto the children of Israel**.

Numbers 32:11

Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see **the land which I swear unto Abraham, unto Isaac, and unto Jacob**; because they have not wholly followed me.

17

God's Promises of the Land to Israel

Numbers 33:51

Speak unto **the children of Israel**, and say unto them, When ye pass over the Jordan into the land of Canaan,

Numbers 33:53-54

<sup>53</sup> And ye shall **take possession of the land**, and dwell therein; **for unto you have I given the land to possess it.** <sup>54</sup> And ye shall inherit the land by lot according to your families.

Numbers 34:2

Command the children of Israel, and say unto them, When ye come into **the land of Canaan (this is the land that shall fall unto you for an inheritance)**, even the land of Canaan according to the borders thereof).

Numbers 34:12-13

<sup>12</sup> And the border shall go down to the Jordan, and the goings out thereof shall be at the Salt Sea. **This shall be your land according to the borders thereof round about.**

<sup>13</sup> And Moses commanded the children of Israel, saying, **This is the land which ye shall inherit by lot.**

18

God's Promises of the Land to Israel

Numbers 34:17

These are the names of the men that shall **divide the land unto you for inheritance**: Eleazar the priest, and Joshua the son of Nun.

Numbers 34:29 NASB

These are those whom the LORD commanded to **apportion the inheritance to the sons of Israel in the land of Canaan.**

19



God's Promises of the Land to Israel

**DEUTERONOMY**

Deuteronomy 1:8

Behold, I have set the land before you: **go in and possess the land which Jehovah swore unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them and to their seed after them.**

Deuteronomy 1:21

Behold, Jehovah thy God hath set the land before thee: **go up, take possession, as Jehovah, the God of thy fathers, hath spoken unto thee.**

Deuteronomy 1:35-36

<sup>35</sup> Surely there shall not one of these men of this evil generation see the good land, which I swore to give unto your fathers, <sup>36</sup> save Caleb the son of Jephunneh; he shall see it; and **to him will I give the land that he hath trodden upon**, and to his children, because he hath wholly followed Jehovah.

20

God's Promises of the Land to Israel

Deuteronomy 2:31 NASB

The LORD said to me, "**See, I have begun to deliver Sihon and his land over to you. Begin to occupy, that you may possess his land.**"

Deuteronomy 3:18

And I commanded you at that time, saying, **Jehovah your God hath given you this land to possess it**: ye shall pass over armed before your brethren the children of Israel, all the men of valor.

Deuteronomy 3:20

Until Jehovah give rest unto your brethren, as unto you, and **they also possess the land which Jehovah your God giveth them beyond the Jordan**: then shall ye return every man unto his possession, which I have given you.

Deuteronomy 3:28

But charge **Joshua**, and encourage him, and strengthen him; for he shall go over before this people, and **he shall cause them to inherit the land which thou shalt see.**

21

## God's Promises of the Land to Israel

## Deuteronomy 4:1

And now, O **Israel**, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live, and **go in and possess the land which Jehovah, the God of your fathers, giveth you.**

## Deuteronomy 4:5

Behold, I have taught you statutes and ordinances, even as Jehovah my God commanded me, that ye should do so **in the midst of the land whither ye go in to possess it.**

## Deuteronomy 4:14

And Jehovah commanded me at that time to teach you statutes and ordinances, that ye might do them **in the land whither ye go over to possess it.**

## Deuteronomy 4:21

Furthermore Jehovah was angry with me for your sakes, and sware that I should not go over the Jordan, and that I should not go in unto **that good land, which Jehovah thy God giveth thee for an inheritance.**

## God's Promises of the Land to Israel

## Deuteronomy 4:38

To drive out nations from before thee greater and mightier than thou, to bring thee in, **to give thee their land for an inheritance,** as at this day.

## Deuteronomy 4:40

And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days **in the land, which Jehovah thy God giveth thee, for ever.**

## Deuteronomy 6:10 NASB

Then it shall come about when the Lord your God brings you into the land which He swore to your fathers, Abraham, Isaac and Jacob, to give you, great and splendid cities which you did not build.

## Deuteronomy 6:18

And thou shalt do that which is right and good in the sight of Jehovah; that it may be well with thee, and that thou mayest **go in and possess the good land which Jehovah sware unto thy fathers.**

God's Promises of the Land to Israel

Deuteronomy 6:23

And he brought us out from thence, that he might bring us in, **to give us the land which he sware unto our fathers.'**

Deuteronomy 7:1

**When Jehovah thy God shall bring thee into the land whither thou goest to possess it, and shall cast out many nations before thee, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations greater and mightier than thou.**

Deuteronomy 7:13

And he will love thee, and bless thee, and multiply thee ... in the land which he sware unto thy fathers to give thee.

Deuteronomy 8:1

All the commandment which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the **land which Jehovah sware unto your fathers.**

24

God's Promises of the Land to Israel

Deuteronomy 8:10

And thou shalt eat and be full, and thou shalt bless Jehovah thy God **for the good land which he hath given thee.**

Deuteronomy 9:5 NASB

It is not for your righteousness or for the uprightness of your heart that you are going to possess their land, but it is because of the wickedness of these nations that the LORD **your God is driving them out before you, in order to confirm the oath which the LORD swore to your fathers, to Abraham, Isaac and Jacob.**

Deuteronomy 9:23

And when Jehovah sent you from Kadesh-barnea, saying, **Go up and possess the land which I have given you;** then ye rebelled....

