

A 6000 YEAR WAR

DISCOURSE 6



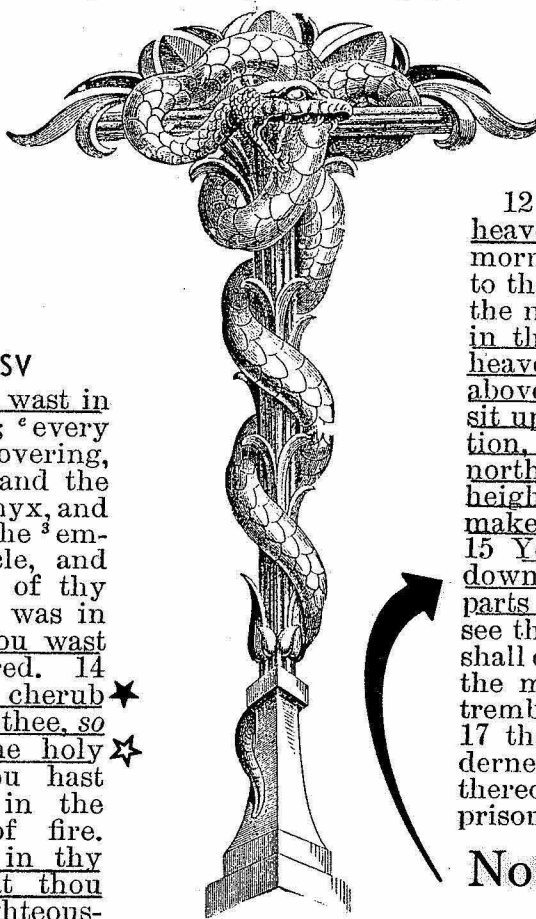
THE FINAL BATTLES NEAR

DISCOURSE: A formal and lengthy discussion of a subject, either written or spoken.

Mount Publications, Rt. 1, Box 298, Morriston, Fla. 32668

God's Adversary — The Cause of the War. 1/1991

He was:
 In Eden ✪
 Created ●
 A cherub ✪
 With God ✪
 Perfect ➔



He said: "I will"
 5 times *

ISAIAH 14 ASV

12 How art thou fallen from heaven, O day-star, son of the morning! how art thou cut down to the ground, that didst lay low the nations! 13 And thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; 14 I will ascend above the heights of the clouds; I will make myself like the Most High. 15 Yet thou shalt be brought down to Sheol, to the uttermost parts of the pit. 16 They that see thee shall gaze at thee, they shall consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; 17 that made the world as a wilderness, and overthrew the cities thereof; that let not loose his prisoners to their home?

EZEKIEL 28 ASV

13 Thou wast in Eden, the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared. 14 Thou wast the anointed cherub that covereth: and I set thee, so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15 Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee.

Note the end.

Revelation 12 CT

7 And it-came-to-pass a war in the heaven, the Michael and his angels to-war with the dragon. And the dragon warred and his angels,
 8 And he-was not strong-enough, neither was their place still found in the heaven.
 9 And the dragon, namely-the great one, namely-the serpent, namely-the ancient one, the one being-called a slanderer, also the adversary, namely-the one leading-astray the total inhabited-earth, was cast, he-was-cast into the earth, and his angels were-cast with him.

Revelation 20 CT

1 And I-saw an angel descending out-of the heaven, having the key-of-the abyss and a great chain on his hand.
 2 And he-retained the dragon, namely-the serpent, namely-the ancient, who is a slanderer and the adversary, and he-bound him a thousand years.
 3 And he-cast him into the abyss, and he-shut and he-sealed above-upon him, in-order-that he-might not still lead-astray the Gentiles, until the thousand years might-be-finished; after these-things it-is-essential he be-loosed a little time.

II Corinthians 11 CT

14 And no marvel, for the adversary is-transfiguring-himself into an angel of-light.



See Apologetics 30

Only the "authentic" God can create life.

John 7 CT

28 The Jesus therefore cried in the temple teaching and saying, And me YOU-are-knowing-absolutely, and YOU-are-knowing-absolutely from whence I-am; and I-have not come-and-still-am from myself, BUT the one having-sent me is authentic, whom YOU yourselves-are not knowing-absolutely.

29 But I myself-am-knowing him absolutely, because I-am from him, and that-one dispatched me.

1 Thessalonians 1 CT

9 For they themselves are-reporting of-what-sort an-en-tering-in to YOU we-had, and how YOU-turned-around to the God from the idols to-be-being-a-slave to a living and authentic God,

10 And to-be-awating his son out-of the heavens, whom he-raised out-of the dead ones, Jesus the one delivering us out-of the wrath namely-the coming.

Matthew 22 CT

36 Teacher, what-sort-of commandment is great in the law?

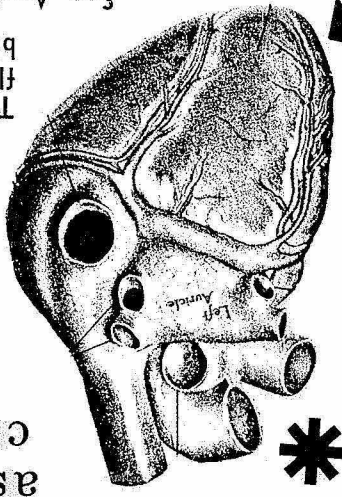
37 But the Jesus said to-him, You-will-cherish Jehovah the God of-you with your total heart, and with your total soul, and with your total intellect.

