# The Time Frames of Daniel

**Prophet's Present Time (Babylonian Exile)**

<table>
<thead>
<tr>
<th>Near Future: Persian period</th>
<th>Far Future: Greek (G), or Roman (R) Periods</th>
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</table>

| Tribulation Period | Second Coming | Kingdom |

<table>
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<tr>
<th>1:1-2:38</th>
<th>2:39a</th>
<th>2:39b (G)</th>
<th>2:40-43 (R)</th>
<th>2:44</th>
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<tbody>
<tr>
<td>2:45-7:4</td>
<td>7:5</td>
<td>7:6 (G)</td>
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<td>8:2-4</td>
<td>8:5-22 (G)</td>
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<td>11:2</td>
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<td>11:36-12:1</td>
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<td>12:5-13</td>
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<td></td>
<td>12:2-4</td>
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</tbody>
</table>


Timeline

586 BC Jerusalem trampled underfoot by the Gentiles for the first time. Babylon destroys the city and the Temple (Solomon's Temple). The Jewish people are exiled from the land for the first time - a relatively short term of 70 years. Basically all are disbursed to the land of Babylon.

Bob Morris, HaDavar Ministries Newsletter June 2008 p.5 and July 2008 p.4

516 BC The Temple (Zerubbabel's Temple) rises from the ashes in Jerusalem when the Jewish people return from exile under Medo-Persian Rule...

Bob Morris, HaDavar Ministries Newsletter June 2008 p.5

332 BC Medo-Persians fall to the armies of Alexander the Great of Greece...

Bob Morris, HaDavar Ministries Newsletter June 2008 p.5

332-165 BC The Hellenistic (Greek) Empire continues to keep Israel under its thumb...

Bob Morris, HaDavar Ministries Newsletter June 2008 p.5

168 BC The Temple in Jerusalem is desecrated...

Bob Morris, HaDavar Ministries Newsletter June 2008 p.5

165 BC Israel experiences 100 years of relative independence when the Maccabees rise up and throw off the Greek yoke. Daniel 11:32-35

Bob Morris, HaDavar Ministries Newsletter June 2008 p.5

63 BC Roman General Pompey marches into Jerusalem and once again the city is trampled underfoot...

Bob Morris, HaDavar Ministries Newsletter June 2008 p.5

70 AD Roman crushing reaches its pinnacle when Jerusalem and the Temple (Herod's Temple) are destroyed...

Bob Morris, HaDavar Ministries Newsletter June 2008 p.5

135 AD Romans shatter the Second Jewish Revolt and disperse the Jews all over the world. Known as "The Diaspora," this is the first disbursement of world-wide nature. (135 A.D. to 1948 A.D.) During this period the land languishes, stripped of its rightful inhabitants. This is the second experience of exile and lasted close to 1,800 years.

Bob Morris, HaDavar Ministries Newsletter June 2008 p.5 and July 2008 p.4

1839 BC The First World Wide Regathering commences-in unbelief, in preparation for judgment

Bob Morris, HaDavar Ministries, Editing, 7/3/08

1948 AD War of Independence. The State of Israel is born and Jewish sovereignty is realized over segments of the promised land and part of Jerusalem.

Bob Morris, HaDavar Ministries Newsletter June 2008 p.5

1967 AD At close of the Six Day War Jerusalem is reunited under Jewish control.

Bob Morris, HaDavar Ministries Newsletter June 2008 p.5

1973 AD Yom Kippur War...

Bob Morris, HaDavar Ministries Newsletter July 2008 p.7

1982 AD Lebanon War...

Bob Morris, HaDavar Ministries Newsletter July 2008 p.7

1990 AD Gulf War...

Bob Morris, HaDavar Ministries Newsletter July 2008 p.7

1991 AD Peace Process...

Bob Morris, HaDavar Ministries Newsletter July 2008 p.7
**2008 AD** The continuation of the era that is characterized by Gentiles treading down Jerusalem. Just like the Maccabean period, the Jewish sovereignty will be temporary. How long it will last we do not know. The Gaza Strip has been lost. The Golan Heights and the West Bank may or may not be lost. East Jerusalem might or might not be handed over to the Palestinians. There could even be another season or two of lost and restored sovereignty. It should not be a surprise if Jewish sovereignty over Jerusalem is temporary, tenuous, and disputed at best. Sovereignty over the city may be divided between the Jewish people and the Palestinians. That occurrence should not cause alarm. Gentile sovereignty over Jerusalem, whether total or partial, is fully in keeping with the characteristic of the age - The Times of the Gentiles.

Bob Morris, HaDavar Ministries Newsletter June 2008 p.5 and July 2008 p.7

? Tribulation period begins when Israel signs a Seven Year Covenant with the Antichrist ... The first world-wide Regathering continues - in unbelief, in preparation for judgment - the judgment of the Great Tribulation, Ezekiel 20:33-38, 22:17-22; 36:22-24 -the Time of Jacob's Trouble (Jer 30:7)

Bob Morris, HaDavar Ministries Newsletters June 2008 p.6 and July 2009 p.5


Bob Morris, HaDavar Ministries Newsletters June 2008 p.6 and July 2008, p.5

?+3½+3½ yrs The second World Wide Regathering of the Jewish People begins - a regathering in faith and in preparation for blessing -the blessing of the Messianic Kingdom. Isaiah 11:11-12

Bob Morris, HaDavar Ministries Newsletter July 2008, p.5

Bob Morris was born October 29, 1947 in Newport, Rhode Island, the first-born son of a Jewish mother and Gentile father.

During his sophomore year at the University of Washington, he encountered genuine Christians whose influence let him to receive Jesus as his personal Savior. At that time, he also began to embrace his Jewishness.

Bob was later influenced through the teaching of Arnold Fruchtenbaum, Director of Ariel Ministries. He earned his Masters of Divinity Program at the Western Conservative Baptist Seminary in Portland, Oregon and has since led several Messianic Jewish Congregations. In 1997 he became Executive Director of Ariel Ministries. In March 2001, Bob pioneered the work of HaDavar Messianic Ministries in Southern California as Director.

His ministry focuses primarily on teaching the Bible from a Jewish perspective.

Bob and his wife Susan live in Irvine, CA. They have two children and two grandchildren.

More information about Bob Morris and HaDavar Ministries may be found on the hadavar@hadavar.org website.
Kingdom Period

United

Judah: Southern Kingdom

1053
Saul, David, Solomon

933

Israel: Northern Kingdom

Divided

Obadiah, Joel, Hosea, Amos, Jonah, Isaiah, Micah

Exile to Babylon 586

Jeremiah, Nahum, Habakkuk, Zephaniah

Exiled

Ezekiel, Daniel

Destruction by Assyria 722
ESV Study Bible
http://www.esvstudybible.org/articles/doctrine

(Systematic theology) attempts to summarize the teaching of Scripture in a brief, understandable, and carefully formulated statement. It involves appropriately collecting, synthesizing, and understanding all the relevant passages in the Bible on various topics, and then summarizing their teachings clearly so that God's people know what to believe and how to live in relation to theological questions.

Classic Areas of Study (plus Israelology)
ESV Study Bible, pg. 2506

<table>
<thead>
<tr>
<th>Area of Study</th>
<th>Technical Title</th>
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<tbody>
<tr>
<td>Method and Foundation</td>
<td>Prolegomena</td>
</tr>
<tr>
<td>The Bible</td>
<td>Bibliology</td>
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<tr>
<td>God</td>
<td>Theology Proper</td>
</tr>
<tr>
<td>Humanity (or man)</td>
<td>Anthropology</td>
</tr>
<tr>
<td>Sin</td>
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</tr>
<tr>
<td>Christ</td>
<td>Christology</td>
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<td>Holy Spirit</td>
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<td>Salvation</td>
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<tr>
<td>Church</td>
<td>Ecclesiology</td>
</tr>
<tr>
<td>Last Things</td>
<td>Eschatology</td>
</tr>
<tr>
<td>Israel</td>
<td>Israelology—</td>
</tr>
</tbody>
</table>
Application
What do you do when you are asked or ordered to do something you feel is wrong?

Before the crises occurs (preparation):
1. Always exhibit an attitude of sincere good will and faithfulness toward those in authority over you.
2. Cultivate a friendly, gracious, kind relationship with your authority.
3. Study the Bible diligently so you KNOW and are convinced internally regarding what God considers right and wrong.

After the crises develops:
1. Choose your battle carefully. Do not object unnecessarily.
2. Choose a clear-cut issue of Biblical obedience and faith.
3. Design a creative alternative.
4. Choose the best authority to ask.
5. Make a respectful appeal to the authority.
6. Allow God to act.
7. If the answer is “No,” graciously refuse to do wrong.
8. Suffer the consequences of obeying God rather than man.♦
### Test and Temptation:

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Source</th>
<th>Attitude of the Source</th>
<th>Outcome</th>
</tr>
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<tbody>
<tr>
<td>Πείραζο</td>
<td>Test</td>
<td>God</td>
<td>Success in mind -- passing</td>
<td>Spiritual and moral growth</td>
</tr>
<tr>
<td>Τεπτάζο</td>
<td>Tempt</td>
<td>Satan</td>
<td>Failure in mind -- yielding to evil</td>
<td>Spiritual and moral decline</td>
</tr>
</tbody>
</table>

### Midrash On Genesis 22 (The Akedah)

HaShem examines the righteous ones. A potter does not examine defective vessels to demonstrate their strength to a potential buyer because he cannot give them a single blow without breaking them.

What then does he examine? Only the sound vessels, for even many blows will not break them.

Artscroll Tanach Bereishit volume 2 page 764

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### James 1:2-3
Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance.

### 1 Peter 3:17
For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.

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### 1 Corinthians 10:13
No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.

Why has God set life up this way?
Because God is not as interested in what comes into your life as He is in your response to what comes into your life.
He wants spiritual maturity, growth in faith.†
**Temptation (see Testing)**

**Primary examples of (see also below by Satan, he tempts people)**
- Adam and Eve: Ge 3:1–6
- Abraham: Ge 12:11–20
- Moses: Nu 20:8–13
- Achan: Jos 7:21
- David: 2 Sa 11:1–5
- Solomon: 1 Ki 11:4–8
- Hezekiah: 2 Ki 20:12–20
- Peter: Mt 26:69–75
- The heroes of faith: Heb 11:37

**Of God**
- By Israel (i.e., testing God's patience with their disbelief and disobedience): Ps 78:41, 56; 106:14 (cf. De 6:16; Mt 4:7)
- Not by evil: Jam 1:13

**Of Jesus**
- Tempted by the devil: Mt 4:1–11
- Tempted by Peter: Mt 16:22–23
- Tempted to follow his human will: Mt 22:39
- Overcame temptation through the Spirit of God and the word of God: Lu 4:1–13
- Tempted in his sufferings: Heb 2:18
- Able to sympathize with Christians in their temptation: Heb 4:15
- Without sin in his temptations: Heb 4:15
- Tempted in all things: Heb 4:15

**Of God's people**

**Sources of temptation**
- Satan: 1 Th 3:5
- Not from God: Jam 1:13
- One's own fleshly lust: Jam 1:14
- Jerusalem: 1 Jo 2:16 (cf. Ge 3:6)
- Lust of the eyes: 1 Jo 2:16 (cf. Ge 3:6; Mt 5:27–28)
- The pride of life: 1 Jo 2:16 (cf. Ge 3:6)
- Causes of temptation
  - Suffering: Job 1:13–2:9
  - Allowance of stumbling blocks: Mt 5:29–30
  - Lack of sexual self-control: 1 Co 7:5
  - Prideful self-confidence: 1 Co 10:12
  - Desire for riches: 1 Ti 6:9–10
  - God's help in temptation
    - He sets limits for temptation: 1 Co 10:13
    - He provides a way to escape and endure temptation: 1 Co 10:13
    - He Himself does not tempt anyone: Jam 1:13

**Proper response for victory over temptation**
- Flee the scene of temptation: Ge 39:7–12 (cf. 2 Ti 2:22)
- Treasure the word of God in the heart: Ps 119:11
- Do not consent to the enticement of sinners: Pr 1:10–19
- Heed godly wisdom: Pr 2:10–20; 5:1–20
- Watch and pray for deliverance from temptation: Mt 6:13
- Live by faith in Christ: Ro 1:17; Ga 2:20; 1 Jo 5:4–5
- Depend on God's grace: Ro 6:14

**Results of yielding to temptation**
- Sin: Ge 3:6; Ro 5:12
- Other divine punishments: Ge 3:8–19; 2 Sa 12:10–23
- Apostasy: Ls 8:14
- Ultimately death: Ge 3:19 (cf. 2:17)
- Jam 1:14–15

**By Satan (see also Satan)**

**He tempts people**
- Eve (i.e., through the serpent): Ge 3:1–5 (cf. 2 Co 1:3)
- David: 1 Ch 21:1–4
- Job: Job 1:6–2:9
- Jesus: Mt 4:1–11
- Peter: Lu 22:31–32
- Ananias and Sapphira: Ac 5:1–11

He is called the tempter: Mt 4:3

He tempts in different areas (see also above, by Satan, he tempts people)
- E.g., to lie: Ac 5:3
- To commit immorality: 1 Co 7:5

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Chiastic Construction of Chapters 2-7
A: Four Gentile Empires—Chapter 2
B: Persecution—Chapter 3
C: Encouragement—Chapter 4
C': Encouragement—Chapter 5
B': Persecution—Chapter 6
A': Four Gentile Empires—Chapter 7

Isaiah 7:14
Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel (God with us).

John 1:14
And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

Romans 9:4-5
...who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

1 Timothy 3:16
By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.

1 Corinthians 6:19
Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?
Deterioration in Value

- Fine Gold
- Less Valuable (Silver)
- Even Less Valuable (Bronze)
- Still Less Valuable (Iron)
- Worthless Clay

Deterioration in Importance

- Most Important (Head)
- Less Important (Breast and Arms)
- Even Less Important (Belly and Thighs)
- Still Less Important (Legs)
- Least Important (Feet)

Deterioration in Specific Gravity

- Gold = 19  Top
- Silver = 11  Heavy
- Bronze = 8.5  And
- Iron = 7.8  Weak
- Clay = 1.8-2.6  on its feet
Deterioration in Government
The center of authority will decrease with each succeeding kingdom from superior to
(Deterioration)
\[ \downarrow \text{Inferior.} \]

Increase in Hardness
Soft (Fine Gold)
Harder (Silver)
Even Harder (Bronze)
Still Harder (Iron)
Very Hard and Very Soft (Iron and Clay)

Increase in Military Strength
Strong Military (Gold)
Stronger (Silver)
Even Stronger (Bronze)
Still Stronger (Iron)
Very Strong and Very Weak (Iron and Clay)

← Head: Fine Gold Nebuchadnezzar and Babylon (Autocracy)
← Breast and Arms: Silver Medo-Persia (Oligarchy)
← Belly and Thighs: Brass Hellenistic (Democracy)
← Rome (Imperialism/Republicanism)
← Legs: Iron
← Feet: Part Iron Part Clay
Imperialism
The American Heritage® Dictionary of the English Language, Fourth Edition
Copyright © 2009 by Houghton Mifflin Company.

The policy of extending a nation's authority by territorial acquisition or by the establishment of economic and political hegemony (leadership) over other nations.

The Footsteps of the Messiah
Dr. A. G. Fruchtenbaum, Page 33

What made the Fourth Empire, beginning with Rome, different from all the previous empires? The key difference was in the type of government initiated by Rome, which was a government of imperialism. When the Babylonians conquered an area, they did not set up Babylonian rulers, but set up nationals to rule. In its conquest of Judah, Babylon first set up Zedekiah, and later Gedaliah was appointed to rule. Under Medo-Persia the same thing was done, and Jewish governors such as Zerubbabel and Nehemiah ruled. The Hellenists worked in the same way. Instead of sending in Greeks to rule, they allowed the Jewish high priests to rule throughout the period of Greek domination.

But Rome began a new system called imperialism. This is what made the Fourth Empire diverse from all the others. When Rome conquered, Romans were sent in to rule (e.g., Pontius Pilate, Felix, Festus). This was the policy of imperialism. Thus, a better name for the Fourth Empire would be “imperialism” rather than Rome, for Rome was merely the first of five stages of the Fourth Empire of Imperialism. Hence, the Fourth Empire will be referred to as the Imperialistic Empire.

Midrash on Psalms, Book One, Psalm 18, 5

... Likewise, when the Messiah comes—may it be soon and in our own days—the children of Israel will not sing this song until the Messiah will have been reviled, of whom it is said Thine enemies ... O Lord ... have reviled the footsteps of Thine anointed (Ps. 89:52); will not sing it until by his hand there will have fallen that kingdom whose men have six fingers on each hand and six toes on each foot, these being men of wicked Rome, of which it is said The toes of the feet were part of iron, and part of clay (Dan. 2:42) ...
<table>
<thead>
<tr>
<th>Type</th>
<th>Government by</th>
<th>Evaluation</th>
<th>Result</th>
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<tbody>
<tr>
<td>Theocracy (Messianic)</td>
<td>a single sinless God-man</td>
<td>Superior</td>
<td>Order and harmony</td>
</tr>
<tr>
<td>Autocracy (Babylon)</td>
<td>one sinful man</td>
<td>Inferior</td>
<td>Relative Order</td>
</tr>
<tr>
<td>Oligarchy (Medo-Persia)</td>
<td>a small sinful elite</td>
<td>More inferior</td>
<td>Less order</td>
</tr>
<tr>
<td>Democracy (Hellenistic)</td>
<td>the sinful majority</td>
<td>Even more inferior</td>
<td>Still less order</td>
</tr>
<tr>
<td>Imperialism/Republican (Rome)</td>
<td>the sinful majority (minority gains individual rights)</td>
<td>Still more inferior</td>
<td>Chaos and anarchy</td>
</tr>
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</table>
Samuel Clemens (Mark Twain)
“Concerning the Jews” Harper’s Magazine 1898
Israel My Glory, November/December 2009, Page 6

“If the statistics are right, the Jews constitute but one percent of the human race. It suggests a nebulous dim puff of star-dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world’s list of great names in literature, science, art, music, finance, medicine, and abstruse learning are also away out of proportion to the weakness of his numbers.

“He has made a marvelous fight in this world, in all the ages; and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished.

“The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?”
Application:
What does God think of anger?

Proverbs 12:16
A fool’s anger is known at once, But a prudent man conceals dishonor.

Proverbs 14:29
He who is slow to anger has great understanding, But he who is quick-tempered exalts folly.