Deuteronomy 9:28

Lest the land whence thou broughtest us out say, Because Jehovah was not able to bring them into the **land which he promised unto them....**

25

God's Promises of the Land to Israel

Deuteronomy 10:11

And Jehovah said unto me, Arise, take thy journey before the people; and they shall go in and possess the land, which I sware unto their fathers to give unto them.

Deuteronomy 11:8-9

<sup>8</sup> Therefore shall ye keep all the commandment which I command thee this day, that ye may be strong, and go in and possess the land, whither ye go over to possess it; <sup>9</sup> and that ye may prolong your days in the land, which Jehovah sware unto your fathers to give unto them and to their seed, a land flowing with milk and honey.

Deuteronomy 11:21

That your days may be multiplied, and the days of your children, in the land which Jehovah sware unto your fathers to give them, as the days of the heavens above the earth.

Deuteronomy 11:31

For you are about to cross the Jordan to go in to possess the land which the LORD your God is giving you, and you shall possess it and live in it.

26

God's Promises of the Land to Israel

Deuteronomy 12:1

These are the statutes and the ordinances which ye shall observe to do in the land which Jehovah, the God of thy fathers, hath given thee to possess it, all the days that ye live upon the earth.

Deuteronomy 12:10

But when ye go over the Jordan, and dwell in the land which Jehovah your God causeth you to inherit....

Deuteronomy 16:20

Justice, *and only* justice, you shall pursue, that you may live and possess the land which the LORD your God is giving you.

Deuteronomy 17:14

When thou art come unto the land which Jehovah thy God giveth thee, and shalt possess it....

Deuteronomy 18:9

When thou art come into the land which Jehovah thy God giveth thee....

27

God's Promises of the Land to Israel

Deuteronomy 19:1-3

<sup>1</sup> When the LORD your God cuts off the nations, whose land the LORD your God gives you, and you dispossess them and settle in their cities and in their houses, <sup>2</sup> you shall set aside three cities for yourself in the midst of your land, which the LORD your God gives you to possess. <sup>3</sup> You shall prepare the roads for yourself, and divide into three parts the territory of your land which the LORD your God will give you as a possession, so that any manslayer may flee there.

Deuteronomy 19:14 NASB

You shall not move your neighbor's boundary mark, which the ancestors have set, in your inheritance which you will inherit in the land that the LORD your God gives you to possess.

Deuteronomy 21:1

If one be found slain in the land which Jehovah thy God giveth thee to possess it, lying in the field, and it be not known who hath smitten him.

28

God's Promises of the Land to Israel

Deuteronomy 21:23

His body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is accursed of God; that thou defile not thy land which Jehovah thy God giveth thee for an inheritance.

Deuteronomy 24:4 NASB

And you shall not bring sin on the land which the LORD your God gives you as an inheritance.

Deuteronomy 25:15

A perfect and just weight shalt thou have; a perfect and just measure shalt thou have: that thy days may be long in the land which Jehovah thy God giveth thee.

Deuteronomy 25:19

Therefore it shall be, when Jehovah thy God hath given thee rest from all thine enemies round about, in the land which Jehovah thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

29



God's Promises of the Land to Israel

Deuteronomy 26:1-3

<sup>1</sup> And it shall be, when thou art come in unto the land which Jehovah thy God giveth thee for an inheritance, and possessest it, and dwellest therein, <sup>2</sup> that thou shalt take of the first of all the fruit of the ground, which thou shalt bring in from thy land that Jehovah thy God giveth thee; and thou shalt put it in a basket, and shalt go unto the place which Jehovah thy God shall choose, to cause his name to dwell there. <sup>3</sup> And thou shalt come unto the priest that shall be in those days, and say unto him, I profess this day unto Jehovah thy God, that I am come unto the land which Jehovah sware unto our fathers to give us.

Deuteronomy 26:9-10

<sup>9</sup> and he hath brought us into this place, and hath given us this land, a land flowing with milk and honey. <sup>10</sup> And now, behold, I have brought the first of the fruit of the ground, which thou, O Jehovah, hast given me. And thou shalt set it down before Jehovah thy God, and worship before Jehovah thy God.

30

God's Promises of the Land to Israel

Deuteronomy 26:15

Look down from thy holy habitation, from heaven, and bless thy people Israel, and the ground which thou hast given us, as thou swarest unto our fathers.

Deuteronomy 27:2-3

<sup>2</sup> And it shall be on the day when ye shall pass over the Jordan unto the land which Jehovah thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster: <sup>3</sup> and thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest go in unto the land which Jehovah thy God giveth thee, a land flowing with milk and honey, as Jehovah, the God of thy fathers, hath promised thee.

Deuteronomy 28:11

And Jehovah will make thee plenteous for good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which Jehovah sware unto thy fathers to give thee.

31

God's Promises of the Land to Israel

Deuteronomy 28:52

And they shall besiege thee in all thy gates throughout **all thy land, which Jehovah thy God hath given thee.**

Deuteronomy 30:3-9

<sup>3</sup> then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you. <sup>4</sup> If your outcasts are at the ends of the earth, from there the LORD your God will gather you, and from there He will bring you back. <sup>5</sup> The LORD your God will bring you **into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers.**

<sup>6</sup> "Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live. <sup>7</sup> The LORD your God will inflict all these curses on your enemies and on those who hate you, who persecuted you. <sup>8</sup> And you shall again obey the LORD, and observe all His commandments which I com-

32

God's Promises of the Land to Israel

mand you today. <sup>9</sup> Then the LORD your God will prosper you abundantly in all the work of your hand, in the offspring of your body and in the offspring of your cattle and in the produce of your ground, for the LORD will again rejoice over you for good, just as He rejoiced over your fathers.

