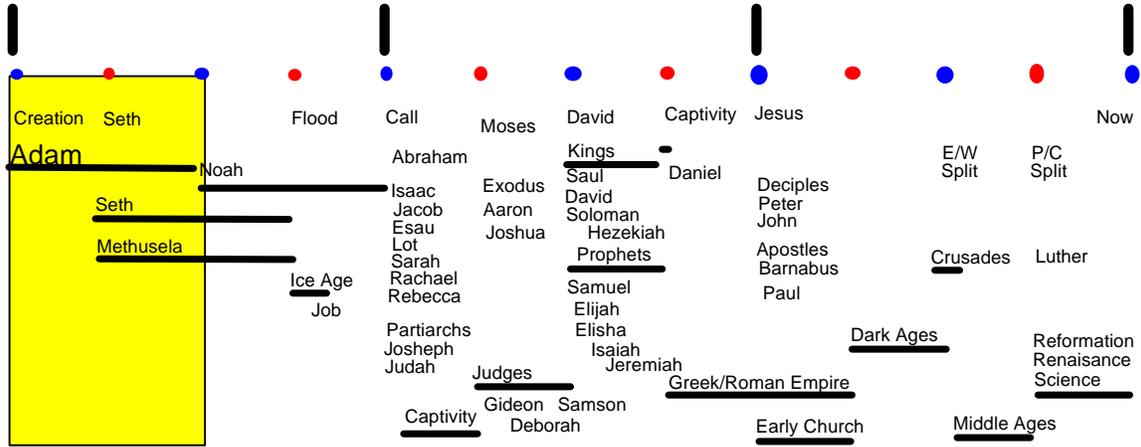


Great Events

ADAM

The 13 Dots of History, The Movement of God In History, The Lord of History



Adam - Creation of Mankind

Uniquely related to God,

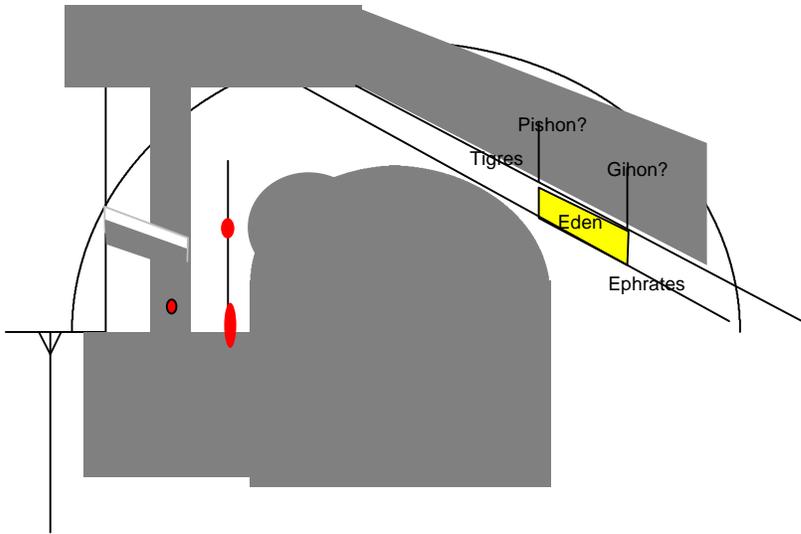
In Genesis 1 mankind (Adam) is the crown of God’s creation. Mankind is granted a unique status, expressed as being made “in the image” of God, and is given dominion over the earth and its creatures, that is, made responsible for the earth.

But, Not Divine

In Genesis 2 the earth-boundedness of mankind is stressed: mankind is formed of the dust of the ground, thus dispelling any idea of the divine in mankind. The Lord God blew into his nostrils the breath of life, and Adam became a “living, breathing thing” the same phrase that is used to describe the animals in Genesis 1. Thus Genesis 1 and 2 together present both sides of the human situation: the unique relationship to God and the essential connection to earth.

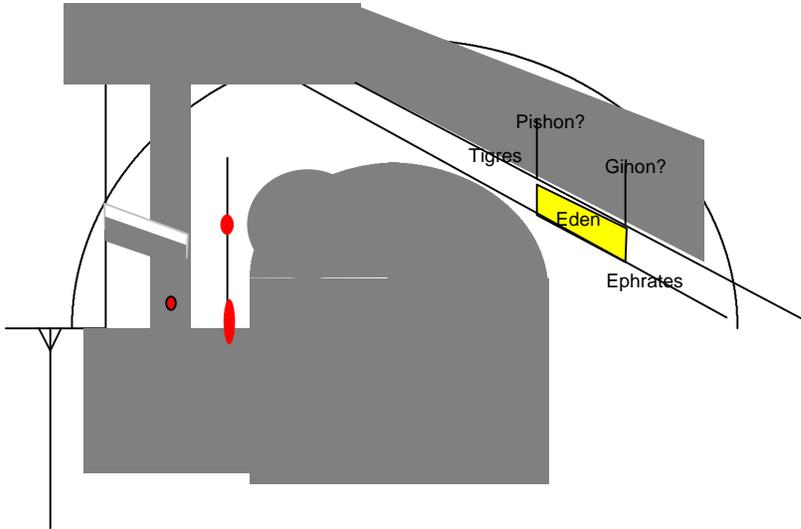
Location -- Eden

Great Events



Adam - Appearance of Sin

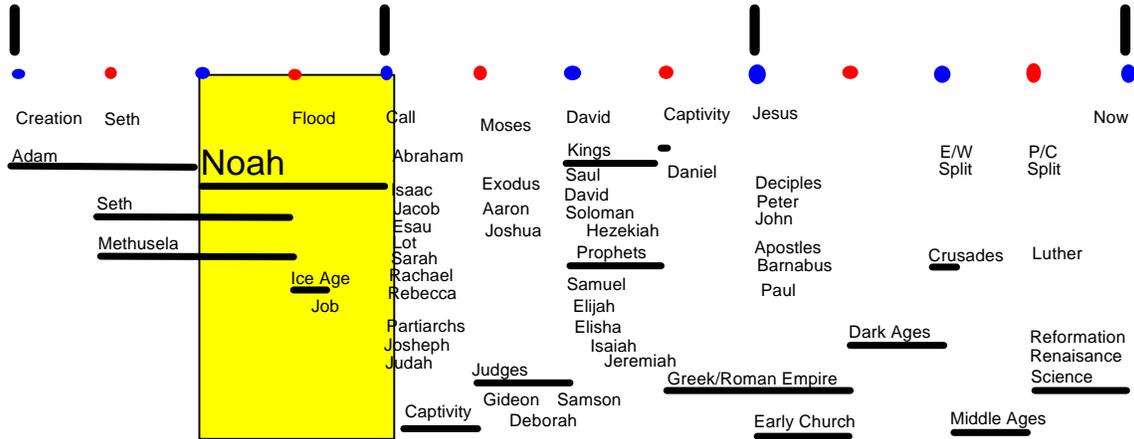
Genesis 3 relates the appearance of sin which consisted of the refusal of mankind to be content with being human and the desire to become divine. The Bible affirms that humans have dignity as humans; they do not have to try to become divine to find meaning. The serpent, the woman, and the man receive their sentences, one of which is the unequal relationship of the man and the woman as the result of sin. The separation which sin causes is emphasized in the account of the expulsion from Eden (Gen. 3:22-24).



Great Events

NOAH

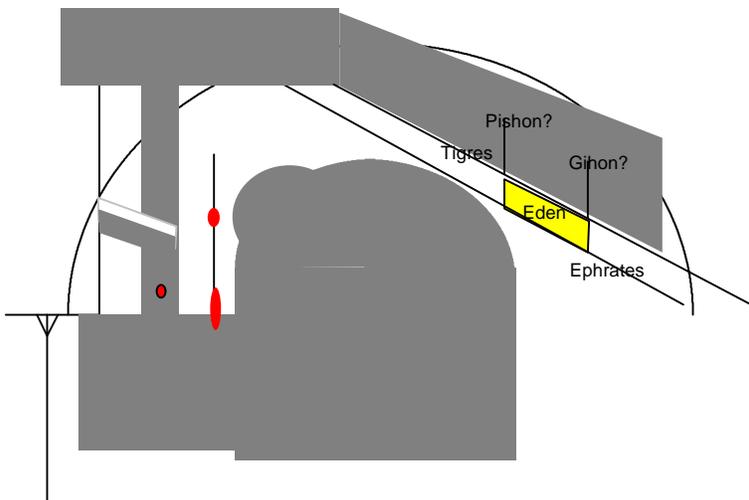
The 13 Dots of History, The Movement of God In History, The Lord of History



Noah Walked with God

Because Noah walked with God and stood blameless among the people of that time, God gave him specific instructions for building the ark by which Noah and his family would survive the coming flood.

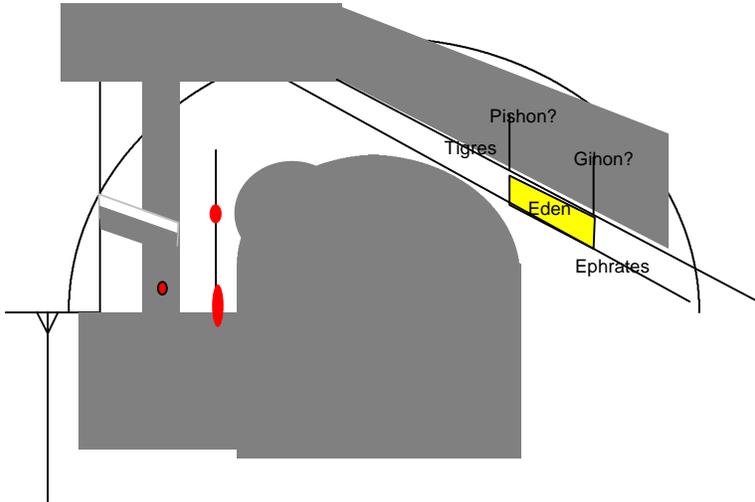
Location - Eden?



Great Events

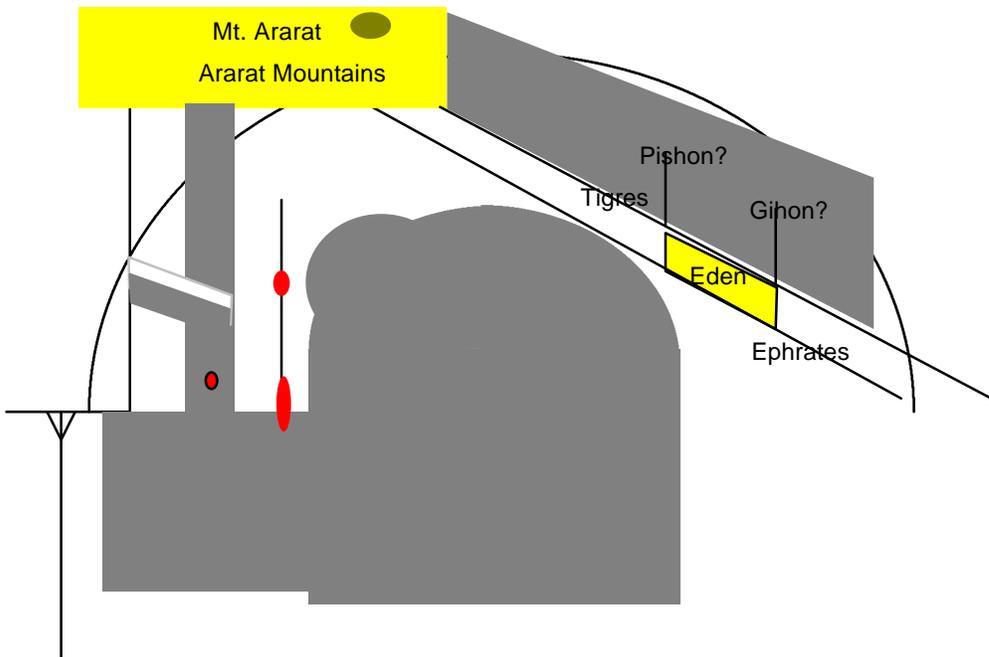
Noah Building the Ark

Noah followed the building instructions down to every detail. Then a week before the flood (Gen. 7:4), Noah led his family and all of the animals into the ark just as God directed.



Noah and The Flood

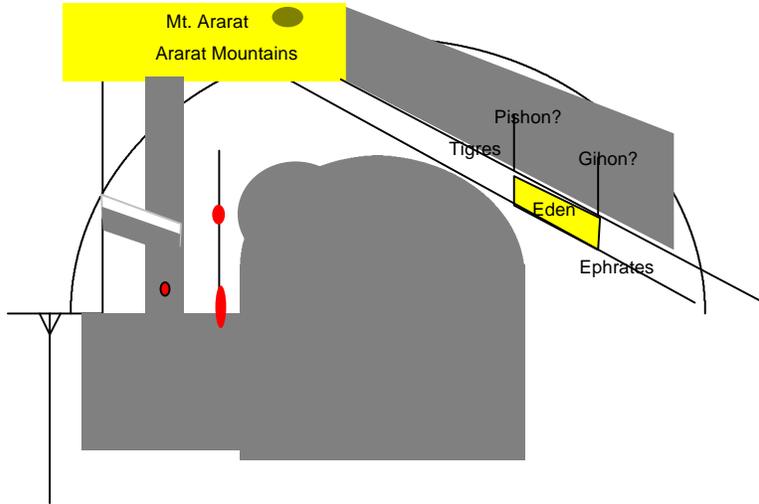
After seven days, the rain began and lasted for 40 days. As he sought to know whether it was safe to leave the ark, he sent out first a raven and then a dove. When the dove returned with an olive leaf, Noah knew the water had receded.



Great Events

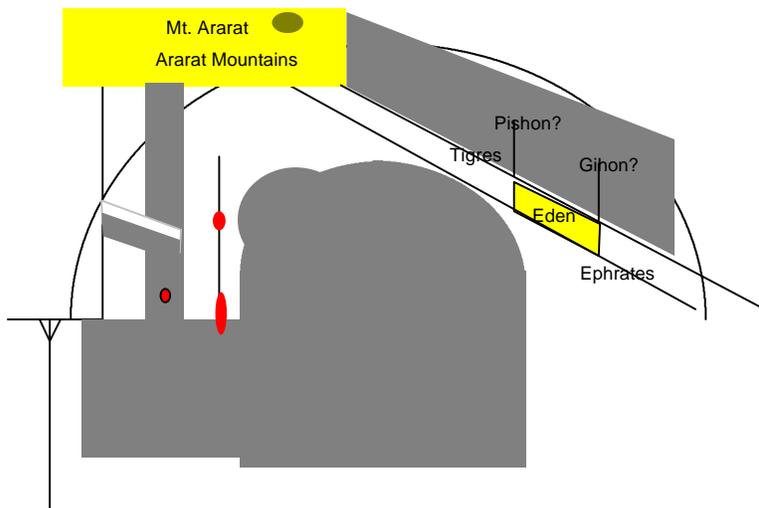
The Lord's covenant with Noah

Once out of the ark, Noah built an altar and sacrificed clean animals as burnt offerings on the altar. Then the Lord promised never again to destroy living creatures as He had done in the flood and established a covenant with Noah and his sons and sealed that covenant with a rainbow. See Covenant.



Noah's sin exposed

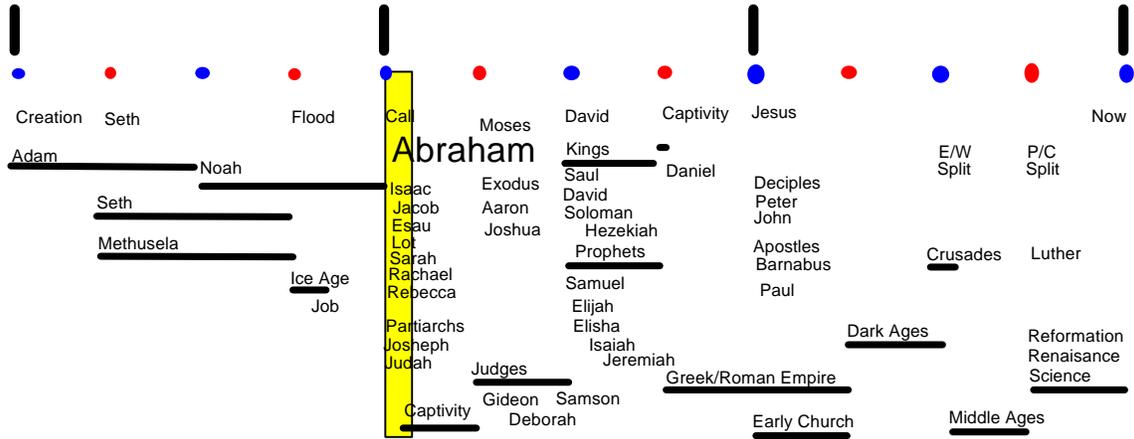
The sinful nature of humanity is one thing that remained preserved on the ark. Once on dry ground, Noah planted a vineyard, drank of its wine, became drunk, and exposed himself in his tent. Ham informed Shem and Japheth about their father's nakedness. The latter two showed respect for their father and covered him. As a result, they received rich blessings for their descendants from Noah. Ham in turn received a curse for his descendant: Canaan. Noah lived another 350 years after the flood and died at the age of 950 years.



Great Events

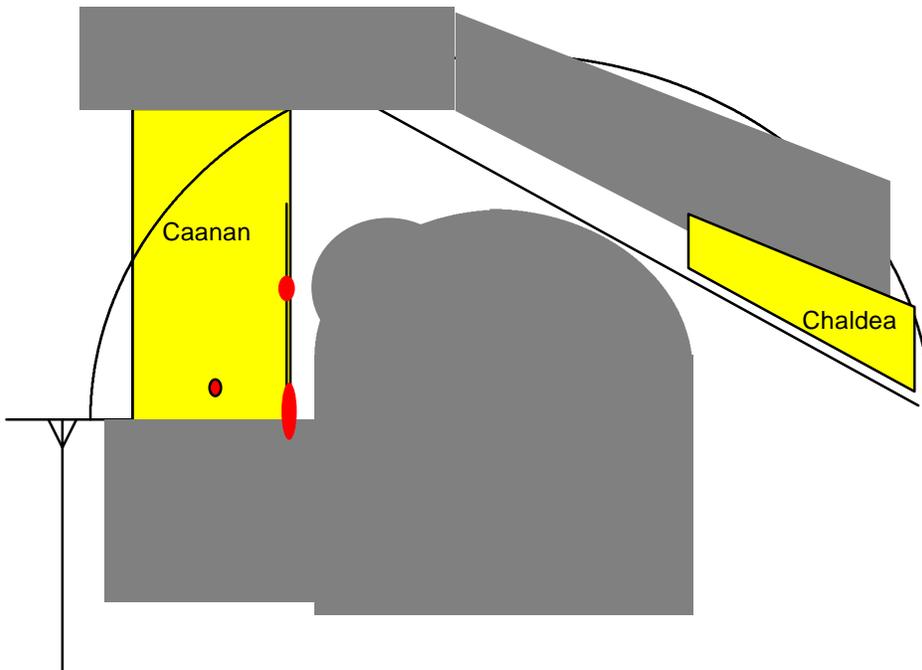
ABRAHAM

The 13 Dots of History, The Movement of God In History, The Lord of History



God called Abram to migrate to Canaan,
 assuring him that he would father a vast nation (Gen. 11:31).

Location - Chaldea

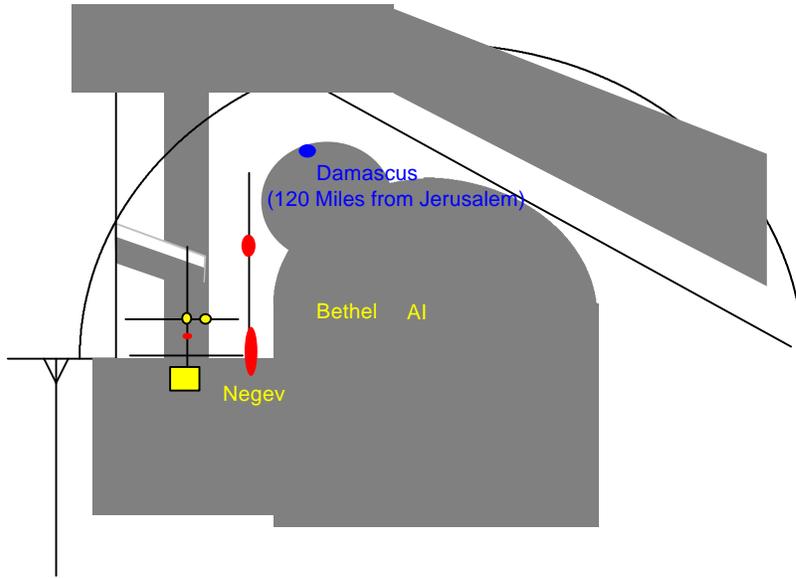


Great Events

Abraham and Lot Settle Between Bethel and Ai

After traveling throughout Canaan and into Egypt, Abraham and Lot finally settled between Bethel and Ai, about ten miles north of Jerusalem (Gen. 13:3). Abraham and Lot acquired herds and flocks so large that the land was unable to support both (Gen. 13:2,5). In addition, the herdsmen of Abraham and Lot did not get along (Gen. 13:7).

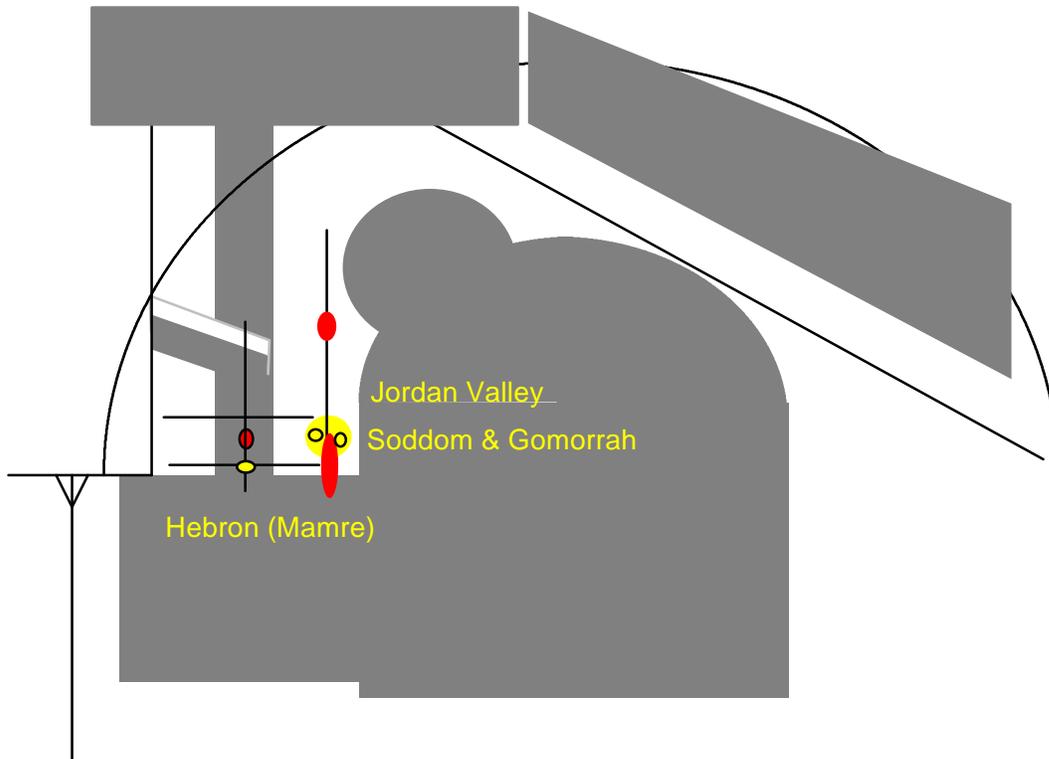
Location -- Up from Negev to settle between Bethel and Ai



Lot chooses Sodom, in the Jordan valley

Location

Great Events



Thus, to secure ample pasturelands for their flocks and to avoid any further trouble, Abraham suggested they separate. Abraham allowed Lot to take his choice of the land. Lot took advantage of Abraham's generosity and chose the well-watered Jordan Valley where the city of Sodom was located (13:8-12).