Proverbs 15:18
A hot-tempered man stirs up strife, But the slow to anger calms a dispute.←

Proverbs 16:32
He who is slow to anger is better than the mighty, And he who rules his spirit, than he who captures a city.

Proverbs 22:24
Do not associate with a man given to anger; Or go with a hot-tempered man,

Proverbs 29:22
An angry man stirs up strife, And a hot-tempered man abounds in transgression.←

Matthew 5:22
“But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, ‘You good-for-nothing,’ shall be guilty before the supreme court; and whoever says, ‘You fool,’ shall be guilty enough to go into the fiery hell.←

Galatians 5:19-20
Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,

Ephesians 4:31
Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.←

Colossians 3:8
But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth.

James 1:19
This you know, my beloved brethren. But everyone must be quick to hear, slow to speak and slow to anger;

Etc.←
Application:
If you are an angry person, Confess that sin to God and be cleansed—1 John 1:9
Repent of that sin—resolve to avoid it. Ask your Christian friends or your family to hold you accountable for outbursts of anger. Get help from competent Christian counseling to uncover and remove the root cause of your anger.

Proverbs 16:32
He who is slow to anger is better than the mighty, And he who rules his spirit, than he who captures a city.
Nebuchadnezzar was the mightiest monarch of the time. He captured many cities.
However, he had a short fuse and no self-control. He was not a Godly man.
ANGER (see WRATH)

of man
♦ examples of: Ge 4:5–8; 30:2; 49:5–7; Ex 11:8; 32:19; 1 Sa 11:6; 20:30, 34; 2 Sa 6:8; 2 Ch 25:10; Ne 5:6; Es 1:12; Job 32:2–3; Da 3:13; Jon 4:1–11; Mt 2:16; Lu 4:28; 2 Co 12:20 (cf. Ex 10:11, 28; Jdg 8:1; 1 Ki 21:4; 2 Ki 5:11–12; 2 Ch 16:10; 26:19)

♦ prohibition against: Ps 37:8; Ec 7:9 (cf. Jon 4:4); Mt 5:22; Eph 4:31

♦ causes of: Pr 15:1; Ga 5:19–20

♦ character of: Pr 27:4; Ec 7:9

♦ results of: Ps 55:3; Pr 29:22; 30:33

♦ control of: Pr 14:29; 16:32; Eph 4:26–27; Jam 1:19–20

♦ penalty for: Pr 19:19; Am 1:11; Mt 5:22

♦ response to: Ps 94:1; Pr 22:24–25; Ro 12:19

of God
♦ character of: Ex 34:6; Job 9:13; Ps 7:11; 30:5; 103:8; Is 54:8; Je 10:10; Na 1:2–3; Ro 3:5–6; Re 16:5–6

♦ objects of: Ex 4:14; 32:11; De 29:19–20; Jdg 2:14; 2 Sa 6:7; 24:1, 17; 2 Ki 13:3; Ps 78:21–22; 106:40; Is 47:6; Zec 10:3

♦ reasons for: De 9:7; Jos 7:1; 23:16; 2 Sa 6:7; 1 Ki 14:9, 15; 2 Ki 22:13; 2 Ch 34:25; Ezr 8:22; Ps 78:21–22; Is 9:13–17; 10:1–4; Je 3:5; 44:3; Am 2:6–7; Mi 7:9; Ro 1:18; 2:5

♦ results of: Nu 11:1, 33; Ps 78:49; 90:7; Is 13:9; Je 7:20; La 1:12; Zep 3:8; Zec 10:3; Ro 2:8

♦ restraint of: Ps 78:38; Is 48:9; Hos 11:8–9 (cf. Ps 103:9; Da 9:16)

♦ prayer concerning: Ex 32:11; Ps 27:9; Is 64:9; Da 9:16; Hab 3:2

♦ human repentance in view of: Je 4:8; 18:7–8; Joe 2:12–14; Jon 3:10; Zep 2:1–3 (cf. 1 Ki 21:29); Je 3:12–14

♦ averted: Je 3:12; Hos 14:4; Jon 3:9–10 (cf. Je 2:35); Ro 3:25; 1 Pe 3:18

♦ protection from: Ro 5:9; 1 Th 5:9 (cf. Jn 3:36)

of Christ: Mk 3:5; Re 6:16–17 (cf. Mt 16:23); 23:13–36; Mk 10:14; Jn 2:13–17

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Anger.
1. Forbidden. Ec 7:9; Mt 5:22; Ro 12:19.
4. Connected with
7. Should not betray us into sin. Ps 37:8; Eph 4:26.
8. In prayer be free from. 1Ti 2:8.
14. Justifiable, Exemplified
   a. Our Lord. Mr 3:5.
   c. Moses. Ex 11:8; 32:19; Le 10:16; Nu 16:15.
15. Sinful, Exemplified
   f. Saul. 1Sa 20:30.
   g. Ahab. 1Ki 21:4.
   h. Naaman. 2Ki 5:11.
   i. Asa. 2Ch 16:10.
   j. Uzziah. 2Ch 26:19.
   k. Haman. Es 3:5.

The Holocaust Within

by Moishe Rosen
September 1, 1983

(Read the full article at
http://jewsforjesus.org/publications/issues/3_1/holocaust)

We can never comprehend the full meaning of the Holocaust, but there are some meanings to both the Jew and the non-Jew, to Christians and those who are not Christians. Christians are haunted by certain questions like, "In the light of the Holocaust, what does it mean to love one’s neighbor as oneself? Who is my neighbor? What should Christians have done?" Whereas the whole meaning of the Holocaust will never be comprehended this side of eternity, there are some lessons for all of us.

1. Man's capacity to do evil and to tolerate the evil done by others far exceeds any humanistic philosophy's ability to account for it. No one has any difficulty seeing Hitler and his Nazi cohorts as being totally depraved, but we must see that many were utterly sincere, stifling the sense of revulsion they should have felt at the torture and killing of a whole race, because of an imagined greater good. Therefore, we must conclude that man is most dangerous when he believes he is absolutely right. Sincerity is as loyal a servant of evil as it is of good.

2. Human righteousness and strong convictions are not enough. Well-intentioned people can be led to commit acts of evil, or at least tolerate evil even of such a magnitude as the Holocaust when they believe in the supreme authority of any person, party or unscriptural philosophy.

3. Adverse public opinion will do little to inhibit a despot from doing wrong. A murderous dictator is seldom influenced by what other nations think of his actions because he is filled with a sense of self-righteousness. A dictator respects only force and power that is greater than his own. Unless those who have the power are willing to take the risks necessary to do the right thing, genocide will continue to be an occasional but constant reminder to us of man’s depravity.

4. The Jewish people will survive in spite of Pharaohs, Hamans, Hitlers, and all of the demonic forces of this world. It is right to mourn over the six million destroyed, but one must see that, if the forces of evil could have prevailed, our Jewish people would have been annihilated three millennia before this time. The wonder of the matter is not that Jews have undergone so much persecution, but that, in the face of the forces of annihilation, we have survived as evidence that the Bible is true and that God does keep His word.

5. We need a Savior who is more powerful than all of the nations of this world put together. In the face of Hitler, the Jews could not save themselves. The Allies pleaded helplessness. The religious institutions which should have spoken for God were satisfied to express moral indignation and little else. When confronted by our own human eagerness to be seduced by the attractive and the powerful, no matter what banners they display, our crying need is for something far greater than mere good intentions and inward impulses. We need the intervention of the Creator Himself to save all of us from ourselves.
REWARD (see JUDGMENT)
promise of (see also REWARD, requirements for, standards of)
reward from the Lord ♦ to Abraham: Ge 15:1 ♦ to those who honor their parents: Ex 20:12; Eph 6:1–3 ♦ to those generous to the needy: De 15:9–11; 24:19 ♦ to those kind to animals: De 22:6–7 ♦ to the just: De 25:15; Je 23:3–4 ♦ To faithful workers for the Lord: 2 Ch 15:7; Je 31:16 ♦ to the righteous: Ps 58:11 ♦ to Israel as the Lord’s servant: Is 49:3–4 ♦ to persecuted believers: Mt 5:10–12 ♦ to those who love their enemies: Mt 5:44–47 ♦ to those who sacrificially follow Christ: Mt 19:27–29 ♦ to those who serve others unselfishly for Christ: Mt 25:34–40; Lu 14:13–14 ♦ To those who diligently seek God: Heb 11:6 ♦ to the overcomers: Re 2:17; 21:7 ♦ to the prophets and to the saints: Re 11:18
reward from men ♦ offered to the man of God from King Jeroboam: 1 Ki 13:7 ♦ to Daniel from King Nebuchadnezzar: Da 2:6, 48–49 ♦ offered to Daniel from King Belshazzar: Da 5:16–17 ♦ to Judas from the chief priests: Mt 26:14–15
standards of ♦ reward according to one’s righteousness: 2 Sa 22:21 ♦ reward of God’s people not according to their iniquities: Ezr 9:13; Ps 103:10 ♦ reward according to one’s work: Ps 62:12; Je 17:10; 1 Co 3:8, 12–14; 2 Co 5:10 (cf. Pr 12:14)
types of
earthly rewards ♦ prosperity: Pr 13:21 ♦ riches, honor and life: Pr 22:4 (cf. Ro 2:10) ♦ various pleasures as a result of labor: Ec 2:10; 5:18–19; 9:9 ♦ general: Mt 6:2, 5, 16
heavenly rewards (see also CROWNS) ♦ an imperishable wreath or crown: 1 Co 9:25 ♦ a crown of exultation: 1 Th 2:19 ♦ A crown of righteousness: 2 Ti 4:8 ♦ the crown of life: Jam 1:12; Re 2:10 ♦ the crown of glory (for faithful elders): 1 Pe 5:4
related to the Lord’s coming:
reward requested from the Lord for another: Ru 2:12; 1 Sa 24:19 ♦ reward of the death penalty: 2 Sa 1:15–16; 4:10–12 ♦ reward for adversaries of the righteous: Ps 109:20 ♦ children as the Lord’s reward to parents: Ps 127:3 ♦ reward in the present life: Ec 9:5, 9 ♦ rewards unjustly sought for: Is 1:23 ♦ work without reward: Is 45:13 ♦ refusal of rewards: Da 5:17 ♦ a full reward on earth (i.e., with no reward in heaven): Mt 6:1–2, 5, 16 ♦ A prophet’s reward: Mt 10:41 ♦ a righteous man’s reward: Mt 10:41 ♦ avoidance of losing a full reward: 2 Jo 8

Reward of Saints, The.

8. Described as
   b. Beholding the face of God. Ps 17:15; Mt 5:8; Re 22:4.
   d. Being glorified with Christ. Ro 8:17,18; Col 3:4; Php 3:21; 1Jo 3:2.
   e. Sitting in judgment with Christ. Da 7:22; Mt 19:28; Lu 22:30; 1Co 6:2.
   f. Reigning with Christ. 2Ti 2:12; Re 3:21; 5:10; 20:4.
   g. Reigning for ever and ever. Re 22:5.
   h. A crown of righteousness. 2Ti 4:8.
   i. A crown of glory. 1Pe 5:4.
   k. An incorruptible crown. 1Co 9:25.
   l. Joint heirship with Christ. Ro 8:17.
   m. Inheritance of all things. Re 21:7.
   n. Inheritance with saints in light. Ac 20:32; 26:18; Col 1:12.
   s. Shining as the stars. Da 12:3.
   u. Everlasting life. Lu 18:30; Joh 6:40; 17:2,3; Ro 2:7; 6:23; 1Jo 5:11.
   v. An enduring substance. Heb 10:34.
   w. A house eternal in the heavens. 2Co 5:1.
   x. A city which had foundation. Heb 11:10.
   z. Rest. Heb 4:9; Re 14:13.
   A. Fulness of joy. Ps 16:11.
   C. Treasure in heaven. Mt 19:21; Lu 12:33.
   D. An eternal weight of glory. 2Co 4:17.
10. Is full. 2Jo 1:8.
12. Is satisfying. Ps 17:15.
16. Be careful not to lose. 2Jo 1:8.
17. The prospect of, should lead to
   a. Diligence. 2Jo 1:8.
   d. Faithfulness to death. Re 2:10.
18. Present afflictions not to be compared with. Ro 8:18; 2Co 5:17.

Babylon

http://www.esvstudybible.org/maps-charts
Ishtar Gate
Processional way
Ziggurat
Enemenanki
Citadel of Esagila
Hanging Gardens of Semiramis
PRIDE

primary examples of: Adam and Eve: Ge 3:5–6 ♦ Pharaoh: Ex 7:8–11:10; 14:3–9 ♦ Goliath:


warnings about (see also results for the proud) ♦ not to boast proudly and arrogantly:
1 Sa 2:3 (cf. Pr 27:2; Je 9:23–24) ♦ not to turn to the proud: Ps 40:4 ♦ not to speak with insolent pride: Ps 75:5 ♦ not to be conceited but to reverence God: Ro 11:17–21 ♦ not to think of oneself too highly: Ro 12:3 ♦ not to be haughty in mind: Ro 12:16 ♦ Not to be wise in one's own estimation: Ro 12:16 ♦ other general references: De 8:11–14; 1 Co 4:6–8; 10:12; Ga 6:3

source of ♦ from evil men: Job 35:12 ♦ from the human heart: Mk 7:21–22; Lu 1:51 (cf. Ps 101:5)

results for the proud (see also divine punishment for the proud) ♦ they forget God:
De 8:14; Hos 13:6 ♦ they are brought low or humbled: 2 Ki 14:10; Job 40:11–12; Ps 18:27; 31:23; Pr 29:23; Is 2:11–12, 17; 25:11; Eze 30:6; Da 4:37; 5:20; Zec 10:11; Mt 23:12 ♦ they engage in corrupt action: 2 Ch 26:16 ♦ they are unfaithful to the Lord: 2 Ch 26:16 ♦ they are unthankful: 2 Ch 32:25 ♦ they oppose God and man: Ps 10:2–4 ♦ they are rebuked by the Lord: Ps 19:21 ♦ God hates their pride: Pr 6:16–17 ♦ they receive dishonor: Pr 11:2 ♦ they bring destruction upon themselves: Pr 15:25; 16:18; Je 13:9; Eze 32:12 ♦ their behavior is insolent and arrogant: Pr 21:24; Da 5:20 ♦ they stir up strife: Pr 28:25 ♦ their pride will cease: Is 13:11; Eze 7:24 ♦ They will stumble and fall: Je 50:32 (cf. Pr 16:18) ♦ they are never satisfied: Hab 2:5 ♦ they seek evil gain: Hab 2:9 ♦ They do not think of themselves with sound judgment: Ro 12:3 ♦ they experience self-deception: Ga 6:3 ♦ God is opposed to them: Jam 4:6; 1 Pe 5:5 ♦ they oppose the Father: 1 Jo 2:16

divine punishment for the proud: Le 26:19; 1 Ch 21:9–15; 2 Ch 32:25; Es 7:10; Ps 31:23; Pr 16:5; Is 10:12; 14:12–15; Da 5:22–23; 30; Ob 2–9; Zep 2:10–11; Mal 4:1; Lu 1:51; 2 Th 2:8; Re 18:7–8

remedy for pride ♦ be humble (see also HUMILITY): 2 Ch 32:26; Pr 16:19; 18:12; 29:23; Php 2:3; Jam 4:6; 1 Pe 5:5–6 ♦ do not have a proud heart: Ps 131:1 ♦ hate pride: Pr 8:13 ♦ let another praise you and not yourself: Pr 27:2 ♦ live righteously by faith: Hab 2:4 (cf. Pr 28:25) ♦ Boast only in the Lord: 1 Co 1:31 ♦ express love which edifies: 1 Co 8:1 ♦ accept God's grace in suffering to prevent exaltation of self: 2 Co 12:7–9 ♦ acknowledge one's need and receive Christ's provision: Re 3:17–18

proper pride ♦ pride in the Lord: 2 Ch 17:6; Ps 34:2; Je 9:24; 1 Co 1:31 ♦ everlasting pride in redeemed Israel: Is 60:15 ♦ pride in Christians (i.e., only through God's gracious work in Christ and the power of the Spirit): Ro 15:17–19; 2 Co 1:12, 14; 7:4; Php 1:26; 2 Th 1:4 ♦ Pride in the cross of Christ: Ga 6:14

Pride.
4. Often originates in
   c. Unsanctified knowledge. 1Co 8:1.
   d. Inexperience. 1Ti 3:6.
   e. Possession of power. Le 26:19; Eze 30:6.
5. Forbidden. 1Sa 2:3; Ro 12:3,16.
6. Defiles a man. Mr 7:20,22.
8. Saints
   d. Hate, in others. Ps 101:5.
10. A hindrance to improvement. Pr 26:12.
11. A characteristic
    b. The world. 1Jo 2:16.
    c. False teachers. 1Ti 6:3,4.
    d. The wicked. Hab 2:4,5; Ro 1:30.
12. Comes from the heart. Mr 7:21-23.
14. Leads men to
16. Is followed by
17. Shall abound in the last days. 2Ti 3:2.
19. They who are guilty of, shall be
    g. Abased. Da 4:37; Mt 23:12.
    h. Scattered. Lu 1:51.
20. Exemplified
    a. Ahithophel. 2Sa 17:23.
    b. Hezekiah. 2Ch 32:25.
    d. Haman. Es 3:5.
    g. Israel. Isa 28:1; Ho 5:5,9.
    m. Edom. Ob 1:3.
    n. Scribes. Mr 12:38,39.
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מנא מנא חקל פרסי

Modern Aramaic Script
מנא מנא חקל פרסי

Daniel's Aramaic Script
סֵּנָּה לֶזְהָה קֵסִינָה קֵסִינָה
Tom Constable's Expository Notes on the Bible.

A. Introduction: Daniel's success vv. 1–3
   B. Darius signs an injunction and Daniel takes his stand vv. 4–10
   C. Daniel's colleagues plan his death vv. 11–15
      D. Darius hopes for Daniel's deliverance vv. 16–18
      D'. Darius witnesses Daniel's deliverance vv. 19–23
   C'. Daniel's colleagues meet their death v. 24
   B'. Darius signs a decree and takes his stand vv. 25–27
A'. Conclusion: Daniel's success v. 28
What “Lions” are you facing?

Often “lions” come in the form of wicked men.

Psalm 7:1-2
A Shiggaion of David, which he sang to the Lord concerning Cush, a Benjamite. O Lord my God, in You I have taken refuge; Save me from all those who pursue me, and deliver me, Or he will tear my soul like a lion, Dragging me away, while there is none to deliver. —

What “Lions” are you facing?