Deuteronomy 30:20

To love Jehovah thy God, to obey his voice, and to cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in **the land which Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.**

Deuteronomy 31:21

That this song shall testify before them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they frame this day, **before I have brought them into the land which I sware.**

Deuteronomy 31:23

And he gave Joshua the son of Nun a charge, and said, Be strong and of good courage; for

33

God's Promises of the Land to Israel

thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.

Deuteronomy 32:43 NASB

Rejoice, O nations, *with* His people;  
For He will avenge the blood of His servants,  
And will render vengeance on His adversaries,  
And will atone for His land and His people.

Deuteronomy 32:49

Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold **the land of Canaan, which I give unto the children of Israel for a possession.**

Deuteronomy 32:52

For thou shalt see the land before thee; but thou shalt not go thither into **the land which I give the children of Israel.**

Deuteronomy 34:1-2

<sup>1</sup> And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land of Gilead, unto Dan, <sup>2</sup> and

34

God's Promises of the Land to Israel

all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea.

Deuteronomy 34:4

And Jehovah said unto him, **This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed:** I have caused thee to see it with thine eyes, but thou shalt not go over thither.

35

God's Promises of the Land to Israel

**JOSHUA**

Joshua 1:2-4

<sup>2</sup> Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, **unto the land which I do give to them, even to the children of Israel.**

<sup>3</sup> Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses. <sup>4</sup> **From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border.**

Joshua 1:6

Be strong and of good courage; for thou shalt cause this people to inherit **the land which I swear unto their fathers to give them.**

Joshua 1:11

Pass through the midst of the camp, and command the people, saying, Prepare you victuals; for within three days ye are to pass over this Jordan, **to go in to possess the land,**

36

God's Promises of the Land to Israel

**which Jehovah your God giveth you to possess it.**

Joshua 1:15 NASB

Until the LORD gives your brothers rest, as He gives you, and they also possess **the land which the LORD your God is giving them....**

Joshua 2:9

And she [Rahab] said unto the men, **I know that Jehovah hath given you the land,** and that the fear of you is fallen upon us, and that all the inhabitants of the land melt away before you.

Joshua 2:14

And the men said unto her, Our life for yours, if ye utter not this our business; and it shall be, **when Jehovah giveth us the land,** that we will deal kindly and truly with thee.

Joshua 2:24

And they said unto Joshua, Truly **Jehovah hath delivered into our hands all the land;** and moreover all the inhabitants of the land do melt away before us.

37

God's Promises of the Land to Israel

Joshua 13:1

Now Joshua was old and well stricken in years; and **Jehovah said unto him**, Thou art old and well stricken in years, and **there remaineth yet very much land to be possessed.**

Joshua 14:9 NASB

So Moses swore on that day, saying, "Surely the land on which your foot has trodden will be an inheritance to you [Caleb] and to your children forever, because you have followed the LORD my God fully."

(Brim note: This land promised to Caleb forever is now on what the world calls the West Bank.)

Joshua 18:1-3

<sup>1</sup> And the whole congregation of the children of Israel assembled themselves together at Shiloh, and set up the tent of meeting there: and the land was subdued before them. <sup>2</sup> And there remained among the children of Israel seven tribes, which had not yet divided their inheritance. <sup>3</sup> And Joshua said unto the children of Israel, How long are ye slack to go in to possess the land, which Jehovah, the

38

God's Promises of the Land to Israel

God of your fathers, hath given you?

Joshua 18:10

And Joshua cast lots for them in Shiloh before Jehovah: and there Joshua divided the land unto the children of Israel according to their divisions.

Joshua 19:51 NASB

These are the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the households of the tribes of the sons of Israel distributed by lot in Shiloh before the LORD at the doorway of the tent of meeting. So they finished dividing the land.

Joshua 21:43 NASB

**So the LORD gave Israel all the land which He had sworn to give to their fathers, and they possessed it and lived in it.**

Joshua 23:5

And Jehovah your God, he will thrust them out from before you, and drive them from out of your sight; **and ye shall possess their land, as Jehovah your God spake unto you.**

39



God's Promises of the Land to Israel

Joshua 24:3

And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

Joshua 24:8

And I brought you into the land of the Amorites, that dwelt beyond the Jordan: and they fought with you; and I gave them into your hand, and ye possessed their land; and I destroyed them from before you.

Joshua 24:13 NASB

I gave you a land on which you had not labored, and cities which you had not built, and you have lived in them; you are eating of vineyards and olive groves which you did not plant.

40

God's Promises of the Land to Israel

## JUDGES

Judges 2:1

And the angel of Jehovah came up from Gilgal to Bochim. And he said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you.

41

God's Promises of the Land to Israel

**FIRST KINGS**

1 Kings 8:22

And Solomon stood before the altar of Jehovah in the presence of all the assembly of Israel, and spread forth his hands toward heaven.

1 Kings 8:33-34 NASB

<sup>33</sup> When Your people Israel are defeated before an enemy, because they have sinned against You, if they turn to You again and confess Your name and pray and make supplication to You in this house, <sup>34</sup> then hear in heaven, and forgive the sin of Your people Israel, and **bring them back to the land which You gave to their fathers.**

1 Kings 8:36

Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon thy land, which thou hast given to thy people for an inheritance.

42

God's Promises of the Land to Israel

1 Kings 8:40

That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

43

God's Promises of the Land to Israel

**SECOND KINGS**

2 Kings 21:8 NASB

And I will not make the feet of Israel wander anymore from **the land which I gave their fathers**, if only they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them.