Garden of the Lord

Some interesting details of the split between Abraham and Lot remind the reader of earlier events in Genesis. For example, the Jordan Valley is described as **being well watered "like the garden of the Lord"** (Gen. 13:10) reminding one of the story of Adam and Eve in the Garden of Eden. One wonders if Lot would be more successful in this garden spot than Adam and Eve had been. The prospect of success was thrown in doubt by the way Lot's journey is described--he journeyed east, a description that recalls Adam's and Eve's journey after their expulsion from the garden (Gen. 3:24).

Negative connotation of fertile valleys

The Jordan Valley is also described as **being fertile like Egypt** (Gen. 13:10). This detail not only **recalls Abraham's nearly disastrous journey to Egypt** to avoid the famine in Canaan (Gen. 12:10-20) but also foreshadows the journey that **Jacob** and his family would later make (Gen. 42-50)--**a journey that did have disastrous consequences** (Ex. 1:8-14).

Negative connotation of cities

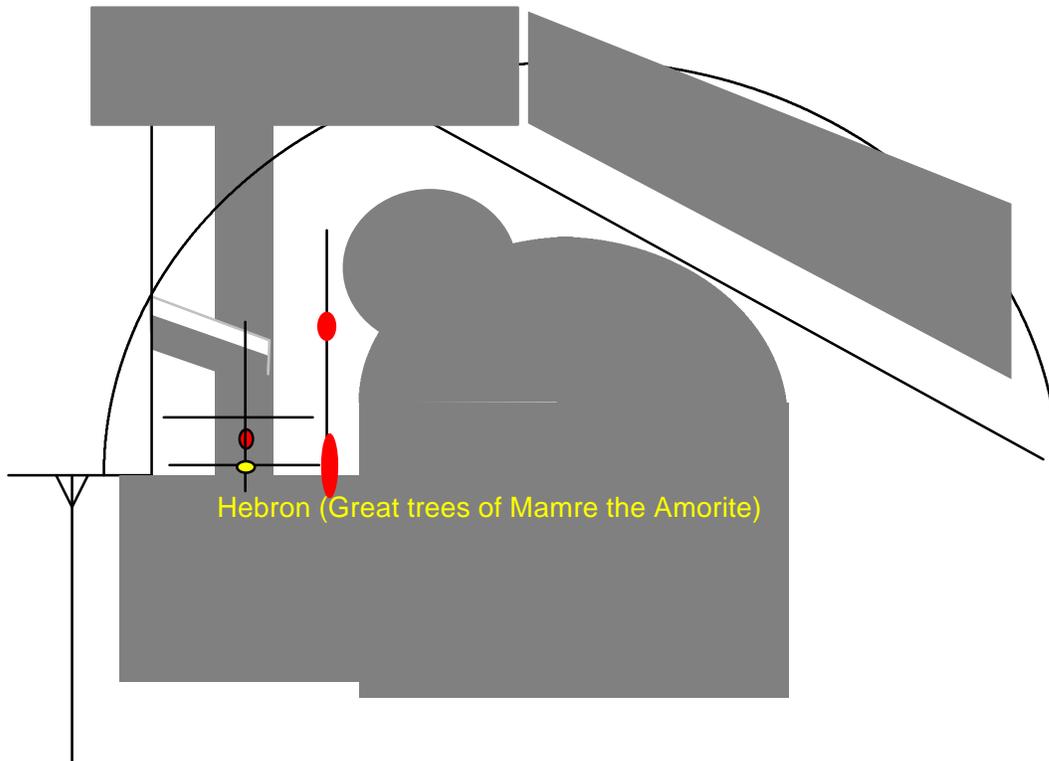
The mention of the cities of the Jordan Valley also carries negative connotations. One is reminded of the story of the **tower of Babel** where the people had gathered in one place (they had migrated from the east) to build themselves a city and make a name for themselves, so that they would not be scattered over the face of the earth and live like sojourners (Gen. 11:1-4). One is also reminded that **Terah gave up his pilgrimage** to Canaan to settle in the city of Haran (Gen. 11:31). To add to the negative connotations that cities have in the stories of Genesis, we are told that the **people of Sodom were great sinners against the Lord** (Gen. 13:13).

Great Events

Abram received further covenant

After returning to Palestine, Abram received further covenantal assurances from God (Gen. 15).

Location -- Now Abram was living near the great trees of Mamre



Promises (Gen 15)

Son coming from your own body will be your heir.

Count the stars, so shall your offspring be.

Give you this land and take possession of it.

“Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. You, however, will go to your fathers in peace and be buried at a good old age. In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure.”

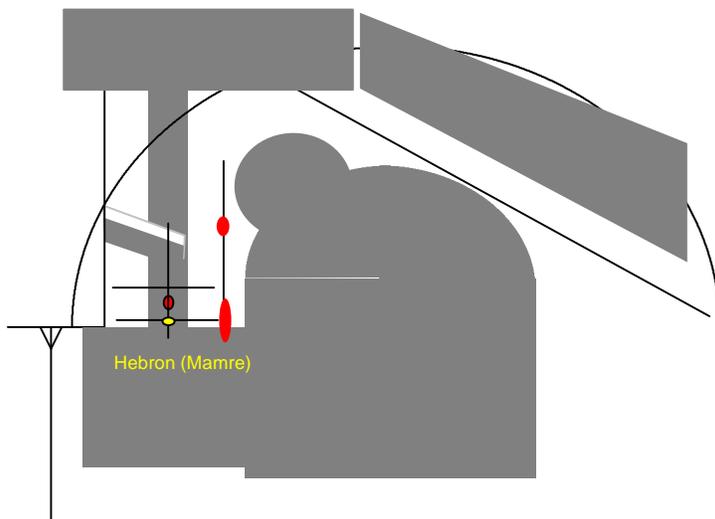
Great Events

(Gen 15 NIV)

After this, the word of the LORD came to Abram in a vision: "Do not be afraid, Abram. I am your shield, your very great reward." {2} But Abram said, "O Sovereign LORD, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?" {3} And Abram said, "You have given me no children; so a servant in my household will be my heir." {4} Then the word of the LORD came to him: "This man will not be your heir, but a son coming from your own body will be your heir." {5} He took him outside and said, "Look up at the heavens and count the stars--if indeed you can count them." Then he said to him, "So shall your offspring be." {6} Abram believed the LORD, and he credited it to him as righteousness. {7} He also said to him, "I am the LORD, who brought you out of Ur of the Chaldeans to give you this land to take possession of it." {8} But Abram said, "O Sovereign LORD, how can I know that I will gain possession of it?" {9} So the LORD said to him, "Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon." {10} Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half. {11} Then birds of prey came down on the carcasses, but Abram drove them away. {12} As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him. {13} Then the LORD said to him, "Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. {14} But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. {15} You, however, will go to your fathers in peace and be buried at a good old age. {16} In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure." {17} When the sun had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces. {18} On that day the LORD made a covenant with Abram and said, "To your descendants I give this land, from the river of Egypt to the great river, the Euphrates-- {19} the land of the Kenites, Kenizzites, Kadmonites, {20} Hittites, Perizzites, Rephaites, {21} Amorites, Canaanites, Girgashites and Jebusites."

Lord cut covenant with Abram

Location -- Mamre (Hebron)



Vision of Smoking Firepot and Blazing Torch

Abram said,

Great Events

“How can I know that I will gain possession of it?”

Lord said,

“Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon.”

Abram

brought them to him, cut them in two, and arranged the halves opposite each other.

Smoking firepot and blazing torch

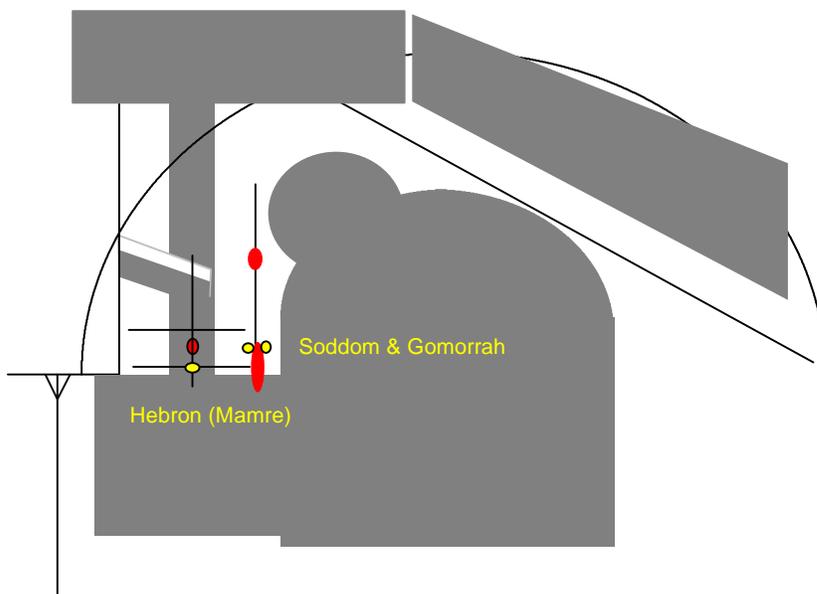
appeared and passed between the pieces.

Lord made a covenant with Abraham and said,

“To your descendants I give this land from the river of Egypt to the great river, the euphrates-- the land of the Kenites, Kenizzites, Kadmonites, Hittites, Perizites, Rephaites, Amorites, Canaanites, Girgashites, and Jebusites.”

Foreign Kings capture Lot

Location -- Sodom



All in all, things did not look as good for Lot as they might at first glance appear when he chose to live in the well-watered Jordan Valley. We begin to see this unfold in Genesis 14. Not only was the Jordan Valley attractive to herdsmen like Lot, but the riches of this valley were also attractive to foreign kings. Prominent among them was Chedorlaomer who, along with three other kings, captured and sacked Sodom, taking Lot as prisoner (Gen. 14:1-12). Abraham, upon hearing of Lot's fate, gathered an army and rescued his nephew (Gen. 14:13-16).

Abram received Covenant of Circumcision

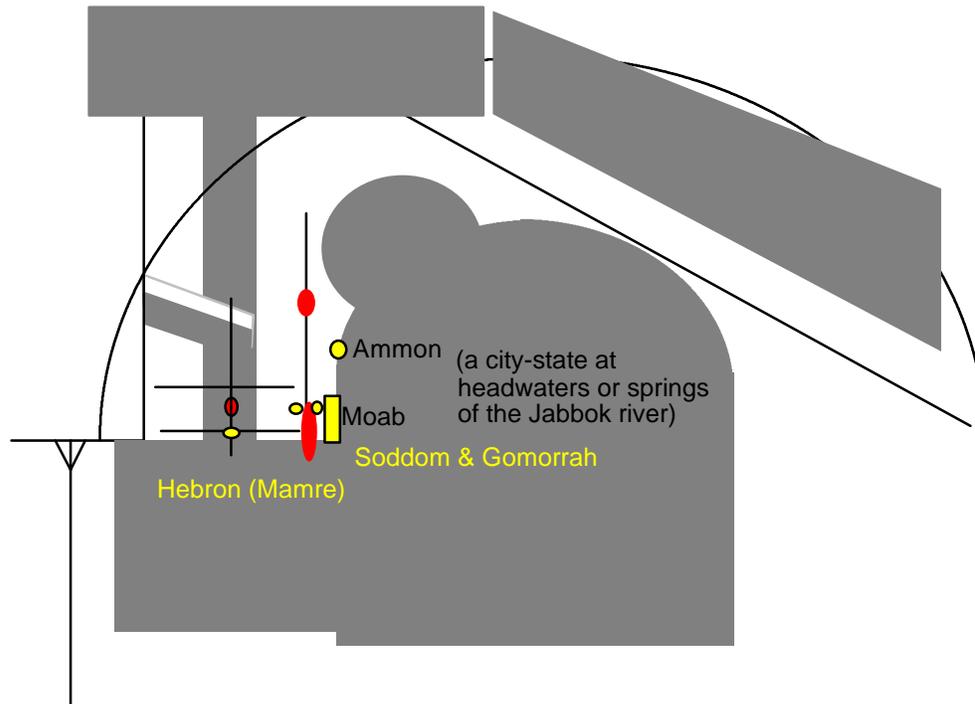
Location -- (Mamre)

Great Events

uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant." {15} God also said to Abraham, "As for Sarai your wife, you are no longer to call her Sarai; her name will be Sarah. {16} I will bless her and will surely give you a son by her. I will bless her so that she will be the mother of nations; kings of peoples will come from her." {17} Abraham fell facedown; he laughed and said to himself, "Will a son be born to a man a hundred years old? Will Sarah bear a child at the age of ninety?" {18} And Abraham said to God, "If only Ishmael might live under your blessing!" {19} Then God said, "Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him. {20} And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation. {21} But my covenant I will establish with Isaac, whom Sarah will bear to you by this time next year."

Sodomy and Incest (Gen 19)

Location -- Sodom, Moab, Ammon



Ten righteous men?

Lot is not mentioned again until Genesis 19 when two angels visited him. God had already told Abraham that He intended to destroy Sodom and Gomorrah (Gen. 18:20). Abraham interceded on behalf of Sodom, that if ten righteous men were found in Sodom that God would not destroy the city (Gen. 18:32).

Inspection uncovers sodomy -- even in the children

The two angels were apparently going to Sodom to inspect it. When the angels arrived, Lot received them with hospitality. When the townsmen heard that two strangers were staying with Lot, they wanted to have sexual relations with them. Lot protected his guests and offered them his daughters instead. The townsmen refused this offer and tried unsuccessfully to get the two strangers. For Lot's help, the

Great Events

angels revealed God's desire to destroy Sodom and urged Lot to take his family to the hills to safety. They warned Lot and his family not to look on Sodom.

Hills for safety? No, another city.

Lot, instead of going to the hills for safety, decided to live in another city (Zohar). In their flight from Sodom, Lot's nameless wife looked at the destruction and turned to a pillar of salt (Gen. 19:1-29). Abraham had rescued Lot, again, (Gen. 19:29; compare 12:4).

(Gen 19 NIV)

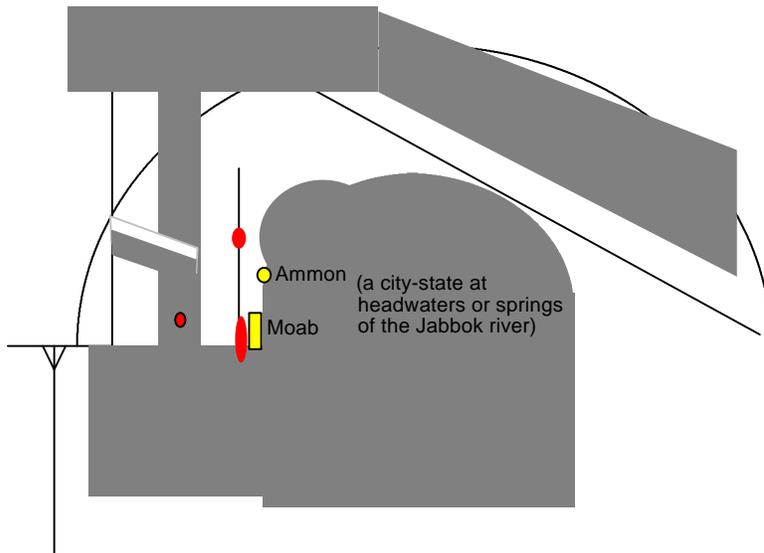
The two angels arrived at Sodom in the evening, and Lot was sitting in the gateway of the city. When he saw them, he got up to meet them and bowed down with his face to the ground. {2} "My lords," he said, "please turn aside to your servant's house. You can wash your feet and spend the night and then go on your way early in the morning." "No," they answered, "we will spend the night in the square." {3} But he insisted so strongly that they did go with him and entered his house. He prepared a meal for them, baking bread without yeast, and they ate. {4} Before they had gone to bed, all the men from every part of the city of Sodom--both young and old--surrounded the house. {5} They called to Lot, "Where are the men who came to you tonight? Bring them out to us so that we can have sex with them." {6} Lot went outside to meet them and shut the door behind him {7} and said, "No, my friends. Don't do this wicked thing. {8} Look, I have two daughters who have never slept with a man. Let me bring them out to you, and you can do what you like with them. But don't do anything to these men, for they have come under the protection of my roof." {9} "Get out of our way," they replied. And they said, "This fellow came here as an alien, and now he wants to play the judge! We'll treat you worse than them." They kept bringing pressure on Lot and moved forward to break down the door. {10} But the men inside reached out and pulled Lot back into the house and shut the door. {11} Then they struck the men who were at the door of the house, young and old, with blindness so that they could not find the door. {12} The two men said to Lot, "Do you have anyone else here--sons-in-law, sons or daughters, or anyone else in the city who belongs to you? Get them out of here, {13} because we are going to destroy this place. The outcry to the LORD against its people is so great that he has sent us to destroy it." {14} So Lot went out and spoke to his sons-in-law, who were pledged to marry his daughters. He said, "Hurry and get out of this place, because the LORD is about to destroy the city!" But his sons-in-law thought he was joking. {15} With the coming of dawn, the angels urged Lot, saying, "Hurry! Take your wife and your two daughters who are here, or you will be swept away when the city is punished." {16} When he hesitated, the men grasped his hand and the hands of his wife and of his two daughters and led them safely out of the city, for the LORD was merciful to them. {17} As soon as they had brought them out, one of them said, "Flee for your lives! Don't look back, and don't stop anywhere in the plain! Flee to the mountains or you will be swept away!" {18} But Lot said to them, "No, my lords, please! {19} Your servant has found favor in your eyes, and you have shown great kindness to me in sparing my life. But I can't flee to the mountains; this disaster will overtake me, and I'll die. {20} Look, here is a town near enough to run to, and it is small. Let me flee to it--it is very small, isn't it? Then my life will be spared." {21} He said to him, "Very well, I will grant this request too; I will not overthrow the town you speak of. {22} But flee there quickly, because I cannot do anything until you reach it." (That is why the town was called Zoar.) {23} By the time Lot reached Zoar, the sun had risen over the land. {24} Then the LORD rained down burning sulfur on Sodom and Gomorrah--from the LORD out of the heavens. {25} Thus he overthrew those cities and the entire plain, including all those living in the cities--and also the vegetation in the land. {26} But Lot's wife looked back, and she became a pillar of salt. {27} Early the next morning Abraham got up and returned to the place where he had stood before the LORD. {28} He looked down toward Sodom and Gomorrah, toward all the land of the plain, and he saw dense smoke rising from the land, like smoke from a furnace. {29} So when God destroyed the cities of the plain, he remembered Abraham, and he brought Lot out of the catastrophe that overthrew the cities where Lot had lived. {30} Lot and his two daughters left Zoar and settled in the mountains, for he was afraid to stay in Zoar. He and his two daughters lived in a cave. {31} One day the older daughter said to the younger, "Our father is old, and

Great Events

there is no man around here to lie with us, as is the custom all over the earth. {32} Let's get our father to drink wine and then lie with him and preserve our family line through our father." {33} That night they got their father to drink wine, and the older daughter went in and lay with him. He was not aware of it when she lay down or when she got up. {34} The next day the older daughter said to the younger, "Last night I lay with my father. Let's get him to drink wine again tonight, and you go in and lie with him so we can preserve our family line through our father." {35} So they got their father to drink wine that night also, and the younger daughter went and lay with him. Again he was not aware of it when she lay down or when she got up. {36} So both of Lot's daughters became pregnant by their father. {37} The older daughter had a son, and she named him Moab; he is the father of the Moabites of today. {38} The younger daughter also had a son, and she named him Ben-Ammi; he is the father of the Ammonites of today.

Incest = Moab and Ammon

Location -- Moab and Ammon

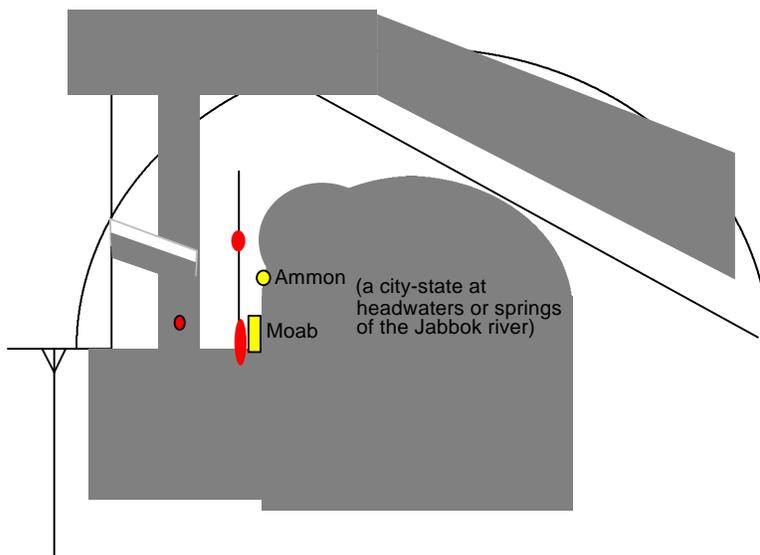


Great Events

As it turned out, Lot feared to live in the city of Zohar and decided to live in the surrounding caves instead. His daughters, fearing that they would never have offspring, decided to deceive their father into having intercourse with them. They got their father drunk; both conceived a son by him. The son of the eldest daughter was called Moab and became the father of the Moabites. The son of the youngest daughter was named Ben-ammi and became the father of the Ammonites (Gen. 19:30-38). Later in Israel's history, God desired to ensure the place of the Moabites and Ammonites in Palestine (Deut. 2:9). The Moabites and Ammonites betrayed their relationship, however, by joining with Assyria at a later period (Ps. 83:5-8).

Lot's Wife

Location -- Moab and Ammon

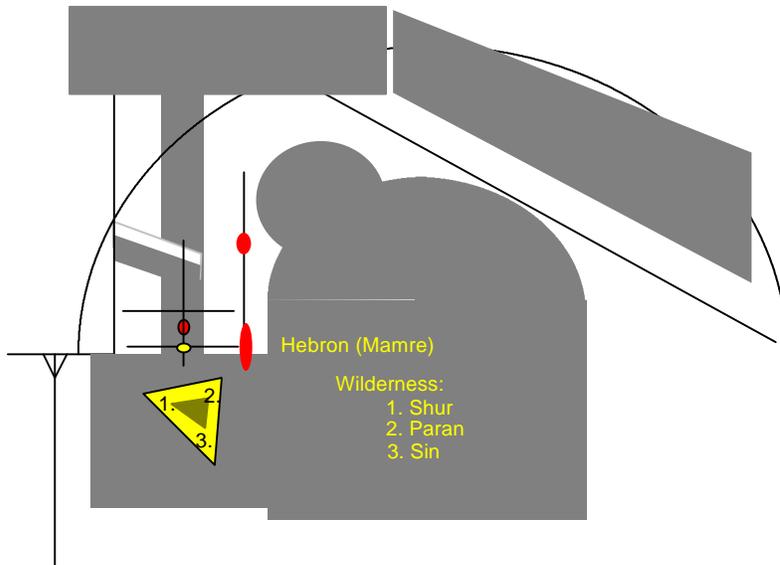


In the New Testament, the day of the Son of man is compared to the destruction of Sodom and Gomorrah (Luke 17:28-29). The followers of Jesus are warned not to desire their former lives, like Lot's wife, but to be willing instead to lose their lives. Losing one's life is the only way to gain life (Luke 17:32). The story of Lot is also used to show the faithfulness of God to rescue his people (2 Pet. 2:7).

Abraham Receives son Isaac

Location -- (Mamre), Wilderness of Paran

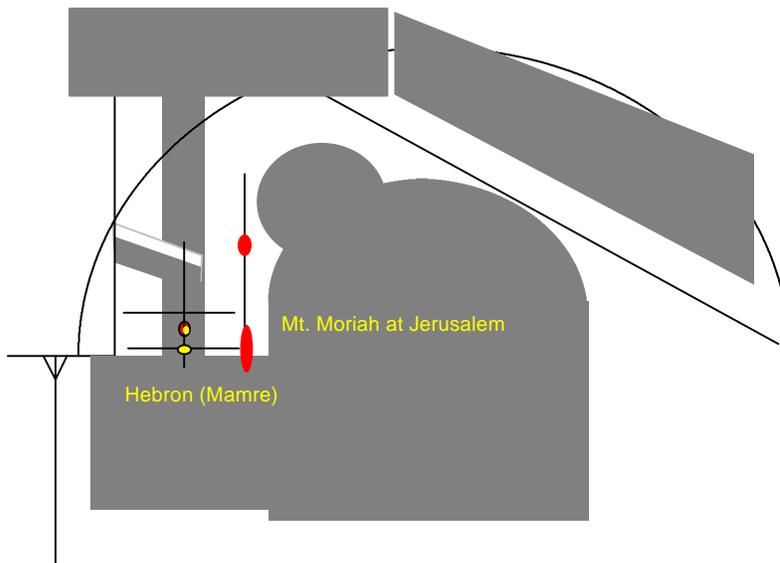
Great Events



Then Sarai (), whose name had been changed to Sarah (“princess”), had her long-promised son, Isaac (“laughter”), when Abraham was 100 years old. Ishmael’s presence caused trouble in the family, and he was expelled with his mother Hagar to the wilderness of Paran.