Yeshua experienced the horror of “lions.”

Psalm 22:13-21
(Yeshua) They open wide their mouth at me, As a ravening and a roaring lion. I am poured out like water, And all my bones are out of joint; My heart is like wax; It is melted within me. My strength is dried up like a potsherd, And my tongue cleaves to my jaws; And You lay me in the dust of death. —

What “Lions” are you facing?

Psalm 22:13-21
For dogs have surrounded me; A band of evil doers has encompassed me; They pierced my hands and my feet. (Alternate reading: Like lions they maul my ...) I can count all my bones. They look, they stare at me; They divide my garments among them, And for my clothing they cast lots. —

What “Lions” are you facing?

Psalm 22:13-21
But You, O Lord, be not far off; O You my help, hasten to my assistance. Deliver my soul from the sword, My only life from the power of the dog. Save me from the lion’s mouth; From the horns of the wild oxen You answer me. —
What “Lions” are you facing?

When faced with “lions” call out to God for deliverance.

Psalm 35:17
Lord, how long will You look on? Rescue my soul from their ravages, My only life from the lions.

What “Lions” are you facing?

We conquer our “lions” by faith in the Living God.

Hebrews 11:32-33
And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, who by faith conquered kingdoms, performed acts of righteousness, obtained promises, shut the mouths of lions,†
### Chapter Two and Seven Compared

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### Comparisons between Daniel 2 & 7

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Soncino Books of the Bible, Pg. 59

To reconcile the present statement with that in Zech 9:9, a Rabbi declared: 'If Israel is worthy, the Messiah will come riding the clouds; if not he will come in the guise of a poor man riding an ass.' (Sanhedrin 98a)

The Judaica Press Complete Tanach with Rashi: Daniel 7:13

One like a man was coming: That is the King Messiah.

Rashi (Rabbi Shlomo Yitzhaki), (February 22, 1040 – July 13, 1105), was a medieval French rabbi famed as the author of the first comprehensive commentary on the Talmud, as well as a comprehensive commentary on the Tanakh (Hebrew Bible).

Tom Huckel, *The Rabbinic Messiah*

Midrash on Psalms, Book One, Psalm 21, 5. R. Berechiah said in the name of R. Samuel: One verse reads of the king Messiah that One, like the son of man ... came to the Ancient of days, and they brought him near before Him (Dan. 7:13), ...

Artscroll Tanach Series: Daniel 7:13

Ibn Yachia understands this to refer to Eliyahu, the angel of the redemption. Eliyahu leads the Messianic King before the Divine throne
http://en.wikipedia.org/wiki/Continental_union#Proposed_continental_unions

A continental union, often abbreviated to CU, is an inter-governmental, supranational, ... federation of member states located in the same continent, or close to it. Continental unions are a relatively new type of political entity in the history of human government. →

Existing Continental Unions

African Union (AU), includes all African countries except Morocco...

Commonwealth of Australia (Australia),
includes the continental mainland ...
Tasmania, and numerous smaller islands ....

European Union (EU), includes 27 European countries (out of 47), 1 Asian country, Cyprus and ... territories in South America and Africa...

Union of South American Nations (UNSAN),
includes all of continental South America except French Guiana... →
Proposed Continental Unions

1. Asia Cooperation Dialogue
2. Assoc. of South East Asian Nations
3. Central American Integration System
4. Central Asian Union
5. North American Union
6. Pacific Union
7. Org. of Eastern Caribbean States
8. Cooperation Council for the Arab States of the Gulf →
Books of the Maccabees (Easton’s Bible Dictionary)

There were originally five books of the Maccabees.

The first contains a history of the war of independence, commencing (175) in a series of patriotic struggles against the tyranny of Antiochus Epiphanes, and terminating 135. It became part of the Vulgate Version of the Bible, and was thus retained among the Apocrypha.

The second gives a history of the Maccabees' struggle from 176 to 161. Its object is to encourage and admonish the Jews to be faithful to the religion of their fathers.

The third does not hold a place in the Apocrypha, but is read in the Greek Church. Its design is to comfort the Alexandrian Jews in their persecution. Its writer was evidently an Alexandrian Jew.

The fourth was found in the Library of Lyons, but was afterwards burned. The fifth contains a history of the Jews from 184 to 86. It is a compilation made by a Jew after the destruction of Jerusalem, from ancient memoirs, to which he had access. It need scarcely be added that none of these books has any divine authority.
Artscroll Tanach Series, Daniel, page 233

Yossipon (ch. 5) relates that when Alexander was greeted by the High Priest in his priestly vestments, accompanied by a multitude, he prostrated himself before him. He explained that he had seen the High Priest in a vision in the form of an angel and had been warned to show him this deference (Yoma 69a). He then was brought to the Temple, there the priests showed him the Book of Daniel and pointed to this chapter, where his future victory over Darius is clearly prophesied.
"This suppression came to a head in December 168 B.C., when Antiochus returned in frustration from Alexandria, where he had been turned back by the Roman commander Popilius Laenas, and vented his exasperation on the Jews. He sent his general, Apollonius, with twenty thousand troops under orders to seize Jerusalem on a Sabbath. There he erected an idol of Zeus and desecrated the altar by offering swine on it. →

This idol became known to the Jews as ‘the abomination of desolation’ (hassiqqus mesomem, 11:31), which served as a type of a future abomination that will be set up in the Jerusalem sanctuary to be built in the last days (cf. Christ’s prediction in Matt 24:15).”

Jewish substitutions for God’s name

Basis: most observant Jews forbid discarding holy objects, including any document with a name of God written on it. Once written, the name must be preserved indefinitely, e.g. you can throw out a piece of paper with “G-d” written on it, but not one with “God” written on it.

In addition, the tradition has developed forbidding pronunciation of God’s name.

Jewish substitutions for God’s name

Response: never pronounce or write God’s name or the generic word God.

Use a substitutes instead, such as:
Adonai (Adoshem)—Lord
HaShem—the Name
LORD
HaMakom—the place
Shamayim—Heaven
HaKadosh—the Holy One
etc, etc. ♦
1 Maccabees 4:36-59
Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary. Upon this all the host assembled themselves together, and went up into mount Sion. And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests’ chambers pulled down; They rent their clothes, and made great lamentation, and cast ashes upon their heads, And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven. Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. So he chose priests of blameless conversation, such as had pleasure in the law: Who cleansed the sanctuary, and bare out the defiled stones into an unclean place. And when as they consulted what to do with the altar of burnt offerings, which was profaned; They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them. Then they took whole stones according to the law, and built a new altar according to the former; And made up the sanctuary, and the things that were within the temple, and hallowed the courts. They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table. And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make. Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made. Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals. Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success. And so they kept the dedication of the altar eight days and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise. They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them. Thus was there very great gladness among the people, for that the reproach of the heathen was put away. Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.
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Adapted from Tom Constable's Expository Notes on the Bible.
The Exile Option One: Captivity to Return

70 Years of Deportation

605 — 597 — 586 — 536 — 515

Royalty exiled
2 Kings 24:1
Daniel 1:1-4

Second Deportation
2 Kings 24:10-17

Temple Destroyed
2 Kings 25

Temple rebuilding commences (inclusive reckoning)
Ezra 3:1-6

Temple construction completed (exclusive reckoning)
Ezra 6:15

The Exile Option Two: Temple to Temple

70 Years of Deportation

605 — 597 — 586 — 536 — 515

Royalty exiled
2 Kings 24:1
Daniel 1:1-4

Second Deportation
2 Kings 24:10-17

Temple Destroyed
2 Kings 25

Temple rebuilding commences (inclusive reckoning)
Ezra 3:1-6

Temple construction completed (exclusive reckoning)
Ezra 6:15
The Blessings and Curses of the Mosaic Covenant: Lev. 26:1-46

The Blessings

Lev. 26:1-2—Obedience Required
Lev. 26:3-4—Conditional Nature of Blessing
Lev. 26:5-8—Prosperity, Security, Peace
Lev. 26:9-13—God’s Presence

The Curses

Lev. 26:14-17—Sickness, Harassment, Insecurity
Lev. 26:18-20—Drought, Famine
Lev. 26:21-22—Wild Animals

All of these curses were experienced before and during the Assyrian Invasions

The Blessings and Curses of the Mosaic Covenant: Lev. 26:1-46

Lev. 26:23-26—The Horrors of Siege

 Experienced during the Assyrian and Babylonian Invasions

Lev 26:27-33—Devastation, Deportation, Dispersion, Cannibalism

 Experienced during the Babylonian and Roman destructions

Innocents Abroad, Mark Twain: Wikipedia

We traversed some miles of desolate country whose soil is rich enough but is given wholly to weeds - a silent, mournful expanse... A desolation is here that not even imagination can grace with the pomp of life and action. We reached Tabor safely... →

Innocents Abroad, Mark Twain: Wikipedia

We never saw a human being on the whole route (the Land is deserted). We pressed on toward the goal of our crusade, renowned Jerusalem. The further we went the hotter the sun got and the more rocky and bare, repulsive and dreary the landscape became... →

Innocents Abroad, Mark Twain: Wikipedia

There was hardly a tree or a shrub anywhere. Even the olive and the cactus, those fast friends of a worthless soil, had almost deserted the country. No landscape exists that is more tiresome to the eye than that which bounds the approaches to Jerusalem... →
The Blessings and Curses of the Mosaic Covenant: Lev. 26:1-46

Jerusalem is mournful, dreary and lifeless. I would not desire to live here. It is a hopeless, dreary, heartbroken land... Palestine sits in sackcloth and ashes.

The Legacy of Israel
Bevan and Singer Eds., Page 119

So for centuries the Jew lived in a constant state of alarm, and often of acute suffering, never knowing but that he might be driven from his home or see it burnt over his head, or be butchered by a mob of ruffians, or sent wandering, with wife and children, to find shelter if he could and if not to die of starvation. There is a book in Hebrew with the significant title of Emek Habacha, *The Valley of Weeping*.

The Legacy of Israel
Bevan and Singer Eds., Page 119

It gives in a series of annals the record of all the massacres known to the writer from the earliest times to his own (middle of the sixteenth century). Every page of that terrible book is, as it were, soaked in blood and tears; and not the least impressive feature in the recital is the way in which the story of horror is told with a dull monotony in which all separate incidents are merged in one long agony of grief.

The Blessings and Curses of the Mosaic Covenant: Lev. 26:1-46

Lev. 26:40-46—Restoration Promised

Restoration from a worldwide dispersion

The Curses of the Mosaic Covenant

<table>
<thead>
<tr>
<th>Messianic Kingdom</th>
<th>Tribulation Diaspora</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sickness, Harassment, Insecurity, Drought, Famine, Wild Animals</td>
<td>Devastation, Deportation, Dispersion, Cannibalism</td>
</tr>
<tr>
<td>The State of the People: Fearful, Weak, Dispersed, Persecuted</td>
<td></td>
</tr>
<tr>
<td>The State of the Land Resting and Desolate</td>
<td></td>
</tr>
<tr>
<td>Roman destruction</td>
<td></td>
</tr>
<tr>
<td>Antichrist's Destruction</td>
<td></td>
</tr>
<tr>
<td>Restoration, Peace, End of Suffering</td>
<td></td>
</tr>
<tr>
<td>Assyrian and Babylonian Invasions</td>
<td></td>
</tr>
<tr>
<td>Babylonian and Roman destructions</td>
<td></td>
</tr>
<tr>
<td>Book of Judges Through</td>
<td>Babylonian and Roman destructions</td>
</tr>
<tr>
<td>Assyrian Invasions</td>
<td></td>
</tr>
</tbody>
</table>

Lev. 26:34-35—The State of the Land Resting and Desolate

Experienced after the Babylonian and Roman destructions

Lev. 26:36-39—The State of the People: Fearful, Weak, Dispersed, Persecuted

Experienced after the Roman destruction
### Jerusalem: Historical Periods

<table>
<thead>
<tr>
<th>Period</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>3500-1400 BC</td>
<td>Canaanite Period</td>
</tr>
<tr>
<td>1400-1004 BC</td>
<td>Israelite/Jebusite Period</td>
</tr>
<tr>
<td>1004-586 BC</td>
<td>Israelite Period</td>
</tr>
<tr>
<td>586-536 BC</td>
<td>Babylonian Period</td>
</tr>
<tr>
<td>536-332 BC</td>
<td>Persian Period</td>
</tr>
<tr>
<td>332-63 BC</td>
<td>Hellenistic Period</td>
</tr>
<tr>
<td>63 BC-324 AD</td>
<td>Roman Period</td>
</tr>
<tr>
<td>324-614 AD</td>
<td>First Byzantine Period</td>
</tr>
<tr>
<td>614-629 AD</td>
<td>Persian Period</td>
</tr>
<tr>
<td>629-638 AD</td>
<td>Second Byzantine Period</td>
</tr>
<tr>
<td>638-1099 AD</td>
<td>First Moslem Period</td>
</tr>
<tr>
<td>1099-1187 AD</td>
<td>Crusader Period</td>
</tr>
<tr>
<td>1187-1517 AD</td>
<td>Second Moslem Period</td>
</tr>
<tr>
<td>1517-1917 AD</td>
<td>Ottoman Turkish Period</td>
</tr>
<tr>
<td>1917-1948 AD</td>
<td>British Mandate Period</td>
</tr>
<tr>
<td>1948-1967 AD</td>
<td>Israeli-Jordanian Period</td>
</tr>
<tr>
<td>1967-present</td>
<td>Israeli Period</td>
</tr>
<tr>
<td>2010-?? AD</td>
<td>More of the Same?</td>
</tr>
</tbody>
</table>
Love of God, The.
1. Is a part of his character. 2Co 13:11; 1Jo 4:8.
4. Described as
   d. Unfailing. Isa 49:15,16.
   e. Unalienable. Ro 8:39.
   g. Everlasting. Jer 31:3.
6. Manifested towards
   d. The cheerful giver. 2Co 9:7.
7. Exhibited in
   b. The sending of Christ. 1Jo 4:9.
   c. Christ’s dying for us while sinners. Ro 5:8; 1Jo 4:10.
   e. Adoption. 1Jo 3:1.
   g. Freeness of salvation. Tit 3:4-7.
   m. Defeating evil counsels. De 23:5.
9. Saints know and believe. 1Jo 4:16.
11. Perfected in saints
    a. By obedience. 1Jo 2:5.
    b. By brotherly love. 1Jo 4:12.
12. The source of our love to him. 1Jo 4:19.

The Soncino Talmud: Yoma 39b
Judaica Press, Inc. Brooklyn, NY

Our Rabbis taught: During the last forty years before the destruction of the Temple (30 AD)
the lot ['For the Lord'] did not come up in the right hand (of the High Priest - a bad omen);
nor did the crimson-coloured strap become white (God was not forgiving the nations sins by means of the Yom Kippur scapegoat);—

The Soncino Talmud: Rosh HaShana 31b
Judaica Press, Inc. Brooklyn, NY

For forty years before the destruction of the Temple (30AD) the thread of scarlet never turned white but it remained red.—

The Soncino Talmud: Yoma 39b
Judaica Press, Inc. Brooklyn, NY

... nor did the westernmost light (In the Holy Place) shine; —
The Soncino Talmud:
Yoma 39b, (Josephus; Wars, 6,5,3)
Judacan Press, Inc. Brooklyn, NY (D-Sword 9.0.2, Wars of the Jews)

... and the doors of the Hekal (Temple) would open by themselves, until R. Johanan b. Zakkai rebuked them, saying: Hekal, Hekal, why wilt thou be the alamer thyself? I know about thee that thou wilt be destroyed, for Zechariah ben Ido has already prophesied concerning thee: Open thy doors, O Lebanon, that the fire may devour thy cedars. —

The Soncino Talmud:
Shabbath 15a, Sanhedrin 41a
Judacan Press, Inc. Brooklyn, NY,

Forty years before the destruction of the Temple (30AD) the Sanhedrin went into exile (from the Hall of Hewn Stones in the Temple) ... They did not adjudicate in capital cases. (46)

(46) this implies that it is the place that conditions the authority of the Sanhedrin in respect of the death sentence. [J. Sanh. I, 1 has, ‘the right to try capital cases was taken away from them’, i.e., by the Romans.] —

1. The removal of the power of capital punishment prepared the way for the crucifixion of the Messiah as prophesied in Psalm 22:14-18.

2. The extinguished Temple light portrayed the extinguishing (death) of the Light of the World—John 8:12.

3. The red cord’s failure to turn white portrays that sin is now forgiven through the violent, substitutionary sacrifice of the Lamb of God—John 1:29


Matthew 23:38-39
“Behold, your house is being left to you desolate! “For I say to you, from now on you will not see Me until you say, ‘Blessed is He who comes in the name of the Lord!’ ”†
### 69 Sevens: Positions Compared

<table>
<thead>
<tr>
<th>Sir Robert Anderson</th>
<th>Dr. Harold Horner</th>
<th>MacArthur Study Bible</th>
<th>The Expo. Bible Com.</th>
</tr>
</thead>
<tbody>
<tr>
<td>March 14, 445 Artaxerxes 2</td>
<td>March 4, 444 Artaxerxes 2</td>
<td>Circa 445 Artaxerxes 2</td>
<td>457 Artaxerxes 1</td>
</tr>
<tr>
<td>476 years</td>
<td>476 years</td>
<td>... exactly 483 years after the decree of Artaxerxes mentioned in Daniel 9:24-26 (pg. 1431)</td>
<td>... 483 years —with one more gained as we pass directly from 1 B. C. to A. D. 1. ... (30 AD crucifix.)</td>
</tr>
<tr>
<td>173,740 days</td>
<td>173,740 days</td>
<td></td>
<td></td>
</tr>
<tr>
<td>116 leap yrs.</td>
<td>116 leap yrs.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24 days</td>
<td>24 days</td>
<td></td>
<td></td>
</tr>
<tr>
<td>173,880 days</td>
<td>173,880 days</td>
<td></td>
<td></td>
</tr>
<tr>
<td>483 years</td>
<td>483 years</td>
<td></td>
<td></td>
</tr>
<tr>
<td>April 6, 32 AD</td>
<td>Mar. 29, 33 AD</td>
<td>Nisan 9, 30 AD</td>
<td>27 AD</td>
</tr>
<tr>
<td>Triumphal Entry</td>
<td>Triumphal Entry</td>
<td>Triumphal Entry</td>
<td>Yeshua's Baptism</td>
</tr>
</tbody>
</table>

### Exegetical Direction

<table>
<thead>
<tr>
<th>Exegetical Direction</th>
<th>Possible Decrees (pg. 215)</th>
<th>Emphasis in Scripture</th>
<th>30 AD Passover &amp; 6-7 AD birth</th>
</tr>
</thead>
<tbody>
<tr>
<td>From the decree</td>
<td>Primary consideration</td>
<td>Secondary consideration</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Yes</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Cyrus</td>
<td>Yes</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Darius H.</td>
<td>No</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>Artaxerxes #1</td>
<td>No</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Artaxerxes #2</td>
<td>No</td>
<td>Kinda (with corrections)</td>
<td></td>
</tr>
<tr>
<td>Unto Messiah</td>
<td>Options: Messiah's 1) Triumphal Entry 2) Baptism 3) Birth 4) Anticipation</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
SEVENTY SEvens (Daniel 9:24-27)

Daniel 9:24


**Biblical Years (360 Days)**

- From the decree... to the Anointed One... there will be...
  - Seven “sevens” (7 X 7 = 49 years)
  - and 62 “sevens” (7 X 62 = 434 years)

Jerusalem rebuilt in times of trouble.