38 This is the first and great commandment.

The God of Israel, David L. Cooper

As I shall show in the next chapter, Israel's Great Confession disproves the supposition now under consideration. According to it Moses declared, : *שמע ישראל יהוה אחד יהוה אחד* ("Hear, O Israel, Jehovah our Gods is Jehovah a unity" (Deut. 6:4, lit. trans.). *יהוה אחד*, as we shall see, is plural and literally means "our Gods." But the statement affirms that, though there is a plurality of divine personalities constituting the Supreme Being, they are in a real and unique sense a unity. So long, therefore, as words have definite meanings and language a set syntax, this Great Confession of Israel cannot be twisted to mean anything different from what it states plainly in the accurate translation given above—

The heart of man as God created



The soul of the flesh is in the blood, Lev. 17:11

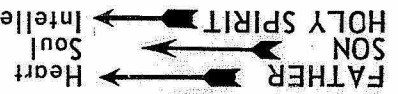
See Apologetics 20

GENESIS 1 ASV

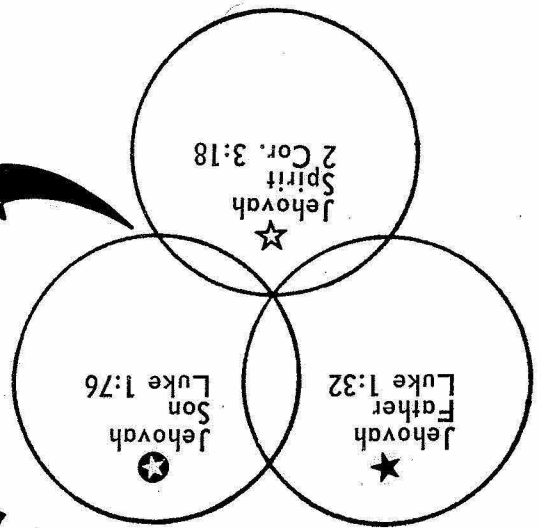
26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 And God created man in his own image, in the image of God created he him: male and female created he them.

● Father, Son, Holy Spirit ★ Singular

MAN CREATED



TO RESPOND TO GOD'S LOVE



★ Luke 1 CT

32 And this-one will-be great, and he-will-be-called Son of-the-Most-High; and Jehovah the God will-give to-him the throne of-David his father;

76 But you, pre-teen-child, will-be-called a prophet of-the-Most-High; for you-will-proceed-before, before the per-son of-Jehovah to-prepare his ways;

11 Corinthians 3 CT

18 But we all, in-a-person having-been-and-still-discovered, are ones beholding-for-our-selves-in-a-mirror the glory of-Jehovah, we-are-being-transformed-into the same image from glory with-reference-to glory, even-as from Jehovah Spirit.

Luke 1 CT

51 He-did might with his arm, he-scattered-abroad-ones proud in-the-intellect-of-their heart.



Mark 10 CT
6 But from beginning of-creation the God made them male and female.

The "adversary" wins the first battle.

1 Timothy 2 CT

13 For Adam was first moulded, afterward Eve.
14 And Adam was not deceived, but the woman having-been-deluded has-become-and-still-is in transgression;

GENESIS 3 ASV

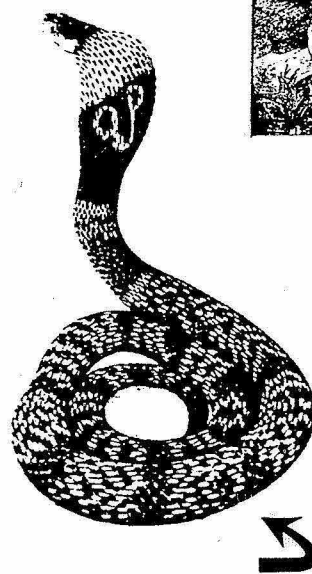
3 Now ^ethe serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of ⁴any tree of the garden? 2 And the woman said unto the serpent, ⁷Of the fruit of the trees of the garden we may eat: 3 but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 ⁹And the serpent said unto the woman, Ye shall not surely die: 5 for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ^hye shall be as ⁵God, knowing good and evil. 6 ¹And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was ^eto be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

See Apologetics 41,42.

"subtle" should be "prudent".



See Apologetics 27



The serpent is figurative of the "slanderer" who hides himself. (Page 1, Rev. 12)



See Apologetics 30

PROVERBS 22:3 ASV

3 A ^b prudent man seeth the evil, and hideth himself;

MAN — NOT GOD — LOST THE BATTLE.

Romans 5 CT

12 Because of this as-altogether through one MAN the sin came-in into the world, and through the sin the death, and thus the death went-through into all MEN, upon which they all sinned;

15 BUT not as the offence, thus also the bestowed-favor; for if by-the offence-of-the one MAN the many died-off, by-much more the favor-of-the God and the gratuity in favor namely-the favor-of-the one MAN Jesus Messiah exceeded with-reference-to the many.

19 For as-altogether through the unwillingness-of-the one MAN to-hear, the many were-established sinners, thus also through the obedience-of-the one MAN, the many will-be-established just ones.

Matthew 6 CT

24 No-one is-being-able to-be-being-a-slave to-two lords; for either he-will-hate the one, and he-will-cherish the one different; or he-will-hold-up of-one and he-will-despise of-the one different. YOU-are not being-able to-be-being-a-slave to-God and to-mammon.

GENESIS 3 ASV

22 And Jehovah God said, Behold, the man is become as one of ^eus, to know good and evil; and now, lest he put forth his hand, and take also of ^athe tree of life, and eat, and live for ever: 23 therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden the ^bCherubim, and the flame of a sword which turned every way, to keep the way of ^cthe tree of life.





S. Dore

H. PISAN

A catastrophe brought on by man's wicked heart.

GENESIS 6 ASV

6 And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, 2 that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. 3 And Jehovah said, My Spirit shall not strive with man for ever, 4 for that he also is flesh: 5 yet shall his days be a hundred and twenty years. 4 The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown.

5 And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. 7 And Jehovah said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them. 8 But Noah found favor in the eyes of Jehovah.

9 These are the generations of Noah. Noah was a righteous man, and perfect in his generations: Noah walked with God. 10 And Noah begat three sons, Shem, Ham, and Japheth. 11 And the earth was corrupt before God, and the earth was filled with violence. 12 And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Study the course **FALLEN ANGELS** and **DISCOURSE 5**.