44

God's Promises of the Land to Israel

**FIRST CHRONICLES**

1 Chronicles 16:13-18

- <sup>13</sup> O seed of Israel His servant,  
Sons of Jacob, His chosen ones!  
<sup>14</sup> He is the Lord our God;  
His judgments are in all the earth.  
<sup>15</sup> Remember His covenant forever,  
The word which He commanded to a  
thousand generations,  
<sup>16</sup> The covenant which He made with  
Abraham,  
And His oath to Isaac.  
<sup>17</sup> He also confirmed it to Jacob for a  
statute,  
To Israel as an everlasting covenant,  
<sup>18</sup> Saying, "To you I will give the land of  
Canaan,  
As the portion of your inheritance."

(Brim note: This is "The Everlasting Covenant." In part, it is because they broke "The Everlasting Covenant," that earth will know judgment. See Isaiah 24:5.)

45

God's Promises of the Land to Israel

**SECOND CHRONICLES**

2 Chronicles 6:25

then hear thou from heaven, and forgive the sin of thy people Israel, and **bring them again unto the land which thou gavest to them and to their fathers.**

2 Chronicles 6:27

Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon **thy land, which thou hast given to thy people for an inheritance.**

2 Chronicles 6:38

If they return unto thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captive, and pray toward **their land, which thou gavest unto their fathers**, and the city which thou hast chosen, and toward the house which I have built for thy name.

46

God's Promises of the Land to Israel

2 Chronicles 7:20

Then will I pluck them up by the roots out of **my land which I have given them....**

2 Chronicles 33:8

Neither will I any more remove the foot of Israel from off **the land which I have appointed for your fathers**, if only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances given by Moses.

47

God's Promises of the Land to Israel

**NEHEMIAH**

Nehemiah 9:5 NASB

Then the Levites...said, "Arise, bless the  
LORD your God forever and ever!...

Nehemiah 9:7-8 NASB

<sup>7</sup>"You are the Lord God,  
Who chose Abram  
And brought him out from Ur of the  
Chaldees,  
And gave him the name Abraham.  
<sup>8</sup>"You found his heart faithful before You,  
And made a covenant with him  
To give him the land of the  
Canaanite,  
Of the Hittite and the Amorite,  
Of the Perizzite, the Jebusite and  
the Girgashite—  
To give it to his descendants.  
And You have fulfilled Your  
promise,  
For You are righteous.

48

God's Promises of the Land to Israel

Nehemiah 9:15 NASB

You provided bread from heaven for them for  
their hunger,  
You brought forth water from a rock for them  
for their thirst,  
And You told them to enter in order to  
possess,  
The land which You swore to give them.

Nehemiah 9:36

Behold, we are servants this day, and as for  
**the land that thou gavest unto our  
fathers** to eat the fruit thereof and the good  
thereof, behold, we are servants in it.

49



God's Promises of the Land to Israel

## PSALMS

Psalm 44:1-3 NASB

- <sup>1</sup> O God, we have heard with our ears,  
Our fathers have told us  
The work that You did in their days,  
In the days of old.
- <sup>2</sup> You with Your own hand drove out the  
nations;  
Then **You planted them**;...
- <sup>3</sup> For by their own sword they did not possess  
**the land**,  
And their own arm did not save them,  
But Your right hand and Your arm and  
the light of Your presence,  
For **You favored them**.

Psalm 105:8-11

- <sup>8</sup> **He hath remembered his covenant for  
ever,**  
**The word which he commanded to  
a thousand generations,**
- <sup>9</sup> **The covenant which he made with  
Abraham,**  
**And his oath unto Isaac,**
- <sup>10</sup> And confirmed the same unto Jacob for a

50

God's Promises of the Land to Israel

statute,

**To Israel for an everlasting  
covenant,**

- <sup>11</sup> **Saying, Unto thee will I give the land  
of Canaan,  
The lot of your inheritance.**

(Brim note: This is "The Everlasting  
Covenant." In part, it is because they broke  
"The Everlasting Covenant," that earth will  
know judgment. See Isaiah 24:5.)

Psalm 135:10

Who smote many nations,  
And slew mighty kings.

Psalm 135:12

**And gave their land for a heritage,  
A heritage unto Israel his people.**

Psalm 136:21-22

- <sup>21</sup> **And gave their land for a heritage;**  
For his lovingkindness endureth for ever;
- <sup>22</sup> **Even a heritage unto Israel his servant;**  
For his lovingkindness endureth for ever.

51

God's Promises of the Land to Israel

**ISAIAH**

Isaiah 14:1-2 NASB

<sup>1</sup> When the LORD will have compassion on Jacob and again choose Israel, and settle them in their own land, then strangers will join them and attach themselves to the house of Jacob.  
<sup>2</sup> The peoples will take them along and bring them to their place, and the house of Israel will possess them as an inheritance in the land of the LORD as male servants and female servants; and they will take their captors captive and will rule over their oppressors.

Isaiah 49:8 NASB

Thus says the LORD,  
 "In a favorable time I have answered You,  
 And in a day of salvation I have helped You;  
 And I will keep You and give You for a covenant of the people,  
**To restore the land, to make them inherit the desolate heritages."**

52

God's Promises of the Land to Israel

Isaiah 49:12 NASB

Behold, these **will** come from afar;  
 And lo, these *will come* from the north and from the west,  
 And these from the land of Sinim [China].

Isaiah 60:18 NASB

Violence will not be heard again in your land,  
 Nor devastation or destruction within your borders;  
 But you will call your walls salvation, and your gates praise."