Abraham Commanded to sacrifice Isaac

Location -- Hebron and Mt. Moriah (Jerusalem)

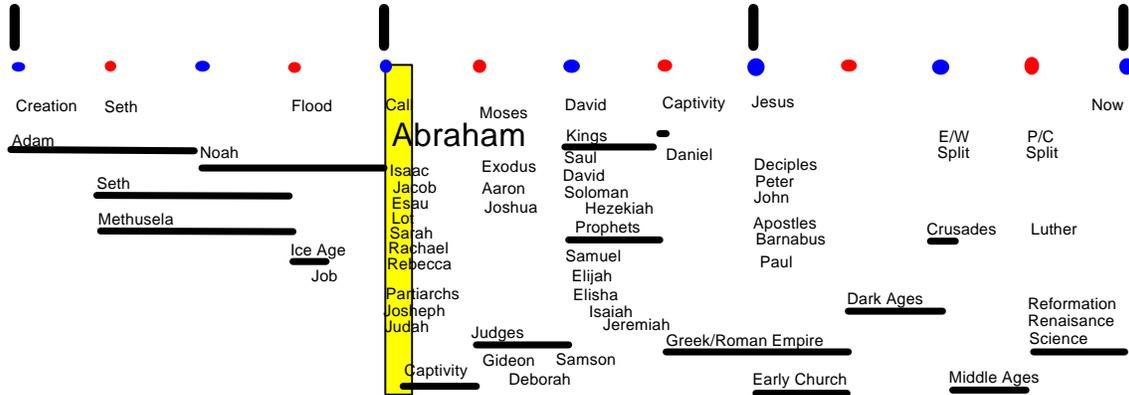


Abraham’s faith and obedience were tested by God in Moriah when he was commanded to sacrifice Isaac. God provided an alternative sacrifice, however, saving the boy’s life. As a reward for Abraham’s faithfulness, God renewed the covenant promises of great blessing and the growth of a mighty nation to father and son.

Great Events

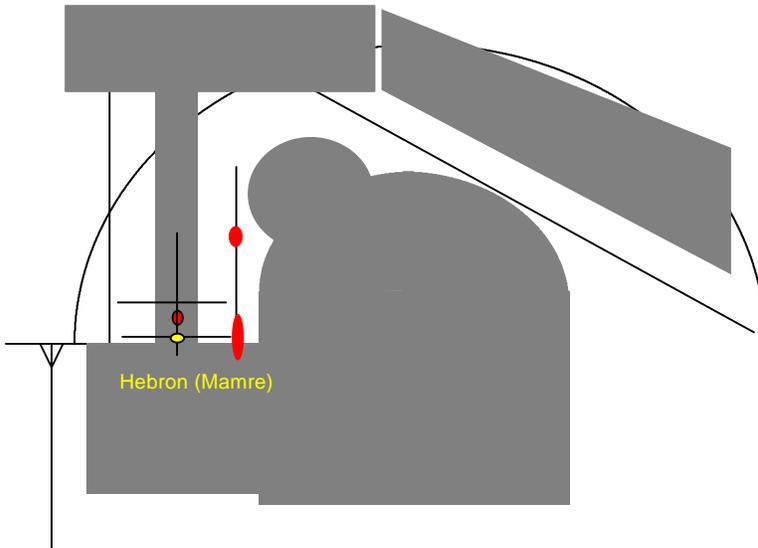
ISAAC

The 13 Dots of History, The Movement of God In History, The Lord of History



Child of the promise -- Eldest son Ishmael banished by Abraham.

Location -- Hebron

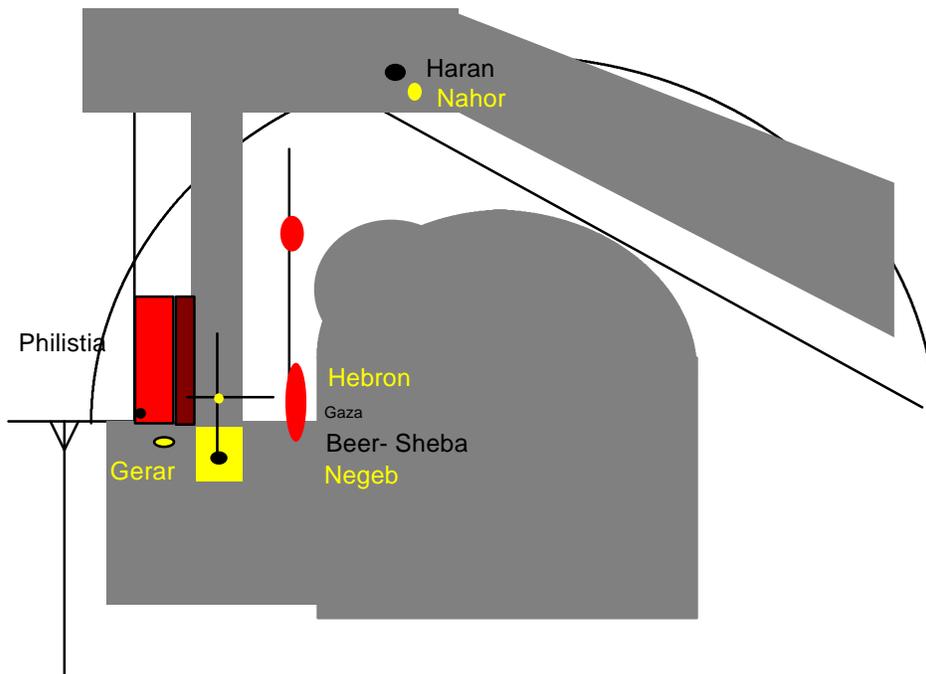


Old Testament Isaac was the child of a promise from God, born when Abraham was 100 years old and Sarah was 90 (Gen. 17:17; 21:5). Isaac means "he laughs" and reflects his parents' unbelieving laughter regarding the promise (Gen. 17:17-19; 18:11-15) as well as their joy in its fulfillment (Gen. 21:1-7). Sarah wanted Hagar and Ishmael banished. God directed Abraham to comply, saying that it would be through Isaac that his descendants would be reckoned (Gen. 21:8-13; compare Rom. 9:7). Abraham's test of faith was God's command to sacrifice Isaac (Gen. 22:1-19).

Great Events

Married Rebekah

Location -- Nahor, southeast of Haran; Hebron; and Gerar

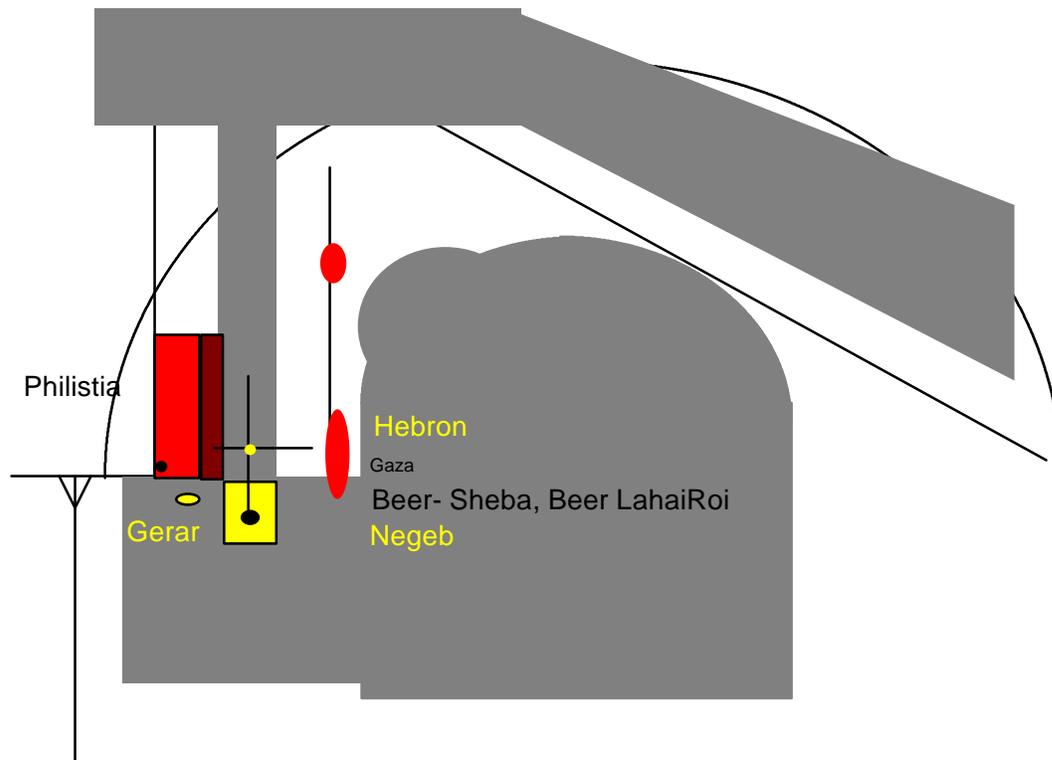


Isaac married Rebekah (Gen. 24), who bore him twin sons, Esau and Jacob (Gen. 25:21-28). Isaac passed her off as a sister at Gerar (as Abraham had done).

Great Events

Isaac Became Quite Prosperous

Location -- Beer Lahai Roi; Beersheba



After Abraham's death, God blessed his son Isaac, who then lived near Beer Lahai Roi. He became quite prosperous, later moving to Beersheba (Gen. 26). Isaac was deceived into giving Jacob his blessing and priority over Esau (Gen. 27). Isaac died at Mamre near Hebron at the age of 180 and was buried by his sons (Gen. 35:27-29).

Patriarch

Though less significant than Abraham and Jacob, Isaac was revered as one of the Israelite patriarchs (Ex. 3:6; 1 Kings 18:36; Jer. 33:26). Amos used the name Isaac as a poetic expression for the nation of Israel (Amos 7:9,16).

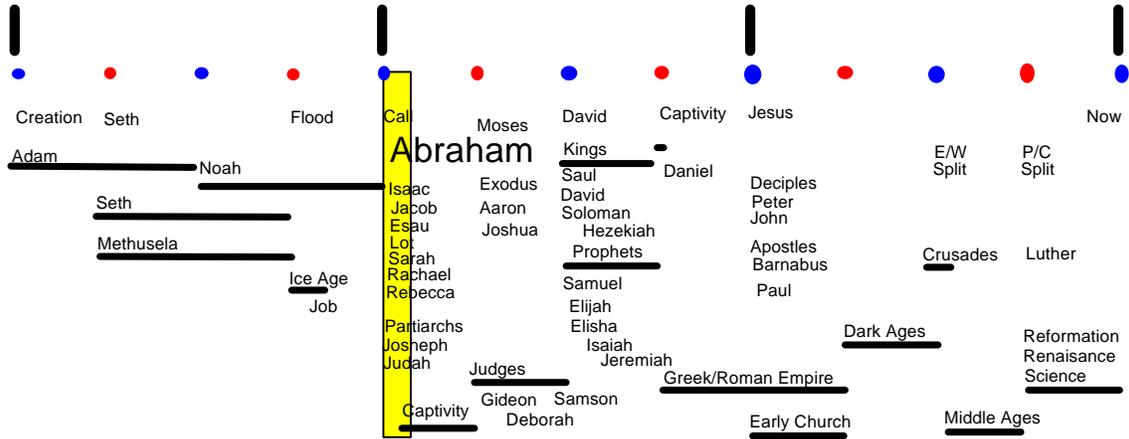
New Testament example of faith, children of promise

In the New Testament Isaac appears in the genealogies of Jesus (Matt. 1:2; Luke 3:34), as one of the three great patriarchs (Matt. 8:11; Luke 13:28; Acts 3:13), and an example of faith (Heb. 11:20). Isaac's sacrifice by Abraham (Heb. 11:17-18; Jas. 2:21), in which he was obedient to the point of death, serves as a type looking forward to Christ and as an example for Christians. Paul reminded believers that "we, brethren, as Isaac, are the children of promise" (Gal. 4:28).

Great Events

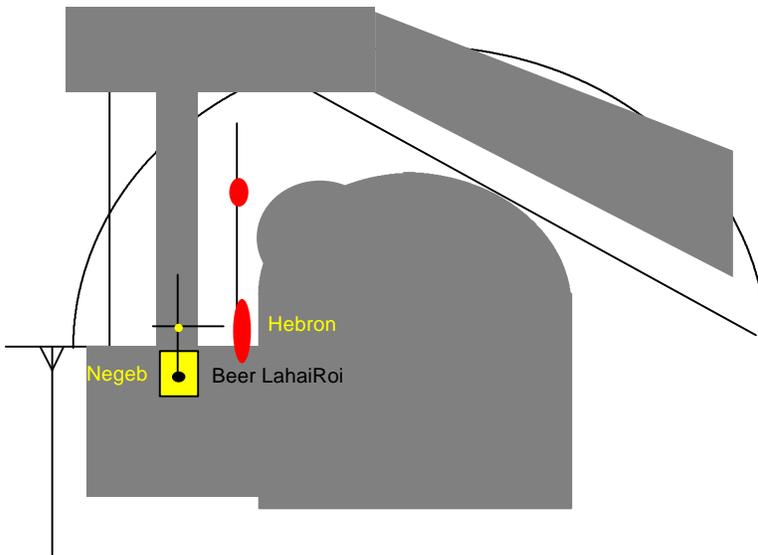
JACOB/ ISRAEL

The 13 Dots of History, The Movement of God In History, The Lord of History



Jacob bargained for Esau's birthright.

Location -- Beer LahaiRoi



Living up to his name, Jacob bargained for Esau's birthright. See Birthright. Parental partiality fostered continuing hostility between Esau, the hunter beloved of his father, and Jacob, the quiet, settled, integrated person favored by his mother. The tensions between brothers seemed to threaten the fulfillment of the divine promise.

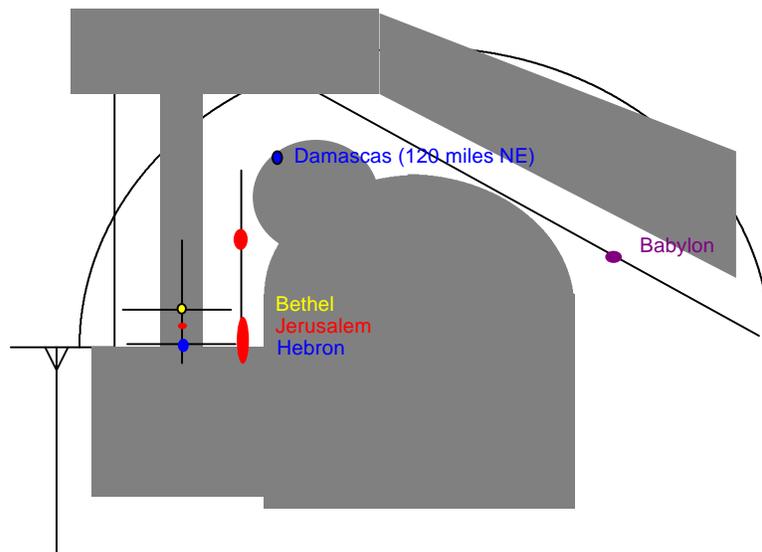
Esau's thoughtlessness lost him his birthright and allowed Jacob to have material superiority. Nevertheless, Isaac intended to bestow the blessing of the firstborn upon Esau. The oracle Rebekah received (25:23) probably encouraged her to counter Isaac's will and to gain the blessing for her favorite son by fraud. The blessing apparently conveyed the status of head of family apart from the

Great Events

status of heir. To his crass lies and deception, Jacob even approached blasphemy, using God's name to bolster his cause, "Because the Lord your God granted me success" (27:20 NRSV). The father's blindness deepened the pathos. The blind father pronounced the blessing he could never recall. Jacob became the bearer of God's promises and the inheritor of Canaan. Esau, too, received a blessing, but a lesser one. He must serve Jacob and live in the less fertile land of Edom, but his day would come (27:40). The split between brothers became permanent. Rebekah had to arrange for Jacob to flee to her home in Paddan-aram to escape Esau's wrath (27:46-28:1).

Stairway to Heaven Vision

Location -- Bethel

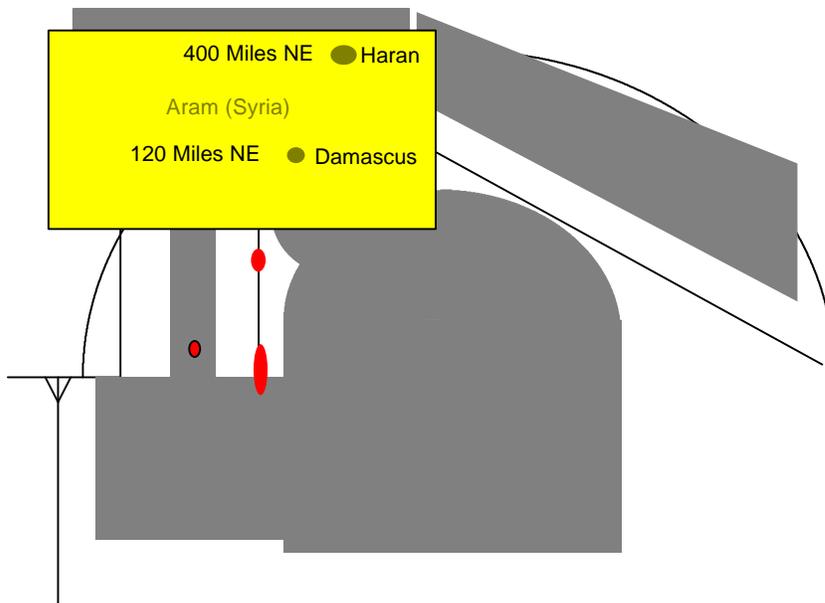


At age 40, Jacob fled his home to begin his life as an individual. Suddenly, a lonely night in Bethel, interrupted by a vision from God, brought reality home. Life had to include wrestling with God and assuming responsibility as the heir of God's promises to Abraham (28:10-22). Jacob made an oath, binding himself to God. Here is the center of Jacob's story; all else must be read in light of the Bethel experience.

Laban tricks Jacob

Location -- Aram, Haran

Great Events

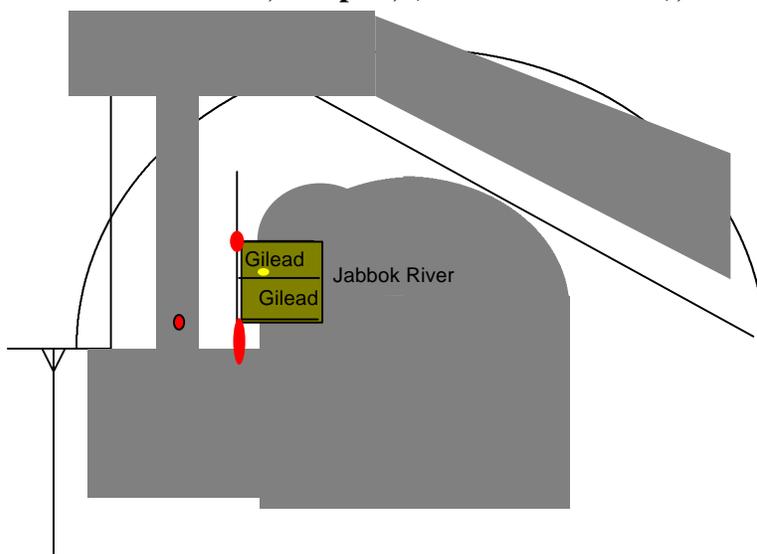


In Aram with his mother's family, the deceiver Jacob met deception. Laban tricked him into marrying poor Leah, the elder daughter, before he got his beloved Rachel, the younger. Fourteen years he labored for his wives (29:1-30). Six more years of labor let Jacob return the deception and gain wealth at the expense of his father-in-law, who continued his deception, changing Jacob's wages ten times (31:7,41) Amid the family infighting, both men prospered financially, and Jacob's family grew. Eventually he had twelve children from four women (29:31-30:24).

Intense bargaining ensued when Jacob told Laban he wanted to follow God's call and return to the land of his birth. Supported by his wives, who claimed their father had cheated them of their dowry (31:15), Jacob departed while Laban and his sons were away in the hills shearing sheep. Starting two days later, Laban and his sons could not overtake Jacob until they reached Gilead, 400 miles from Haran.

Covenant with Laban

Location -- Gilead, Mizpah, (Gilead and Moab), north of the Jabbok River



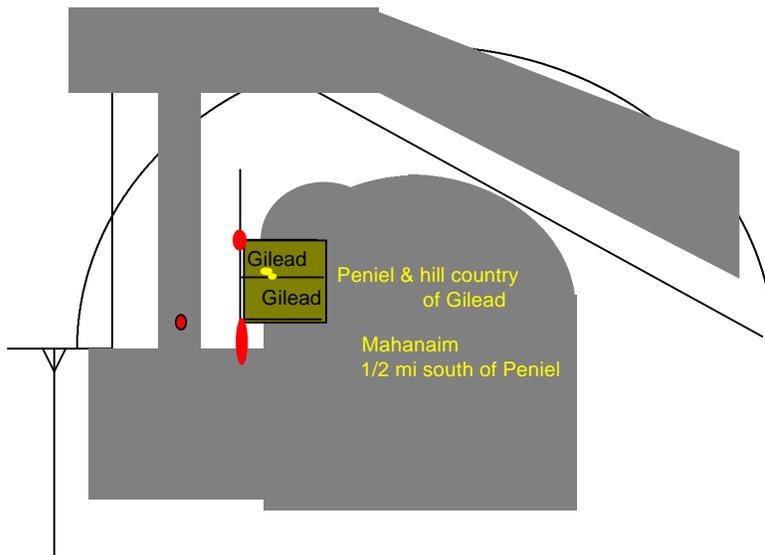
Laban complained that he had not had an opportunity to bid farewell to his daughters with the accustomed feast. More importantly, he wanted to recover his stolen gods (31:30,32). These gods were

Great Events

small metal or terra-cotta figures of deities. See Teraphim. Without the images, his family lost the magical protection which he thought the gods provided from demons and disasters. Since no fault could be found in Jacob's conduct in Haran, all Laban could do was to suggest a covenant of friendship. Laban proposed the terms as (1) never ill-treating his daughters, (2) never marrying any other women, and (3) establishing the site of the covenant as a boundary neither would cross with evil intent. Jacob was now head of his own household. He was ready to climb to a higher plane of spiritual experience.

Jacob meets Esau, wrestles with God

Location -- Mahanaim, crossing Jabbok river, Peniel, hill country of Gilead



As Jacob approached the Promised Land, a band of angels met him at Mahanaim (32:1-2).

They probably symbolized God's protection and encouragement as he headed southward to meet Esau for the first time in twenty years. Esau's seemingly hostile advance prompted a call for clear evidence of God's guarding. Shrewdly, Jacob sent an enormous gift to his brother and divided his retinue into two groups. Each group was large enough to defend itself or to escape if the other was attacked. To his scheme Jacob added prayer. He realized that it was ultimately God with whom he must deal.

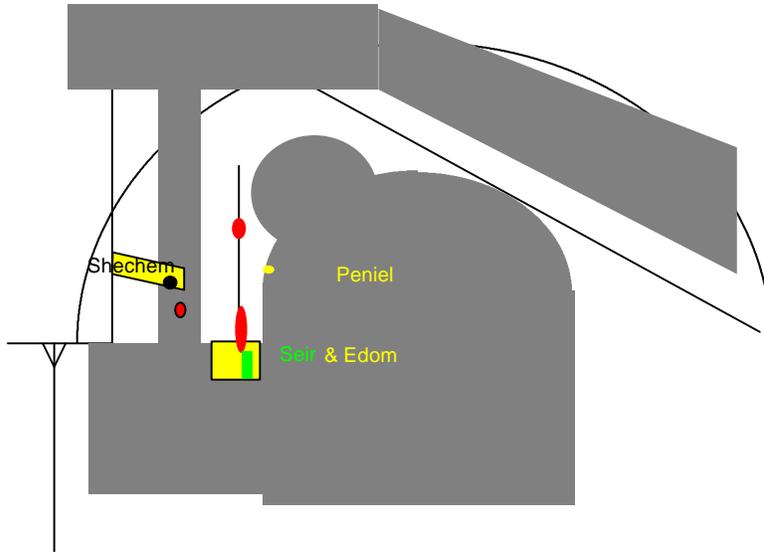
When all had crossed the Jabbok River, Jacob met One who wrestled with him until daybreak (ch. 32).