II Peter 2 CT

4 For if the God spared not of angels having-sinned, BUT having-sent them to Tartarus he-gave-over in-pits of-gloom being-kept with-reference-to judgement,
5 And he-spared not of-an-ancient world, BUT he-guarded Noah an eighth person a preacher of-justice, having-led-on a flood to-a-world of-impious ones.

I Peter 3 CT

20 To ones having-disobeyed at-what-time when the patience-of-the God was-waiting-anxiously in days of an ark being-constructed by Noah, into which few, this is eight souls, were-completely-saved through water.

Hebrews 11 CT

7 By-trust Noah, having-been-divinely-informed concerning the things not-as-yet being-looked-at, being-devout, he-constructed an ark with-reference-to salvation of his household, through which he condemned the world, and he-became heir of-the righteousness according-to trust.

If you do not believe that a universal flood took place, you neither believe the Bible nor the words of Jesus. ↷

Matthew 24 CT

37 But as-altogether the days-of-the Noah, thus will-be also the presence-of-the son-of-the MAN.

38 For as-altogether in the days, namely-the-ones before the flood, they-were chewing and drinking, marrying and giving-in-marriage until which day Noah went-in into the ark,

39 And they did not come-to-know, till the flood came and it-removed quite-all persons; thus will-be the presence of-the son-of-the MAN.

Luke 17 CT

26 And according-as it-came-to-pass in the-days-of-the Noah, thus will-it-be also in the days-of-the son-of-the MAN.

27 They-were-eating, they-were-drinking, they-were-marrying, they-were-being-given-in-marriage, until which day Noah went-in into the ark, and the flood came and it-destroyed quite-all.

↷ WICKEDNESS, EVIL, CORRUPTION, and VIOLENCE

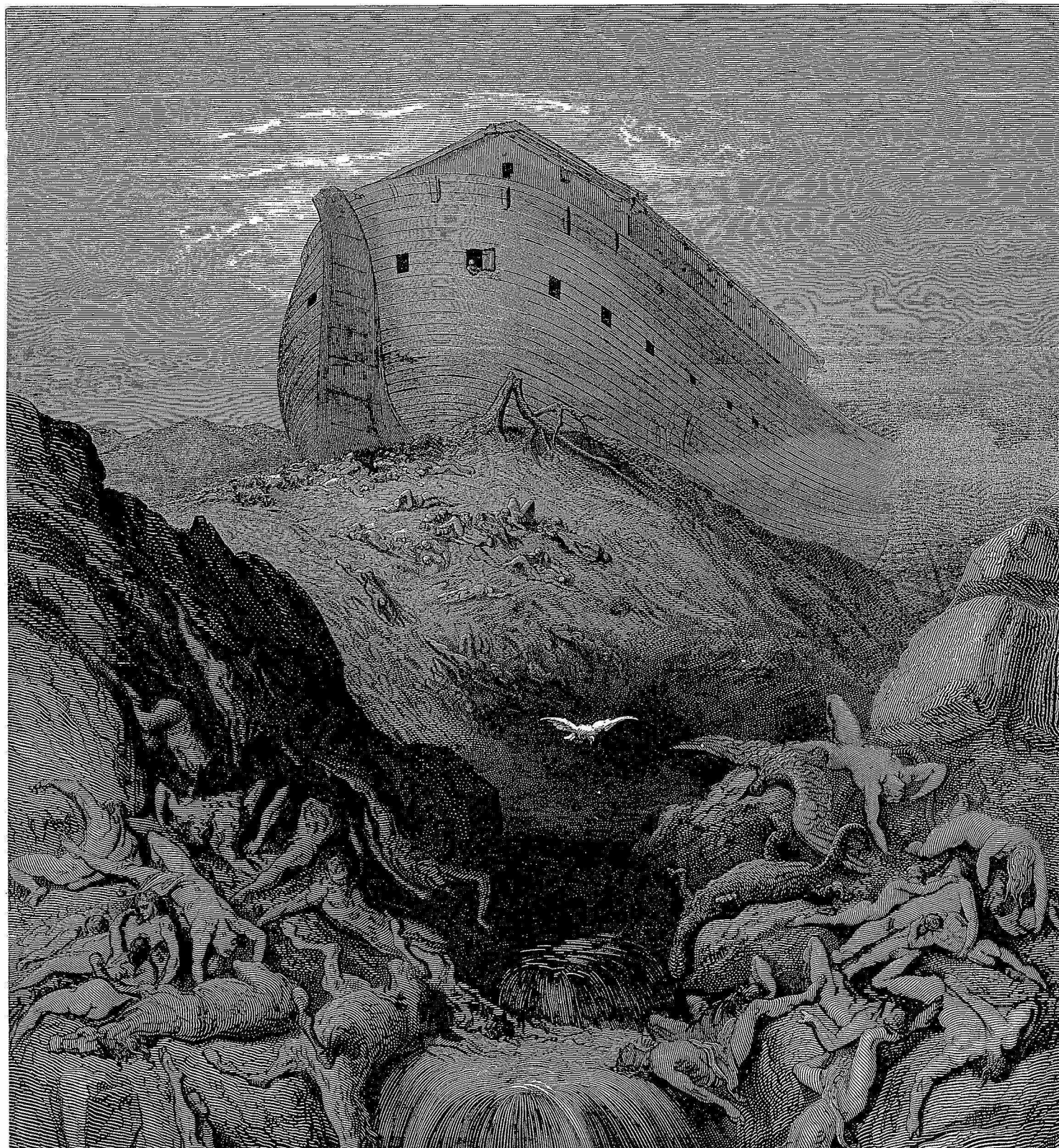
↷ A prophecy of world conditions when Jesus returns.

The flood was 1656 years from creation or approximately 2400 BC.

John C. Whitcomb in "The Genesis Flood" estimates that 1,000,000,000 perished.

We have been given about 1960 years. How much longer do we have?

***Jesus gave us warning.**



1656 years from creation

PSALMS 29 ASV

(Approx. 2400 BC.)