**Modern Years (365¼ Days)**

- Decree of Cyrus – 482 BC (Isa. 44:24-28, 45:1 & 13:11; 2 Chron. 36:22-23; Ezra 1:1-4). This decree is normally dated about 538 BC.*

- Verse 25
  - Birth of Messiah in 6-7 BC

- 6-7 BC
  - 1. After 62 “sevens” Messiah will be cut off
  - 2. The people of the ruler who will come will destroy the city and the sanctuary.
  - 3. War and desolations

- 30 AD
  - Death of Messiah in 30AD

- 70 AD
  - Destruction of the Second Temple by the Romans

- An interval of approx. 2,000 years to date.

- 3½ biblical years
  - 1. Covenant confirmed
  - 2. Covenant broken
  - 3. Messiah returns (the end that is decreed)

- The Tribulation – One biblical “seven”

- 3½ biblical years

* Dr. Cooper in his book Messiah: His First Coming Scheduled (pgs. 398-451) establishes the fact that length of time covered in verse 25 cannot be dated using currently available evidence. Therefore, I have followed the position of considering Scripture accurate rather than modern chronological schemes.
The Gap Between Week Sixty Nine and Seventy (Dan. 9:24-27)

It can be illustrated that the present dispensation, which follows the dispensation of Law and precedes the tribulation and the millennium, existed in the mind of God without having been revealed in the Tenach.

There are many places in the Tenach in which the passing over of the present dispensation is evident. In the following passages, (-) indicates the present dispensation, a "parenthesis" which comes between the dispensation of Law and the tribulation.

Isaiah 61:1-2a
The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives, and freedom to prisoners; to proclaim the favorable year of the Lord, (-) and the day of vengeance of our God...

Psalm 118:22
The stone which the builders rejected (-) has become the chief corner stone.

Isaiah 9:6
For a child will be born to us, a son will be given to us; (-) and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

Isaiah 53:10
But the Lord was pleased to crush Him, putting Him to grief; if He would render himself as a guilt offering, (-) He will see His offspring, He will prolong His days, and the good pleasure of the Lord will prosper in His hand.

Zechariah 9:9-10
Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey. (-) And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the bow of war will be cut off. And He will speak peace to the nations; and His dominion will be from sea to sea, and from the River to the ends of the earth.
<table>
<thead>
<tr>
<th>Date</th>
<th>Title</th>
<th>Comments</th>
<th>Outcome</th>
</tr>
</thead>
<tbody>
<tr>
<td>1948</td>
<td>THE WAR OF INDEPENDENCE</td>
<td>Attacked by Five Arab Armies</td>
<td>Israel Established, Armistice Agreements</td>
</tr>
<tr>
<td>1949-1956</td>
<td>Period of Peace</td>
<td>Constant Fedayeen Attacks</td>
<td>Massive Immigration</td>
</tr>
<tr>
<td>1956</td>
<td>THE SINAI CAMPAIGN</td>
<td>To Open Egyptian Blockade of the Strait of Tiran</td>
<td>Britain and France Lose Suez Canal, Strait of Tiran Opened</td>
</tr>
<tr>
<td>1957-1967</td>
<td>Period of Peace</td>
<td>Economic Growth</td>
<td>International Access and Influence</td>
</tr>
<tr>
<td>1967</td>
<td>SIX DAY WAR</td>
<td>Preemptive Strike Against Egypt</td>
<td>Israel Gains the Sinai Peninsula, West Bank, Golan Heights</td>
</tr>
<tr>
<td>1969-1970</td>
<td>WAR OF ATTRITION</td>
<td>Egypt Attempts to Drive Israel Back from the Suez Canal</td>
<td>Stalemate</td>
</tr>
<tr>
<td>1973</td>
<td>YOM KIPPUR WAR</td>
<td>Israel Caught Off Guard</td>
<td>Miraculous Victory</td>
</tr>
<tr>
<td>1973-1982</td>
<td>Period of Peace</td>
<td>Israel and Egypt Sign Peace Treaty</td>
<td>Sinai Gradually Returned to Egypt</td>
</tr>
<tr>
<td>1982</td>
<td>OPERATION PEACE FOR GALILEE</td>
<td>To Stop PLO Attacks from Lebanon</td>
<td>PLO Besieged in Beirut</td>
</tr>
<tr>
<td>1982</td>
<td>OPERATION BIG PINES</td>
<td>To Destroy PLO</td>
<td>PLO Dispersed</td>
</tr>
<tr>
<td>1982-1987</td>
<td>Period of Peace</td>
<td>Economic Growth</td>
<td>Israel a Fully Modern Nation</td>
</tr>
<tr>
<td>1987-1991</td>
<td>INTIFADA BEGINS</td>
<td>Palestinian Uprising in the West Bank and Gaza</td>
<td>Stalemate</td>
</tr>
<tr>
<td>Jan.-Feb. 1991</td>
<td>GULF WAR</td>
<td>Israel hit by 39 Iraqi Scud missiles, refrains from retaliation</td>
<td>A New “Middle East”</td>
</tr>
<tr>
<td>2000-2005</td>
<td>BATTLE FOR JERUSALEM (AL AQSA INTIFADA)</td>
<td>Final Status Issues (Jerusalem, Territory, Refugees)</td>
<td>Reoccupation of West Bank and Gaza</td>
</tr>
<tr>
<td>2006</td>
<td>SECOND INVASION OF LEBANON</td>
<td>To stop Hezbollah harassment</td>
<td>Hezbollah temporarily damaged</td>
</tr>
<tr>
<td>2007</td>
<td>Period of peace</td>
<td>Peace process continues</td>
<td>Hamas, Hezbollah harassment</td>
</tr>
<tr>
<td>12/2008-1/2009</td>
<td>OPERATION CAST LEAD</td>
<td>Stop Hamas harassment</td>
<td>Hamas harassment temporarily halted</td>
</tr>
</tbody>
</table>
The Antichrist Will Not Be a Jew
The Footsteps of the Messiah, pg. 208

The argument is that the Jews will accept him as the messiah. The Scriptures make no such claim. While the Bible teaches that Israel enters into a covenant relationship with the Antichrist, this in no way means that they will accept him as the messiah. Some have stretched this reasoning to say that the Jews would not even enter into a covenant with a Gentile. —

The Antichrist Will Not Be a Jew
The Footsteps of the Messiah, pg. 208

But none of this is valid, for Jews have often entered into covenant relationships with non-Jews in the past. ... It could be asked another way: how would the Gentiles accept him if he is a Jew? ... Recent examples include the peace treaties signed between Israel and Egypt, Jordan, and the Palestine Liberation Organization, but no one in Israel believed that Sadat, Hussein, or Arafat were the Messiah.†
<table>
<thead>
<tr>
<th>Undesirable Elements</th>
<th>Desirable Elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Finish Transgression</td>
<td>Bring in Ages of Righteousness</td>
</tr>
<tr>
<td>(end Israel’s national sin: rejecting the</td>
<td>(1. Messianic Kingdom)</td>
</tr>
<tr>
<td>Messiahship of Jesus)</td>
<td>(2. The Eternal State)</td>
</tr>
<tr>
<td>End Sins</td>
<td>Seal up Vision and Prophecy</td>
</tr>
<tr>
<td>(end Israel’s external transgressions of the</td>
<td>(the final fulfillments of prophecy)</td>
</tr>
<tr>
<td>Mosaic Law)</td>
<td></td>
</tr>
<tr>
<td>Reconciliation for Iniquity</td>
<td>Anoint a Most Holy Place</td>
</tr>
<tr>
<td>(end Israel’s internal bent to sin)</td>
<td>(in the Millennial Temple)</td>
</tr>
</tbody>
</table>
THE TESTIMONY OF RABBI LEOPOLD COHN

SEARCHING FOR THE MESSIAH
Serving as an itinerant rabbi kept Leopold busy, but never too busy to pursue the answers to his burning quest to know the mystery of the Messiah.

‘During my leisure,’ Cohn wrote, ‘I had frequent recourse to my Talmud, in which I at one time read the following: “The world is to stand six thousand years, viz., two thousand confusion and void, two thousand with the law, and two thousand the time of Messiah.”’ Rashi, the very first and most authoritative commentator gives as an explanation on the last clause: “Because after the second two thousand years, the Messiah must have come and the wicked kingdom should have been destroyed.” This greatly excited my attention. I was accustomed to sit on the ground almost every Thursday night at twelve o’clock, weeping, crying, and mourning for about an hour, over the destruction of Jerusalem (called by Jews “Tickin Chazoss”) and repeating the 137th Psalm. I was very anxiously awaiting the coming of our Messiah, and now I saw that his time was over two thousand years ago, according to the Jewish reckoning. I was surprised, and asked myself, “Is it possible that the time which God had fixed for the appearance of our Messiah had passed away without the promise of our true and living God being fulfilled?” I never had had any doubt of the truthfulness of Talmud; I believed every part of it to be holy, but now I looked upon this passage as a simple legend. It was then that I decided to search the Prophets concerning the time of the Messiah.’

Leopold went on to state that his first thought was to study Daniel, but then he remembered that the Talmud curses anyone who studies concerning the end of the age, especially those sections of Daniel that refer to the coming of the Messiah, and to the end of the times. “The bones of him who studies and calculates the ends (meaning the time of the Messiah) shall be blown up’ says the Talmud.” The strength of this passage from the Talmud sent terror into Leopold’s heart and he stated:

I thought that the minute I began to read that part of Daniel, a thunderbolt would come down from Heaven and strike me dead. But another thought came, suggesting that those Talmudists who made such statements must themselves have studied Daniel and the other Scriptures, concerning the coming of the Messiah, and if they did it, so would I. With fear and trembling, I opened the book, glanced over it, dwelling particularly on the ninth chapter. My research led me to blame myself for suspecting the holy word of the wise men. While I could see only as through a glass, for I was totally ignorant of Jesus (Yeshua) the Messiah, who was cut off not for Himself, and therefore could not understand thoroughly that the Messiah must have died for our sins, yet I realized dimly that the Messiah must
have come about four hundred years after Daniel was told by the angel about the seventy weeks. There was gladness in my heart, to find it true that the Messiah should have come about that time, according to Daniel 9:24. But it was a joy mingled with sorrow.1

THE RABBI READS THE NEW TESTAMENT
Clutching the little book, afraid to read it, and yet afraid not to read it, Rabbi Cohn hurriedly made his way back to his apartment. He hoped that none of his friends would see him, or ask about the little book he had tucked away under his caftan. Although no one could have noticed it, to Rabbi Cohn it seemed that everyone was staring at him and his little Hebrew book.

Upon his arrival home, Rabbi Cohn wasted no time in opening up the little book. For the very first time in his life he read the words, “This is the book of the generation of Yeshua, the Messiah, the son of David, the son of Abraham” (Matthew 1:1). Imagine his feelings, not only in reading these words for the first time, but also in reading them for the first time in his own sacred language, Hebrew. Recalling that awesome experience, Rabbi Cohn later wrote:

My feelings could not be described! For many years my thoughts had been occupied almost continually with the coming of the Messiah. For that reason I had suffered and left my wife and children for a strange country, which I never expected to visit. I had inquired of several rabbis, searched Scriptures, prayed and thought; my whole being was wrapped up in this one subject. And now at last here was a book that would tell me about the Messiah. ‘Surely,’ I thought, ‘this book has come to me directly from above. God has sent it to me, and it will give all the desired information and lead me to the Messiah.’ The words, ‘Yeshua, the Messiah, the Son of David, the Son of Abraham’ were sweeter to me that angelic music. I forgot all about my troubles and became very happy, and running as fast as I could to my private room, the doors of which I locked behind me, sat down to study that book. I began reading at eleven o’clock in the morning, and continued until one o’clock after midnight. I could not understand the contents of the whole book, but I could at least realize that the Messiah’s name was Yeshua, and that He was born in Bethlehem, that He had lived in Jerusalem and talked to my people, and that He came at just about the time indicted by the angel’s message to Daniel. My joy was unbounded.2

(Mac) Now your first question, with regard to the threats on Israel coming from Iran or Afghanistan, or any other source, I think there's one thing we need to understand that nothing specifically going on in Israel right now is connected to biblical prophecy.

(Bob) Presently we are in the midst of the Times of the Gentiles: Daniel chapters 2-7. Daniel 10-12 is a prophecy specifically stated to extend from Daniel's day to the end of the Times of the Gentiles: Daniel 10:14.


(Bob) The events we are witnessing today are setting the stage for the Russian Coalition's invasion of Israel: Ezekiel 38-39. MacArthur's commentary places this invasion in the Tribulation.

(Mac) Okay? This...this might surprise you. The fact that Israel exists is certainly prophetic. The fact that they're in their land is setting the stage. But the motions and movements in the Middle East and in Europe, you just...you just can't get too specific. ...

4:1 This Simon now, of whom we spake afore, having been a betrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils. 2 Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws. 3 But when their hatred went so far, that by one of Simon's faction murders were committed, 4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice, 5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both publick and private: 6 For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest, 8 Promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents: 9 Beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians. 10 Which when the king had granted, and he had gotten into his hand the rule he forthwith brought his own nation to Greekish fashion. 11 And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law: 12 For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat. 13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest; 14 That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth; 15 Not setting by the honours of their fathers, but liking the glory of the Grecians best of all. 16 By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things. 17 For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

18 Now when the game that was used every faith year was kept at Tyrus, the king being present, 19 This ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof sought not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges. 20 This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed to the making of gallies.

21 Now when Apollonius the son of Menestheus was sent into Egypt for the coronation of king Ptolemeus Philometer, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety: whereupon he came to Joppa, and from thence to Jerusalem: 22 Where he was honourably received of Jason, and of the city, and was brought in with torch alight, and with great shoutings: and so afterward went with his host unto Phenice.

23 Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters. 24 But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver. 25 So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast. 26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites. 27 So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratus the ruler of the castle required it: 28 For unto him appertained the gathering of the customs. Wherefore they were both called before the king. 29 Now Menelaus left his brother Lysimachus in his stead in the priesthood; and Sostratus left Crates, who was governor of the Cyprians.

30 While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochus. 31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy. 32 Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about. 33 Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia. 34 Wherefore Menelaus, taking Andronicus apart, prayed him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected by him, yet
persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice. 35 For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man. 36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause.

37 Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead. 38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the fruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

40 Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one Auranus being the leader, a man far gone in years, and no less in folly. 41 They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them all together upon Lysimachus, and those that set upon them. 42 Thus many of them they wounded, and some they struck to the ground, and all of them they forced to flee: but as for the churchrober himself, him they killed beside the treasury.

43 Of these matters therefore there was an accusation laid against Menelaus. 44 Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him: 45 But Menelaus, being now convicted, promised Ptoleme the son of Dorymenes to give him much money, if he would pacify the king toward him. 46 Whereupon Ptoleme taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind: 47 Insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death. 48 Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment. 49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried. 50 And so through the covetousness of them that were of power Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

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6:1 Not long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God: 2 And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympus; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwell in the place.
3 The coming in of this mischief was sore and grievous to the people: 4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful.
5 The altar also was filled with profane things, which the law forbiddeth. 6 Neither was it lawful for a man to keep sabbath days or ancient fasts, or to profess himself at all to be a Jew.
7 And in the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices; and when the fast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy. 8 Moreover there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptoleme, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices: 9 And whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.
10 For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall. 11 And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered by Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.
12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation. 13 For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished. 14 For not as with other nations, whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth he with us,
15 Lest that, being come to the height of sin, afterwards he should take vengeance of us. 16 And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people. 17 But let this that we at spoken be for a warning unto us. And now will we come to the declaring of the matter in a few words.
18 Eleazar, one of the principal scribes, an aged man, and of a well favoured countenance, was constrained to open his mouth, and to eat swine's flesh. 19 But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment, 20 As it behoved them to come, that are resolute to stand out against such things, as are not lawful for love of life to be tasted.
21 But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king; 22 That in so doing he might be delivered from death, and for the old friendship with them find favour. 23 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereon was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willted them straightforward to send him to the grave.
24 For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion; 25 And so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable. 26 For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead. 27 Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth, 28 And leave a notable example to such as be young to die willingly and courageously for the honourable and holy laws. And when he had said these words, immediately he went to the torment: 29 They that led him changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind. 30 But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him.
31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.
7:1 It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine’s flesh, and were tormented with scourges and whips.
2 But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.
3 Then the king, being in a rage, commanded pans and caldrons to be made hot: 4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on. 5 Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus, 6 The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.
7 So when the first was dead after this number, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body? 8 But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did. 9 And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.
10 After him was the third made a mocking stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully. 11 And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again. 12 Insomuch that the king, and they that were with him, marvelled at the young man’s courage, for that he nothing regarded the pains.
13 Now when this man was dead also, they tormented and mangled the fourth in like manner.
14 So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.
15 Afterward they brought the fifth also, and mangled him. 16 Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou dost what thou wilt; yet think not that our nation is forsaken of God; 17 But abide a while, and behold his great power, how he will torment thee and thy seed.
18 After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done unto us. 19 But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.
20 But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord. 21 Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them, 22 I cannot tell how ye came into my womb: for I neither gave you breath nor life, neither was it I that formed the members of every one of you; 23 But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws’ sake.
24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs. 25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life. 26 And when he had exhorted her with many words, she promised him that she would counsel her son. 27 But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee such three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education. 28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise. 29 Fear not this tormentor, but, being worthy of thy brethren, take thy death that I may receive thee again in mercy with thy brethren.
30 Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king’s commandment: but I will obey the commandment of the law that was given unto our fathers by Moses. 31 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God. 32 For we suffer because of our sins. 33 And though the living Lord be angry with us a little while for our chastening and correction, yet shall
he be at one again with his servants. 34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God: 35 For thou hast not yet escaped the judgment of Almighty God, who seeth all things. 36 For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride. 37 But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God; 38 And that in me and my brethren the wrath of the Almighty, which is justly brought upon our nation, may cease. 39 Than the king' being in a rage, handed him worse than all the rest, and took it grievously that he was mocked. 40 So this man died undefiled, and put his whole trust in the Lord. 41 Last of all after the sons the mother died. 42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

Maccabaeus; Maccabees

Pronounced: mak-a-ba'us (Hebrew: Makkabaios), mak'-a-bez (Greek: hoi Makkabaioi):

The name Maccabees was first applied to Judas, one of the sons of Mattathias generally called in English the Maccabees, a celebrated family who defended Jewish rights and customs in the 2nd century B.C. (1 Maccabees 2:1–3). The word has been variously derived (e.g. as the initial letters of Hebrew: Mi Khamokha, Ba-elam Yahweh! "Who is like unto thee among the mighty, O Yahweh?"), but it is probably best associated with Hebrew: maqqabahah "hammer," and as applied to Judas may be compared with the malleus Scotorum and malleus haereticorum of the Middle Ages (see next article). To understand the work of the Maccabees, it is necessary to take note of the relation in which the Jews and Palestine stood at the time to the immediately neighboring nations.