The two struggled without one gaining advantage, until the Opponent dislocated Jacob's hip. Jacob refused to release his Antagonist. Clinging to Him, he demanded a blessing. This would not be given until Jacob said his name. By telling it, Jacob acknowledged his defeat and admitted his character. The Opponent emphasized His superiority by renaming the patriarch. He became Israel, the one on whose behalf God strives. He named the place Peniel (face of God), because he had seen God face to face and his life had been spared (32:30).

Great Events

Jacob moves to Shechem, builds an altar to God

Location -- Shechem



Jacob's fear of meeting Esau proved groundless.

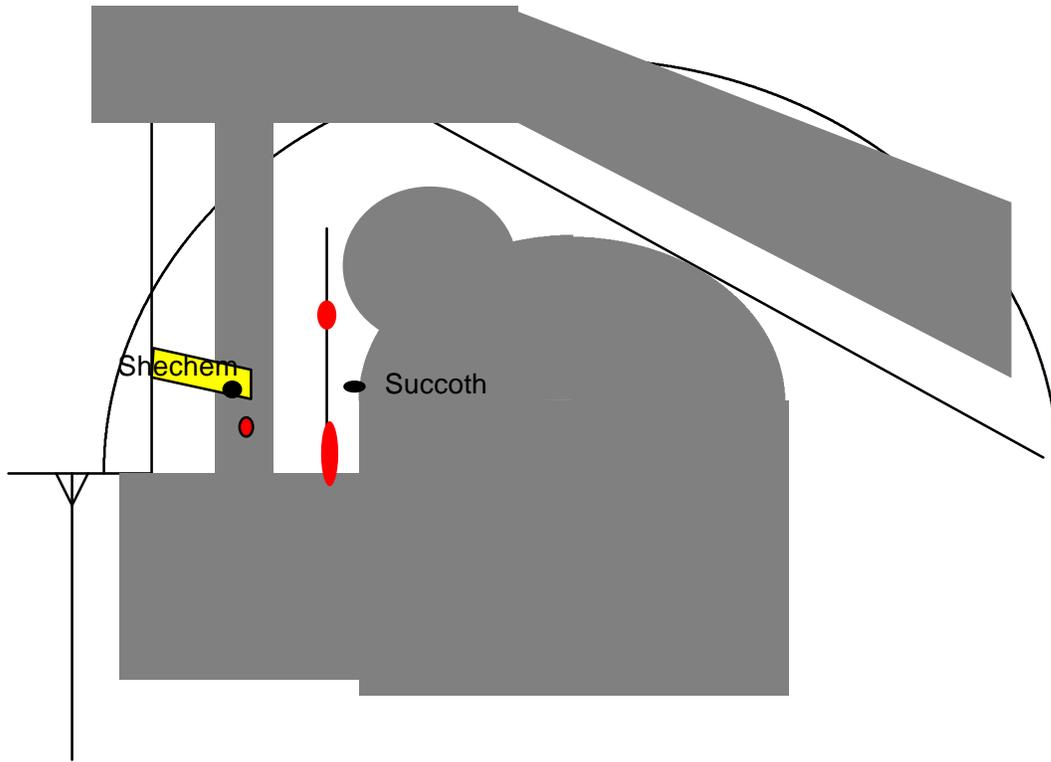
Seemingly, Esau was content to forget the wrongs of the past and to share his life. As two contrary natures are unlikely to live long in harmony, Jacob chose the better course turning westward to the Promised Land.

Esau headed to Seir to become the father of the Edomites.

The twins did not meet again until their father's death (35:27-29).

Great Events

Dinah raped, Jacob's son's trick the Shechemites



From Succoth, Jacob traveled to Shechem,
where he built an altar to God.

The son of the city ruler raped Jacob's daughter, Dinah.

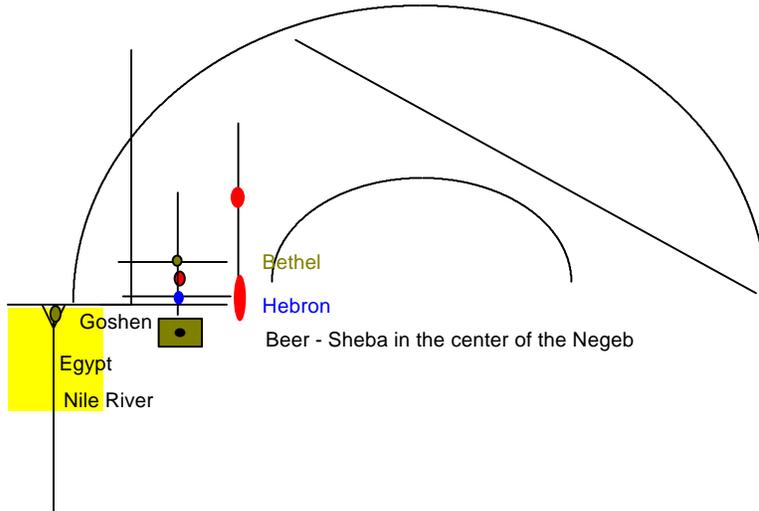
Jacob's sons demanded that the Shechemites be circumcised before any intermarriages were permitted. The leading citizens followed the king in the request. They hoped to absorb the Hebrews' wealth and property into their own. While the men of Shechem were recovering from surgery and unable to defend themselves, Simeon and Levi killed them to avenge their sister. Jacob condemned their actions, but had to leave Shechem.

Great Events

family burial site in Hebron. Although Chapters 37-50 revolve around Joseph, Jacob is still the central figure. The self-willed older sons come and go at his bidding.

Descent to Egypt

Location -- Bethel, Hebron, Beer-sheba, Goshen Egypt



When severe famine gripped Canaan, Jacob and his sons set out for Egypt.

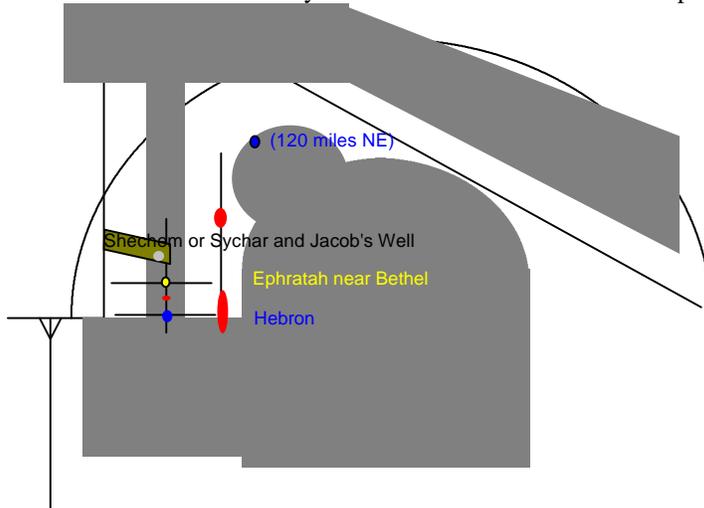
At Beer-sheba Jacob received further assurance of God's favor (46:1-4). Jacob dwelt in the land of Goshen until his death.

Jacob bestowed the blessing not only upon his favorite son Joseph, but also upon Joseph's two oldest sons, Ephraim and Manasseh.

He was finally laid to rest at Hebron in the cave Abraham had purchased (50:12-14).

Four New Testament passages recall events in his life.

The woman at the well in Sychar declared to Jesus that Jacob provided the well (John 4:12).



Great Events

Stephen mentioned the famine and Jacob's journey to Egypt in the course of his defense before the Sanhedrin (Acts 7:8-16).

Paul presented Jacob as an example of the sovereign choice of God and of the predestination of the elect (Rom. 9:10-13).

The writer of Hebrews held up Jacob as one of the examples of active faith (Heb. 11:9,20-22).

Jacob's Character

Persistent faith in God

Throughout the narrative a persistent faith in the God of the fathers shines through.

His life, like that of all Israelites, was a checkered history of rebellion and flight.

Jacob's life was a story of conflict.

He always seemed to be running from someone or something--

from Esau,

from Laban, or

from famine in Canaan.

Jacob is no ideal.

Jacob's better nature struggled with his sinful self. What raised Jacob above himself was his reverent, indestructible longing for the salvation of his God.

Jacob's Religion

As the religion of Israel and thus the roots of Christianity claim to derive from the patriarchs, it is necessary to attempt to understand Jacob's spiritual life. See God of the Fathers.

Jacob's religion was consistent with the beliefs and practices of his fathers.

He received instruction from Isaac concerning the history of Abraham, covenant, and the great promises. Jacob encountered God at Bethel at the moment of greatest need in his life. He was fleeing from home to distant unknown relatives. A secondhand religion would not do. Jacob's dream was his firsthand encounter with God. The threefold promise of land, descendants, and a blessing to all nations were personalized for him. Jacob saw in the vision the majesty and glory of God. At Bethel Jacob worshiped God and vowed to take Yahweh as his God.

At Peniel, Jacob wrestled face-to-face with God.

He saw how weak he was before God. It taught him the value of continued prayer from one who is helpless. Jacob emerged from Peniel willing to let his life fall into God's control. He was wounded but victorious. God gave him a crippled body but a strengthened faith.

It was a new Jacob--Israel--

who hobbled off to meet Esau. He had learned obedience through suffering.

Theological Significance - Jacob chosen for his Potential

Great Events

God did not chose Jacob because of what he was but because of what he could become. His life is a long history of discipline, chastisement, and purification by affliction. Not one of his misdeeds went unpunished. He sowed deception and reaped the same, first from Laban and then from his own sons.

Jacob's story is a story of conflict.

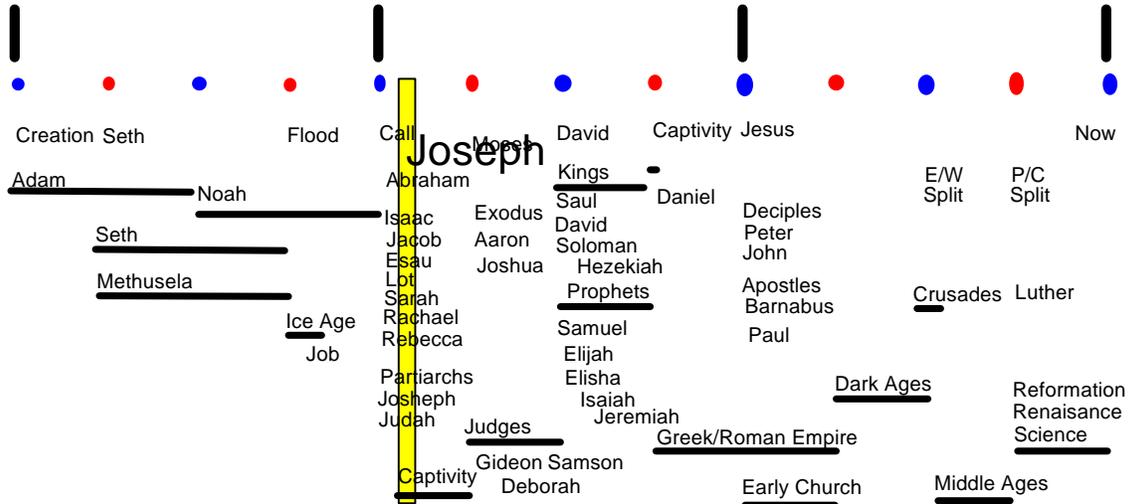
The note of conflict is even heard before his birth (Gen. 25:22-23). However, in the midst of the all-too-human quarrels over family and fortune, God was at work protecting and prospering His blessed. With the other patriarchs God acted directly, but with Jacob God seemed to be withdrawn at times. Yet, God was no less at work. He worked through unsavory situations and unworthy persons. Even in Jacob's web of conflict and tragedy, God's hand guided, though half-hidden.

Gary D. Baldwin

Great Events

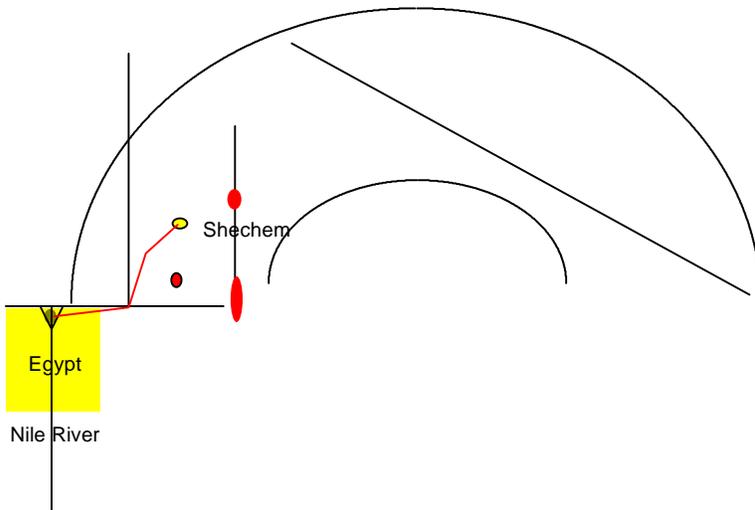
JOSEPH

The 13 Dots of History, The Movement of God In History, The Lord of History



Joseph Taken to Egypt

Location -- To Egypt from Shechem

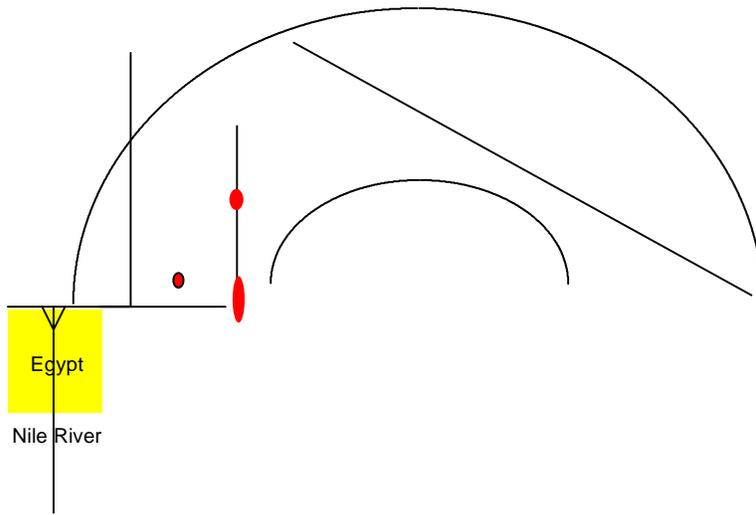


Joseph was taken to Egypt where he became a trusted slave in the house of Potiphar, an official of the pharaoh.

Great Events

Joseph Thrown in prison -- interpreted dreams

Location -- Egypt

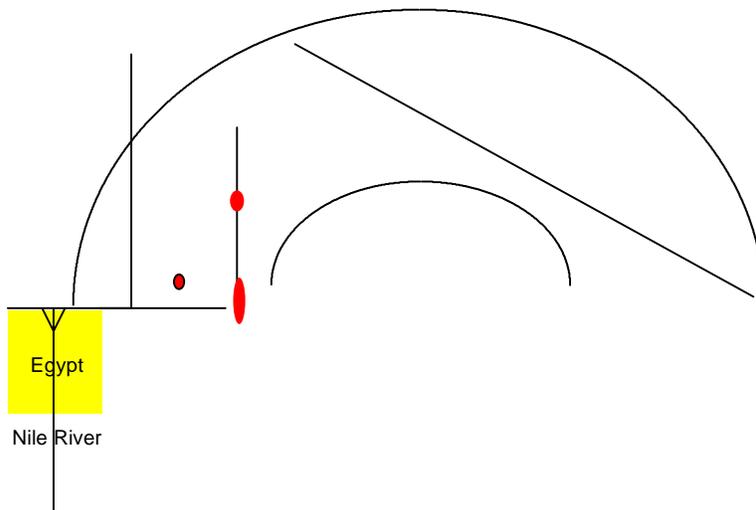


Prison Dreams

On false accusations of Potiphar's wife, Joseph was thrown in the royal prison, where he interpreted the dreams of two officials who had offended the pharaoh (Gen. 39-40). Eventually Joseph was brought to interpret some worrisome dreams for the pharaoh.

Joseph predicted years of plenty, years of famine, and recommended a program

Location -- Egypt

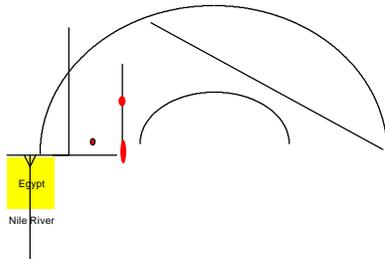


Joseph predicted seven years of plenty followed by seven years of famine and recommended a program of preparation by storing grain.

Great Events

Joseph Put in command of Egypt

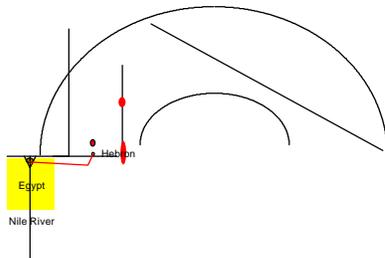
Location -- Egypt



Pharaoh responded by making Joseph his second in command (Gen. 41:39-45).

Joseph's family comes to Egypt

Location -- To Egypt from Hebron



Joseph's Brothers come to Egypt

With the famine, persons from other countries came to Egypt to buy food, including Joseph's brothers. They did not recognize him, but Joseph saw the fulfillment of his earlier dreams in which his brothers bowed down to him. After testing their character in various ways, Joseph revealed himself to them on their second visit (Gen. 42-45).

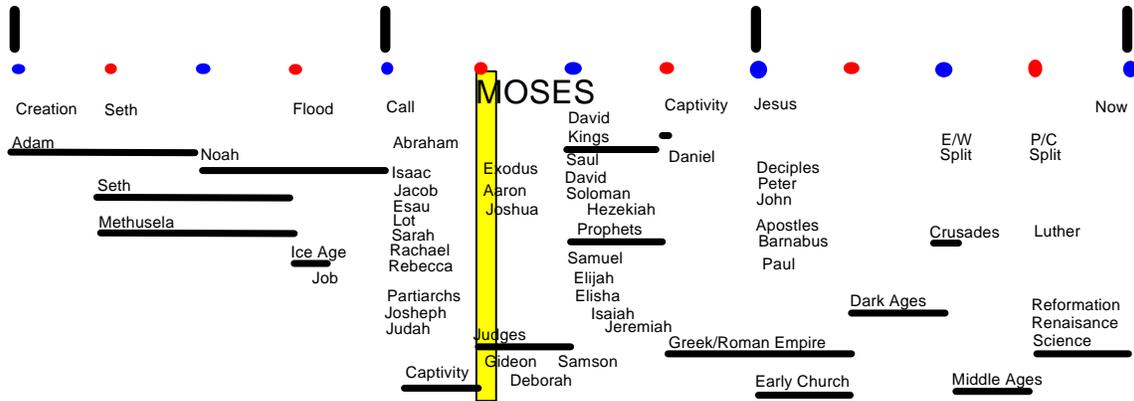
Jacob moved to Egypt

Under Joseph's patronage, Jacob moved into Egypt (Gen. 46:1-47:12).

MOSES

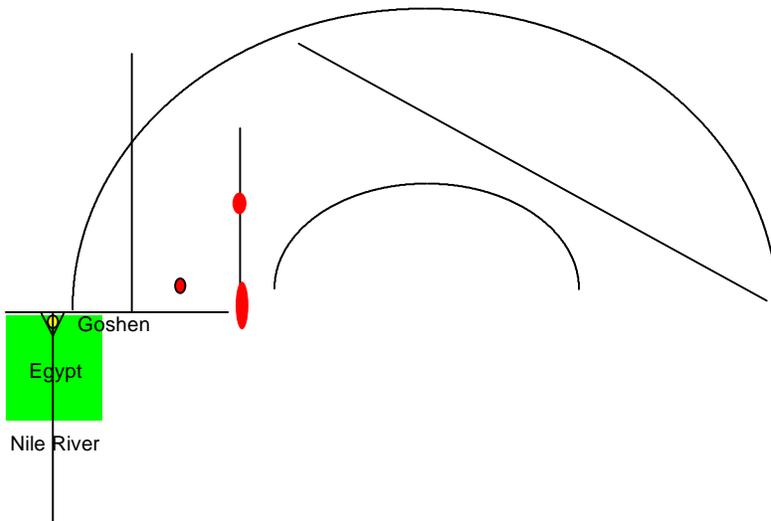
The 13 Dots of History, The Movement of God In History, The Lord of History

Great Events



Exodus

Location -- Goshen



400 year Oppression

The artistic narrative begins in Exodus 1, not with data about Moses, but with an account of events in Egypt that affected Moses' people. Since the Israelites had grown to be a large people, the Egyptian Pharaoh feared their power. To control them, he launched an official policy of oppression against them.

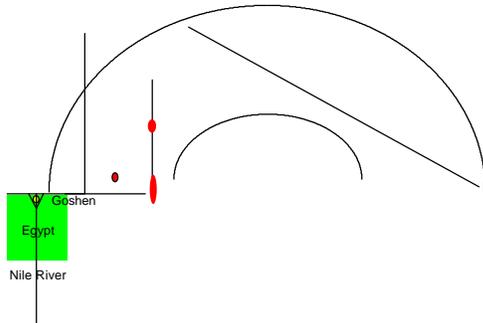
Moses' life began under the Pharaoh's judgment of death.

When the oppression failed to curb the population growth of the Israelites, the Pharaoh announced a new policy for limiting that growth. "Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live" (Ex. 1:22, NRSV). The very next line announces the birth of Moses.

Great Events

Moses' Birth

Location -- Goshen



Moses' Ark

The mother, however, acted to protect the baby Moses from the Pharaoh's death decree. When the baby could no longer be hidden, the mother constructed an ark, a basket of bulrushes made waterproof with bitumen and pitch. She placed the child in the basket and the basket in the river. A sister (Miriam?) stood watch over the basket to know what might happen. She witnessed an apparently terrible twist of fate, however, when the Pharaoh's own daughter came to the river. She found the ark, opened it, and recognized the child as a Hebrew.

Pharaoh's daughter disobeys her father

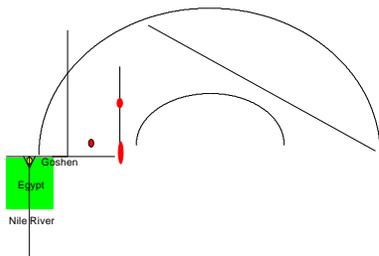
Rather than killing the child as her father had commanded, however, the woman showed compassion on the child, made the proper preparations, and, with the help of the baby's sister, established a procedure for adopting the baby as her own child.

Moses' mother became his wetnurse

As a part of that process, the princess committed the child to a wet nurse suggested by the girl watching the ark. Of course, the wet nurse was the child's own mother.

Moses' Adoption

Location -- Goshen

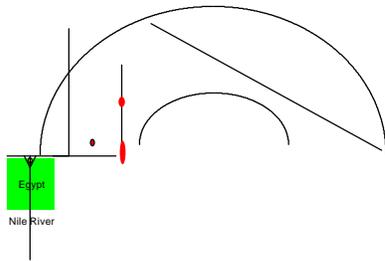


Great Events

After the baby had been weaned, the mother delivered the child to the princess. As a part of the adoption procedure, the princess named the child Moses. The young hero grew to maturity in the palace of the king who had sought to kill him.

He went out to his people

Location -- Goshen

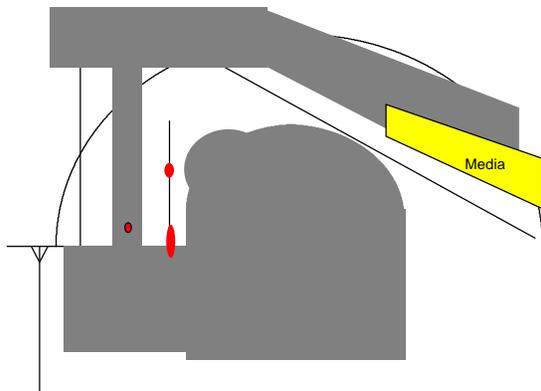


The mature Moses kills an Egyptian

The mature Moses became concerned about the oppression of his people. The storyteller emphasized the identity between the oppressed people and Moses. "He went out to his people..., and he saw an Egyptian beating a Hebrew, one of his kinsfolk" (Ex. 2:11 NRSV, author's italics). Moses responded to the particular act of oppression against his people by killing the Egyptian.