10 Jehovah sat as King at the
 ^a Flood ;
Yea, Jehovah sitteth as ^b King
 for ever.

NOAH, a man blessed by God.

GENESIS 9 ASV

9 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth.

18 And the sons of Noah, that went forth from the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. 19 These three were the sons of Noah: and of these was the whole earth overspread.

GENESIS 10 ASV

10 Now these are the generations of the sons of Noah, namely, of Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. 3 And the sons of Gomer: Ashkenaz, and Riphath, and Togarmah. 4 And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim. 5 Of these were the isles of the nations divided in their lands, every one after his tongue, after their families, in their nations.

EUROPE'S NATIONS

The sons of Noah's son Japheth, spread to what is now Europe after the dispersion from the tower of Babel. Europe was then referred to as "the isles of the nations" (vs.5).

It is not necessary that you spend a lot of time on Genesis Chapter 10—but keep in mind that these names are important in the study of prophecy.

See Discourse 5, p.30

PSEUDEPIGRAPHA, R.H.Charles Testament of Naphtali, p.363

forget the Lord your God, the God of your fathers; Who was chosen by our father Abraham when the nations were divided in the time of Phaleg. For at that time the Lord, blessed be He, came down from His highest heavens, and brought down with Him seventy ministering angels Michael at their head. He commanded them to teach the seventy families which sprang from the loins of Noah seventy languages. Forthwith the angels descended and did according to the command of their Creator.

And do not

GENESIS 10 ASV

6 And the sons of Ham: Cush, and Mizraim, and Put, and Canaan. 7 And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabteca; and the sons of Raamah: Sheba, and Dedan. 8 And Cush begat Nimrod: he began to be a mighty one in the earth. 9 He was a mighty hunter before Jehovah: wherefore it is said, Like Nimrod a mighty hunter before Jehovah. 10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. 11 Out of that land he went forth into Assyria, and builded Nineveh, and Rehoboth-Ir, and Calah, 12 and Resen between Nineveh and Calah (the same is the great city).

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

THE FIRST BABYLONIAN- ASSYRIAN EMPIRE

THE BEAST IN THE WILDERNESS
Rev. 17:1-10



NOW IRAQ

ONLY ABOUT 300 YEARS
AFTER THE FLOOD
NIMROD LED A REBELLION.

See "THE TWO BABYLONS", by Alexander Hislop.

GENESIS 11 ASV

11 And the whole earth was of one language and of one speech. 2 And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. 3 And they said one to another, Come, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. 4 And they said, Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth. 5 And Jehovah came down to see the city and the tower, which the children of men builded. 6 And Jehovah said, Behold, they are one people, and they have all one language; and this is what they begin to do: and now nothing will be withholden from them, which they purpose to do. 7 Come, let us go down, and there confound their language, that they may not understand one another's speech. 8 So Jehovah scattered them abroad from thence upon the face of all the earth: and they left off building the city. 9 Therefore was the name of it called Babel; because Jehovah did there confound the language of all the earth: and from thence did Jehovah scatter them abroad upon the face of all the earth.



Approximately 2100 BC

The "prudent serpent"—slanderer—hides himself.*

JOB 9:9 ASV

- 5 *Him*^a that removeth the mountains, and they know it not, When he overturneth them in his anger;
- 6 That ^cshaketh the earth out of its place, And the ^fpillars thereof tremble;
- 7 That commandeth the ^osun, and it riseth not, And scaleth up the stars;
- 8 That alone ^hstretcheth out the heavens, And ^ttreadeth upon the ^uwaves of the sea;
- 9 That maketh the ^kBear, Orion, and the Pleiades,

GENESIS 3:15 ASV

And Jehovah God said unto the serpent, ^rBecause thou hast done this, cursed art thou ¹⁰above all cattle, and ¹⁰above every beast of the field; upon thy belly shalt thou go, and ^adust shalt thou eat all the days of thy life: 15 and I will put enmity between thee and the woman, and between thy seed and her seed: ^hhe shall ^ubruise thy head, and thou shalt ^ubruise his heel.

AMOS 5:8 ASV

7 Ye who turn ^ojustice to wormwood, and cast down righteousness to the earth, 8 seek *him* that maketh the ^aPleiades and Orion, and ^bturneth ¹the shadow of death into the morning, and maketh the day ^cdark with night; that ^dcall-eth for the waters of the sea, and poureth them out upon the face of the earth; (^cJehovah is his name;) 9 that ²bringeth ^fsudden destruction upon the strong, so that ^odestruction cometh upon the fortress.

JOB 38:31 ASV

- 31 Canst thou bind the ¹²cluster of the ^aPleiades, Or loose the bands of Orion?
- 32 Canst thou lead forth ¹³the ^{*}Mazzaroth in their season? Or canst thou guide the Bear with her ¹⁴train?
- 33 Knowest thou the ^oordinances of the heavens? Canst thou establish the dominion thereof in the earth?

*Mazzaroth—signs of the Zodiac

THE COMPANION BIBLE, E.W. Bullinger

PAGE 8 → GENESIS 11:4 KJ

4 And they said, "Go to, let us build us a city and a tower, whose top ^omay reach unto heaven; and let us make us ^oa name, lest we be scattered abroad upon the face of the whole earth."

4 may reach. No *Ellipsis* here. Heb. "and its top with the heavens", i. e. with the Zodiac depicted on it, as in ancient temples of Denderah and Esneh in Egypt. a name. Manifesting independence of God. Nimrod being the rebel leader.

God made the Zodiac

Nimrod perverted the truth. Why do we call this Hercules? Hercules' father is Zeus. Zeus is Baal.



This constellation is from a modern Zodiac (page 11). I believe Zeus is the true proper name of the adversary. (See Apologetics 42) I'll explain later why the adversary's real name is now known when before he hid himself under the name Baal. Consider that the adversary's 5 "I wills" are connected with heaven.