I. Palestine under Kings of Syria.

1. Rivalry of Syria and Egypt: On the division of Alexander's empire at his death in the year 323 B.C., Palestine became a sort of buffer state between Egypt under the Ptolemies on the South, and Syria, under the house of Seleucus, the last survivor of Alexander's generals, on the North. The kings of Syria, as the Seleucid kings are generally called, though their dominion extended practically from the Mediterranean Sea to India, had not all the same name, like the Ptolemies of Egypt, though most of them were called either Seleucus or Antiochus. For a hundred years after the death of Alexander, the struggle went on as to which of the two powers was to govern Palestine, until in the year 223 came the northern prince under whom Palestine was destined to fall to the Seleucids for good.

2. Palestine Seized by Antiochus the Great: This was Antiochus III, commonly known as Antiochus the Great. He waged two campaigns against Egypt for the possession of Palestine, finally gaining the upper hand in the year 198 B.C. by his victory at Panium, so called from its proximity to a sanctuary of the god Pan, a spot close to the sources of the Jordan and still called Banias. The Jews helped Antiochus to gain the victory and, according to Josephus, his rule was accepted by the Jews with good will. It is with him and his successors that the Jews have now to deal. Antiochus, it should be noticed, came in contact with the Romans after their conquest of Macedonia in 197, and was defeated by Scipio Asciaticus at Magnesia in 190. He came under heavy tribute which he found it difficult to pay, and met his end in 187, while plundering a Greek temple in order to secure its contents. His son and successor Seleucus IV was murdered by his prime minister Heliodorus in 176–175 B.C., who reaped no benefit from his crime.

3. Accession of Antiochus Epiphanes: The brother of the murdered king succeeded to the throne as Antiochus IV, generally known as Antiochus Epiphanes ("the Illustrious"), a typical eastern ruler of considerable practical ability, but whose early training while a hostage at Rome had made him an adept in dissimulation. Educated in the fashionable Hellenism of the day, he made it his aim during his reign (175–164 B.C.) to enforce upon his empire a policy which brought him into conflict with the Jews. Even before his reign many Jews had yielded to the attraction of Greek thought and custom, and the accession of a ruler like Antiochus Epiphanes greatly increased the drift in that direction, as will be found described in the article dealing with the period between the Old and the New Testaments (See BETWEEN THE TESTAMENTS). Pious Jews meanwhile, men faithful to the Jewish tradition, Chasidim (See HASIDAEANS), as they were called, resisted this tendency, and in the end were driven to armed resistance against the severe oppression practiced by Antiochus in advancing his Hellenizing views.

See ASMONEANS.

II. Palestine under the Maccabees.

1. Mattathias: Mattathias, a priest of the first 24 courses and therefore of the noblest who dwelt at Modin, a city of Judah, was the first to strike a blow. With his own hand he slew a Jew at Modin who was willing to offer the idolatrous sacrifices ordered by the king, and also Apelles, the leader of the king's messengers (1 Maccabees 2:15–28). He fled with his sons to the mountains (168 B.C.), where he organized a successful resistance; but being of advanced age and unfit for the fatigue of active service, he died in 166 B.C. and was buried "in the sepulchres of his fathers" at Modin (1 Maccabees 2:70; Josephus, Ant, XII, vi, 3). He apparently named as his successor his 3rd son, Judas, though it was with real insight that on his deathbed he recommended the four brothers to take Simon as their counselor (1 Maccabees 2:65).

2. Judas: Judas, commonly called Judas Maccabaeus — often called in 2 Maccabees "Judas the Maccabee" — held strongly the opinions of his father and proved at least a very capable leader in guerrilla warfare. He defeated several of the generals of Antiochus — Apollonius at Beth-horon, part of the army of Lysias at Emmaus (166 B.C.), and Lysias himself at Bethsura the following year. He took possession of Jerusalem, except the "Tower," where he was subsequently besieged and hard pressed by Lysias and the young king Antiochus Eupator in 163 B.C.; but quarrels among the Syrian generals secured relief and liberty of religion to the Jews which, however, proved of short duration. The Hellenizing Jews, with ALCIMUS (which see) at their head, secured the favor of the king, who sent Nicanor against Judas. The
victory over Nicanor first at Capharsalama and later (161 B.C.) at Adasa near Beth-horon, in which
engagement Nicanor was slain, was the greatest of Judas’ successes and practically secured the
independence of the Jews. The attempt of Judas to negotiate an alliance with the Romans, who had now
serious interests in these regions, caused much dissatisfaction among his followers; and their defection
at Elasa (161 B.C.), during the invasion under Baccides, which was undertaken before the answer of
the Roman Senate arrived, was the cause of the defeat and death of Judas in battle. His body was buried
“in the sepulchres of his fathers” at Modin. There is no proof that Judas held the office of high priest like
his father Mattathias. (An interesting and not altogether favorable estimate of Judas and of the spiritual
import of the revolt will be found in Jerusalem under the High Priests, 97–99, by E.R. Bevan, London,
1904.)

3. Jonathan: Jonathan (called Apphus, “the wary”), the youngest of the sons of Mattathias, succeeded
Judas, whose defeat and death had left the patriotic party in a deplorable condition from which it was
rescued by the skill and ability of Jonathan, aided largely by the rivalries among the competitors for the
Syrian throne. It was in reality from these rivalries that resulted the 65 years (129–64 B.C.) of the
completely independent rule of the Hasmonean dynasty (See ASMOANEANS) that elapsed between the
Greek supremacy of the Syrian kings and the Roman supremacy established by Pompey. The first step
toward the recovery of the patriots was the permission granted them by Demetrius I to return to Judea in
158 B.C. — the year in which Baccides ended an unsuccessful campaign against Jonathan and in fact
accepted the terms of the latter. After his departure, Jonathan “judged the people at Michmas” (1
Maccabees 9:73). Jonathan was even authorized to reenter Jerusalem and to maintain a military force,
only the “Tower” the Greek: Akra, as it was called in Greek, being held by a Syrian garrison. See further
under ASMOANEANS; LACEDÆMONIANS; TRYPHON.

4. Simon: Simon, surnamed Thassi (“the zealous”) was now the only surviving member of the original
Maccabean family, and he readily took up the inheritance. Tryphon murdered the boy-king Antiochus
Dionysus and seized the throne of Seleucus, although having no connection with the Seleucid family.
Simon accordingly broke entirely with Tryphon after making successful overtures to Demetrius, who
granted the fullest immunity from all the dues that had marked the Seleucid supremacy. Even the golden
crown, which had to be paid on the investiture of a new high priest, was now remitted. On the 23rd of Ijar
(May), 141, the patriots entered even the Greek: Akra “with praise and palm branches, and with harps,
and with cymbals and with viol, and with hymns, and with songs” (1 Maccabees 13:51). Simon was
declared in a Jewish assembly to be high priest and chief of the people “for ever, until there should arise
a prophet worthy of credence” (1 Maccabees 14:41), a limitation that was felt to be necessary on account
of the departure of the people from the Divine appointment of the high priests of the old line and one that
practically perpetuated the high-priesthood in the family of Simon. Even a new era was started, of which
the high-priesthood of Simon was to be year 1, and this was really the foundation of the Hasmonean
dynasty (See ASMOANEANS).

5. John Hycanus: John Hycanus, one of the sons of Simon, escaped from the plot laid by Ptolemy, and
succeeded his father, both as prince and high priest. See ASMOANEANS. He was succeeded (104 B.C.) by
his son Aristobulus I who took the final step of assuming the title of king.

6. John and Eleazar: Two members of the first generation of the Maccabean family still remain to be
mentioned: (1) John, the eldest, surnamed Gaddis (the King James Version “Caddis”), probably meaning
“my fortune,” was murdered by a marauding tribe, the sons of JAMBR (which see), near Medeba, on the
East of the Jordan, when engaged upon the conveyance of some property of the Maccabees to the friendly
country of the Nabateans (1 Maccabees 9:35–42). (2) Eleazar, surnamed Avaran, met his death (161
B.C.) in the early stage of the Syrian war, shortly before the death of Judas. In the battle of Bethzacharias
(163 B.C.), in which the Jews for the first time met elephants in war, he stabbed from below the elephants
on which he supposed the young king was riding. He killed the elephant but he was himself crushed to
death by its fall (1 Maccabees 6:43–46). For the further history of the Hasmonean dynasty,
see ASMOANEANS; MACCAEBEES, BOOKS OF.

LITERATURE: There is a copious literature on the Maccabees, a family to which history shows few, if any,
parallels of such united devotion to a sacred cause. The main authorities are of course the Maccabean
Books of the Apocrypha; but special reference may be made to the chapters of Stanley, Lectures on
the History of the Jewish Church, dealing with the subject, and to E.R. Bevan. Jerusalem under the
High Priests, 1904, or to the 2nd volume of House of Seleucus by the same author, 1902.

— J. Hutchison

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TESTING (see TEMPTATION)
in relation to God
testing of people by God
of the nation Israel: Ex 15:25; 16:4; 20:20; De 8:16; 13:3; Jdg 2:22; Is 48:10; Je 6:27; Eze 21:12–13
of certain individuals ♦ Abraham: Ge 22:1; Heb 11:17 ♦ Hezekiah: 2 Ch 32:31
of the inner being of people (i.e., testing in the sense of examination) ♦
general: Ps 11:4; 17:3; Je 17:10; 20:12 ♦ requested by the psalmist: Ps 26:2; of
the righteous: Ps 11:5; of the wicked: Ps 11:5; of the righteous remnant: Zec
13:9
of people in general ♦ testing to prove man's depraved nature: Ec 3:18 ♦ testing
through judgmental trials: Re 3:10
of God by people ♦ examples of: Ex 17:2, 7; Nu 14:22; Ps 78:18; 95:9; Mal 3:15; Ac 15:10;
Mal 3:10

in relation to the word of God ♦ the word of God as tested (i.e., assured reliability): 2
Sa 22:31; Pr 30:5 ♦ Joseph tested by the word of God: Ps 105:17–19

in relation to Christ ♦ Christ as a tested stone for a sure foundation: Is 28:16 ♦ testing of
Christ by antagonists: Mt 16:1; 19:3; 22:18, 35; Jn 8:6 ♦ testing of Philip by Christ: Jn 6:5–6
of the Spirit: Ac 5:9
of NT believers ♦ a person's Christian integrity approved through testing: 2 Co 8:22 ♦
testing of candidates for the deaconate: 1 Ti 3:10 ♦ testing of personal Christian faith:
Jam 1:3; 1 Pe 1:7 ♦ testing of suffering Christians: 1 Pe 4:12 ♦ testing of imprisoned
Christians: Re 2:10

various other uses ♦ Joseph's testing of his brothers: Ge 42:15–16 ♦ Gideon's testing His
divine call to deliver Israel: Jdg 6:36–40 ♦ testing to separate out men fit for battle: Jdg
7:4–8 ♦ testing of Solomon with difficult questions by the Queen of Sheba: 2 Ch 9:1 ♦
testing of various pursuits in life (i.e., by experimentation): Ec 7:23 ♦ testing of Daniel
and his friends in their diet: Da 1:12–15 ♦ testing of Christian works by fire: 1 Co 3:13 ♦
testing of Christian obedience: 2 Co 2:9 ♦ testing (i.e., self-examination) of one's own
profession of Christian faith: 2 Co 13:5–6 ♦ testing of spirits to see if they are of God: 1
Jo 4:1 ♦ testing of so-called apostles: Re 2:2

TEMPTATION (see TESTING)  

primary examples of (see also below by Satan, he tempts people) ♦ Adam and Eve:  

of God ♦ by Israel (i.e., testing God’s patience with their disbelief and disobedience): Ps 78:41, 56; 106:14 (cf. De 6:16; Mt 4:7) ♦ not by evil: Jam 1:13 

of Jesus ♦ tempted by the devil: Mt 4:1–11 ♦ tempted by Peter: Mt 16:22–23 ♦ tempted to follow His human will: Mt 22:39 ♦ overcame temptation through the Spirit of God and the word of God: Lu 4:1–13 ♦ tempted in His sufferings: Heb 2:18 ♦ able to sympathize with Christians in their temptation: Heb 4:15 ♦ without sin in His temptations: Heb 4:15 ♦ tempted in all things: Heb 4:15 

of God’s people 


God’s help in temptation ♦ He sets limits for temptation: 1 Co 10:13 ♦ He provides a way to escape and endure temptation: 1 Co 10:13 ♦ He Himself does not tempt anyone: Jam 1:13 

proper response for victory over temptation ♦ flee the scene of temptation: Ge 39:7–12 (cf. 2 Ti 2:22) ♦ treasure the word of God in the heart: Ps 119:11; Mt 4:1–11 ♦ do not consent to the enticement of sinners: Pr 1:10–19 ♦ Heed godly wisdom: Pr 2:10–20; 5:1–20 ♦ watch and pray for deliverance from temptation: Mt 6:13; 26:41 ♦ live by faith in Christ: Ro 1:17; Ga 2:20; 1 Jo 5:4–5 ♦ depend on God’s grace: Ro 6:14 ♦ provide for each other’s sexual needs in the marriage relationship: 1 Co 7:3–5 ♦ recognize that temptation is common to all people: 1 Co 10:13; Jam 1:13 ♦ realize that any temptation can be endured and overcome through God’s power: 1 Co 10:13 ♦ be wise about Satan’s schemes: 2 Co 2:11 ♦ walk by the Spirit: Ga 5:16 ♦ beware of temptation when restoring others from a trespass: Ga 6:1 ♦ put on God’s full armor for spiritual warfare (see also WARFARE, SPIRITUAL): Eph 6:10–17 ♦ beware of Satan’s temptations: 1 Th 3:5 ♦ receive Christ’s help in temptation: Heb 2:18; 4:15 ♦ resist yielding to sin at all costs: Heb 12:4; Jam 4:7; 1 Pe 5:8–9 ♦ be on the alert for the devil: 1 Pe 5:8 ♦ recognize that the Lord can rescue the godly from temptation: 2 Pe 2:9 ♦ do not follow false teachers: 2 Pe 2:1–22; Re 2:20 

results of yielding to temptation ♦ sin: Ge 3:6; Ro 5:12; Jam 1:14 ♦ other divine punishments: Ge 3:8–19; 2 Sa 12:10–23; 1 Ch 21:8–17 ♦ apostasy: Lu 5:14 ♦ ultimately death: Ge 3:19 (cf. 2:17); Ro 5:12; Jam 1:14–15 

by Satan (see also SATAN) 

he tempts people ♦ Eve (i.e., through the serpent): Ge 3:1–5 (cf. 2 Co 11:3) ♦ David: 1 Ch 21:1–4 ♦ Job: Job 1:6–2:9 ♦ Jesus: Mt 4:1–11 ♦ Peter: Lu 22:31–32 ♦ Ananias and Sapphira: Ac 5:1–11: he is called the tempter: Mt 4:3; 1 Th 3:5 

he tempts in different areas (see also above, by Satan, he tempts people) ♦ e.g., to lie: Ac 5:3 ♦ to commit immorality: 1 Co 7:5 

The Empires of The Times of the Gentiles
1. The Babylonian Empire
2. The Medo-Persian Empire
3. The Hellenistic Empire
4. The Fourth Empire: Rome / Imperialism
   a. The United Stage
   b. The Two Division Stage
   c. The One World Government Stage
   d. The Ten Division Stage

Daniel 11:40—Antichrist’s war against the 10 Kings

e. The Antichrist Stage ♦

Events of the Middle of the Tribulation

Footsteps of the Messiah, Chart #5 abbreviated, page 236

- The Second World-wide War of the Tribulation
- The Antichrist Killed
- Satan Cast Down to the Earth
- The Resurrection of Antichrist
- Three Kings Killed, Seven Submit (Antichrist becomes Eighth Horn)
- Destruction of Ecclesiastical Babylon
- World-wide Persecution of the Jews
- The Abomination of Desolation
- The Seven Year Covenant Broken
- The False Prophet and 666
- The Worship of Antichrist
- The Death of the Two Witnesses
### The Four Stages of the First Resurrection

<table>
<thead>
<tr>
<th>Stage</th>
<th>Description</th>
<th>Scripture(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Jesus (First Fruits)</td>
<td>1 Cor. 15:20-24</td>
</tr>
<tr>
<td>2.</td>
<td>Church Saints (Rapture: before the Tribulation)</td>
<td>1 Thess. 4:13-18, 1 Cor. 15:50-58</td>
</tr>
<tr>
<td>3.</td>
<td>Old Testament Saints (after the Tribulation)</td>
<td>Dan. 12:2</td>
</tr>
<tr>
<td>4.</td>
<td>Tribulation Saints (after the Tribulation)</td>
<td>Rev. 20:4-6</td>
</tr>
</tbody>
</table>

### The Two Stages of the Second Resurrection

<table>
<thead>
<tr>
<th>Stage</th>
<th>Description</th>
<th>Scripture(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Antichrist: First Fruits (at the Second coming before the Messianic Kingdom and cast alive into the Lake of Fire)</td>
<td>2 Thess. 2:8, Rev. 19:20</td>
</tr>
<tr>
<td>2.</td>
<td>All other Unbelievers (after the Messianic Kingdom and cast alive into the Lake of Fire)</td>
<td>Rev. 20:14-15</td>
</tr>
</tbody>
</table>
Revelation 20:12-14
And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.†
Preparing the world for the Kingdom (not exhaustive or in any particular order)
1. Antichrist resurrected
2. Antichrist and False Prophet cast alive into the Lake of Fire
3. Satan cast into the Abyss
4. Judgment of the Gentiles
5. Abomination of Desolation removed
6. Resurrection of Old Testament Saints
7. Resurrection to the Tribulation Saints
8. Renovating the Earth
9. Building the Millennial Temple
10. Etc., etc., etc.