To Midian

Location -- Midian



Moses flees to Midian

In the wake of his violent act against the Egyptian taskmaster, Moses fled from Egypt and from his own people to the land of Midian.

Moses intervenes again

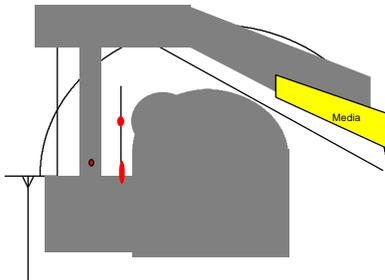
Again he intervened in the face of oppression, inviting danger and risk. Sitting at a well, the typical meeting place for the culture (see also Gen. 29:2), Moses witnessed the violent aggression of male

Great Events

shepherds against female shepherds who had already drawn water for their sheep. Moses saved the oppressed shepherds, whose father, the priest of Midian, invited him to live and work under the protection of the Midianite's hospitality. Eventually one of the Midianite's daughters became Moses' wife. In the idyllic peace of the Midianite's hospitality, Moses took care of Jethro's sheep, fathered a child, and lived at a distance from his own people.

Burning Bush catches Moses' attention

Location -- Burning Bush in Midian

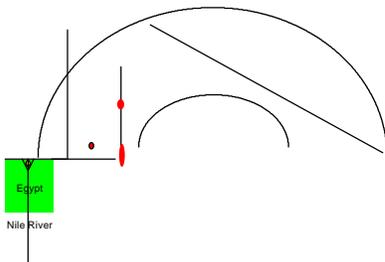


Moses Meets God, the I Am

The event at the burning bush while Moses worked as a shepherd introduced him to the critical character of his heroic work. The burning bush caught Moses' attention. There Moses met the God of the fathers who offered Moses a distinctive name as the essential key for Moses' authority--"I am who I am." This strange formulation played on God's promise to Moses to be present with him in his special commission.

Special commission

Location -- Back to Egypt and Goshen



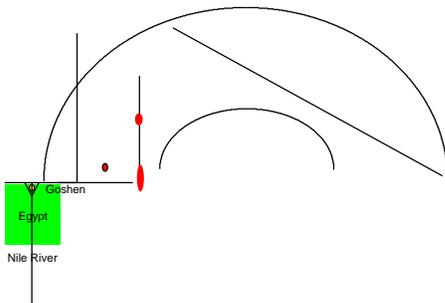
God sent Moses back to the Pharaoh to secure the release of his people from their oppression.

The divine speech of commission has a double character. (1) As the heroic leader of Israel, he would initiate events that would lead to Israel's Exodus from Egypt. (2) As the man of God, he would represent God in delivering the people from their Egyptian slavery. With the authority of that double commission, Moses returned to the Pharaoh to negotiate the freedom of his people.

Great Events

Moses fails to win release

Location -- Goshen in Egypt



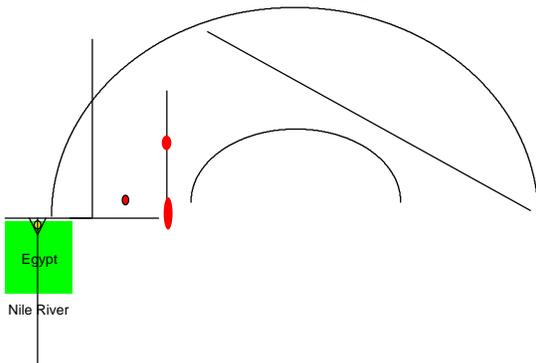
The negotiation narratives depict Moses, the hero, in one scene of failure after the other.

Moses posed his demands to the Pharaoh, announced a sign that undergirded the demand, secured some concession from the Pharaoh on the basis of the negotiations, but failed to win the release of the people.

The final scene is hardly a new stage in the negotiations. To the contrary, God killed the firstborn of every Egyptian family, passing over the Israelite families. In the agony of this death scene, the Egyptians drove the Israelites out of Egypt (Ex. 12:30-36). Behind this dominant scene of violence and death lies a different interpretation of the Exodus event.

Powerful Egypt is Despoiled

Location -- Goshen in Egypt



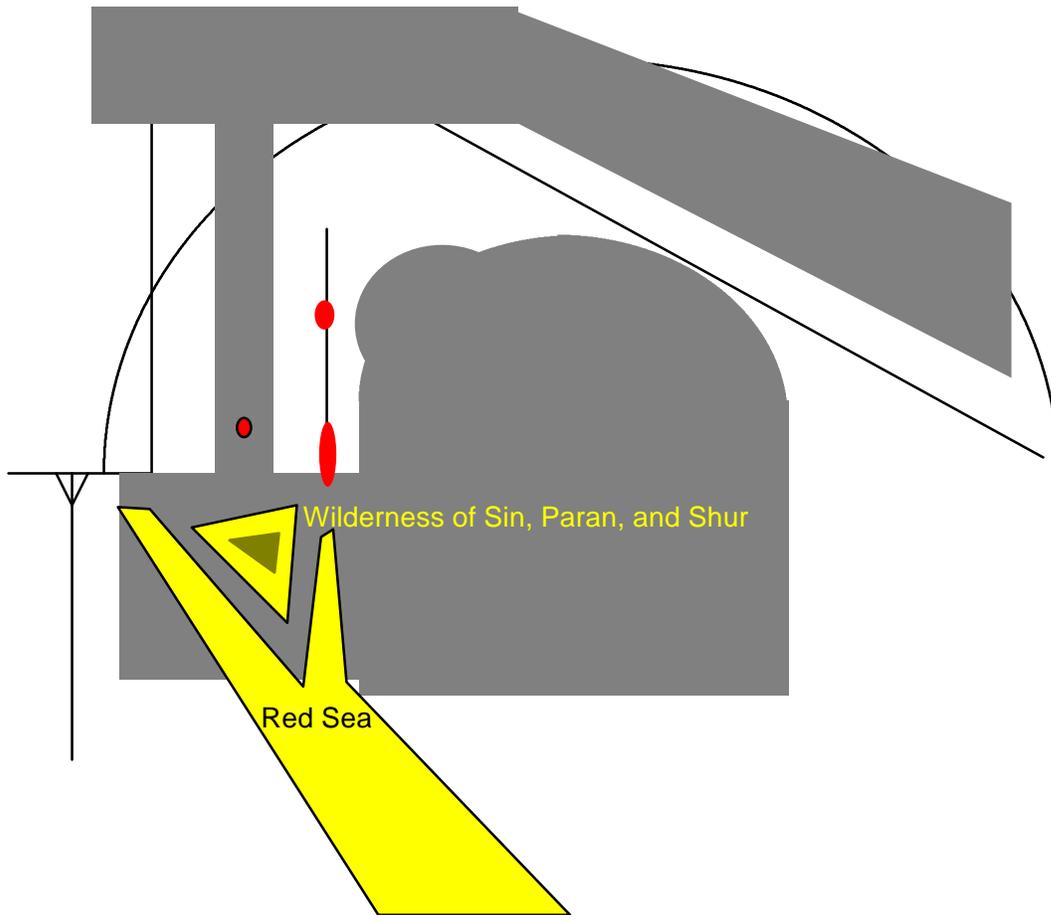
Plan for Escape includes robbing the most powerful nation of their time.

The Pharaoh closed negotiations with Moses by refusing permission for the Israelites to leave in accordance with Moses' proposition (10:28). In the wake of this failure, Moses returned to the people with a plan for escaping Egypt without the knowledge of the Pharaoh. The people borrowed silver, gold, and clothing from the Egyptians in preparation for the event. When they escaped, they took the silver, gold, and clothing with them. They despoiled the Egyptians, a sign of victory over the Egyptians. Thus in leaving Egypt, Israel robbed the most powerful nation of their time of its firstborn sons and of its wealth.

Great Events

Trapped at the Red Sea

Location -- Red Sea, Wilderness



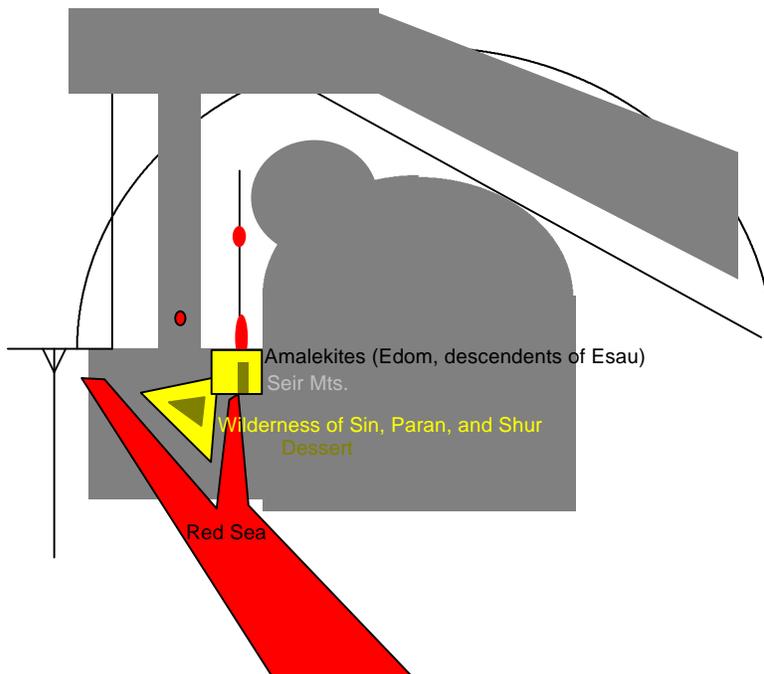
Trapped at the Red Sea

Moses led the people into the wilderness, where the pursuing Egyptians trapped the Israelites at the Red Sea. God who had promised divine presence for the people defeated the enemy at the Sea. The God proved His presence with His people.

Great Events

Food and Water in the Wilderness

Location -- Wilderness and Amalekites

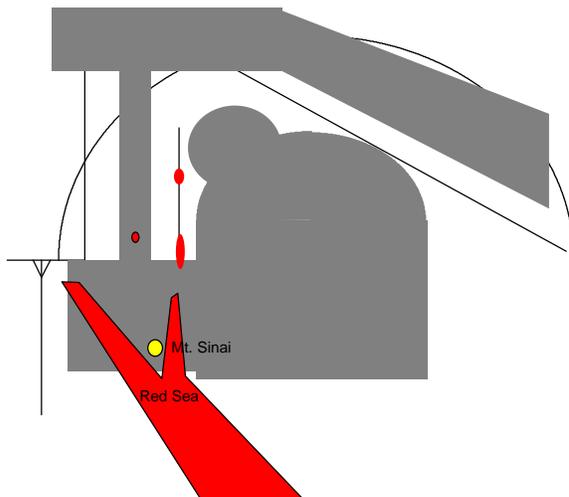


Amalekites, Fiery Serpents, Food, and Water

He met their needs for food and water in the hostile wilderness. Even the fiery serpents and the Amalekites failed to thwart the wilderness journey of the Israelites under Moses' leadership.

Events at Mt. Sinai

Location -- Mt. Sinai (Horeb)

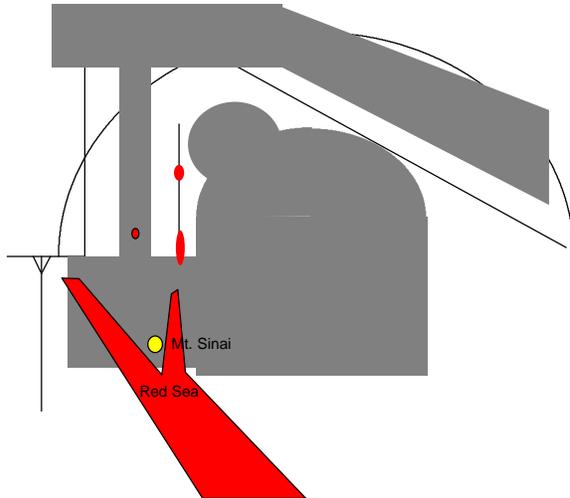


The center of the Moses traditions emerges with clarity in the events at Mount Sinai (or Mt. Horeb).

Great Events

The Law - God's gift for Israel

Location -- Mt. Sinai



The law at Sinai constitutes God's gift for Israel.

The law showed Israel how to respond

to God's saving act in the Exodus.

The law at Sinai showed each new generation how to follow Moses' teaching in a new setting in the life of the people.

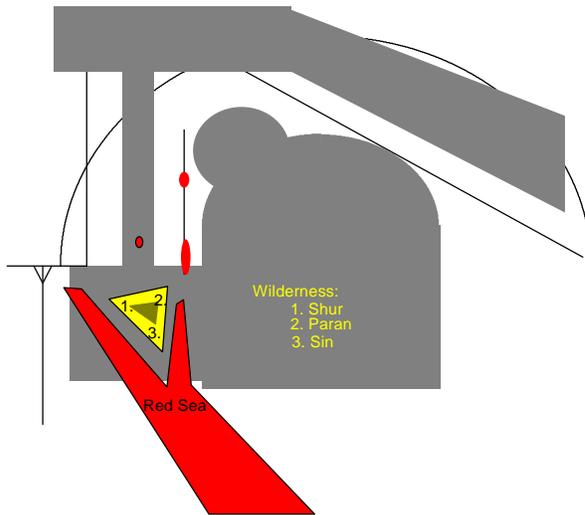
The Law of Moses

The laws carried the name of Moses as an affirmation of their authority. The law of Moses became a model for Israelite society. Indeed, Israel's historians told the entire story of Israel under the influence of the Moses model and suggested that the Davidic kings should have constructed their leadership for Israel under the influence of the Moses model (Joshua--Kings). Only the good king Josiah and, to a lesser extent, Hezekiah matched that model.

Great Events

Aaron's Consecration to Priesthood,

Location -- Somewhere in the wilderness



Special rules of conduct and high standards for the priest

the priestly garments

the ritual cleanness

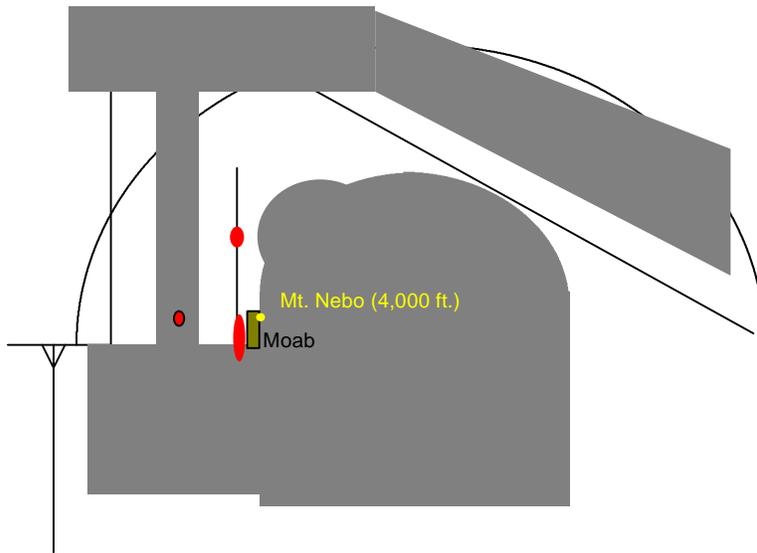
the sacrifices for breaking standards

Aaron's consecration to the Priesthood, starting Israel's formal priesthood, initiating sacrificial system, first wearing the priestly garments, bore the special rules of conduct, clothing, and ritual cleanness. Since he could not live up to such high standards, he had to offer sacrifices for his own sins. Then, in his cleansed, holy office, he offered sacrifices for others. Imperfect Aaron established an office full of symbolic meaning for Israel (Ex. 28-29; Lev. 8-9).

Great Events

The death of Moses

Location -- Mt. Nebo

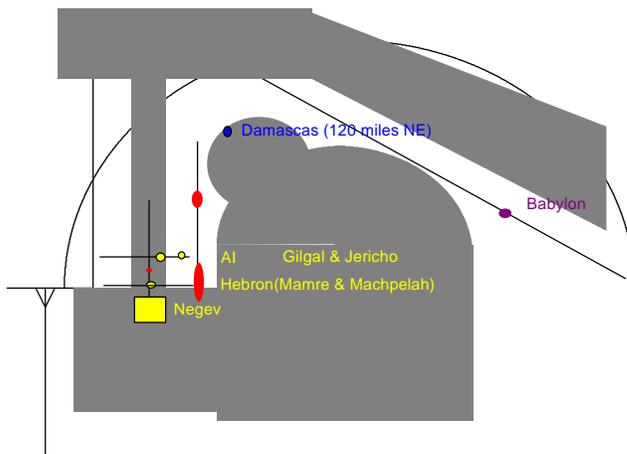


God was present with Moses at the time of his death

The death of Moses is marked by tragic loneliness, yet graced with God's presence. Because of Moses' sin (Num. 20), God denied Moses the privilege of entering the Promised Land. Deuteronomy 34 reports the death scene. Central to the report is the presence of God with Moses at the time of his death. Moses left his people to climb another mountain. Atop that mountain, away from the people whom he served so long, Moses died. God attended this servant at his death. Indeed, God buried him. Only God knows where the burial place is.

Joshua's Events, leading Israelites into Caanan

Location -- Mt. Sinai, Negeb, Hebron, Gilgal, Jericho, and AI

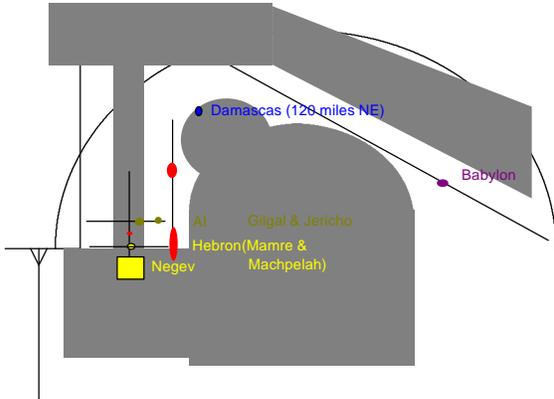


Great Events

Joshua - Investigating Caanan as a young man at Hebron

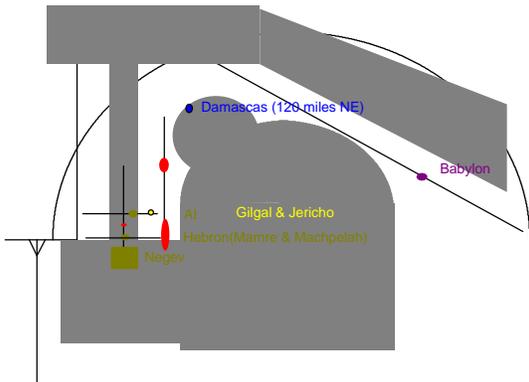
Location -- Hebron (Mamre)

(Up into Hill Country through the Negev)



Joshua - Entering Caanan at Gilgal

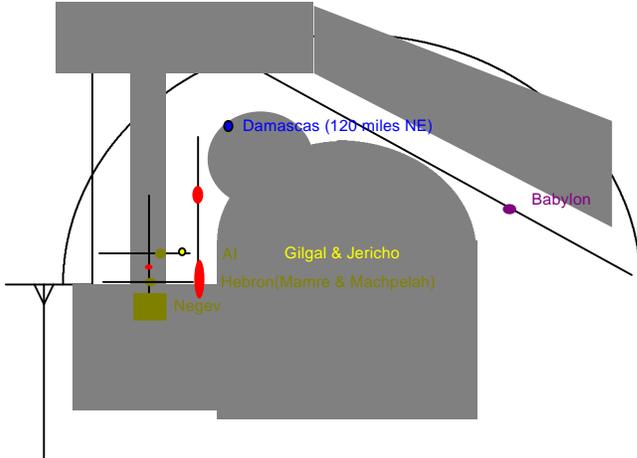
Location -- Gilgal



Great Events

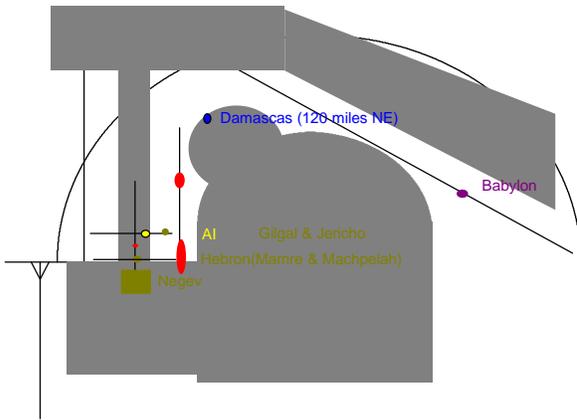
Joshua - Victory at Jericho

Location -- Jericho



Joshua - Loss at Ai

Location -- Ai



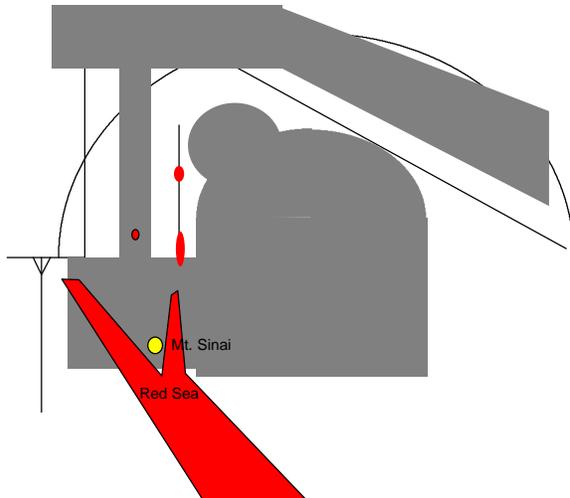
Joshua - Moses's servant

Joshua was Moses's servant (Ex. 24:13).

When Moses received the Law

Location -- Mt. Sinai

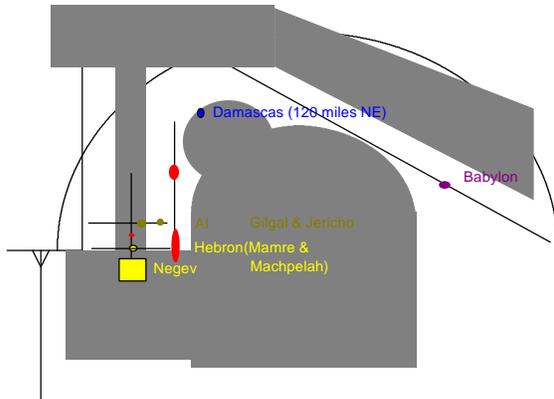
Great Events



Joshua was on the mountain when Moses received the Law (Ex. 32:17).