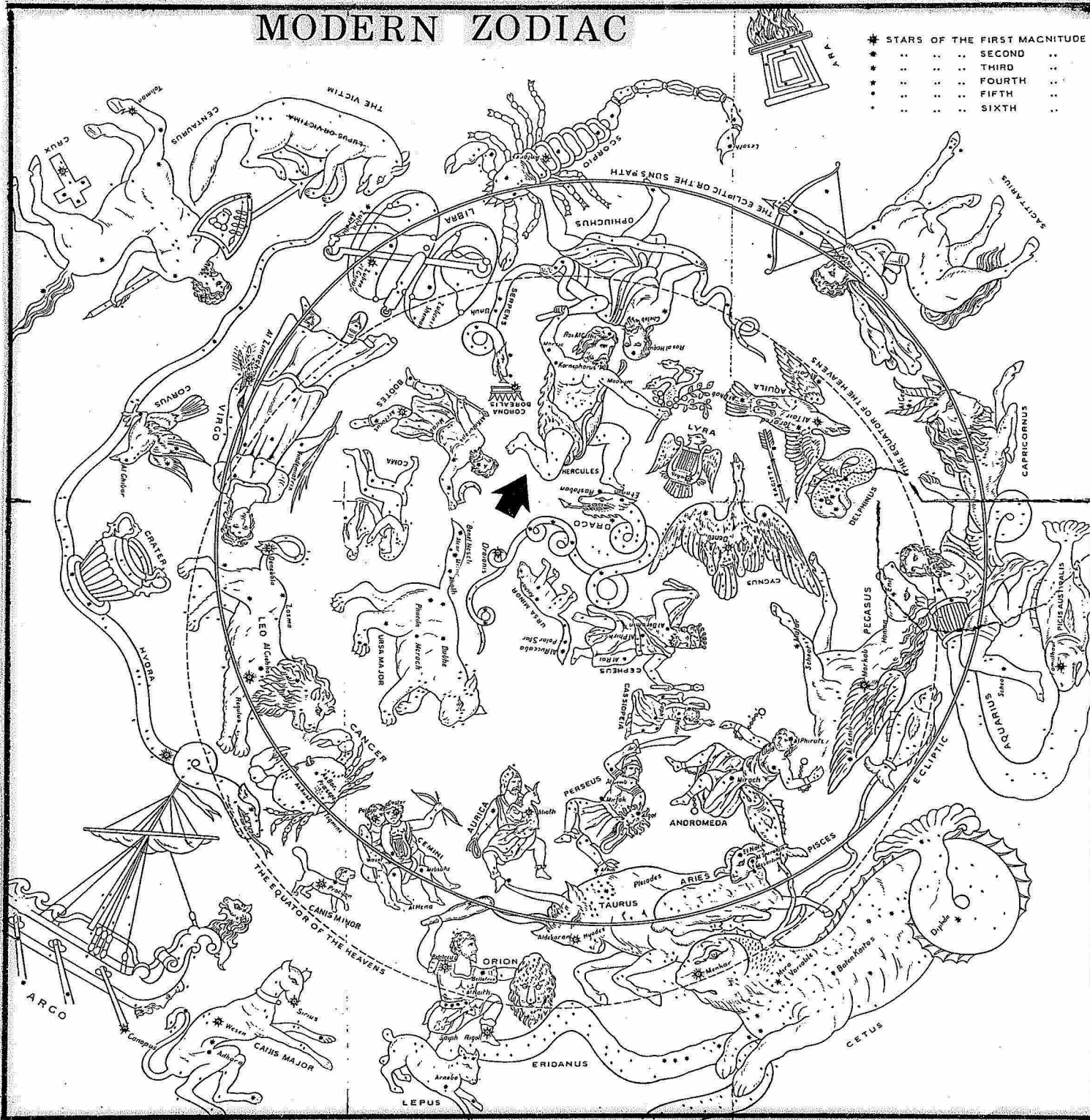
LAROUSSE ENCYCLOPEDIA OF MYTHOLOGY (p.75)

But, as in all the other cases where a Canaanite divinity was called Ba'al, the name was never a proper name. It was an appellation that hid the god's true name, which was known only to the initiated. *

ISAIAH 14 ASV

13 And thou saidst in thy heart, *I will ^tascend into heaven, *I will ^eexalt my throne above the stars of God; and I will ^ssit upon the mount of congregation, in the uttermost parts of the north; 14 *I will ascend above the heights of the clouds; *I will make myself like the Most High.

MODERN ZODIAC



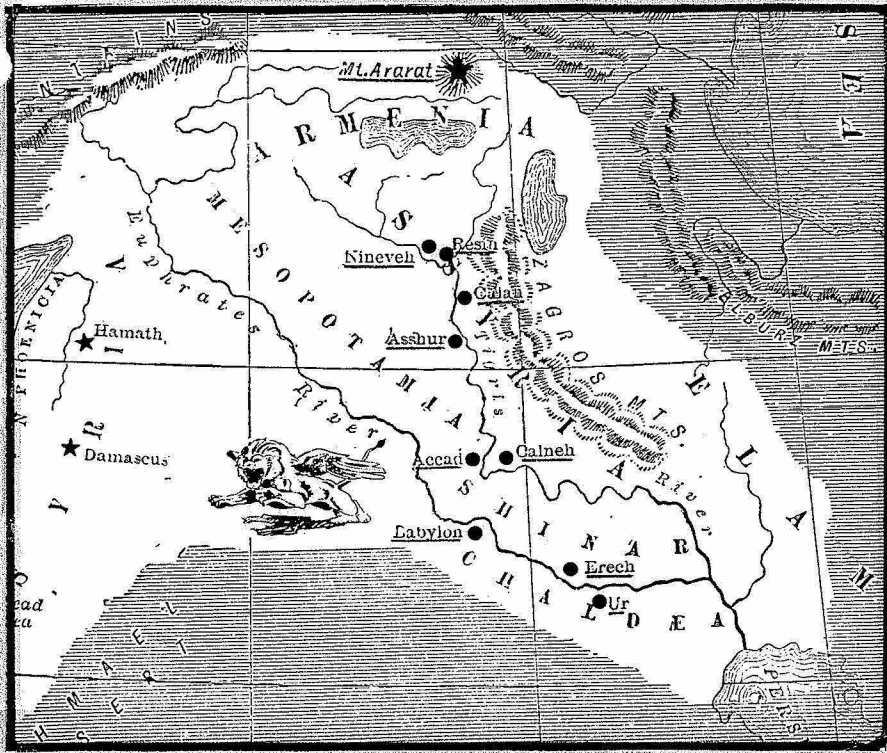
THEOLOGICAL DICTIONARY OF THE OLD TESTAMENT, Vol.2,p.195