Isaiah 60:21 NASB

Then all your people *will be* righteous;  
**They will possess the land forever,**  
**The branch of My planting,**  
**The work of My hands,**  
**That I may be glorified.**

Isaiah 61:4 NASB

Then they will rebuild the ancient ruins,  
 They will raise up the former devastations;  
 And they will repair the ruined cities,  
 The desolations of many generations.

53

God's Promises of the Land to Israel

**Isaiah 61:7 NASB**

Instead of your shame *you will have* a double  
 portion,  
 And *instead* of humiliation they will shout for  
 joy over their portion.  
**Therefore they will possess a double**  
**portion in their land,**  
 Everlasting joy will be theirs.

54

God's Promises of the Land to Israel

**JEREMIAH****Jeremiah 3:16-19 NASB**

<sup>16</sup> "It shall be in those days **when you are multiplied and increased in the land,**" declares the LORD, "they will no longer say, 'The ark of the covenant of the LORD.' And it will not come to mind, nor will they remember it, nor will they miss it, nor will it be made again. <sup>17</sup> "At that time they will call Jerusalem 'The Throne of the LORD,' and all the nations will be gathered to it, to Jerusalem, for the name of the LORD; nor will they walk anymore after the stubbornness of their evil heart. <sup>18</sup> "In those days the house of Judah will walk with the house of Israel, and they will come together from the land of the north to the land that I gave your fathers as an inheritance.

<sup>19</sup> "Then I said,

'How I would set you among My sons  
 And give you a pleasant land,  
 The most beautiful inheritance of the  
 nations!'

And I said, 'You shall call Me, My Father,  
 And not turn away from following Me.'"

55

God's Promises of the Land to Israel

Jeremiah 11:5

That I may establish **the oath which I swore unto your fathers, to give them a land** flowing with milk and honey, as at this day. Then answered I, and said, Amen, O Jehovah.

Jeremiah 12:14 NASB

Thus says the LORD concerning all My wicked neighbors who strike at **the inheritance with which I have endowed My people Israel....**

Jeremiah 16:14-15 NASB

<sup>14</sup> "Therefore behold, days are coming," declares the LORD, "when it will no longer be said, 'As the LORD lives, who brought up the sons of Israel out of the land of Egypt,' <sup>15</sup> but, 'As the LORD lives, who brought up the sons of Israel from the land of the north and from all the countries where He had banished them.' **For I will restore them to their own land which I gave to their fathers.**"

Jeremiah 23:7-8 NASB

<sup>7</sup> "Therefore behold, *the* days are coming," declares the LORD, "when they will no longer say, 'As the LORD lives, who brought up

56

God's Promises of the Land to Israel

the sons of Israel from the land of Egypt,' <sup>8</sup> but, 'As the LORD lives, who brought up and led back the descendants of the household of Israel from the north land and from all the countries where I had driven them.' **Then they will live on their own soil [land]."**

Jeremiah 24:6 NASB

For I will set My eyes on them for good, and **I will bring them again to this land;** and I will build them up and not overthrow them, and I will plant them and not pluck them up.

Jeremiah 25:5 NASB

Saying, "Turn now everyone from his evil way and from the evil of your deeds, and dwell on **the land which the LORD has given to you and your forefathers forever and ever.**"

Jeremiah 30:3 NASB

"For behold, days are coming," declares the LORD, "when I will restore the fortunes of My people Israel and Judah." The LORD says, **"I will also bring them back to the land that I gave to their forefathers and they shall possess it."**

57

God's Promises of the Land to Israel

Jeremiah 32:22 NASB  
**And gave them this land, which You swore to their forefathers to give them, a land flowing with milk and honey.**

Jeremiah 32:41  
 Yea, I will rejoice over them to do them good, and I **will plant them in this land** assuredly with my whole heart and with my whole soul.

Jeremiah 32:44 NASB  
 "Men will buy fields for money, sign and seal deeds, and call in witnesses in the land of Benjamin, in the environs of Jerusalem, in the cities of Judah, in the cities of the hill country, in the cities of the lowland and in the cities of the Negev; for I **will restore their fortunes,**" declares the LORD.

Jeremiah 33:11 NASB  
 The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say,  
 "Give thanks to the LORD of hosts,  
 For the LORD is good,  
 For His lovingkindness is everlasting;"

58

God's Promises of the Land to Israel

*and of those who bring a thank offering into the house of the LORD. For I will restore the fortunes of the land as they were at first,' says the LORD.*

59



God's Promises of the Land to Israel

## EZEKIEL

Ezekiel 20:39-42 NASB

"As for you, O house of Israel," thus says the Lord GOD, "Go, serve everyone his idols; but later you will surely listen to Me, and My holy name you will profane no longer with your gifts and with your idols. For on My holy mountain, on the high mountain of Israel," declares the Lord GOD, "there the whole house of Israel [Northern and Southern Kingdoms], all of them, will serve Me in the land; there I will accept them and there I will seek your contributions and the choicest of your gifts, with all your holy things. As a soothing aroma I will accept you **when I bring you out from the peoples and gather you from the lands where you are scattered**; and I will prove Myself holy among you in the sight of the nations.

"And you will know that I am the LORD, **when I bring you into the land of Israel, into the land which I swore to give to your forefathers.**

60

God's Promises of the Land to Israel

Ezekiel 28:25 NASB

Thus says the Lord GOD, "When I gather the house of Israel from the peoples among whom they are scattered, and will manifest My holiness in them in the sight of the nations, then **they will live in their land which I gave to My servant Jacob.**

Ezekiel 34:13

And I will bring them out from the peoples, and gather them from the countries, and **will bring them into their own land**; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country.