Joshua sent to investigate Canaan

Location -- Hebron (Mamre)



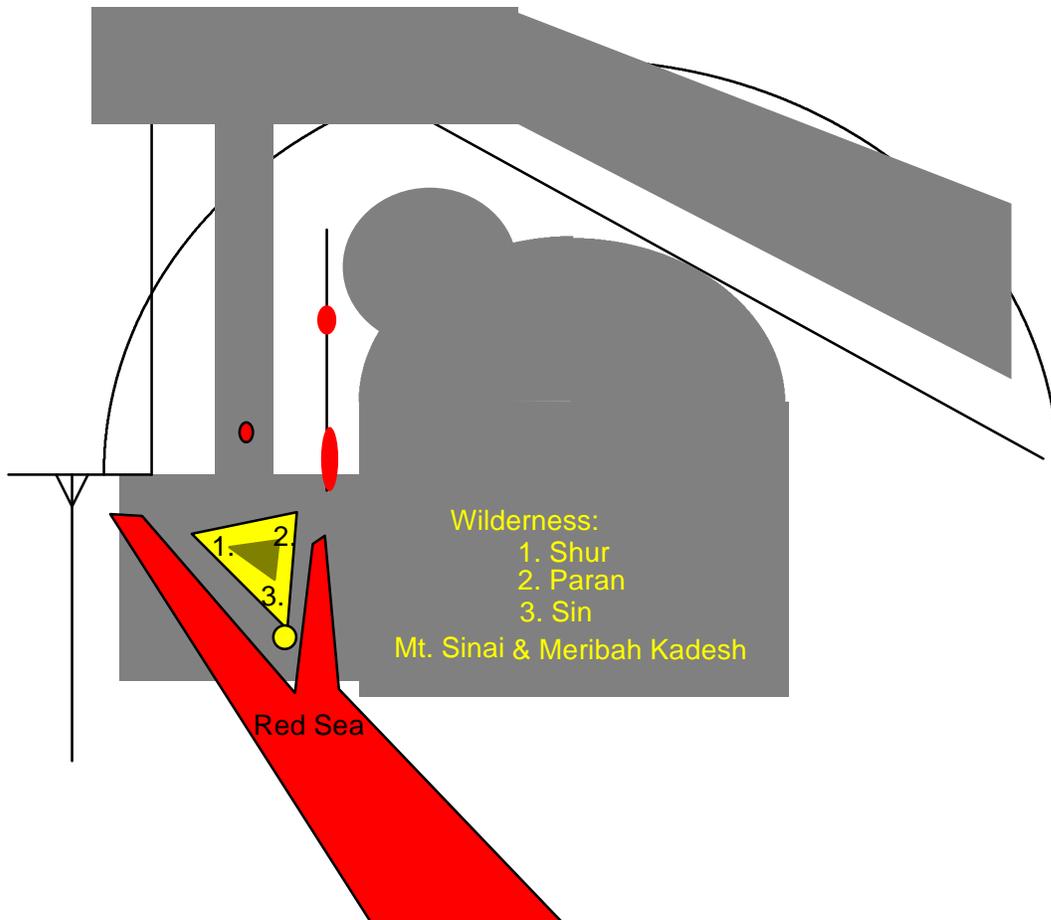
He was also one of the twelve spies Moses sent to investigate Canaan (Num. 13:8).

He and Caleb returned with a positive, minority report. Of all the adults alive at that time, only the two of them were allowed to live to enter the land of Canaan (Num. 14:28-30,38).

Lord selected Joshua to be Moses' successor

Location -- Waters of Meribah Kadesh in the Desert of Zin

Great Events

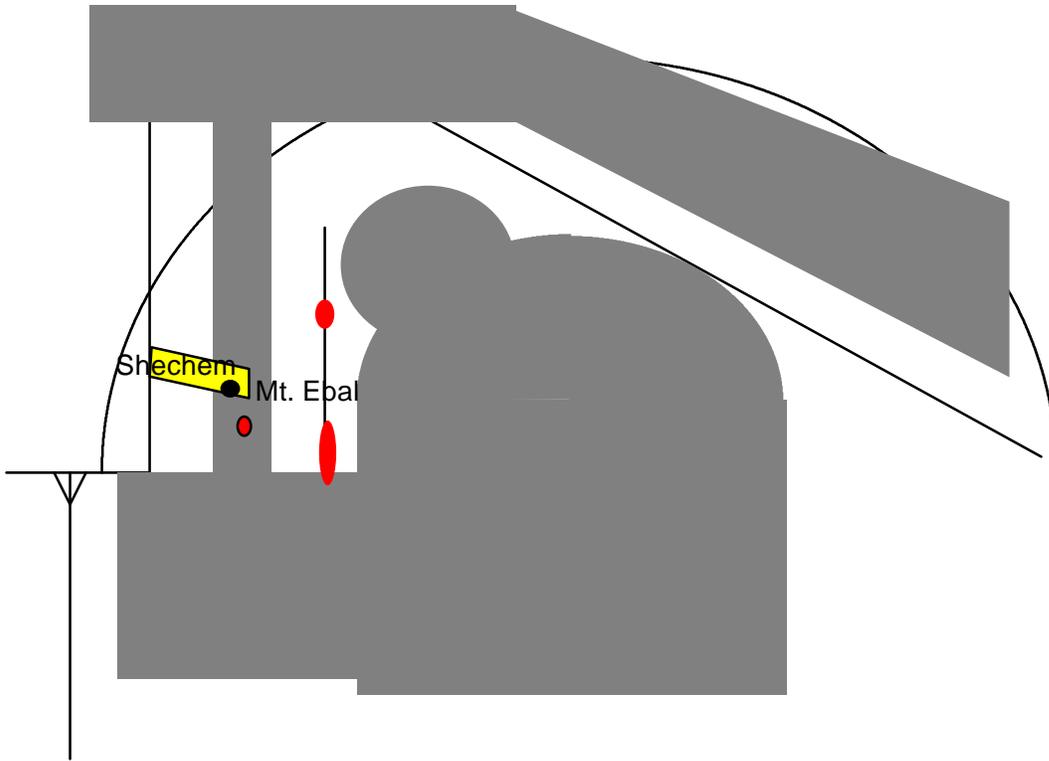


The Lord selected Joshua to be Moses' successor long before Moses' death (Num. 27:15-23; Deut. 31:14-15,23; 34:9).

Joshua Led Covenant renewal

Location -- Mt. Ebal and Shechem

Great Events

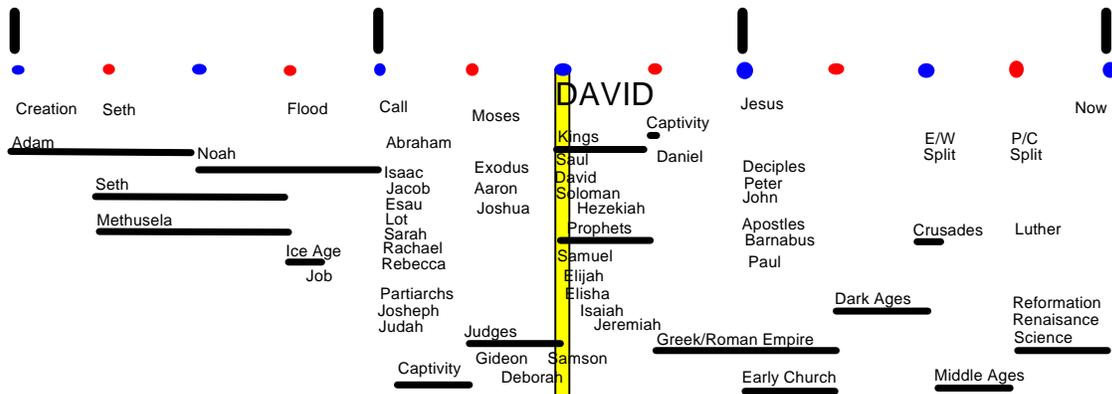


By Both His Word and His Example

He led in the covenant renewal at mount Ebal and Shechem (Josh. 8:30-35; 24:1-28). He was able to challenge his people by both word and example. His pattern is a hard one to better.

DAVID

The 13 Dots of History, The Movement of God In History, The Lord of History

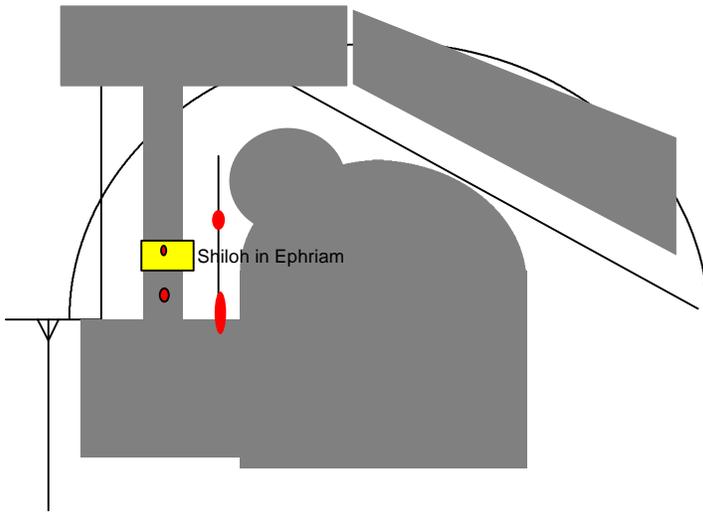


People ask Samuel for a King from God

Samuel rightly understood this call for a king as rejection of God's rule (1 Sam. 8:7; 10:19).

Great Events

Location -- Shiloh in Ephraim



Dangers of the monarchy

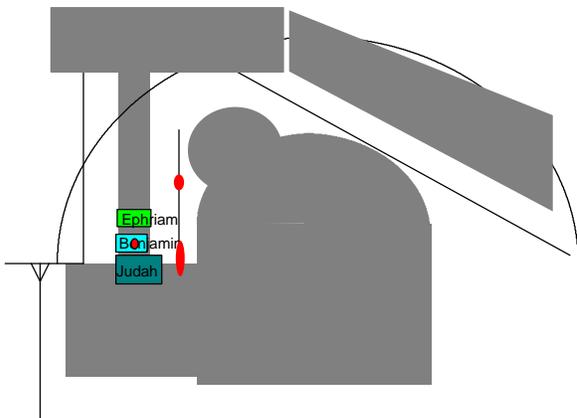
Samuel warned Israel of the dangers of a monarchy--forced labor, seizure of property, taxation (1 Sam. 8:10-18)--before anointing Saul as Israel's first king (1 Sam. 10:1).

Rights and duties of Kingship

Samuel's recording of the rights and duties of kingship (1 Sam. 10:25) set the stage for later prophets to call their monarchs to task for disobedience to God's commands and for overstepping God's limits for kingship in Israel.

Saul chosen as First King of Israel

Location -- Hill Country (Benjamin, Ephraim, and Judah)



Great Events

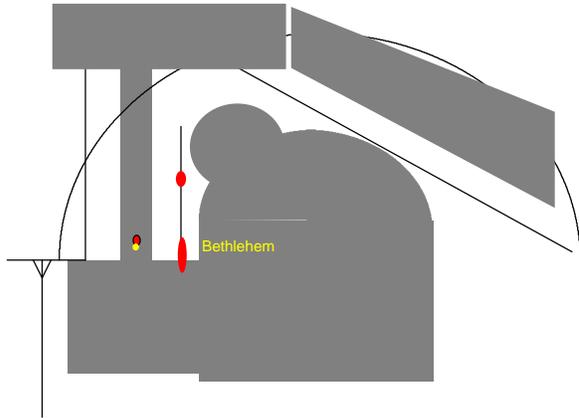
Saul

Saul, however, primarily refers to the first king of a united Israel, a tall and handsome son of Kish from the tribe of Benjamin (1 Sam. 9:1-2,21). Chosen by God (1 Sam. 9:15-17) and secretly anointed by Samuel (10:1), Saul was later selected publicly by lot (10:17-24). Despite some people's skepticism (10:27), he proved himself an able leader by delivering the city of Jabesh-gilead and was acclaimed king at Gilgal (11:1-15).

The numbers in 1 Samuel 13:1 are incomplete in the Hebrew text, but Saul's reign is generally dated about 1020-1000 B.C. He made his capital at "Gibeah of Saul" ("Saul's hill," 1 Sam. 11:4), probably tell el-Ful, three miles north of Jerusalem where excavations have uncovered contemporary foundations of a modest fortresslike palace. From Gibeah, Saul drove the Philistines from the hill country (13:19-14:23) and fought other enemies of Israel (14:47-48).

David's Selection as King

Location - Bethlehem



Samuel sent to anoint a replacement from among the son's of Jesse.

When Saul failed to meet God's standards for kingship (1 Sam. 15:23,35; 16:1), God sent Samuel to anoint a replacement from among the sons of Jesse, who lived in Bethlehem (1 Sam. 16:1). God showed Samuel He had chosen the youngest who still tended sheep for his father (16:11-12). David's good looks were noteworthy.

In Saul's Court

Location -- 3 miles north of Jerusalem

David's musical talent,

combined with his reputation as a fighter, led one of Saul's servants to recommend David as the person to play the harp for Saul when the evil spirit from God troubled him (1 Sam. 16:18). Saul grew to love David and made him armorbearer for the king (16:21-22).

Great Events

David and Goliath

Location -- four miles northeast of Sucoh in Judah, Goliath was from Gath

The Phillistines pitched their camp at Ephes Dammim, between Sucoh and Azekah, Israelites assembled and camped at the Valley of Elah, Goliath was from Gath, four miles northeast of Shocoh (socoh) (soco)

At a later date the Philistines with the giant Goliath threatened Israel (1 Sam. 17). David returned home to tend his father's sheep (17:15). Jesse sent David to the battlefield with food for his warrior brothers. At least one brother did not think too highly of him (17:28). Saul tried to persuade David, the youth, from challenging Goliath; but David insisted God would bring victory, which He did.

Jonathan

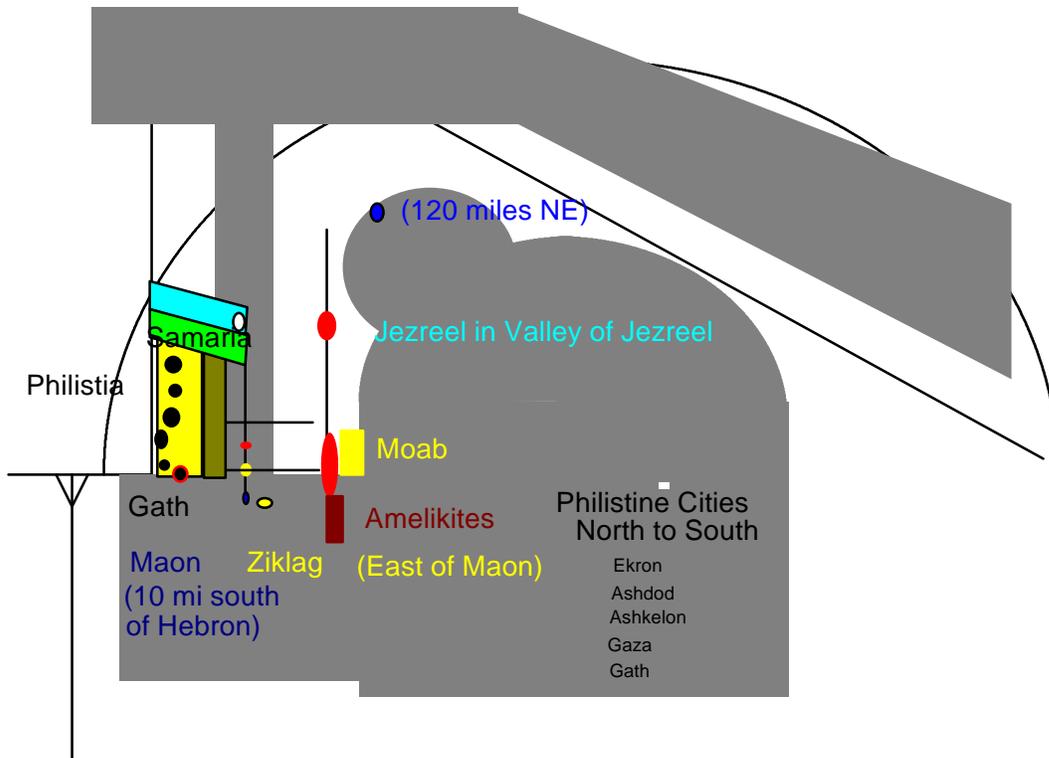
Saul's son Jonathan became David's closest friend (1 Sam. 18:1).

David became a permanent part of Saul's court, not returning home (18:2). Saul gave David a military commission, which he fulfilled beyond expectations, defeating the Philistines and winning the hearts of the people. This stirred Saul's jealousy (18:8). Moved by the evil spirit from God, Saul tried to kill David with his spear; but God's presence protected David (18:10-12). David eventually earned the right to marry Michal, Saul's daughter, without being killed by the Philistines as Saul had hoped (18:17-27). With the help of Michal and Jonathan, David escaped from Saul and made contact with Samuel, the prophet (19:18). Jonathan and David made a vow of eternal friendship, and Jonathan risked his own life to protect David (1 Sam. 20).

Independent Warrior

Locations -- Moab, Philistines, Maon, Jezreel, Gath, Ziklag

Great Events



David gathered a band of impoverished and discontented people around him. He established relationships with Moab and other groups and gained favor with the people by defeating the Philistines (1 Sam. 22-23), but all Saul's efforts to capture him failed. God protected David, and David refused to injure Saul, instead promising not to cut off Saul's family (24:21-22).

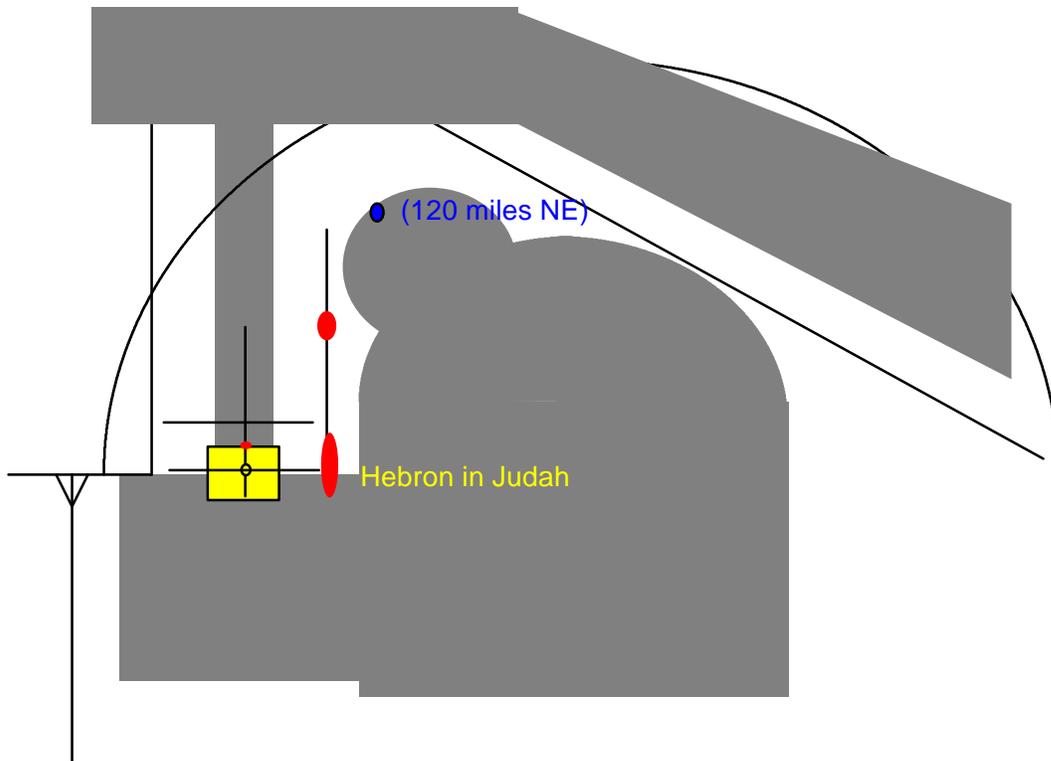
Abigail of Maon intervened with David to prevent him from punishing her foolish husband Nabal. God brought Nabal's death, and David married Abigail. He also married Ahinoam of Jezreel, but Saul gave Michal, David's first wife, to another man (1 Sam. 25).

After again refusing to kill Saul, the Lord's anointed, David attached himself to Achish, the Philistine king of Gath. Saul finally quit chasing him. Achish gave Ziklag to David, who established a headquarters there and began destroying Israel's southern neighbors (1 Sam. 27). Despite the wishes of Achish, the other Philistine leaders would not let David join them in battle against Saul (1 Sam. 29). Returning home, David found the Amalekites had destroyed Ziklag and captured his wives. David followed God's leading and defeated the celebrating Amalekites, recovering all the spoils of war. These he distributed among his followers and among the peoples of Judah (1 Sam. 30).

King of Judah

Locations -- Hebron, Judah

Great Events

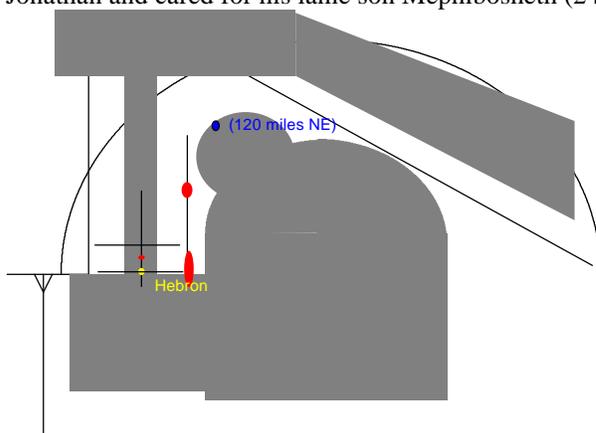


Hearing of the deaths of Saul and Jonathan, David avenged the murderer of Saul and sang a lament over the fallen (2 Sam. 1). He moved to Hebron, where the citizens of Judah crowned him king (2 Sam. 2). This led to war with Israel under Saul's son Ishbosheth. After much intrigue, Ishbosheth's commanders assassinated him. David did the same to them (2 Sam. 4).

King of Israel

The northern tribes then crowned David king at Hebron, uniting all Israel under him. He led the capture of Jerusalem and made it his capital. After defeating the Philistines, David sought to move the ark of the covenant to Jerusalem, succeeding on his second attempt (2 Sam. 6). He then began plans to build a temple but learned from Nathan, the prophet, that he would instead build a dynasty with eternal dimensions (2 Sam. 7). His son would build the Temple.

David then organized his administration and subdued other nations who opposed him, finally gaining control of the land God had originally promised the forefathers. He also remembered his promise to Jonathan and cared for his lame son Mephibosheth (2 Sam. 9).



Great Events

A Sinner

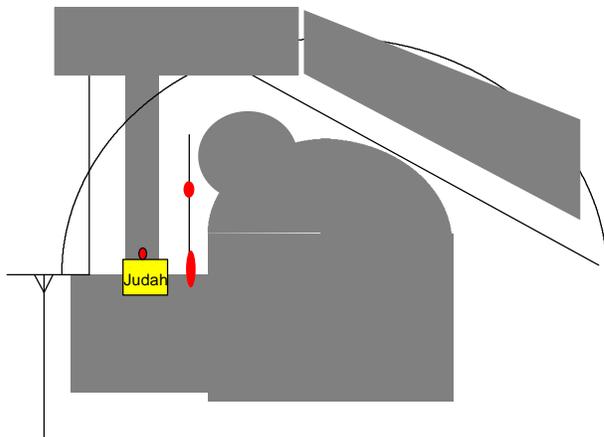
David was a giant among godly leaders, but he remained human as his sin with Bathsheba and Uriah showed. He spied Bathsheba bathing, desired her, and engineered the death of her faithful warrior husband, after committing adultery with her (2 Sam. 11). Nathan, the prophet, confronted David with his sin, and David confessed his wrongdoing. The newborn child of David and Bathsheba died. David acknowledged his helplessness in the situation, confessing faith that he would go to be with the child one day. Bathsheba conceived again, bearing Solomon (2 Sam. 12:1-25).

Family Intrigue

Able to rule the people but not his family, David saw intrigue, sexual sins, and murder rock his own household, resulting in his isolation from and eventual retreat before Absalom. Still, David grieved long and deep when his army killed Absalom (2 Sam. 18:19-33). David's kingdom was restored, but the hints of division between Judah and Israel remained (2 Sam. 19:40-43). David had to put down a northern revolt (2 Sam. 20). The last act the Books of Samuel report about David is his census of the people, bringing God's anger but also preparing a place for the Temple to be built (2 Sam. 24). The last chapters of 1 Chronicles describe extensive preparations David made for the building and the worship services of the Temple. David's final days involved renewed intrigue among his family, as Adonijah sought to inherit his father's throne, but Nathan and Bathsheba worked to insure Solomon became the next king (1 Kings 1:1-2:12).

David receives promise of a royal messiah in his line.

Location -- Judah



Prophetic Hope David thus passed from the historical scene but left a legacy never to be forgotten. He was the role model for Israelite kings (1 Kings 3:14; 9:14; 11:4,6,33,38; 14:8; 15:3,11; 2 Kings 14:3; 16:2; 22:2). David was the "man of God" (2 Chron. 8:14), and God was "the God of David thy father" (2 Kings 20:5). God's covenant with David was the deciding factor as God wrestled with David's disobedient successors on the throne (2 Chron. 21:7). Even as Israel rebuilt the Temple, they followed "the ordinance of David king of Israel (Ezra 3:10).