Later, a greater conflict between Yahweh and Baal took place under the Omrides (1 K. 18:16ff.). This narrative is anticipated by the note in 1 K. 16:31f. that Omri's son, Ahab, took for wife Jezebel, the daughter of Ethbaal, king of the Sidonians, and at the same time began to serve Baal. He erected an altar for Baal in the house of Baal which he had built in Samaria. According to Josephus (Ant. viii.13.1[317]), this text has reference to the Baal of the city of Tyre.

← See Ezekiel 28:11,12

Apologetics 19,42.

Again, God begins his battle with the adversary with one man, Abraham.



This Assyrian-Babylonian Kingdom under Nimrod worshiped idols. God took one man Abram, later called Abraham, out of the idolatry into another country.

With Abraham, God began to lay his battle plans for the saving of lost human beings. Two major groups of people physically originated from Abraham, the Arabs and the Israelites. The existence in this day of these two peoples is proof of the truth of scripture.

The winged lion represents this territory in prophetic scriptures.



PSEUDEPIGRAPHA OF THE OLD TESTAMENT, R.H.Charles, Jub.11:2. And the sons of Noah

began to war on each other, to take captive and to slay each other, and to shed the blood of men on the earth, and to eat blood, and to build strong cities, and walls, and towers, and individuals (began) to exalt themselves above the nation, and to found the beginnings of kingdoms, and to go to war people against people, and nation against nation, and city against city, and all (began) to do evil, and to acquire arms, and to teach their sons war, and they began to capture cities, and to sell male and female slaves.

Abraham's son Ishmael → Arabs → promises?(p.13)

GENESIS 16 ASV

16 Now "Sarai, Abram's wife, bare him no children; and she had a handmaid, an Egyptian, whose name was Hagar. 2 And Sarai said unto Abram, Behold now, Jehovah hath restrained me from bearing; "go in, I pray thee, unto my handmaid; it may be that I shall obtain children by her. And Abram hearkened to the voice of Sarai. 3 And Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, after Abram had dwelt "ten years in the land of Canaan, and gave her to Abram her husband to be his wife. 4 And he went in unto Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her eyes.

15 And Hagar bare Abram a son; and Abram called the name of his son, whom Hagar bare, Ishmael.

Galations 4 CT

30 BUT what is-saying the scripture? You-cast-out the maidservant and her son; for by-no-means will the son of-the maidservant inherit with the son of-the free-woman. *

GENESIS 21 ASV

21 "And Jehovah visited Sarah as he had said, and Jehovah did unto Sarah as he had spoken. 2 "And Sarah conceived, and bare Abraham a son in his old age, at ["]the set time of which God had spoken to him. 3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. 4 And Abraham circumcised his son Isaac when he was ["]eight days old, as God had commanded him.

8 And the child grew, and was weaned: and Abraham made a great feast on the day that Isaac was weaned. 9 And Sarah saw ["]the son of Hagar the Egyptian, whom she had borne unto Abraham, ["]mocking. 10 Wherefore she said unto Abraham, ["]Cast out this handmaid and her son: for the son of this handmaid shall not be heir with my son, even with Isaac.

GENESIS 21 ASV

11 "And the thing was very grievous in Abraham's sight on account of his son. 12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy handmaid; in all that Sarah saith unto thee, hearken unto her voice; for ["]in Isaac shall thy seed be called. 13 And also of ["]the son of the handmaid will I make a nation, because he is thy seed. 14 And Abraham rose up early in the morning, and took bread and a ["]bottle of water, and gave it unto Hagar, putting it on her shoulder, and gave her the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. 15 And the water in the bottle was spent, and she cast the child under one of the shrubs. 16 And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not look upon the death of the child. And she sat over against him, and ["]lifted up her voice, and wept.