(Read from Ezekiel 34:11-31.)

Ezekiel 36:6-12 NASB

<sup>6</sup> Therefore **prophesy concerning the land of Israel** and say to the mountains and to the hills, to the ravines and to the valleys, "Thus says the Lord GOD, 'Behold, I have spoken in My jealousy and in My wrath because you have endured the insults of the nations.'

<sup>7</sup> Therefore thus says the Lord GOD, 'I have sworn that surely the nations which are around you will themselves endure their insults. <sup>8</sup> But

61

God's Promises of the Land to Israel

you, **O mountains of Israel**, you will put forth your branches and bear your fruit for **My people Israel; for they will soon come.** <sup>9</sup> For, behold, I am for you, and I will turn to you, and you will be cultivated and sown. <sup>10</sup> I will multiply men on you, all the house of Israel, [Northern and Southern kingdoms] all of it; and the cities will be inhabited and the waste places will be rebuilt. <sup>11</sup> I will multiply on you man and beast; and they will increase and be fruitful; and I will cause you to be inhabited as you were formerly and will treat you better than at the first. Thus you will know that I am the LORD. <sup>12</sup> Yes, I will cause men—**My people Israel—to walk on you and possess you**, so that you will become their inheritance and never again bereave them of children.'

Ezekiel 36:24

For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land.

Ezekiel 36:28

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

62

God's Promises of the Land to Israel

Ezekiel 37:3-4

<sup>3</sup> And he said unto me, Son of man, can these bones live? And I answered, O Lord Jehovah, thou knowest. <sup>4</sup> Again he said unto me, Prophesy over these bones, and say unto them, O ye dry bones, hear the word of Jehovah.

Ezekiel 37:10-14

<sup>10</sup> So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

<sup>11</sup> Then he said unto me, Son of man, **these bones are the whole house of Israel**: behold, they say, Our bones are dried up, and our hope is lost; we are clean cut off. <sup>12</sup> Therefore prophesy, and say unto them, Thus saith the Lord Jehovah: Behold, I will open your graves, and cause you to come up out of your graves, **O my people; and I will bring you into the land of Israel.** <sup>13</sup> And ye shall know that I am Jehovah, when I have opened your graves, and caused you to come up out of your graves, **O my people.** <sup>14</sup> And I will put my Spirit in you, and ye shall live, and I will place you in your own land: and ye shall know that I, Jehovah, have spoken it and performed it, saith Jehovah.

63

God's Promises of the Land to Israel

Ezekiel 37:21-22

<sup>21</sup> And say unto them, Thus saith the Lord Jehovah: Behold, I will take the children of Israel from among the nations, whither they are gone, **and will gather them on every side, and bring them into their own land:** <sup>22</sup> **and I will make them one nation in the land, upon the mountains of Israel;** and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

Ezekiel 37:25

**And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, for ever: and David my servant shall be their prince for ever.**

Ezekiel 39:26 NASB

They will forget their disgrace and all their treachery which they perpetrated against Me, **when they live securely on their own land** with no one to make *them* afraid.

64

God's Promises of the Land to Israel

Ezekiel 39:28

And they shall know that I am Jehovah their God, in that I caused them to go into captivity among the nations, **and have gathered them unto their own land;** and I will leave none of them any more there.

[Brim note: Millennial Division of Israel]

Ezekiel 45:1

Moreover, **when ye shall divide by lot the land for inheritance,** ye shall offer an oblation unto Jehovah, a holy portion of the land; the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand: it shall be holy in all the border thereof round about.

Ezekiel 47:13-14 NASB

<sup>13</sup> Thus says the Lord GOD, "This *shall be* the boundary by which you shall divide the land for an inheritance among the twelve tribes of Israel; Joseph *shall have* two portions. <sup>14</sup> You shall divide it for an inheritance, each one equally with the other; for I swore to give it to your forefathers, and this land shall fall to you as an inheritance.

65

God's Promises of the Land to Israel

Ezekiel 47:21

So shall ye divide this land unto you according to the tribes of Israel.

Ezekiel 48:29

**This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their several portions, saith the Lord Jehovah.**

66

God's Promises of the Land to Israel

## HOSEA

Hosea 2:15 NASB

Then I will give her her vineyards from there,  
And the valley of Achor as a door of hope.  
And she will sing there as in the days of her youth,  
As in the day when she came up from the land of Egypt.

Hosea 2:20

I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah.

Hosea 2:23 NASB

**I will sow her for Myself in the land.**  
I will also have compassion on her who had not obtained compassion,  
And I will say to those who were not My people,  
"You are My people!"  
And they will say, "You are my God!"

67

God's Promises of the Land to Israel

**JOEL**

Joel 3:2 NASB

I will gather all the nations  
And bring them down to the valley of  
Jehoshaphat.  
Then I will enter into judgment with them  
there  
On behalf of **My people and My inheritance, Israel,**  
Whom they have scattered among the nations;  
And **they have divided up My land.**

68

God's Promises of the Land to Israel

**AMOS**

Amos 9:14 NASB

Also I will restore the captivity of **My people Israel,**  
And they will rebuild the ruined cities and live  
*in them;*  
They will also plant vineyards and drink  
their wine,  
And make gardens and eat their fruit.

Amos 9:15 NASB

**"I will also plant them on their land,  
And they will not again be rooted out  
from their land  
Which I have given them,"**  
Says the LORD your God.

69

[RETURN TO SUPPLEMENT LIST](#)





**Judgment**  
of the  
**Nations**  
for how they treat  
**Israel**

Compiled by  
Dr. Billye Brim

[RETURN TO SUPPLEMENT LIST](#)

## FOREWORD

These Scriptures are provided as a quick reference guide regarding only one particular subject in God's Word regarding Israel.