God's prophets pointed to a future David who would restore Israel's fortunes. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever" (Isa. 9:7). Jeremiah summed up the surety of the hope in David: "If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be

Great Events

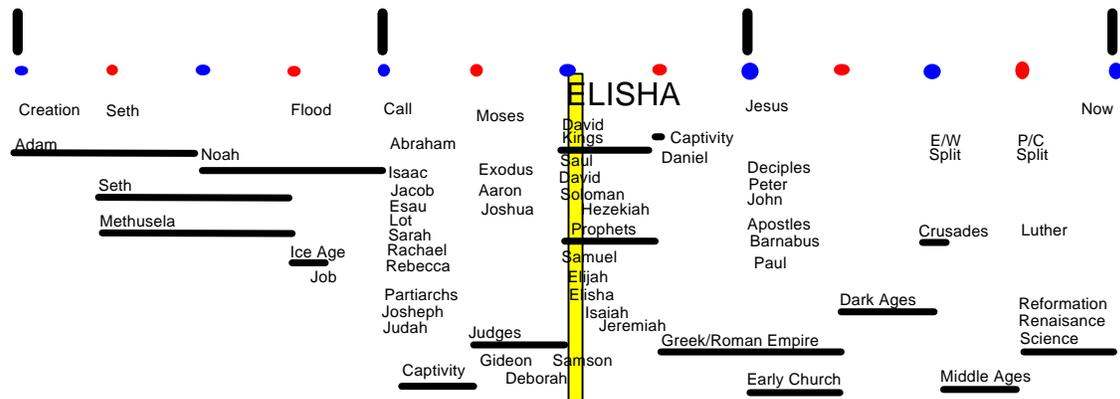
broken with David my servant, that he should not have a son to reign upon his throne.... As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant" (Jer. 33:20-22). For further references, compare Jeremiah 33:15, 17, 25-26; Ezekiel 34:23-24; 37:24-25; Hosea 3:5; Amos 9:11; Zechariah 12:6-10.

In the New Testament , Jesus the Son of David

The New Testament tells the story of Jesus as the story of the Son of God but also as the story of the Son of David from His birth (Matt. 1:1) until His final coming (Rev. 22:16). At least twelve times the Gospels refer to Him as "Son of David." David was cited as an example of similar behavior by Jesus (Matt. 12:3); and David called Him, "Lord" (Luke 20:42-44). David thus took his place in the roll call of faith (Heb. 11:32). This was "David the son of Jesse, a man after mine own heart, which shall fulfill all my will" (Acts 13:22).

ELISHA

The 13 Dots of History, The Movement of God In History, The Lord of History



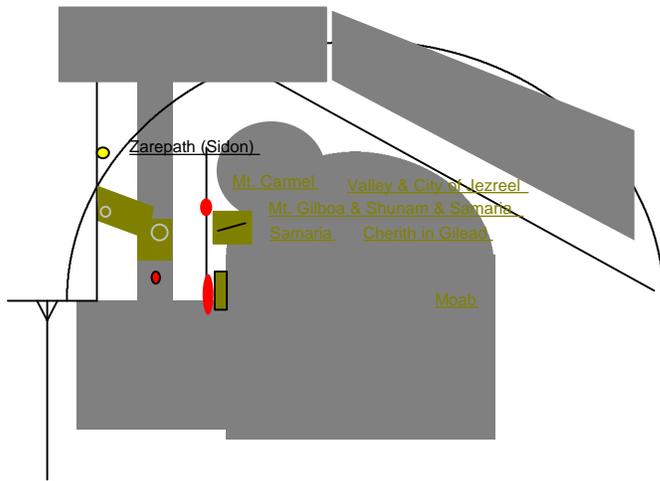
Elija's Miracles

Locations -- Home in Gilead, Prophecy to King Ahab at Samaria, retreat to brook Cherith, "True God Contest" at Mt. Carmel, Valley and City of Jezreel, Raising dead widow's son at Zarepath (Sidon).

Great Events

Raising of the dead widow's son

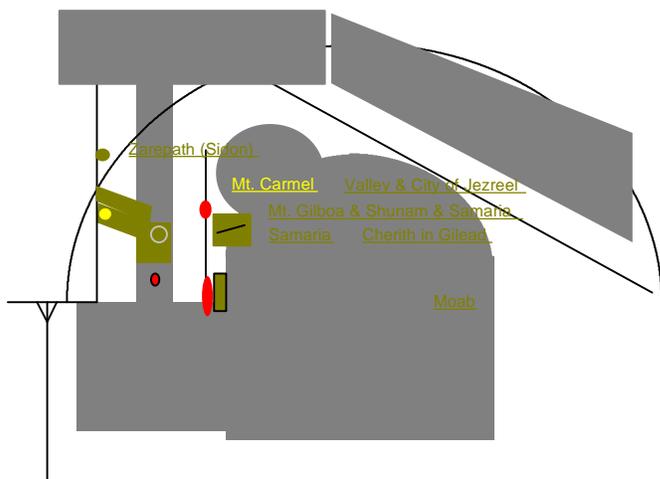
Location -- Zarepath



His next refuge was Zarephath where he performed the miracle of raising the widow's dead son (1 Kings 17:17-24). Here he was first called "a man of God."

Contest to determine the true God.

Location -- Mt. Carmel



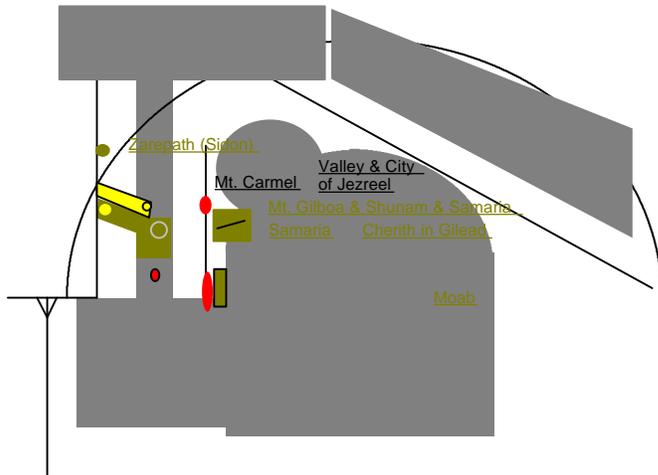
On Mount Carmel his greatest public miracle involved his encounter with the 450 prophets of Baal and the 400 prophets of Asherah (1 Kings 18:19-40).

The contest was to determine the true God. The false prophets called on their gods, and Elijah called on His God to see which would rain fire from heaven. After the false prophets failed to hear from their gods, Elijah wet the wood on his altar to the true God by pouring four jars of water over it three times. In response of Elijah's prayer, Yahweh rained fire from heaven to consume the wet wood. As a result of their deception, Elijah ordered the false prophets killed.

Great Events

Prophesied end of the 3 year drought

Location -- Mt. Carmel and Jezreel



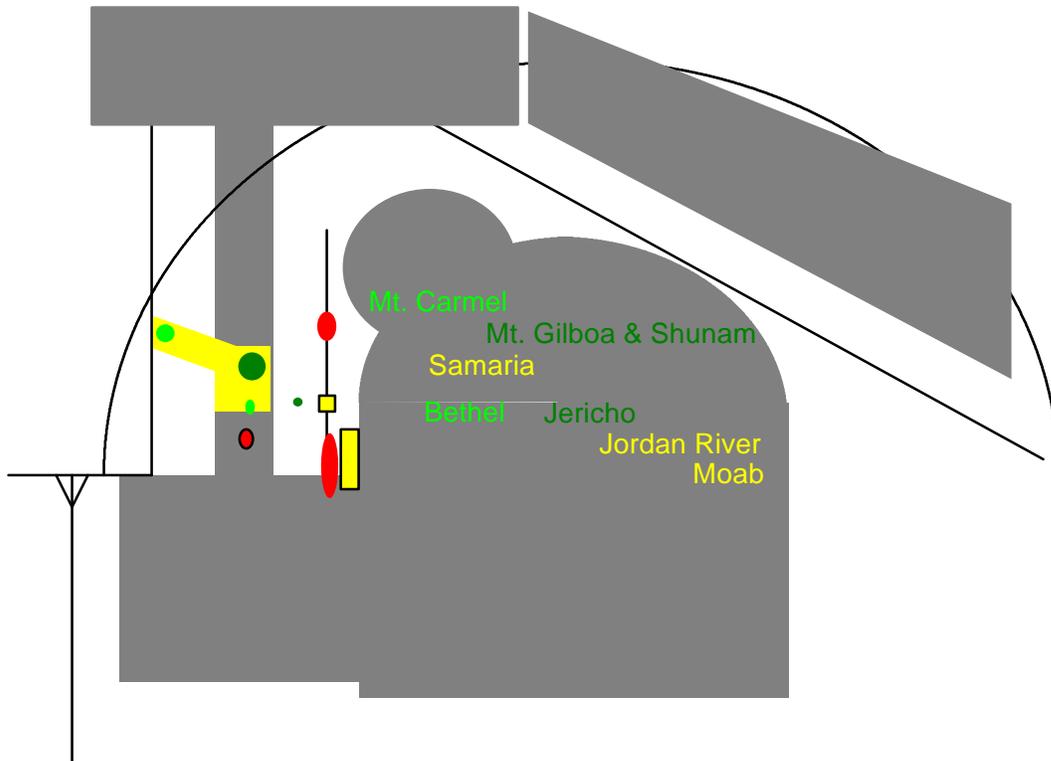
Elijah next prophesied that the drought was soon to end (1 Kings 18:41) after three rainless years.

From Carmel, Elijah prayed. He sent his servant seven times to see if rain was coming. The seventh time a cloud the size of a hand appeared on the horizon. Ahab was told to flee before the storm. Elijah outran his chariot and the storm to arrive at Jezreel.

Elisha's Miracles

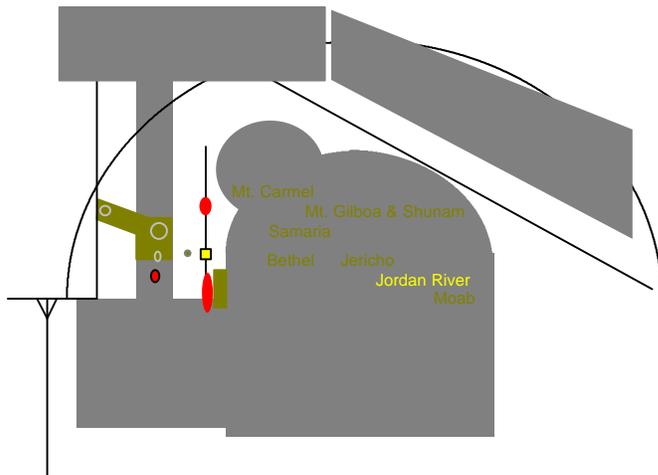
Locations -- Jordan, Moab, Shunam, Samaria, Syria

Great Events



With double portion, he parted the Jordan

Location -- Jordan



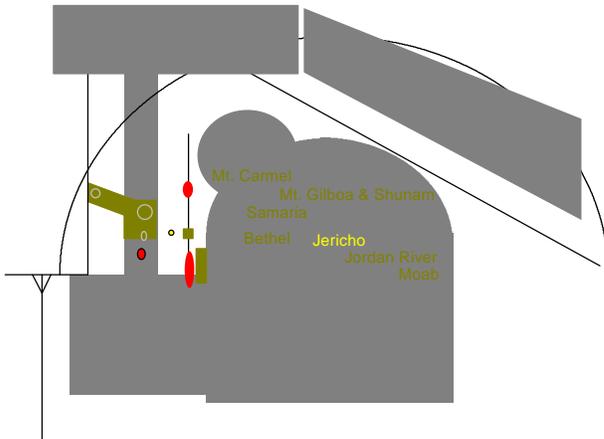
After Elijah insisted to his chosen successor that he, "Ask what I shall do for you, before I am taken from you," Elisha answered, "Let me inherit a double portion of spirit" (2 Kings 2:9 NIV).

Great Events

Taking up the mantle of the departed prophet, he parted the Jordan River. Following this miracle the prophetic order or "sons of the prophets" declared, "The spirit of Elijah is resting on Elisha" (2 Kings 2:15).

He made bad water wholesome

Location -- Jericho

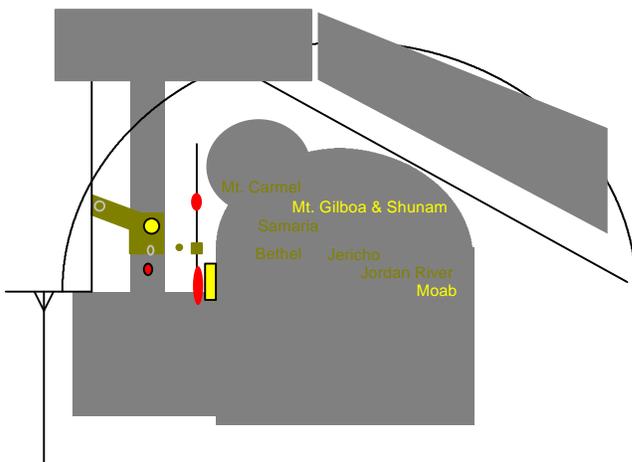


Soon thereafter, Elisha made bad water wholesome (2 Kings 2:19-22).

His reputation soon assumed so sacred an aura that harassment of the prophet merited severe punishment. For mocking the bald prophet, 42 boys were attacked by two she-bears (2 Kings 2:23-24).

Abundant oil for the widow +

Location -- Shunam



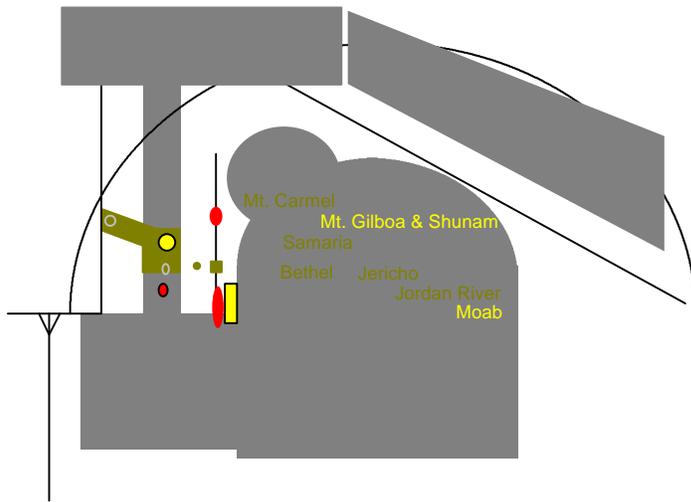
The prophet used his power to provide a widow with an abundance of valuable oil to save her children from slavery (2 Kings 4:1-7).

Great Events

He made a poisonous pottage edible (2 Kings 4:38-41), fed a hundred men by multiplying limited resources (2 Kings 4:42-44), and miraculously provided water for thirsting armies (2 Kings 3:13-22). Once he made an iron ax head float (2 Kings 6:5-7).

Son for Shunammite woman, then raised from the dead

Location -- Shunam

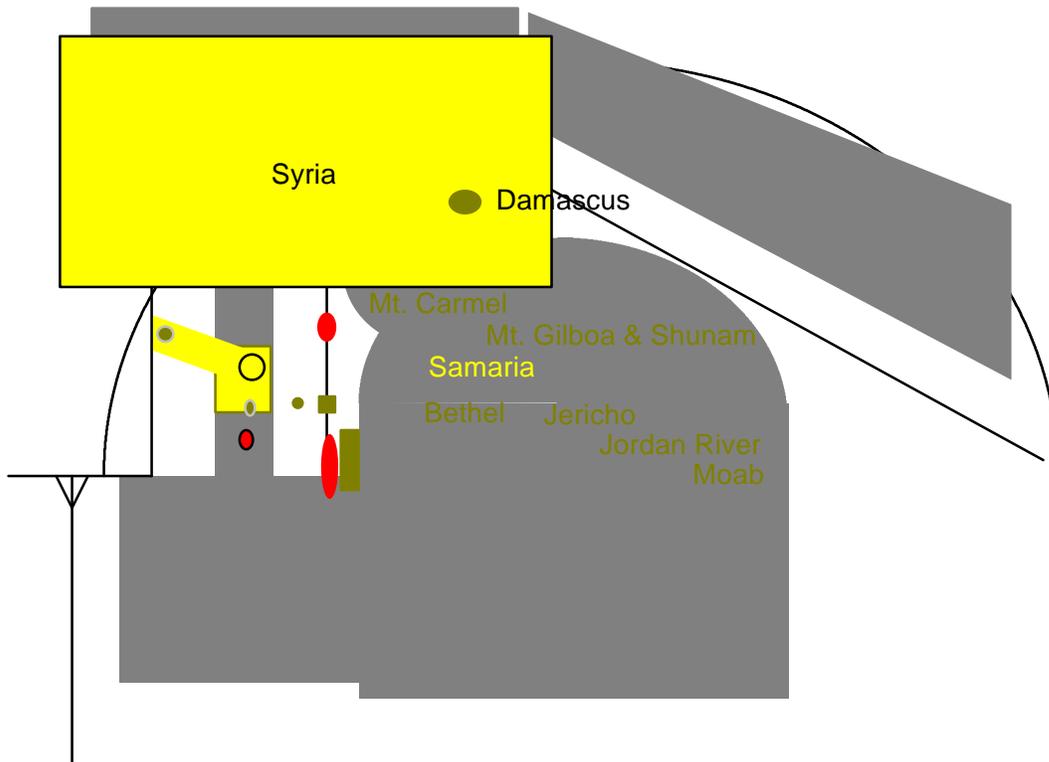


Barren Shunammite Woman and her Son

Some of the miracles of Elisha are quite well known and loved. Who has not been moved by the story of the Shunammite woman and her son? This barren woman and her husband who had graciously opened their home to the prophet had in turn been given a son by the Lord. One day while the boy worked in the field with his father, he suffered an apparent heartstroke and died. The compassion and tenacious hope of the mother met its reward when she sought and found the man of God and pleaded for help. God's power through Elisha raised the boy from the dead (2 Kings 4:8-37).

Great Events

Healing of Naaman the Syrian leper



The healing of Naaman the leper

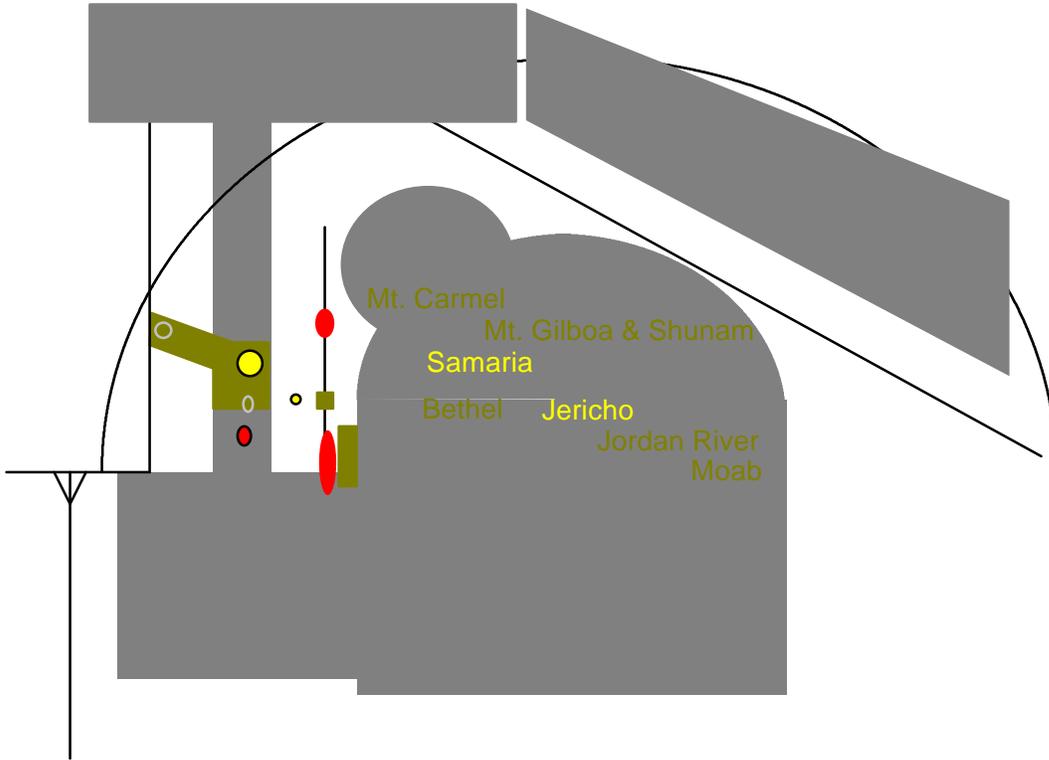
Yet another well-known story is the healing of Naaman the leper and the subsequent affliction of Gehazi the dishonest servant of Elisha (2 Kings 5:1-27). The miraculous powers of the prophet were prominently displayed still further in the war between Syria and Israel. The Syrian soldiers were blinded, then made to see. Then, at last, divine intervention totally foiled the Syrian siege of Samaria (2 Kings 6:8-7:20).

Elisha's bones revived a dead man

Location -- Jericho

Elisha probably lived with the company of prophets at Jericho (2Kings 2:5).

Great Events

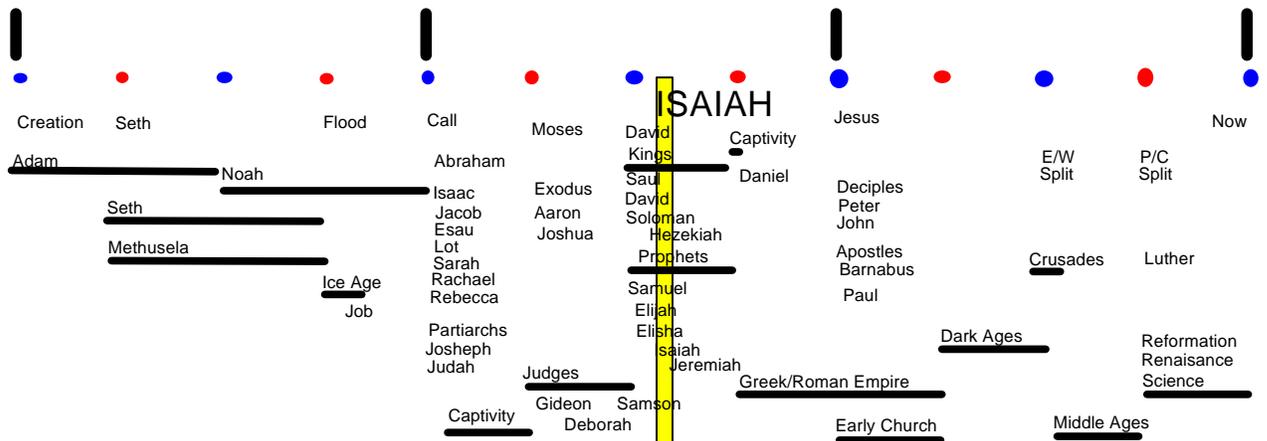


Elisha's power did not end at death.

For when a dead man was thrown into Elisha's grave and touched his bones, "he revived, and stood up on his feet" (2 Kings 13:21).