GENESIS 16 ASV

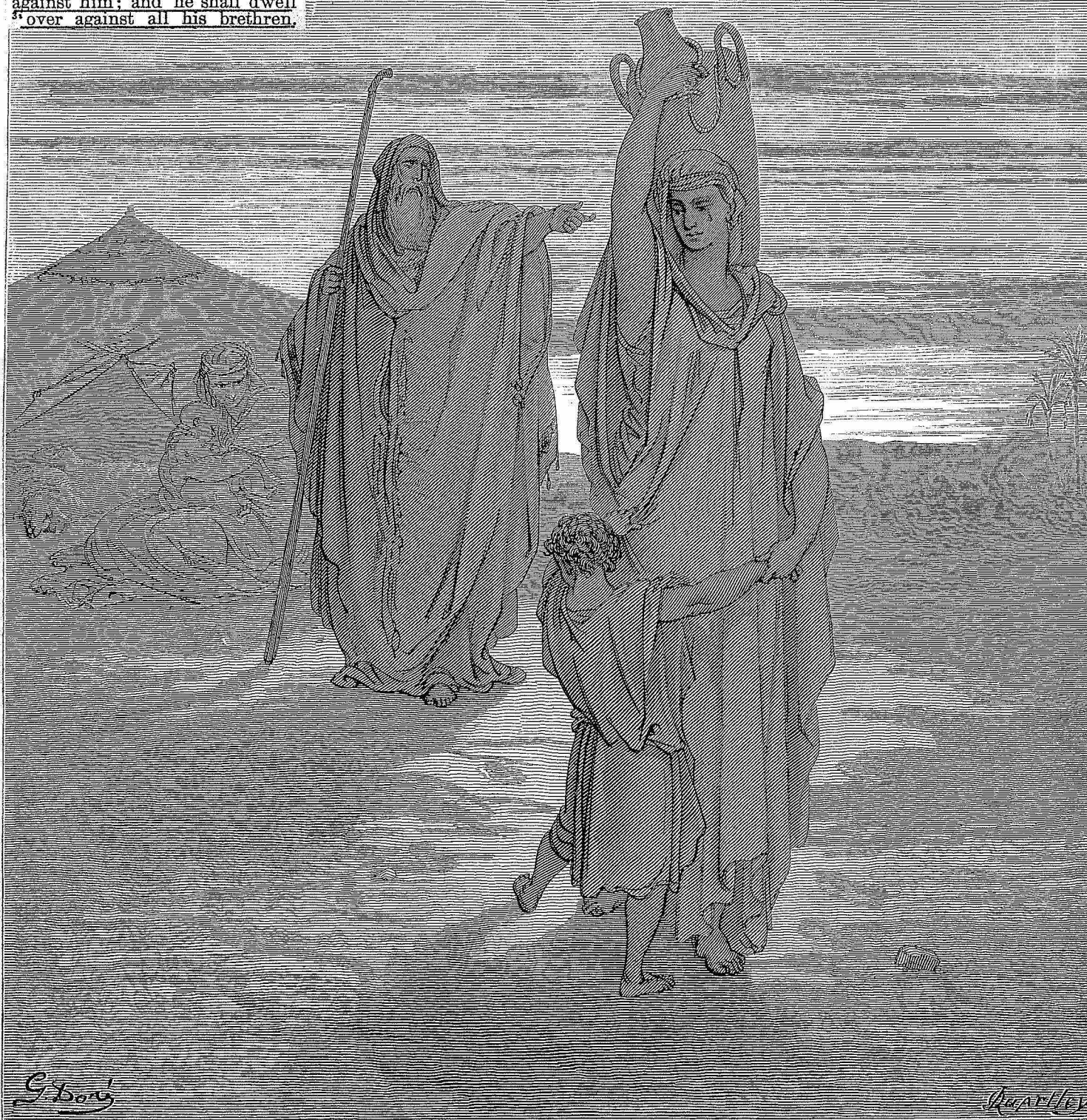
10 And the angel of Jehovah said unto her, I will greatly multiply thy seed, that it shall not be numbered for multitude. 11 And the angel of Jehovah said unto her, Behold, thou art with child, and shalt bear a son; and thou shalt call his name ²Ishmael, because ¹Jehovah hath heard thy affliction. 12 And he shall be as a ¹wild ass among men; his hand shall be against every man, and every man's hand against him; and he shall dwell ³over against all his brethren.

GENESIS 17 ASV

20 And as for Ishmael, I have heard thee: behold, I have blessed him, and ^cwill make him fruitful, and will multiply him exceedingly; ^atwelve princes shall he beget, and I will make him a great nation.

GENESIS 21 ASV

17 And God ^vheard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? ^wfear not; for God hath heard the voice of the lad where he is. 18 Arise, lift up the lad, and hold him in thy hand; "for I will make him a great nation.



Abraham casting out Hagar and Ishmael

14 Jehovah chose Abraham and Isaac.

GENESIS 22 ASV

22 And it came to pass after these things, that God did prove Abraham, and said unto him, °Abraham; and he said, Here am I. 2 And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of °Moriah; and offer him there for a °burnt-offering upon one of the mountains which I will tell thee of. 3 And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. 4 On the third day Abraham lifted up his eyes, and saw the place afar off. 5 And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you. 6 And Abraham took the wood of the burnt-offering, and °laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together. 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold, the fire and the wood: but where is the °lamb for a burnt-offering? 8 And Abraham said, God will °provide himself the lamb for a burnt-offering, my son: so they went both of them together.

9 And they came to °the place which God had told him of; and Abraham built °the altar there, and laid the wood in order, and bound Isaac his son, and °laid him on the altar, upon the wood. 10 And Abraham stretched forth his hand, and took the knife to slay his son. 11 And °the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 12 And he said, Lay not thy hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld °thy son, thine only son, from me. 13 And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

15 And the angel of Jehovah called unto Abraham a second time out of heaven, 16 and said, °By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, 17 that in blessing I will bless thee, and in multiplying I will multiply thy seed as the °stars of the heavens, and as °the sand which is upon the sea-shore: and °thy seed shall possess the gate of his enemies; 18 and °in thy seed shall all the nations of the earth °be blessed; because thou hast °obeyed my voice.

Hebrews 11 CT

17 By-trust Abraham, being-tried, has-offered-and-is-still-offering the Isaac; also the one having-himself-undertaken the promises was-offering the only-begotten,

18 To whom it-was-spoken that in Isaac seed will-be-called to-you,

19 Having-figured that the God is powerful to-be-raising even out-of-deads; whence he also obtained him for-himself in a parable.

The "war" is being fought over man's heart (p.2). Up to this time the adversary had almost no problem because, "Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen.6:5 ASV) God's plan of battle would change man's heart. The adversary saw an opportunity and he repeated his method which had been so effective in the Garden of Eden, The adversary altered God's word, "Yea, hath God said?" (Gen.3:1 ASV) The adversary changed "Isaac" to "Ishmael" and made his plans to use the seed of Ishmael, the Arabs, to defeat God in the battle.