*The Nations of the earth are judged as to how they treat the chosen nation of Israel.*

We are preparing quick reference Scripture guides to other subjects as well, such as:

*God's Promises of the Land to Israel*

*The Scattering and  
Ingathering of Israel*

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## JUDGMENT OF THE NATIONS FOR HOW THEY TREAT ISRAEL

The first mention of the nations (Heb: *goyim*) is in Genesis 10. After the flood, the chapter lists the sons of Noah's three sons: Shem, Ham, and Yapheth. Seventy foundational nations are listed. The Lord's will for them was, "Be fruitful, and multiply, and replenish the earth" (Gen. 9:1). Under Nimrod (Gen. 10:8-11), the nations rebelled at Babel (Gen. 11). Three hundred and forty years after the flood, they had not scattered, but were bunched up on the plain of Shinar (Babylon). The Babylonian System began with this rebellion.

The LORD judged them, confused their language, and scattered them throughout the earth. In Genesis 12, He introduced His separated nation, Israel. Israel was separated *from* the nations and *unto* God with the call of *revealing God to the nations*. In God's

Judgment of the Nations for How They Treat Israel

revelation to the church regarding Israel in Romans chapters 9, 10, and 11, He avers that He does not change His mind regarding this calling. "For the gifts and calling of God are without repentance" (Rom. 11:29). Nations, as nations, are judged, therefore, as to how they treat the chosen nation with the call to reveal God to them.

#### Deuteronomy 32:4

*He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.*

Quoting David Baron's book *Israel in the Plan of God*, page 36:

Another glorious characteristic of the 'Rock of Israel' is that: '*All His ways are judgment.*' This word *mish-pat* (judgment) stands in the Hebrew Bible not only for God's acts of judgment, but for His just and righteous decisions, as the Judge and Moral Governor of the Universe.

## THE SCRIPTURES

Remember to rightly divide the Word to see to whom a Scripture speaks: the Jews, the Nations, or the Church. (See 2 Tim. 2:15; 1 Cor. 10:32.)

This list of Scriptures regarding the judgment of nations as nations is by no means exhaustive.

#### Genesis 12:1-3

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.



Judgment of the Nations for How They Treat Israel

**Isaiah 49:25-26**

But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

**Brim Note:**

The Scriptures often refer to the physical offspring of Abraham as Jacob. Why not Abraham or Isaac? Abraham had other sons. Isaac had another son. But all 12 of Jacob's sons constituted the nation of Israel.

**Brim Note:**

Most people know half the following verse, but it is important to know all of it as evidence that many nations who persecuted Israel [Jacob] are even now gone, but Jacob is still here and is back home just as God said they would be.

**Malachi 3:6**

For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

8

## CUP OF JUDGMENT

Quoting David Baron's book, *Zechariah: A Commentary on His Visions and Prophecies*, page 426:

The cup of reeling, or giddiness, is frequently used in Scripture as a symbol of the judgment of God which brings man into a condition of helplessness and misery like unto that of the staggering, intoxicated man who is unable to walk.

In Isaiah 51:17, 21-23 it is used of the cup drunk by Jerusalem and Israel, and then it will be given to those who mistreated His people.

**Isaiah 51:17, 21-23**

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.

Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord the LORD, and thy God that pleadeth the

9

## Judgment of the Nations for How They Treat Israel

cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

\*\*\*

## Psalm 75:8

For in the hand of the LORD *there* is a cup, and the wine is red; it is full of mixture, and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, and drink *them*.

Baron, *Zechariah*, page 426

In those passages, it is the *kos* (cup) that is spoken of, but in Zechariah 12 it is the *saph*, the *bowl*, or basin of reeling; the thought expressed in this instance is that of a vessel large enough for all nations to drink out of it, either together, or one after another in succession. And they shall all drink of this intoxicating cup of God's judgment and stagger and fall, not to rise again.

## Zechariah 12:1-3

The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within

## Judgment of the Nations for How They Treat Israel

him. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

## JEREMIAH

### Jeremiah 10:25

Pour out thy fury upon the heathen [*goyim* = *nations*] that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

\*\*\*

### Brim Note

God's Plan A for Israel was to live in the Land He promised them—which is a land bridge between three continents, Europe, Asia, and Africa—exhibiting to caravans and armies that would march through that Jehovah is the real God. (See Deuteronomy 28:1-14, note verses 9 and 10.)

Plan B was, if they did not obey Him, they would be scattered to the four corners of the earth. Then in the end of days He would bring them back to their Promised Land and this would be a **sign to the nations**, thereby

13

Judgment of the Nations for How They Treat Israel

Israel would still be operating in their call, *revealing God to the nations*. [Many Scriptures speak of this Ingathering. For example, see Isaiah 11:10-12; Isaiah 43:1, 5-12.]

God's will for their treatment in the dispersion was Jeremiah 29:4-7. When the nations mistreated them, the LORD was *sore displeased*. See Zechariah 1:15. And the word translated "heathen" here is *goyim*, nations.

#### Jeremiah 29:4-7

Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them; Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

#### Brim Note

I've wondered, how could the prophet Jeremiah have done what the Lord commanded in verse 15? For it involved taking the cup "to all the kingdoms of the world, which are upon the face of the earth"? The ancient sages say that when he spoke it, it was done.

14

Judgment of the Nations for How They Treat Israel

#### Jeremiah 25:15-17

For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all **the nations**, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD's hand, and made all **the nations** to drink, unto whom the LORD had sent me;

#### Jeremiah 25:26-27

And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheshach shall drink after them. [*Sheshach is Babylon.*] Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you.