<table>
<thead>
<tr>
<th>End of the Tribulation</th>
<th>End of the Abomination of Desolation</th>
<th>Blessing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Middle of the Tribulation</td>
<td>Judgment of the Gentiles</td>
<td>Messianic Kingdom</td>
</tr>
<tr>
<td>1,260 Days</td>
<td>+30 Days</td>
<td>+45 Days</td>
</tr>
<tr>
<td></td>
<td>1,290th Day</td>
<td>1,335th Day</td>
</tr>
</tbody>
</table>
Imperialism Stage One: Territorial Acquisition

The Roman Empire in 117 AD

- Senatorial provinces
- Imperial provinces
- Client states

Western Roman Empire

Eastern Roman Empire
Imperialism
The American Heritage® Dictionary of the English Language, Fourth Edition
Copyright © 2009 by Houghton Mifflin Company.

The policy of extending a nation’s authority by territorial acquisition or by the establishment of economic and political hegemony (leadership) over other nations.

The Footsteps of the Messiah
Dr. A. G. Fruchtenbaum, Page 33

Under Medo-Persia the same thing was done, and Jewish governors such as Zerubbabel and Nehemiah ruled. The Hellenists worked in the same way. Instead of sending in Greeks to rule, they allowed the Jewish high priests to rule throughout the period of Greek domination. But Rome began a new system called imperialism. This is what made the Fourth Empire diverse from all the others. →

The Footsteps of the Messiah
Dr. A. G. Fruchtenbaum, Page 33

What made the Fourth Empire, beginning with Rome, different from all the previous empires? The key difference was in the type of government initiated by Rome, which was a government of imperialism. When the Babylonians conquered an area, they did not set up Babylonian rulers, but set up nationals to rule. In its conquest of Judah, Babylon first set up Zedekiah, and later Gedaliah was appointed to rule. →

The Footsteps of the Messiah
Dr. A. G. Fruchtenbaum, Page 33

When Rome conquered, Romans were sent in to rule (e.g., Pontius Pilate, Felix, Festus). This was the policy of imperialism. Thus, a better name for the Fourth Empire would be “imperialism” rather than Rome, for Rome was merely the first of five stages of the Fourth Empire of Imperialism. Hence, the Fourth Empire will be referred to as the Imperialistic Empire.†
Daniel 2 and Daniel 7 are an instance of:

*The Law of Recurrence.* This law describes the fact that in some passages of Scripture there exists the recording of an event followed by a second recording of the same event giving more details to the first. Hence, it often involves two blocks of Scripture. The first block presents a description of an event as it transpires in chronological sequence. ¬

Daniel 2 and Daniel 7 are an example of:

This is followed by a second block of Scripture dealing with the same event and the same period of time, but giving further details as to what transpires in the course of the event. ♦

---

### The Final Four Gentile Empires of Daniel

The Course of the Times of the Gentiles (Babylon through Rome)

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Empire</th>
<th>Characteristic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daniel 2</td>
<td>Babylon (Gold)</td>
<td>Head</td>
</tr>
<tr>
<td></td>
<td>Medo-Persia (Silver)</td>
<td>Chest and Arms</td>
</tr>
<tr>
<td></td>
<td>Greece (Bronze)</td>
<td>Belly and Thighs</td>
</tr>
<tr>
<td></td>
<td>Rome (Iron and Clay)</td>
<td>Composite Legs/Feet</td>
</tr>
<tr>
<td></td>
<td>Messianic Kingdom</td>
<td>Rock/Mountain</td>
</tr>
<tr>
<td>Daniel 7</td>
<td>Babylon</td>
<td>Lion-like</td>
</tr>
<tr>
<td></td>
<td>Medo-Persia</td>
<td>Bear-like</td>
</tr>
<tr>
<td></td>
<td>Greece</td>
<td>Leopard-like</td>
</tr>
<tr>
<td></td>
<td>Rome</td>
<td>Composite Beast</td>
</tr>
<tr>
<td></td>
<td>Messianic Kingdom</td>
<td>Given to Believers</td>
</tr>
<tr>
<td>Daniel 8</td>
<td>Medo-Persia</td>
<td>Ram</td>
</tr>
<tr>
<td></td>
<td>Greece</td>
<td>Male Goat ♦</td>
</tr>
</tbody>
</table>
The Empires of The Times of the Gentiles

1. The Babylonian Empire
2. The Medo-Persian Empire
3. The Hellenistic Empire
4. The Fourth Empire: Rome / Imperialism
   Characteristics:
   a. Change: adaptability, will include all types of governments
   b. Final government: do not look for another (i.e. Islam)
   c. Never died and does not need to be revived: we are part of it today
   d. Worldwide: almost there

5. The Messianic Kingdom†
The Table of Nations: Genesis 10 (ESV Study Bible)
### The Two Messiah Theory

**Recommended Resource**

*The Messiah Texts: Raphael Patai*

<table>
<thead>
<tr>
<th>Messiah Son of Joseph</th>
<th>Messiah Son of David</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mashiach ben Joseph</td>
<td>Mashiach ben David</td>
</tr>
<tr>
<td>Humiliation</td>
<td>Conquering King</td>
</tr>
<tr>
<td>Suffers Physical Harm</td>
<td>Defeats Israel’s</td>
</tr>
<tr>
<td></td>
<td>Enemies</td>
</tr>
<tr>
<td>Violent Substitutionary</td>
<td></td>
</tr>
<tr>
<td>Death</td>
<td>Institutes the Messianic</td>
</tr>
<tr>
<td></td>
<td>Kingdom</td>
</tr>
<tr>
<td>Dies in the Wars of Gog</td>
<td>Resurrects Messiah</td>
</tr>
<tr>
<td>and Magog</td>
<td>Son of Joseph</td>
</tr>
</tbody>
</table>

*Isaiah 52:13-53:12*  *Genesis 49:9-10*

### Associations with Russia

<table>
<thead>
<tr>
<th>Association</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Magog</td>
<td>Southern Russia</td>
</tr>
<tr>
<td>Rosh</td>
<td>Northern Russia</td>
</tr>
<tr>
<td>Meshech</td>
<td>Moscow, Russia</td>
</tr>
<tr>
<td>Tubal</td>
<td>Tobolsk, Russia</td>
</tr>
<tr>
<td>Rabbinic Tradition</td>
<td>Russian Navy</td>
</tr>
</tbody>
</table>
We have seen that Magog is a reference to the ancient Scythians, who gave rise to later descendants that settled along the eastern and northern areas of the Black Sea. The descendants of ancient Magog—the Scythians—were the original inhabitants of the plateau of central Asia, and later some of the these people moved into the area north of the Black Sea. The homeland of ancient Scythians is inhabited today by the former Soviet republics of Kazakhstan, Kirghizia, Uzbekistan, Turkmenistan, Tajikistan, and the Ukraine. But who is “the prince of Rosh”?

The Attack on Rosh

The identification of Rosh is one of the most controversial and debated issues in the entire Gog and Magog prophecy, even though it should not be. I believe when one looks at the evidence it is overwhelming that this is a reference to the modern Russians. However, we need to first look at the evidence for such a conclusion.

Preterist prophecy critic, Gary DeMar contends, “In Ezekiel 38:2 and 39:1, the Hebrew word rōsh is translated as if it were the name of a nation. That nation is thought to be modern Russia because rōsh sounds like Russia.” He then quotes “Edwin M. Yamauchi, noted Christian historian and archeologist, writes that rōsh ‘can have nothing to do with modern Russia.’” On a Bible Answer Man radio broadcast in October 2002, the host, Hank Hanegraaff, asked Gary DeMar what he thought about Tim LaHaye identifying Rosh as Russia, since the two words sound so much alike. DeMar responded, “The idea that you can take a word in Hebrew that sounds like the word in English, and then go with that and to create an entire eschatological position based upon that is... it’s nonsense.” As I will show later, identification of the Hebrew word rōsh with Russia is not based upon similarity of sound. That is a flimsy straw man that DeMar constructs so that he can appear to provide a credible criticism of our view on this matter. DeMar then declares: “The best translation of Ezekiel 38:2 is ‘the chief (head) prince of Meshech and Tubal.’”

Concerning the possibility of a Russian/Islamic invasion of Israel in the end times, Marvin Pate and Daniel Hays say categorically, “The biblical term rōsh has nothing to do with Russia.” And later they state dogmatically, “These positions are not biblical... a Russian-led Muslim invasion of Israel is not about to take place.”

A central issue in whether rōsh refers to Russia is whether rōsh is to be understood as a proper noun (the Russia view) or should it be taken as an adjective (the non-Russia view) and be translated in English as “chief.” This is a watershed issue for anyone who wants to properly understand this passage.

Reasons Rosh Refers to Russia

Now, I want to deal with reasons why rōsh should be taken as a noun instead of an adjective and then I will deal with whether it refers to Russia. The word rōsh in Hebrew simply means “head,” “top,” or “chief.” It is a very common word and is used in all
Semitic languages. It occurs approximately seven hundred and fifty times in the Old Testament, along with its roots and derivatives.  

The problem is that the word *rosh* in Ezekiel can be translated as either a proper noun or an adjective. Many translations take *rosh* as an adjective and translate it as the word “chief.” The King James Version, The Revised Standard Version, and the New International Version all adopt this translation. However, the New King James, the Jerusalem Bible, New English Bible, American Standard Version, and New American Standard Bible all translate *rosh* as a proper name indicating a geographical location. The weight of the evidence favors taking *rosh* as a proper name. There are five arguments that favor this view.

First, the eminent Hebrew scholars C. F. Keil and Wilhelm Gesenius both hold that the better translation of Rosh in Ezekiel 38:2-3 and 39:1 is as a proper noun referring to a specific geographical location. Gesenius, who died in 1842 and is considered by modern Hebrew scholars as one of the greatest scholars of the Hebrew language, unquestionably believed that Rosh in Ezekiel was a proper noun identifying Russia. He says that *rosh* in Ezekiel 38:2, 3; 39:1 is a, “pr. n. of a northern nation, mentioned with Meshech and Tubal; undoubtedly the *Russians*, who are mentioned by the Byzantine writers of the tenth century, under the name the *Ros*, dwelling to the north of Taurus . . . as dwelling on the river Rha (Wolga).”

This identification by Gesenius cannot be passed off lightly, as DeMar attempts to do. Gesenius, as far as we know, was not even a premillennialist. He had no eschatological, end time ax to grind. Yet, objectively, he says without hesitation that Rosh in Ezekiel 38—39 is Russia. In his original Latin version of the lexicon, Gesenius has nearly one page of notes dealing with the word Rosh and the Rosh people mentioned in Ezekiel 38—39. This page of notes does not appear in any of the English translations of Gesenius’ Lexicon. Those who disagree with Gesenius have failed to refute his sizable body of convincing evidence identifying Rosh with Russia. I do not know what DeMar would say about this evidence since he never deals with it.

Second, the *Septuagint*, which is the Greek translation of the Old Testament, translates *Rosh* as the proper name *Ros*. This is especially significant since the *Septuagint* was translated only three centuries after Ezekiel was written (obviously much closer to the original than any modern translation). The mistranslation of Rosh in many modern translations as an adjective can be traced to the Latin Vulgate of Jerome, which did not appear until around A.D. 400. James Price, who has a Ph.D. in Hebrew from Dropsie, which is the leading Jewish academic University in America says, “The origin of the translation “chief prince of Meshech and Tubal” is traced to the Latin Vulgate. The early translators of the English Bible were quite dependent on the Latin Version for help in translating difficult passages. They evidently followed Jerome in Ezek 38:2, 3; 39:1.” Price further explains the reason for the erroneous translation as follows:

Evidently by the second century A.D. the knowledge of the ancient land of Rosh had diminished. And because the Hebrew word *rosh* was in such common use as “head” or “chief,” Aquila was influenced to interpret *rosh* as an adjective, contrary to the LXX [Septuagint] and normal grammatical conventions. Jerome followed the precedent set by Aquila, and so diminished the knowledge of ancient Rosh even further by removing the name from the Latin Bible.

By the sixteenth century A.D. ancient Rosh was completely unknown in the West, so the early English translators of the Bible were influenced by the
Latin Vulgate to violate normal Hebrew grammar in their translation of Ezekiel 38–39. Once the precedent was set in English, it was perpetuated in all subsequent English Versions until this century when some modern versions have taken exception. This ancient erroneous precedent should not be perpetuated.\textsuperscript{15}

Clyde Billington explains why Jerome went against most of the evidence and went with a deviant translation:

Jerome himself admits that he did not base his decision on grammatical considerations! Jerome seems to have realized that Hebrew grammar supported the translation of “prince of Rosh, Meshech, and Tubal” and that it did not support his own translation of “chief prince of Moshoch and Thubal.” However, Jerome rejected translating Rosh as a proper noun because, “we could not find the name of this race [i.e. the Rosh people] mentioned either in Genesis or any other place in the Scriptures, or in Josephus. It was this non-grammatical argument that convinced Jerome to adopt Aquila’s rendering of Rosh as an adjective [“chief”] in Ezekiel 38–39.\textsuperscript{16}

Third, many Bible dictionaries and encyclopedias, in their articles on Rosh, support taking it as a proper name in Ezekiel 38. Some examples: New Bible Dictionary, Wycliffe Bible Dictionary, and International Standard Bible Encyclopedia.

Fourth, Rosh is mentioned the first time in Ezekiel 38:2 and then repeated in Ezekiel 38:3 and 39:1. If Rosh were simply a title, it would probably dropped in these two places because in Hebrew when titles are repeated they are generally abbreviated.

(To Be Continued . . .)

ENDNOTES

4 DeMar, Last Days Madness, p. 365.
6 Pate and Hays, Iraq, p. 136.
8 Based upon a search conducted by the computer program Accordance, version 6.4.
10 Gesenius, Lexicon, p. 752.
11 Clyde E. Billington, Jr. “The Rosh People in History and Prophecy (Part One), Michigan Theological


16 Billington, “The Rosh People in History and Prophecy (Part One),” p. 60.
EZEKIEL 38 AND 39
Part IV
by Thomas Ice

"Son of man, set your face toward Gog of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him."
—Ezekiel 38:2

Fifth, the most impressive evidence in favor of taking Rosh as a proper name is simply that this translation is the most accurate. G. A. Cooke, a Hebrew scholar, translates Ezekiel 38:2, "the chief of Rosh, Meshech and Tubal." He calls this "the most natural way of rendering the Hebrew." reasons why is it the most natural way of rendering the Hebrew? 'Rosh' appears in construct form in the Hebrew with Meshech and Tubal meaning that the grammar forms a list of three nouns. Some want to say that rosh is a noun functioning as an adjective since there should be an "and" if it were intended to be a list of three nouns. The same exact Hebrew construction appears in Ezekiel 38:5, as well as 27:13 and these are clearly recognized as a list of three nouns by grammarians even though "and" does not appear in either list. Normal Hebrew and Arabic grammar supports rosh as a noun (see also 38:3 and 39:1). Actually, Hebrew grammar demands that rosh be taken as a noun. No example of Hebrew grammar has ever been cited that would support taking rosh as an adjective. Instead, in Hebrew grammar one cannot break up the construct chain of the three nouns that have this kind of grammatical arrangement. Hebrew scholar Randall Price says, "on linguistic and historical grounds, the case for taking Rosh as a proper noun rather than a noun-adjective is substantial and persuasive."

In light of such overwhelming evidence, it is not surprising that Hebrew scholar James Price concludes the following:

It has been demonstrated that Rosh was a well-known place in antiquity as evidenced by numerous and varied references in the ancient literature. It has also been demonstrated that an adjective intervening between a construct noun and its nomen rectum is highly improbable, there being no unambiguous example of such in the Hebrew Bible. Furthermore, it has been demonstrated that regarding Rosh as a name is in harmony with normal Hebrew grammar and syntax. It is concluded that Rosh cannot be an adjective in Ezekiel 38–39, but must be a name. Therefore, the only appropriate translation of the phrase in Ezek 38:2, 3, and 39:1 is "prince of Rosh, Meshech, and Tubal."

Clyde Billington says, "the features of Hebrew grammar . . . dictate that Rosh be translated as a proper noun and not as an adjective, . . . It should, however, be noted that the grammatical arguments for the translation of 'Rosh' as a proper noun in Ezekiel 38–39 are conclusive and not really open for serious debate." What would Gary DeMar say about such evidence? I do not know, since I have never seen him address these arguments. DeMar is merely prone to making dogmatic statements to the contrary based upon no real evidence for his position.

Therefore, having established that Rosh should be taken as a proper name of a geographical area, the next task is to determine what geographical location is in view.
HISTORICAL AND GEOGRAPHICAL SUPPORT FOR ROSH AS RUSSIA

Clyde Billington has written a series of three scholarly articles in a theological journal presenting extensive historical, geographical and toponymic evidence for why Rosh should be and is traced to the Russian people of today.7 He interacts with the leading commentaries and authorities of the day in his research and presentation. Billington notes, "it is also clear that Jerome, in deciding to translate Rosh as an adjective rather than a proper noun, based his decision on a nongrammatical argument, i.e. that a people called the Rosh are not mentioned either in the Bible or by Josephus."8 However, there is considerable historical evidence that a place known as Rosh was very familiar in the ancient world. While the word appears in a multitude of various languages, which have a variety of forms and spellings, it is clear that the same people are in view.