ISAIAH

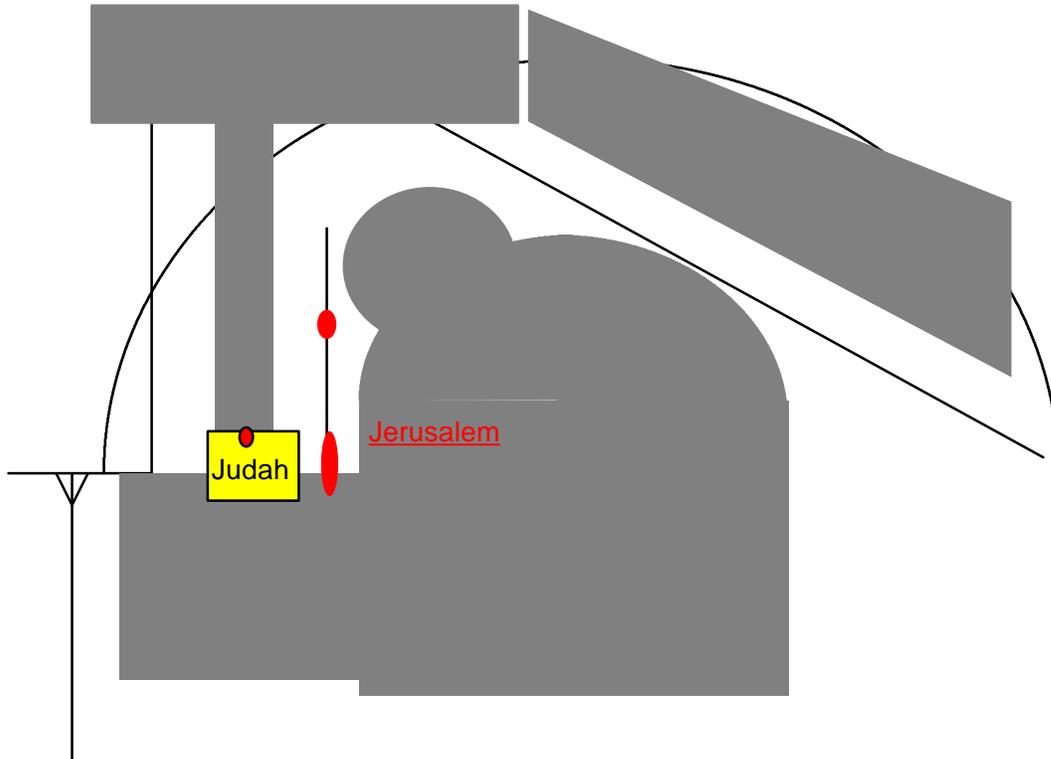
The 13 Dots of History, The Movement of God In History, The Lord of History



Great Events

Hezekiah's religious reform

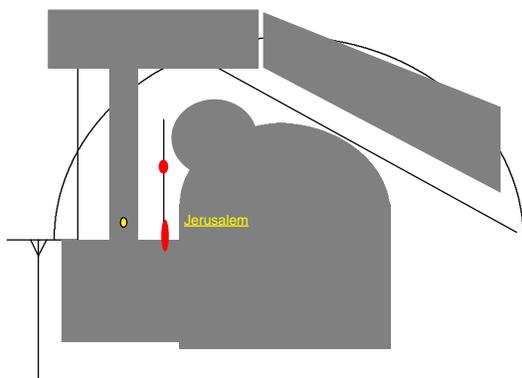
Location -- Judah



Hezekiah began his reign by bringing religious reform to Judah.

Hezekiah was not willing to court the favor of the Assyrian kings.

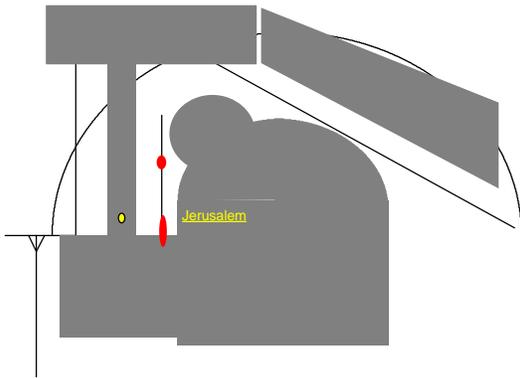
Temple reopened



The Temple in Jerusalem was reopened.

Great Events

Idols removed

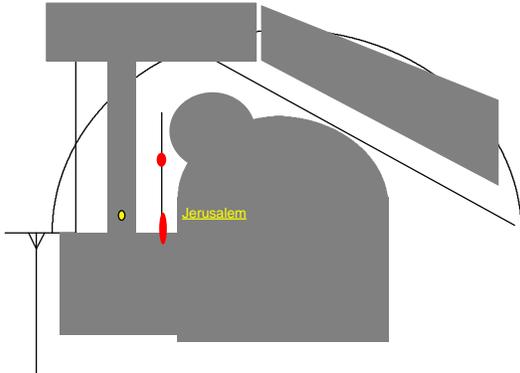


The idols were removed from the Temple.

Temple vessels that had been desecrated during Ahaz's reign were sanctified for use in the Temple. Places of idol worship were destroyed. Hezekiah even destroyed the bronze serpent Moses had erected in the wilderness (Num. 21:4-9) so the people would not view the bronze serpent as an object of worship. Hezekiah organized the priests and Levites for the conducting of religious services. The tithe was reinstated. Plans were made to observe the religious feasts called for in the Law.

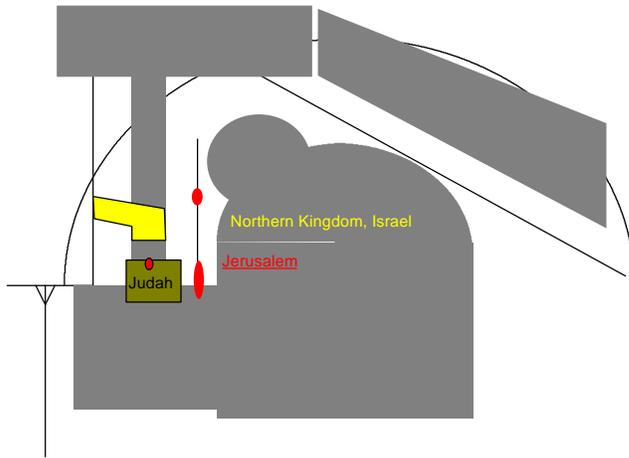
Singing and Music

The sacrifices were initiated with singing and the sounds of musical instruments.



Israel invited

Great Events



Israel (Northern Kingdom) Invited

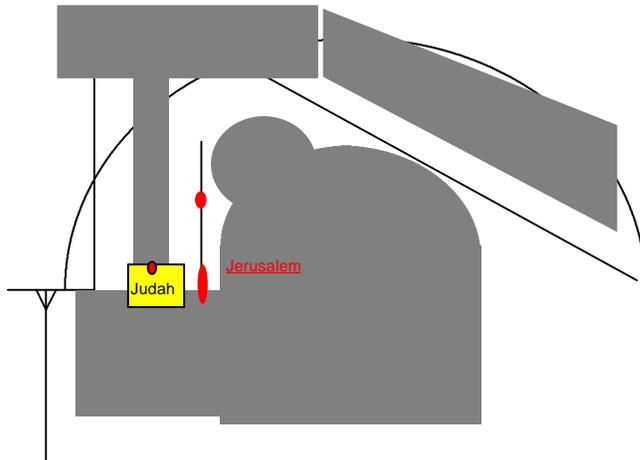
The tribes in the Northern Kingdom (Israel) had been subjected to Assyrian dominance. Hezekiah invited the Israelites to join in the celebration of the Passover in Jerusalem.

Isaiah's Ministry

warning succeeding generations of Babylonian Captivity

Isaiah's warning

Location -- Judah

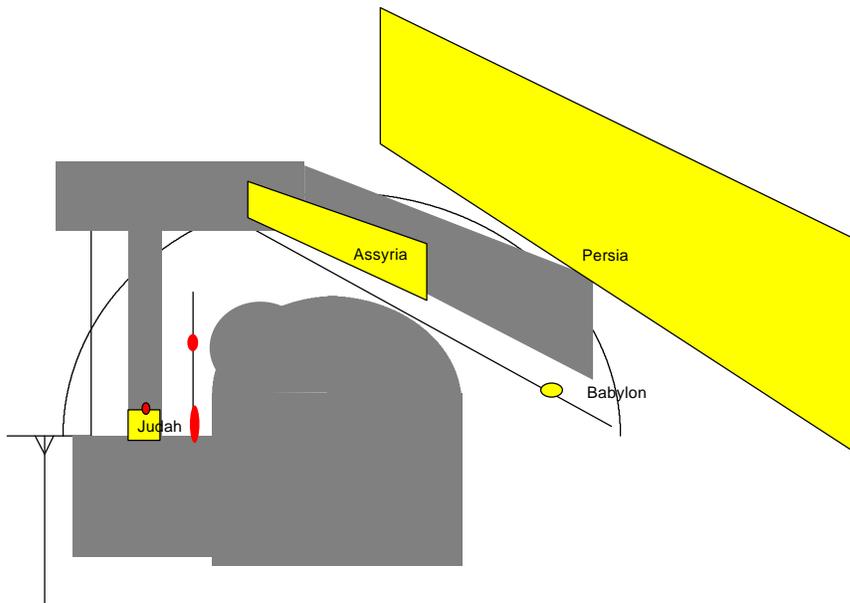


Hezekiah's faith and physical recovery brought him recognition from the surrounding nations (2 Chron. 32:33). The Babylonian leader, Merodachbaladan, even congratulated Hezekiah on his recovery. Hezekiah hosted this Babylonian leader at a reception, but Isaiah met this event with a warning that succeeding generations would be subjected to Babylonian captivity (Isa. 39:1-8).

Great Events

50 years later

Location -- Judah, Assyria, Persia, and Babylon



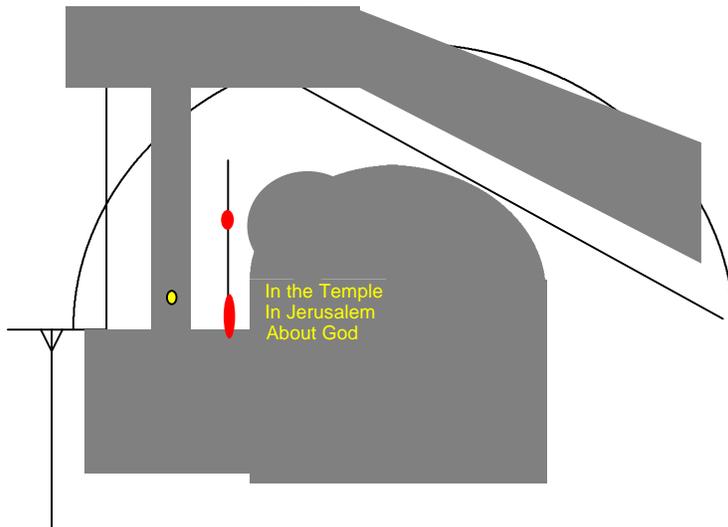
Babylonian warnings during reign of Assyria

In Isaiah's time the great military power that threatened the Palestinian states was Assyria. In much of the book that now bears the name of Isaiah, the reigning power was Babylon, which did not rise to power until after 625 B.C., over 50 years after Isaiah's death. Some Bible students think that the writings that reflect the Babylonian period may be the work of the disciples of Isaiah, who projected his thought into the new and changed situation of the Babylonian world. Others would say in the Spirit Isaiah was projected supernaturally into the future, thus able to know even the name of Cyrus, King of Persia (44:28; 45:1).

Great Events

Isaiah's Calling, striking visions

Location -- In the Temple in Jerusalem



Striking Vision in the Temple (Isaiah 6)

Isaiah was called to be a prophet of Yahweh in striking visions which he experienced in the Temple about 740 B.C., the year that the aged Judean king Uzziah died (Isa. 6). The elements in that vision forecast the major themes of his preaching, particularly the transcendent nature of Yahweh, which may serve as a modern translation of Hebraic "holiness." God warned him that his ministry would meet with disappointment and meager results but also assured him that forgiveness would ever attend the penitent (Isa. 6:5-7; 1:19-20) and that the ultimate promises of God would be realized (Isa.6:13d).

(Isa 6 NIV)

In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. {2} Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. {3} And they were calling to one another: "Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory." {4} At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke. {5} "Woe to me!" I cried. "I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty." {6} Then one of the seraphs flew to me with a live coal in his hand, which he had taken with tongs from the altar. {7} With it he touched my mouth and said, "See, this has touched your lips; your guilt is taken away and your sin atoned for." {8} Then I heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" And I said, "Here am I. Send me!" {9} He said, "Go and tell this people: "'Be ever hearing, but never understanding; be ever seeing, but never perceiving.' {10} Make the heart of this people calloused; make their ears dull and close their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn and be healed." {11} Then I said, "For how long, O Lord?" And he answered: "Until the cities lie ruined and without inhabitant, until the houses are left deserted and the fields ruined and ravaged, {12} until the LORD has sent everyone far away and the land is utterly forsaken. {13} And though a tenth remains in the land, it will again be laid waste. But as the terebinth and oak leave stumps when they are cut down, so the holy seed will be the stump in the land."

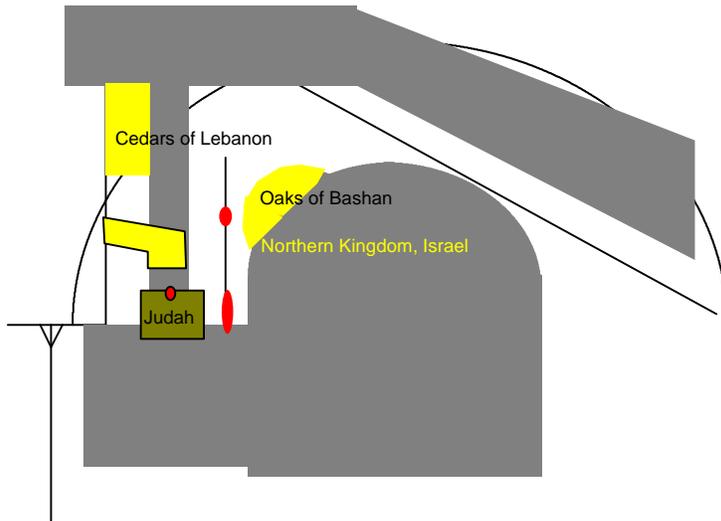
Great Events

Underlying his conceptual world was his inaugural vision:

Yahweh was the ultimate King; His nature was infinite holiness or transcendence; His holiness manifested itself in righteousness (Isa. 5:16). Yahweh was the electing, endowing, forgiving God, possessing plans and purposes for His servant Israel by which they might secure the Abrahamic promise of world blessedness. The vision of Isaiah indicated the resistance this program would encounter but concluded with the certainty of its performance.

Six "Woes" on Judah

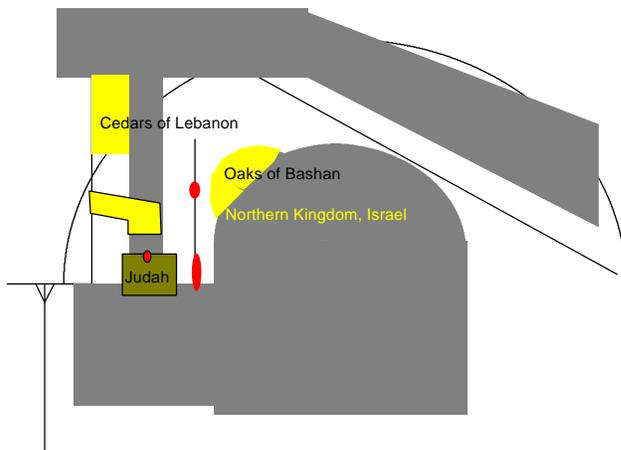
Locations -- Zion, Sodom & Gomorrah, cedars of Lebanon, oaks of Bashan, Israel, Judah,



With this theological perspective Isaiah inveighed against the errant nation of Judah (Isa. 1:2-9; 2:6-22; 3:1-4:1) even using the guise of a love song (5:1-7). He pronounced six "woes" on the immoral nation.

His wrath also attacked Israel

Location -- Israel



Long list of problems with Judah

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(Isa. 9:8-21; 28:1-29). Among other travesties, Judah was rebellious, evil, iniquitous, alienated, corrupters, a sick people, unfilial in attitude, purposeless in their excessive religiosity, idolaters, proud ones whose land was filled with esoteric charlatans, brass in their defection, thankless and unappreciative, drunkards, monopolists of real estate, wise in their own eyes, morally indiscriminate. The character of true religion was absent; they needed to desist from evil, to learn to do good, to seek justice, correct oppression, defend the fatherless, plead for the widow (Isa. 1:17).

Hope of forgiveness for the penitent

Though the indictments were severe, Isaiah still held out the hope of forgiveness to the penitent (Isa. 1:18-31) and pointed to days coming when God would establish peace (Isa. 2:1-4; 4:2-6).

Promised the Messiah

He promised the Messiah, the son of David, who would assume the chief role in the fulfillment of the Abrahamic-Davidic covenantal promises (Isa. 9:2-7; 11:1-9).

Holy, Holy, Holy

Isaiah is remembered for his magnificent conception of God. The thrice-repeated term "holy" is equivalent to holiness to the nth or infinite degree (6:3). Yahweh is Lord of all, King of the universe, the Lord of history who exhibits His character in righteousness, that is, in self-consistent acts of rightness (Isa. 5:16).

Criticized Religion's Pride

The prophet criticized the vanity and meaninglessness of religion's pride. He demanded social and religious righteousness practiced in humility and faith. He strongly affirmed God's plans that would not lack fulfillment, announcing that the Assyrian king was but the instrument of God and accountable to Him.

Stressed the Day of Yahweh



Presence of God readily discoverable

He stressed, too, the Day of Yahweh, a time when the presence of God would be readily discoverable in human history. Isaiah was certain that a faithful remnant would always carry on the divine mission (Shearjashub, Isa. 1:9).

History Fulfilled

The messianic hope was considered the blueprint of history fulfilled, the hope of humankind toward which all creation moves.

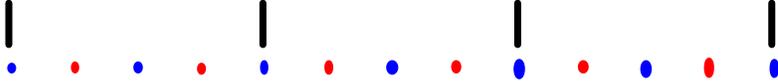
Prophetic speeches to the nations, world plans, final victory

Every national capital hosted embassies of other friendly nations with their diplomatic staffs. Such visiting ambassadors were responsible to their home governments to report the relevant news. These prophetic speeches to the nations proved significant in that they represented a strong minority group feeling, the religious and political thought of a traditional Yahwistic block with strong backing from the right wing of the government. The speeches of Isaiah or his disciples would be relayed to the

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foreign capitals as a significant utterance on foreign affairs. They also informed God's people of His world plans, giving encouragement of final victory.

The resolution of history as the kingdom of God

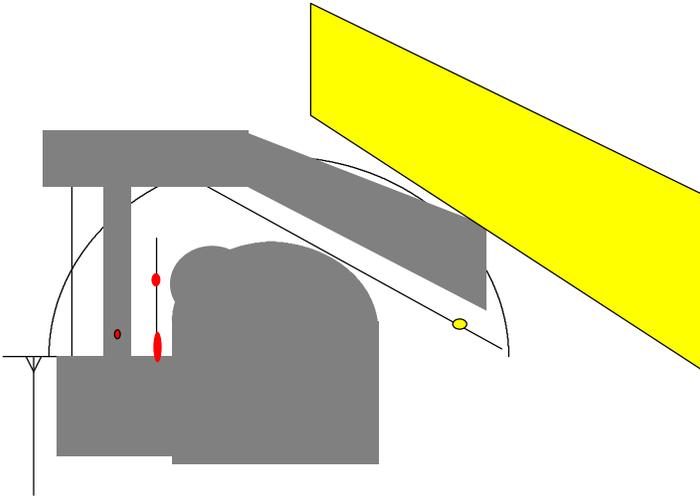


Resolution of History as the Kingdom of God -- The Kingdom of God is Victorious

(Isa. 24-27) Midway between prophetic prediction and apocalypticism are these four chapters. Apocalypticism is an expressive term which denotes the unveiling of the future. Portions of Ezekiel, Joel, and Daniel are written in this style marked by cosmological orientation, proximate pessimism, symbolism with few historical allusions, suprahistorical perspective--that is, the future was so bewildering and the events so vaguely perceived that the writer penned his forecast in the symbolic language of faith, pointing to a resolution of world history. In Isaiah 24-27 two opposing forces were pitted in conflict: they were presented as two cities. In the tension of history when the city of chaos triumphs, the city of God laments; when it suffers defeat, the city of God breaks forth into song. Some four hymns are in Isaiah 24-27. Ultimately, the kingdom of God is victorious with such blessing as the removal of national hatred, the overcoming of sorrow, the overcoming of death, the resurrection, in short, the resolution of history as the kingdom of God.

Cyrus' Decree of Liberation

Location -- Persia, Babylon



The stunning victory of Cyrus over the mighty Babylonian power (538 B.C.) and his decree of liberation for the Jewish exiles were events too joyous to recount.

Level highway, provisions, and a way back

But what of the long, arduous journey through the desert with its multiplied dangers? The prophetic voice assured the exiles that God would prepare a level highway for their journey, provide for their sustenance, and lead them back to their homeland (Isa. 40). The exiles were assured of divine pardon, comforted in every major problem area, and promised the restoration of Zion and its Temple.

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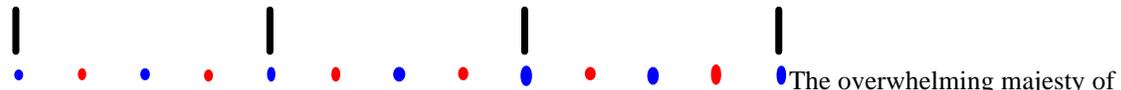
Isaiah - Servant Songs - role of Israel

Most of the chapters articulate the various theological affirmations designed to comfort, challenge, and advise the hostage people. However, arising from the messages of comfort and dialogue are four so-called Servant Songs (Isa. 42:1-4; 49:1-6; 50:4-9; and 52:13-53:12).

These songs reiterate the role of Israel as the chosen servant of God,

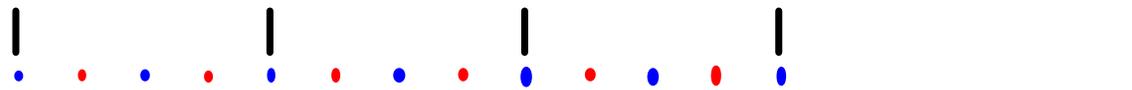
the nation that would evangelize all nations, whose endowment by the Spirit would provide the enablement for that mission and the concomitant suffering attendant the people of God addressing a sinful society, and the ultimate success of the divine mission by his faithful servants. There can be no doubt but that the authentic Israel was the servant the prophet had in mind (Isa. 49:3). While these songs unquestionably identify the Suffering Servant as the godly in Israel, they find their ultimate fulfillment in the life, death, and resurrection of the Lord Jesus Christ, the Savior of the world. The cross-bearing Christian church (Gal. 6:14-16) carries on the Servant's mission.

Lord of History-The religious affirmation of Isaiah 40-55.



The overwhelming majesty of these chapters have ever impressed the faithful with its sublime consolation. Against the gloom of Exile, the prophet portrayed the One Sovereign God, Creator, incomparable, unfailing, the Lord of history. What a sorry contrast was the Babylonian idolatry with its vaunted pretensions (Isa. 46-47).

The Movement of God in History



The prophetic announcement disclosed the movement of God in history--the Exile was over. The Persians were about to take over the Babylonian power; they would be trustworthy and friendly to the exiles. The difficulties of the journey would be provided for by the God who programmed the Exodus and would once more duplicate that performance in the release of the exiles from Babylonian tyranny. It was Yahweh who had stirred up Cyrus, and through him His purpose would be secured. Assured of divine forgiveness and comforted in their grief, the exiles were exhorted to identify with their ancient role in the blessing of the earth's population through the dissemination of the religion through which the world would be blessed (Gen. 12:3). The Servant Songs were the blueprint for Israel's devotion and adherence--to love, to serve, to suffer, to teach the knowledge of God for the salvation of humankind.

Isaiah - Concluding Prophetic Oracles- focus on Palestine

Location -- Palestine?

(Isa. 56-66) Its Historical Setting. Here is a change of venue from Isaiah 40-55; no longer was Babylon the focus; Palestine was, with the Temple restored and sacrifice and worship being conducted. Many scholars place this collection sometime around 460 B.C. and attribute the diverse fields of interest, style, and religious affirmation to prophetic voices of this period addressing themselves to major issues of their day. Others think God transported the eighth century prophet into the fifth century setting.

Its Literary Structure.

The subjects handled in this section include an oracle on sabbath keeping (Isa. 56:1-8), censure of civil and religious leaders (56:9-57:12), an analysis of the meaning of fasting (ch. 58), the dilemma of the

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unfulfilled divine promises (ch. 59), hopeful encouragement to be anticipated (chs. 60-64), the grievous sin of Judah and the blessedness of the righteous remnant (ch. 65), and brief fragments on a number of subjects (ch. 66).

Its Theological Affirmation.

This portion of inspired Scripture contains some very remarkable and advanced concepts. It places the reader in the midst of a discordant community where the righteous struggle against their powerful opponents. It censures the moral depravity of rulers, of those who succumb to pagan practices, of those who practice external rites without true identification with their meaning.

Foreigners included

A most interesting affirmation regards foreigners and eunuchs (56:3-7), they would no longer be excluded from the Temple worship. This injected grace and hope into the law of Deuteronomy 23:1.

New heaven and new earth

Other choice verses praise humility (Isa. 66:1-2), announce the new heaven and the new earth (Isa. 66:22);

Anointing by the Spirit

and report the anointing by the Spirit (Isa. 61:1-4). This remarkable conclusion to the Book of Isaiah discloses the struggles and aspirations of the post-exilic community. Without it we should be impoverished in our knowledge of that period.