#### Jeremiah 25:31-32

A noise shall come *even* to the ends of the earth; for **the LORD hath a controversy with the nations**, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD. Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

\*\*\*

15

Judgment of the Nations for How They Treat Israel

**Brim Note**

Jeremiah 30 and 31 is a Book within a Book, revealing God's Plan for Israel. You should read both chapters together. Following are some select verses according to our subject.

**Jeremiah 30:3-4**

For, lo, the days come, saith the LORD, that I will bring again the captivity of my people \*Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

And these *are* the words that the LORD spake concerning Israel and concerning Judah.

**Jeremiah 30:10-11**

Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid. For I *am* with thee, saith the LORD, to save thee: **though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee:** but I will correct thee in measure, and will not leave thee altogether unpunished.

**Jeremiah 30:16**

Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they

16

Judgment of the Nations for How They Treat Israel

that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

**Jeremiah 30:20**

Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

**Jeremiah 50:4-7**

In those days, and in that time, saith the LORD, the children of Israel\* shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten. My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace. **All that found them have devoured them; and their adversaries said, We offend not, because they have sinned against the LORD,** the habitation of justice, even the LORD; the hope of their fathers.

*\*Israel here refers to the northern kingdom (the ten tribes); Judah refers to the southern kingdom (two tribes).*

17



Judgment of the Nations for How They Treat Israel

## Jeremiah 50:10-11

And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD. Because ye were glad, because ye rejoiced, O ye destroyers of **\*\*mine heritage**, because ye are grown fat as the heifer at grass, and bellow as bulls.

**\*\*Deut. 32:9** For the LORD's portion is his people; Jacob is the lot of his inheritance.

\*\*\*

## Joel 3:1-2

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

## Joel 3:1-2 AMPC

FOR BEHOLD, in those days and at that time when I shall reverse the captivity and restore the fortunes of Judah and Jerusalem, I will gather all nations and will bring them down into the Valley of Jehoshaphat, and there will I deal with and execute judgment upon them for [their treatment of] My people and of My heritage Israel, whom they have scattered among the nations and [because] they have divided My land.

\*\*\*

18

Judgment of the Nations for How They Treat Israel

## Brim Note

Judgments are pronounced against various nations because of their treatment of Israel. See Ezekiel 25, for instance, noting verses 6 and 7, 10, 12, 14, 15.

Ezekiel 28:24-26 is inclusive of all around them who despised them.

## Ezekiel 28:24-26

And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all **that are round about them, that despised them**; and they shall know that I *am* the Lord GOD. Thus saith the Lord GOD: When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, **when I have executed judgments upon all those that despise them round about them**; and they shall know that I *am* the LORD their God.

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## Brim Note

For an in-depth study of Zechariah and its place in prophecy of the end of days, see David Baron's excellent commentary, *Zechariah: A Commentary on His Visions and Prophecies*, as mentioned earlier.

19

Judgment of the Nations for How They Treat Israel

**Zechariah 1:15**

And I am very sore displeased with the heathen *that are* at ease; for I was but a little displeased, and they helped forward the affliction.

**Zechariah 2:8-9**

For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the LORD of hosts hath sent me.

**Zechariah 12:3**

And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

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**Zechariah 14:2-3**

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

30

Judgment of the Nations for How They Treat Israel

**Zechariah 14:12**

And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

31

## JESUS AND THE JUDGMENT OF THE NATIONS AT THE END OF THE TRIBULATION PERIOD

### Brim Note

Following the Marriage Supper of the Lamb, the Master leaves to go to earth and fight against those nations. Led by the Antichrist, they will make one last attempt to destroy Israel.

### Zechariah 14:3-4

Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and *there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

### Brim Note

Then comes the judgment of the nations. This is when the Son of man comes in His glory. It is

Judgment of the Nations for How They Treat Israel

the nations, not the Jews and not the Church, that are before Him for judgment. These are the nations who were on earth during the tribulation. There is no mention of a resurrection of the dead here. This is a works judgment based on how they treated <sup>a</sup>His brethren, the Jews. Micah 5:2, 3, shown at the end of the Matthew portion below, calls Israel <sup>a</sup>His brethren."

## Matthew 25:31-46

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee*? or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as

24

Judgment of the Nations for How They Treat Israel

ye have done it unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

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## Micah 5:2-3

But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of **his brethren** shall return unto the children of Israel.

25

## JUDGMENT OF THE EARTH

Isaiah 24 prophesies of the judgment of the earth. Verse 5 gives three reasons why earth and *the haughty people of the earth* meet judgments as spoken of in the Book of Revelation.

### Isaiah 24:4-6 ASV

The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the lofty people of the earth do languish. The earth also is *polluted* under the inhabitants thereof; [1] because they have transgressed the laws, [2] violated the statutes, [3] **broken the everlasting covenant**. Therefore hath the curse devoured the earth, and they that dwell therein are found guilty.

The Bible defines “the everlasting covenant.”

[RETURN TO SUPPLEMENT LIST](#)



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[RETURN TO TABLE OF CONTENTS](#)

# Recommended Resources

A list of resources mentioned in this course or recommended for further study.

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Ritmeyer, Leen. Check out his website for a variety of resources that can be purchased, including posters and books. You can also purchase presentations that can be used in meetings (for example, "Jerusalem in the Time of Christ" and "The Seven Churches of Revelation." <https://www.ritmeyer.com/>

[RETURN TO TABLE OF CONTENTS](#)