It is very likely that the name Rosh is actually derived from the name Tiras in Genesis 10:2 in the Table of Nations. Billington notes the Akkadian tendency to drop or to change an initial "t" sound in a name especially if the initial "t" was followed by an "t" sound. If you drop the initial "T" from Tiras you are left with "ras."9 It makes sense for Ras or Rosh to be listed in Genesis 10 since all the other nations in Ezekiel 38:1-6 are also listed there. This means Jerome's claim that Rosh did not appear in the Bible or in Josephus is erroneous. Since Tiras and his descendants apparently are the same as the later Rosh people, then Rosh does appear in both the Table of Nations and Josephus.

Rosh (Rash) is identified as a place that existed as early as 2600 B.C. in Egyptian inscriptions. There is a later Egyptian inscription from about 1500 B.C. that refers to a land called Reshu that was located to the north of Egypt.10 The place name Rosh (or its equivalent in the respective languages) is found at least twenty times in other ancient documents. It is found three times in the Septuagint (LXX), ten times in Sargon’s inscriptions, once in Assurbanipal’s cylinder, once in Sennacherib’s annals, and five times in Ugaritic tablets.11 Billington traces the Rosh people from the earliest times in recorded history up to the days of Ezekiel, as they appear multiple times throughout this historical period.12

Clearly, Rosh or Tiras was a well-known place in Ezekiel's day. In the sixth century B.C., the time Ezekiel wrote his prophecy, several bands of the Rosh people lived in an area to the north of the Black Sea. As we approach the eighth century, Billington cites a number of historical references showing that "there is solid evidence linking one group of Rosh People to the Caucasus Mountains."13 From the same general period of time, Billington notes: "There is even one cuneiform document from the reign of the Assyrian King Sargon II (ruled 722-705 B.C.) which actually names all three peoples [Rosh, Meshech, Tubal] mentioned by Ezekiel 38–39."14 Billington concludes this section of his historical studies as follows:

Therefore, there is irrefutable historical evidence for the existence of a people named Rosh/Rashu in 9th-7th century B.C. Assyrian sources. These same Assyrian sources also mention Meshech and Tubal whose names appear in conjunction with the name Rosh in Ezekiel 38–39. Clearly the Assyrians knew of the Rosh people, and so also did the prophet Ezekiel. It should be noted that Ezekiel wrote the Book of Ezekiel only about a 100 years later than extant Assyrian texts which mention the Rosh, Meshech, and Tubal peoples.15

DOES THE NAME RUSSIA COME FROM ROSH?
The ancient Rosh people, who have been traced back to Tiras, a son of Japheth (Gen. 10:2), who migrated to the Caucasus Mountains in Southern Russia, are one of the genetic sources of the modern Russians of today. However, does the name for Russia come from the Biblical word Rosh as used in Ezekiel 38:22? We have seen that Marvin Pate and Daniel Hays have said categorically, “The biblical term rosh has nothing to do with Russia.” Their statement is typical of the sentiment of many critics today. But is such a conclusion where the evidence leads? I do not think so! Here’s why.

First, we need to know that the Hebrew Old Testament was translated some time in the third century B.C. and it is known as the Septuagint (LXX is the abbreviation). The Septuagint translates the Hebrew word Rosh in all its uses by the Greek word “Ros” or “Rhos.” The early church more often than not used the Septuagint as their primary Old Testament. It is still used in the Greek speaking world today as their translation of the Old Testament. Billington tells us: “early Greek Orthodox writers, using the LXX’s spelling [Ros] of the name Rosh, identified the Rosh people of Ezekiel chs. 38–39 with the northern Rus people of Russia and the Ukraine.” These people would be ones that lived near, but north of the Greek speaking peoples. Such close proximity would mean that they would have been clear in whom they were identifying and they identified them with the Rosh people. Maranatha!

(To Be Continued . . .)

ENDNOTES


6 Toponymic means the study of place names.


EZEKIEL 38 AND 39
Part V
by Thomas Ice

"Son of man, set your face toward Gog of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him."
—Ezekiel 38:2

As we have seen previously, the Greek translation of the Old Testament Hebrew took Rosh as a proper noun and identified them with the people of Southern Russian and the Ukraine. Such a translation indicates that the Greek-speaking Jews in North Africa believed that Rosh was a proper noun and referred to a known people. After providing an impressive amount of data to support the notion that the Rosh people refer to modern day Russians, Clyde Billington declares:

Therefore, it is almost certain that the ancient people whom the Greeks called Tauroi/Tursenoi were identical to the people known as “Tiras” in the Bible. These same Tiras people of Genesis 10:2 were also called in other languages by a variety of names based upon the name Tiras. For example, note the names: Taruisha [Hittite], Tirus/Teresh [Egyptian], Tauroi/Tursenoi [Greek], and Tauri/Etruscan [Latin].

Second, Billington tells us, “From a variety of sources it is known that a people named the Ros or Rus lived in the same area near the Black Sea where the Tauroi people lived.” Billington also tells us that “early Byzantine Christian writers identified the Rosh people of Ezekiel 38–39 with an early group of people of southern Russia whom they called the ““Ros.”” We further learn that “the Byzantine Greeks used the LXX spelling [Ros] of the name because they unquestionably identified the Ros/Rus/Russian people of southern Russia with the Rosh people mentioned in Ezekiel 38–39.”

Third, “it is well-known that the first Russian state was founded by a people known as the Varangian Rus.” Many current scholars like Edwin Yamauchi support the notion that the name Rus, from which the modern name for Russia is derived, is a Finnish word and refers to Swedish invaders from the North, not from the Rosh people in the South. He says that the name Rus did not come to the region until the Middle Ages when it was brought by the Vikings. However, while Yamauchi is a respected scholar, his dogmatic conclusion stands in direct opposition to the substantial historical evidence presented by the Hebrew scholar Gesenius, James Price, and Clyde Billington.

Billington provides six objections to Yamauchi’s claim of a Northern origin of Rus instead of a Southern one. First, the Byzantine use of the word Rus for those who became the Russians pre-dates by hundreds of years the later Northern claim. Second, Byzantine sources never speak of these people as having immigrated from the North to the South. They “were long time inhabitants of the Black Sea—Russia—Ukraine—Crimea area, and none of the Byzantine sources states that the original homeland of the Ros was Scandinavia.” Third, since various forms of the Rosh people are found in use all the way back to the second century B.C., it is most unlikely that the Finns invented the name Rus. Fourth, “there is no logical reason why the Rosh people should have adopted the foreign Finnish name of “Ruotsi” after migrating to southern Russia.” Fifth, “all modern scholars agree that the Varangians never called
themselves (and they were never called by others) ‘Ros’ while they still lived in Scandinavia near the Finns.” Finally, Byzantine and Western records indicate that there were people in Southern Russia who were already calling themselves by the name of “Rus” many years before the Northern invasion.10

It is clear when one sifts through the evidence that the Varangians who migrated from Scandinavia into Southern Russia were called by the name of “Rus” when they moved into that area which had already been known by that name for many years. Billington summarizes: “As was argued above, the Varangian Rus took their name from the native people named the Ros who had from ancient times lived in the area to the north of the Black Sea. In other words there were two Ros peoples: the original Sarmatian Ros people and the Varangian Rus people.”11

It should be clear by now that Rosh does indeed refer to the modern day Russian people. Both grammatical and historical evidence have been provided. This is why I agree with the overall conclusions of Billington, who says:

1. Ezekiel 38–39 does mention a people called the “Rosh” who will be an allies of Meshech, Tubal, and Gog in the Last Days.
2. There were Rosh peoples who lived to the north of Israel in the Caucasus Mountains and to the north of the Black and Caspian Seas.
3. Some of the Rosh people who lived to the north of Israel came in time to be called “Russians.”
4. The name Russian is derived from the name Ros/Rosh which is found in Ezekiel 38–39.
5. And, in conclusion, it is clear that Russian peoples will be involved along with Meshech, Tubal, and Gog in an invasion of Israel in the Last Days.12

**WHO IS MESHECH?**

I now move on to the much easier task of identifying to whom Meshech refers. Meshech appears 10 times in the Hebrew Old Testament,13 including its first usage in the Table of Nations (Gen. 10:2). In Genesis 10 Meshech is listed as a son of Japheth. The genealogical descent from Genesis 10 is repeated twice in 1 Chronicles (1:5, 17). Other than references in Psalm 120:5 and Isaiah 66:19, the other occurrences of Meshech are all found in Ezekiel (27:13; 32:26; 38:2, 3; 39:1). The three references in Ezekiel 38 and 39 all group “Rosh, Meshech and Tubal” together, as does Isaiah 66:19 but in a different order. Mark Hitchcock tells us:

All we know about Meshech from the Old Testament is that Meshech and his partners Javan and Tubal traded with the ancient city of Tyre, exporting slaves and vessels of bronze in exchange for Tyre’s merchandise. That’s all the Bible tells us about ancient Meshech. However, ancient history has a great deal to say about the location and people of ancient Meshech.14

Some Bible teachers in the past have taught that Meshech is a reference to Moscow and thus refers to Russia. This is the view of The Scofield Reference Bible, Harry Rimmer15 and Hal Lindsey.16 Rimmer says of Meshech: “his descendants came to be called ‘Mosche,’ from which derived the old term ‘Muscovites.’ While this later word is and has been applied to all Russians who come from Moscow and its vicinity.”17 The identification of Meshech with Moscow is merely based upon a similarity of sound. There is not real historical basis to support such a view, therefore, it must be rejected.
Allen Ross, based upon historical and biblical information in his dissertation on the table of nations says:

Tubal and Mesek are always found together in the Bible. They represent the northern military states that were exporting slaves and copper (Ezekiel 27:13, 38:2, 39:1, 32:26 and Isaiah 66:19). Herodotus placed their dwelling on the north shore of the Black Sea (III, 94). Josephus identified them as the Cappadocians. . . Mesek must be located in the Moschian mountains near Armenia. Their movement was from eastern Asia Minor north to the Black Sea.18

The area southeast of the Black Sea is modern day Turkey. “At every point in the history” of Meshech, notes Hitchcock “they occupied territory that is presently in the modern nation of Turkey.”19 Such a conclusion is not a controversial one since virtually all scholars agree with this view.

WHO IS TUBAL?

“Tubal” appears eight times in the Hebrew Bible20 (Gen. 10:2; 1 Chron. 1:5; Isa. 66:19; Ezek. 27:13; 32:26; 38:2, 3; 39:1). Tubal is identified as the fifth son of Japheth and the brother of Meshech in the table of nations (Gen. 10:2). As noted above by Ross, Tubal is always grouped together with Meshech in the Bible and Ezekiel 38 is no exception.

Some prophecy teachers have taught that Tubal is the derivative that became the modern Russian city Tobolsk. This view was popularized by The Scofield Reference Bible and a number of other teachers. However, as was the case with Meshech, such a view is developed from similarity of the sound of Tubal and Tobolsk. This view lacks a solid historical basis. The historical record, as was the case with Meshech, is that Tubal and his descendants immigrated to the area southeast of the Black Sea in what is modern day Turkey. Meshech and Tubal clearly provide the population base for the country we now call Turkey.

Today Turkey is considered a secular country. However, Turkey has a long history as a Muslim dominated country that for hundreds of years headed up the Muslim empire. Turkey is just a step away from returning to its Islamic political heritage, which would provide a basis for aliening with the other Muslim dominated territories that will one day invade Israel. Maranatha!

(To Be Continued . . .)

ENDNOTES

2 Billington, “The Rosh People (Part Three),” p. 44.
5 Billington, “The Rosh People (Part Three),” p. 51.
10 Billington, “The Rosh People (Part Three),” pp. 52–53.
13 Based upon a search conducted by the computer program Accordance, version 6.9.2.
14 Mark Hitchcock, After The Empire: Bible Prophecy in Light of the Fall of the Soviet Union (Wheaton, IL: Tyndale House Publishers, 1994), p. 56.
16 Hal Lindsey, The Late Great Planet Earth (Grand Rapids: Zondervan, 1970).
17 Rimmer, The Coming War, pp. 55–56.
20 Based upon a search conducted by the computer program Accordance, version 6.9.2.
Characterized by groundbreaking entrepreneurship, Israel yields pioneering technologies, profitable business opportunities and high investment returns.

This is why have so many major multi-nationals - Microsoft, Berkshire-Hathaway, Motorola, Intel, HP, Siemens, GE, IBM, Philips, Lucent, AOL, Cisco, Applied Materials, IBM, J&J and more - chose to invest in Israel.

Voicemail, the Internet Fire Wall, instant messaging, VoIP telephony (internet phone calling), modern cellular billing and video endoscopy capsules were all conceived and developed in Israel.

If Israel, with her dynamic workforce from over 100 nations, did not exist, the world would be less advanced than it is today.

Here is a capsule of Israeli accomplishments you may not be fully aware of. Israel, the 100th smallest country, with less than 1/1000th of the world’s population, can lay claim to the following:

Israel is ranked:

- 1st for total expenditure on R&D *
- 1st for business expenditure on R&D *
- 1st for availability of qualified scientists and engineers *
- 2nd for venture capital availability *
- 2nd for information technology skills *
- 3rd for Quality of Scientific Research Organizations **
- 3rd for Registered Patents Per Capita **
- 3rd for flexibility and availability of the workforce *
- 4th for higher education achievements *
- 6th for overall innovation **

* IMD Global Competitiveness Yearbook 2007-2008
** WEF Global Competitiveness Report 2008-2009

- The cell phone was developed in Israel by Israelis working in the Israeli branch of Motorola, which has its largest development center in Israel.
- Most of the Windows NT and XP operating systems were developed by Microsoft-Israel.
- The Intel Pentium chip technology was designed in Israel.
- Both the Pentium-4 microprocessor and the Centrino processor were entirely designed, developed, and produced in Israel. In January 2005, an upgraded version of its Centrino chipset
was, like its predecessor, conceived in Intel’s development center in Haifa. The product features new graphics and audio capabilities, faster processing, and greater security features. Intel’s next major endeavor, a chipset to support the more advanced WiMax standard for wireless Internet, is also being spearheaded in Israel.

- The Pentium microprocessor in your computer was most likely made in Israel.
- Internet voice-mail technology was developed in Israel.
- Both Microsoft and Cisco built their only R&D facilities outside the U.S. in Israel.
- Four young Israelis developed the technology for the AOL Instant Messenger ICQ in 1996.
- Checkpoint, the world’s leader in online security and inventor of Firewall, is an Israeli company.
- Nobel prizes have been awarded to 167 Jews and persons of half-Jewish ancestry, accounting for 22% of all individual recipients worldwide between 1901 and 2004 and constituting 37% of all U.S. recipients during the same period. In the scientific research fields of chemistry, economics, medicine, and physics, the corresponding world and U.S. percentages are 26% and 39%, respectively. Jews currently make up approximately 0.25% of the world’s population and 2% of the U.S. population. Yet they have won prizes in these fields:
  - CHEMISTRY: (28 prize winners, 19% of world total, 28% of U.S. total)
  - ECONOMICS: (21 prize winners, 38% of world total, 53% of U.S. total)
  - LITERATURE: (12 prize winners, 12% of world total, 27% of U.S. total)
  - PHYSIOLOGY OR MEDICINE: (52 prize winners, 29% of world total, 42% of U.S. total)
  - PEACE: (9 prize winners, 10% of world total, 11% of U.S. total)
  - PHYSICS: (45 prize winners, 26% of world total, 38% of U.S. total)
- In 1955, Jewish doctor Jonas Salk gave the world the polio vaccine, which was composed of “killed” polio virus that retained the ability to immunize without running the risk of infecting the patient.
- Jewish entertainers, musicians, artists, comedians, singers, and film producers have blessed the world in a percentage far greater than their proportion in the world’s population.
- Israel has the fourth largest air force in the world (after the U.S., Russia, and China). In addition to a large variety of other aircraft, Israel’s air force has an arsenal of over 250 F-16s. This is the largest fleet of F-16 aircraft outside of the U.S.
- Israel’s US $100 billion economy is larger than all of its immediate neighbors combined.
- Israel has the world’s highest percentage of home computers per capita.
• According to industry officials, Israel has designed the airline industry’s most impenetrable flight security. U.S. officials now look to Israel for advice on how to handle airborne security threats.

• Israel has developed an in-flight cell-phone system that will allow cell-phone use on airlines at an affordable price.

• Israel has the highest ratio of university degrees to the population in the world; 24% of Israeli workers hold university degrees, ranking third in the industrialized world, after the U.S. and Holland, and 12% hold advanced degrees.

• Israel produces more scientific papers per capita than any other nation by a large margin—109 per 10,000 people—and have one of the highest per capita rates of patents filed.

• In proportion to its population, Israel has the largest number of start-up companies in the world. In absolute terms, Israel has the largest number of start-up companies compared to any other country in the world, except the U.S. (3,500 companies, mostly in high-tech). And with both high-tech companies and start-ups, Israel has the highest concentration of high-tech companies in the world—apart from the Silicon Valley in the U.S.

• The first PC antivirus software was developed in Israel in 1979, and Israel continues as the world leader in developing antivirus software programs.

• Israel is ranked number two in the world for venture capital funds, right behind the U.S.

• Outside the U.S. and Canada, Israel has the largest number of NASDAQ-listed companies.

• Israel has the highest average living standards in the Middle East.

• The per capita income in 2000 was over US $17,500, exceeding that of the United Kingdom.

• On a per capita basis, Israel has the largest number of biotech start-ups.

• Israel is the only liberal democracy in the Middle East.

• In 1984 and 1991, Israel airlifted a total of 22,000 Ethiopian Jews, at risk in Ethiopia, to safety in Israel.

• When Golda Meir was elected prime minister of Israel in 1969, she became the world’s second elected female leader in modern times.

• Israel has the third highest rate of entrepreneurship—and the highest rate among women and among people over 55—in the world.

• Israel has the highest density of startup companies in the world some 3,850, according to the Israel Venture Capital Research Centre

• Relative to its population, Israel is the largest immigrant-absorbing nation on earth. Immigrants come in search of democracy, religious freedom, and economic opportunity.
• Israel was the first nation in the world to adopt the Kimberly process, an international standard that certifies diamonds as “conflict-free.”
• Israel has the world’s second-highest per capita of new books.
• Israel is the only country in the world that entered the 21st century with a net gain in its number of trees, a remarkable feat because this was achieved in an area considered mainly desert.
• Israel has more museums per capita than any other country.
• In 1991, during the Persian Gulf War, the Israel Philharmonic Orchestra played a concert wearing gas masks as Scud missiles fired by Saddam Hussein fell on Tel Aviv.
• Israeli scientists developed the first fully computerized, no-radiation diagnostic instrumentation for breast cancer.
• Israel has two official languages, Hebrew and Arabic, with both English and Russian spoken widely.
• An Israeli company developed a computerized system for ensuring proper administration of medications, thus removing human error from medical treatment. Every year in U.S. hospitals, 7,000 patients die from treatment mistakes.
• Israel’s Given Imaging developed the first ingestible video camera, so small it fits inside a pill. It is used to view the small intestine from the inside to detect cancer and digestive disorders.
• Israeli start-up, Veterix, has developed an innovative new electronic capsule that sits in the stomach of a cow, sheep, or goat, sending out real-time information on the health of the herd, to the farmer via Email or cell phone. The e-capsule, which also sends out alerts if animals are distressed, injured, or lost, is now being tested on a herd of cows, in the hopes that the device will lead to tastier and healthier meat and milk supplies.
• Researchers in Israel developed a new device that directly helps the heart pump blood, an innovation with the potential to save lives among those with heart failure. The new device is synchronized with a camera and helps doctors diagnose the heart’s mechanical operations through a sophisticated system of sensors.
• Israel leads the world in the number of scientists and technicians in the workforce with 145 per 10,000, as opposed to 85 in the U.S., over 70 in Japan, and less than 60 in Germany. With over 25% of its workforce employed in technical professions, Israel places first in this category as well.
• A new acne treatment developed in Israel, the ClearLight device, produces a high-intensity, ultraviolet-light-free, narrow-band blue light that causes acne bacteria to self-destruct—all without damaging surrounding skin or tissue.

• An Israeli company was the first to develop and install a large-scale, solar-powered, and fully functional electricity-generating plant in southern California’s Mojave Desert.

• Israel is a not only a world leader in high tech, bio-technology, life sciences and computers but also in green technology involving agriculture, water treatment and solar power.

• In response to serious water shortages, Israeli engineers and agriculturalists developed a revolutionary drip-irrigation system to minimize the amount of water used to grow crops.

• Netafim changed the world of agriculture by developing drip-irrigation technology. Israeli companies continue to lead the world in this field.

• Date palms have been growing in the Middle East for centuries. The average tree is about 18 to 20 feet tall (about 5.5 to 6.1 meters) and yields about 38 pounds (about 17.2 kilograms) of dates a year. Israeli trees are now yielding 400 pounds (181.4 kilograms) per tree each year and are short enough to be harvested from the ground or a short ladder.

• Through Israel’s problems associated with water scarcity, they have helped several African farming communities with drip irrigation schemes as well as establishing 1,000 water projects in 500 Romanian villages.

• Israel recycles 75% of its wastewater – a world record.

• It will soon be possible to order rain in Israel. A group of Israeli, Belgian and American researchers from Ben Gurion University in the Negev hope to transform this myth into a reality. "The Geshem Project" (‘geshem’ means rain in Hebrew) could significantly reduce world hunger. A virtual simulation is planned for the near future in the Negev: For 80 million Euros, the system put in place over a surface of 9 kilometers squared could bring rain to a region measuring 40 to 100 km2.

• Israel airlifted over 14,000 threatened individuals to their country in the space of 36 hours who would have otherwise faced widespread persecution.

• Israel was one of the first countries to respond after the Pakistani earthquake in 2005 even though they have still not recognized Israel as a legitimate state.

• An award-winning scientist at Ben-Gurion University of the Negev developed a biological control for mosquitoes and black flies that cause malaria and river blindness, saving the sight and lives of millions of people in Africa and China.
• Microsoft has one of its three "strategic development centers" outside the US in Israel. It is based on several startup companies that Microsoft has acquired in Israel, which are now part of this development center.

• The Israeli company M-Systems developed the USB-Flash Drives, used for portable storage all over the world. The company was recently bought by SanDisk, an American company, the world’s leader in the flash storage market, established by an Israeli guy.

• IBM, Kodak, Cisco, HP, Google, Novell and many more, also have large scale research and development centers in Israel.

Videos:
1. Israel – Defying the Odds
2. Israel - From Innovation to Freedom
3. Start-up Nation, the story of Israel’s Economic Miracle
4. Environmental technologies developed by Israel
5. Novel Efficient Water Technologies
6. Truly Amazing Advanced Solar Cell from Israel
7. Israel Boasts Agricultural Innovations
8. Eliminating Rural Poverty
9. eFuture of Israel
10. Israel - Your NEXT best investment
11. Before you boycott Israel
12. I am Israel

Articles:
1. Unmatched Israeli Innovation Praised in New Book
2. Israel’s impact on the world
3. Israel and the Arab World - Their Contribution to Mankind
4. Science and Technology in Israel
The Empires of The Times of the Gentiles
1. The Babylonian Empire
2. The Medo-Persian Empire
3. The Hellenistic Empire
4. The Fourth Empire: Rome / Imperialism
   a. The United Stage
   b. The Two Division Stage
      The Russian Invasion of Israel
   c. The One World Government Stage
d. The Ten Division Stage
e. The Antichrist Stage
5. The Messianic Kingdom†
Personal Expectations for the Future?

Israel

1. Continued growth in prosperity and world-wide influence
2. Control of the West Bank (a Palestinian State will be temporary)

East-West Balance of Power

1. Continued shift back towards the East
2. United States unwilling/unable to support Israel
3. Increasing world-wide anti-Semitism

Personal Expectations for the Future?

Russia

1. Continued leadership of the East
2. Serious military alliances with:
   a. Iran
   b. Libya
   c. North Sudan
   d. Turkey
   e. Germany? Ukraine?
   f. Armenia? Georgia? Azerbaijan?
   g. Other countries?
The Great Rift Valley

Islam in Prophecy:  
The Future Islamic Invasion of Israel

The last hour would not come till the Muslims fight against the Jews and the Muslims kill them, until the Jews hide themselves, and the stones and trees would speak up saying, “There is a Jew hiding behind me, come and kill him.”

—Saying of the Prophet Muhammad  
Hadith Sahih Muslim, Book 40:6985

According to Islam, at the end of days, Islam will be victorious over all nations and religions, particularly the Jewish people and Israel. This perspective was plainly evident in a Jerusalem Post interview with some Palestinian Muslims shortly after the 2001 terrorist attacks on the United States. A Muslim named Karam argued that the United States and Israel were trying to resist an inevitable historical process. “Everyone knows that in the end the whole world is going to become Muslims.”

When the interviewer asked what will become of the state of Israel, another young Muslim who was listening interrupted by saying, “Israel? Israel will be the world capital of Islam.”

This view of the future governs modern militant Islam. Muslims who adopt an aggressive posture against Israel believe Islam is ascendant and Israel will be defeated. Nevertheless, the Bible has a competing end-time scenario. The Bible anticipates an Arab-Israeli conflict in which Islamic nations one day will unite, surround Israel, and then invade the Jewish state with the intention of destroying it. However, the Bible outlines a wholly different outcome. The prophet Ezekiel previewed the final Arab-Israeli conflict and its ultimate outcome.
The Identity of the Invaders

Ezekiel 38 indicates that there will be a future invasion of Israel, although interpreters disagree as to the identity of the invaders. Ezekiel describes the invaders this way:

Son of man, set your face against Gog, of the land of Magog, the chief [or rosh] prince of Meshech and Tubal; prophesy against him and say: “This is what the Sovereign LORD says: I am against you, O Gog, chief prince of Meshech and Tubal. . . . also Gomer with all its troops, and Beth Togarmah from the far north with all its troops—the many nations with you.” (verses 2–3, 6)

Of what nations does Ezekiel speak? Some interpreters, particularly during the period of the Cold War, inaccurately identified Israel’s attackers as Russia. This was based primarily on the similarity of sound in the words used: Rosh to Russia, Meshech to Moscow, and Tubal to Tobolsk (Ezekiel 38:2). This approach seems to take its interpretation more from Cold War headlines than the biblical text.

The countries that are named in Ezekiel 38 existed during the biblical period. The book of Genesis lists the nations that descended from Noah’s son Japheth (Genesis 10:2–5) and there is considerable overlap with Ezekiel’s invading armies. They include Magog, Meshech, Tubal, Gomer, and Togarmah, but not Rosh. That is because rōsh is an adjective best translated head or chief and refers to the “chief prince of Meshech” (as in the New International and English Standard Versions), not to a country named Russia.

The Role of the Commonwealth of Independent States

In order to identify the armies that will assault Israel we must identify those nations mentioned in Ezekiel 38 that existed in biblical times and then ascertain what modern countries are present there now. Magog was a nation that occupied the area between the Black and Caspian Seas, from which the Scythians descended. Gomer probably refers to the Cimmerians, who lived in eastern Asia Minor, near modern Armenia, and were called Gimirrai in Assyrian writings and Kimmeroi in Greek writings. All these nations inhabited what is now modern Armenia, Azerbaijan, and Georgia. While formerly part of the Soviet Union, they are now independent nations with separate foreign policies.

The Bible always places Meshech and Tubal together, and Assyrian documents describe a land of Tabal(u) by the land of Musku. Old Testament scholar Allen Ross locates these nations as having moved from eastern Asia Minor north to the Black Sea. This would place these nations in what is now eastern Turkey.

Togarmah, described in Genesis 10 as a descendant of Gomer, is mentioned in ancient texts as the district and city of Tagarma, located north of the ancient road from Haran to Carchemish. On a modern map, Togarmah would be located in eastern Turkey.

Based on the evidence, most of the group of nations described in Ezekiel 38:2–3, 6, with the exception of Togarmah, appear to be the states of the former Soviet Union, now members of the Commonwealth of Independent States, or CIS. They maintain separate foreign policies and are independent of Russia. What is more, they all share the same Islamic religious heritage. Map 6, “Countries in the Coming Islamic Invasion,” shows the probable locations of these and other Ezekiel 38 nations.

The Role of Turkey

Of the above nations, Turkey alone is not part of the CIS, but it is indeed Islamic. Some would object that although Turkey is predominantly Muslim by religion, it is an unlikely invader of Israel. The government is secular as are most of the people. Furthermore, Israel and Turkey have a strong alliance, even sharing in joint military exercises. Yet biblical prophecy foretells that Turkey will participate in an Islamic invasion.

The credibility of this biblical prediction is bolstered by the rapid change in political realities. For example, before the fall of the shah of Iran, the Iranian government was secular and shared close relations with Israel. However, with the rise of the Islamic republic of the Ayatollah Khomeini, Iran became hostile to Israel; today it is one of Israel’s most implacable enemies. In the same way, Turkey could very well adopt an Islamic government and change its disposition towards Israel.

In November of 2002, Turkey’s citizens gave the justice and development party a majority in the parliament. Led by the new prime minister, Recep Tayyip Erdogan, this party has its roots in banned Islamic parties. In fact, the prime minister had been imprisoned on the charge of incitement. Although Turkey has yet to change its posture on Israel, its unwillingness to allow U.S. troops to attack Iraq from Turkish lands shows that its Islamic allegiance is increasing rapidly. In the future, Turkey may take a stronger Islamist position, leading it into an Islamic alliance against Israel.
The Roles of Iran, Sudan, and Libya

Additionally, Ezekiel describes three other nations that will join the attack on Israel from the north: "Persia, Cush and Put will be with them, all with shields and helmets" (38:5). Today Persia is called Iran. As noted above, it is dominated by a strict Islamic government and is a source of anti-Israel terrorism. Tehran's heated rhetoric against Israel along with its missile development and nuclear aspirations has led Israel to view Iran as its most dangerous enemy in the Middle East.

Moreover, the Hezbollah terrorists that frequently attack Israel from Lebanon are funded, supplied, and trained by Iran. Recall that Iran sent the Karine A weapons ship to the Palestinian Authority, which Israel seized before it could drop its terrorist cargo. It will be no surprise if Iran joins an attack on Israel.

The second ally named by Ezekiel is Cush, now called Sudan, a country known for its Islamic militancy. It harbored Islamic terrorist Osama bin Laden prior to his establishment of a base in Afghanistan.

The last ally mentioned by Ezekiel is Put, which is modern-day Libya. Led by Mohammad Khadaffi, Libya has long been known for its extremism and radical anti-Israel posture. Based on Ezekiel's prophecy, militant Islam will coalesce and form an alliance that will one day attack Israel. The alliance will include the Islamic republics that were formerly part of the USSR, Turkey, Iran, Sudan, and Libya—all joining to surround and invade Israel. According to the Bible, the hatred of Israel among militant Muslims will increase to the point of all-out war with the Jewish state.

The Time of the Invasion

When will the Islamic invasion of Israel take place? In his description of the invasion, Ezekiel gives some clues that this will take place sometime in the future period of tribulation on the earth.

Clue One: A Restored Israel

First, this will take place after Israel has been restored as a nation. Ezekiel makes this clear when he writes, "In future years you will invade a land that has recovered from war, whose people were gathered from many nations to the mountains of Israel, which had long been desolate. They had been brought out from the nations, and now all of them live in safety" (38:8).
In Ezekiel 37 the prophet had described the regathering of Israel in his vision of the dry bones. There he showed how Israel would be brought back from the nations of the earth to her ancient homeland. This would occur in stages. It appears that this prophecy was fulfilled, at least partially, in the rebirth of the nation of Israel. The state of Israel will also be in existence during that future tribulation.

Clue Two: Israel at Peace

A second clue is that Israel will be living in peace and security when the invasion comes. Ezekiel wrote,

You will say, "I will invade a land of unwalled villages; I will attack a peaceful and unsuspecting people—all of them living without walls and without gates and bars." . . . In that day, when my people Israel are living in safety, will you not take notice of it? You will come from your place in the far north, you and many nations with you. . . . You will advance against my people Israel like a cloud that covers the land. (38:11, 14–16)

How will Israel find peace and security? The tribulation period will only begin when Israel signs a covenant with the future false Messiah' (Daniel 9:27). Most likely, Israel will be willing to sign this treaty with the coming world ruler because he will guarantee their peace and security. That is why Paul says that the Tribulation will begin "while people are saying, 'Peace and safety'" (1 Thessalonians 5:3). Therefore, sometime in the Tribulation, after Israel has experienced this false, temporary peace, the Islamic invasion will begin.

Clue Three: Israel Will Not “Know . . . the Lord Their God”

A third clue for determining the time of the invasion is that it will take place before Israel as a nation comes to know the Lord. Ezekiel promised that as a result of God's protection "the house of Israel will know that I am the LORD their God" (39:22) and God "will pour out [His] Spirit on the house of Israel" (39:29).

Sometime after this invasion, the nation of Israel will understand God's protection and turn in faith to their Messiah Jesus. That will only occur immediately before the second coming of Jesus at the end of the Tribulation. Therefore, the Islamic invasion must take place during the Tribulation but sometime prior to its end.

The Final Clue: A Further Regathering in Israel

A last element for identifying when this will take place is in Ezekiel 39:25–28. There Ezekiel assured Israel that after the defeat of the invading armies, God "will now bring Jacob back from captivity" (verse 25). Although Ezekiel had said that the invasion would take place only after Israel has been restored as a nation, here he promised a further regathering of all the Jewish people who had not yet returned to their ancient homeland.

Although Israel has already been restored as a nation, millions of Jewish people remain in dispersion. Only when Messiah Jesus returns will those Jewish people be gathered by Him from the rest of the world. So once again, the Islamic invasion will take place after Israel has been restored as a nation and the false peace of the Tribulation has begun. But it must take place before Jesus returns, when all Jewish people will put their trust in Him and be gathered to the land of their fathers.

Most likely, the Islamic invasion will take place in the middle of the future seven-year tribulation. Recall that according to Daniel 9:27, Israel will sign a covenant with the false messiah. The covenant will be for seven years, yet right in the middle of that period, the future false messiah will break that covenant. It is possible that the Islamic invasion will take place just prior to the breaking of the covenant. Perhaps, with God's removal of the bloc of Islamic nations, the Antichrist will no longer feel the need to maintain his political alliance with Israel. With the Islamic threat removed, he will turn on Israel and unleash a horrific period of anti-Semitism.

Although we cannot be dogmatic about the timing of the Islamic invasion, it appears that it will take place during the Tribulation and most likely just before the midpoint. But more important than the timing of the Islamic invasion is the way God will resolve it.

The Defeat of the Invaders

Ezekiel assured his people that God would not abandon them to defeat at the hands of the invaders. Instead, God declares, "When Gog attacks the land of Israel, my hot anger will be aroused" (38:18). God will intervene when the nations attack Israel by causing "a great earthquake in the land of Israel" (verse 19). Since Israel is situated on the Jordan Rift,
an earthquake fault line running north-south through the heart of the land, any earthquake can have a devastating effect. In the confusion of broken roads and bridges, the invading armies will turn on each other. “Every man’s sword will be against his brother” (verse 21). Perhaps the earthquake will disrupt command and control of the invading armies or maybe the different languages spoken by the armies (Farsi, Turkish, Arabic) will bring confusion, or possibly a combination of these two factors. The result will be the invaders will be killing each other with friendly fire; then, as the bodies pile up, God will send plague and further bloodshed (verse 22).

In the midst of this confusion, God will bring “torrents of rain” (verse 22) on those who attack Israel. In Israel, which is dry nine months a year, a heavy rain can cause flash floods and swell rivers and wadis to such an extent that armies can be entirely halted or swept away. While they are stopped in their tracks, God will rain “hailstones and burning sulfur” (verse 22) on the invading armies, devastating the armies of militant Islam.

Both Israel and its invaders will understand that Israel did not rescue herself with her own military strength but that God delivered His nation with supernatural intervention. God says, “I will show my greatness and my holiness, and I will make myself known in the sight of many nations” (38:23). God alone will send a massive earthquake, plague and bloodshed, torrential rains, hailstones, and fiery sulfur to defeat the Islamic invasion of Israel.

How Soon?

How soon these events will take place is unknown to anyone. The Bible promises that the next event on the prophetic calendar is the removal of the followers of Messiah—the church—prior to the Tribulation (1 Thessalonians 1:10; 5:9). Yet the rise of Islamic militancy in our day and its associated hatred of Israel could be hints that these events are certainly getting closer. Militant Muslims, citing the prophet Muhammad’s words in Hadith 40:6985 (see the opening quotation), fully expect Islam to dominate the world in general and Israel in particular. On the other hand, the Scriptures paint a drastically different outcome. When these Islamic militants attack, the God of Israel will rush to the aid of His people and use His protection as a means of ultimately bringing them to trust in the Messiah Jesus.

But what of the Arab nations that surround Israel? They are not mentioned in Ezekiel 38–39. What does the Bible say about them? It is to this we next turn our attention.