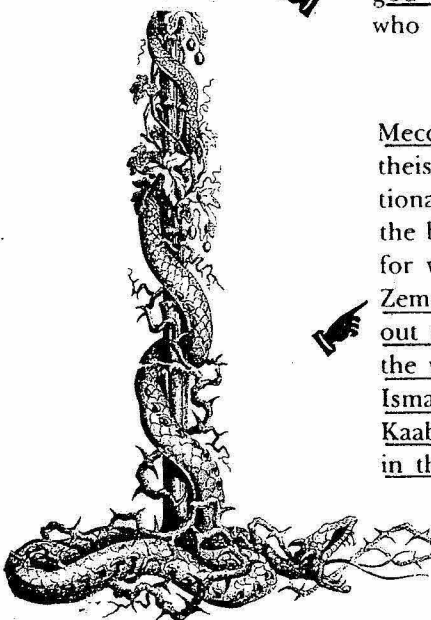
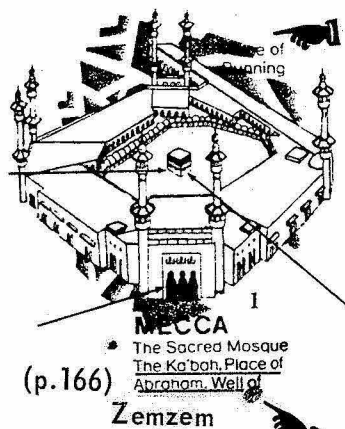
MECCA, Desmond Stewart (p.27)

A major problem for scholars is who precisely the god of the Kaaba was. Many have identified him with Allah and have claimed that this name is a contraction of *al-ilah*, meaning "the god." (In the same way, al-Lat would be a contraction of *al-ilaha*, "the goddess.") If this derivation is correct, it could have conveyed one of two meanings. To some Meccans, it may simply have meant their god, the god of their shrine. To others it may have carried the deeper significance that Allah was supreme among the many pagan gods in the same way that Zeus seemed supreme to the more reflective Greeks. Yet as in other pagan societies—or in societies where the cult of saints is widespread—the supreme god was often overlooked in favor of minor powers who seemed closer to the worshiper's aspirations.

(p.55)

Be this as it may, the Koran boldly connects Mecca with events in the life of Ibrahim* the first monotheist and "friend of God." The sacred course traditionally run between Shafa and Marwa commemorates the biblical Hagar's* desperate search in the wilderness for water for herself and Ismail,* her son by Ibrahim. Zemzem, which Muhammad's grandfather had cleared out and walled with masonry, became identified with the well opened by Gabriel to save mother and child. Ismail, as a youth, had helped his father rebuild the Kaaba. An animal substitute saved Ismail,* not Isaac* as in the Hebrew version, from his father's knife:

The serpent,
the slanderer,
hides himself.





THE FIRST PARABLE

Abraham offered Isaac



God offered Jesus

Jehovah* continues to select men; this time, Jacob.

GENESIS 32 ASV

22 And he rose up that night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of the °Jabbok. 23 And he took them, and sent them over the stream, and sent over that which he had. 24 And Jacob was left alone; and there^r wrestled a man with him until the breaking of the day. 25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him. 26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. 27 And he said unto him, What is thy name? And he said, Jacob. 28 And he said, Thy name shall be called no more Jacob, but^s Israel: for thou hast^t striven with God and with men, and hast prevailed. 29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. 30 And Jacob called the name of the place Peniel: for, said he, "I have seen God face to face, and my life is preserved." 31 And the sun rose upon him as he passed over Penuel, and he limped upon his thigh. 32 Therefore he children of Israel eat not the sinew of the hip which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew of the hip.

The BIBLE HISTORY of Old Testament

We know, with almost perfect certainty, the exact spot where the most important transaction in the life of Jacob took place. It was at the ford of *Jabbok*, the confluence of the two streams which flow from the East into Jordan, between the Sea of Galilee and the Dead Sea, and almost midway between these two points.

Only Jacob himself remained on the northern bank. It was a time for solitude—"and Jacob was left alone," quite alone, as when first he left his father's house. There on the oleander banks of Jabbok occurred what has ever since been of the deepest significance to the church of God. "There wrestled with him a man till the breaking of day." That "Man" was the *Angel of Jehovah in Whom was His Presence. "And when He saw that He prevailed not against him, He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with Him." The contest by wrestling must now have become impossible. But a far other contest ensued. "And He said, Let Me go, for the day breaketh. And he (Jacob) said, I will not let Thee go, except Thou bless me." Jacob had now recognised the character of his opponent and of the contest, and he sought quite another victory, and by quite other means than before. He no longer expected to prevail in his own strength. He asked to be blessed by Him with whom he had hitherto only wrestled, that so he might prevail. That blessing was given. But first the Lord brought before him what had been his old name as expressive of his old history—*Jacob*, "the cunning, self-helpful supplanter;" then He bestowed on him a new name, characteristic of his new experience and better contest by

GENESIS 35 ASV

9 And God appeared unto Jacob again, when he came from Paddan-aram, and °blessed him. 10 And °God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. 11 And God said unto him, I am °God Almighty: °be fruitful and multiply; a nation and a °company of nations shall be of thee, and °kings shall come out of thy loins; 12 and °the land which I gave unto Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. 13 And °God went up from him in the place where he spake with him. 14 And Jacob set up °a pillar in the place where he spake with him, a pillar of stone: and he poured out a drink-offering thereon, and poured oil thereon. 15 And Jacob called the name of the place where God spake with him, Beth-el.

Alfred Edersheim
1890 a Jew
pages 134-136

HOSEA 12 ASV

2 Jehovah* hath also a °controversy with Judah, and will °punish Jacob °according to his ways; according to his doings will he recompense him. 3 In the womb he °took his brother by the heel; and in his °manhood he °had °power with God: 4 yea, he had power over the angel* and prevailed; he wept, and °made supplication unto him: he found him at °Beth-el, and there he spake with us, 5 even Jehovah,* the God of hosts; *Jehovah is his °memorial name. 6 Therefore °turn thou to thy God: keep °kindness and justice, and °wait for thy God continually.

• Jabbok
* Jehovah

prayer: *Israel*, "a prince with God." In that new character would he have "power with God and men," and "prevail" against all enemies. But the mysterious name of the *Angel he must not yet know; for "the mystery of godliness" was not to be fully revealed till all the purposes for which Jacob was to become Israel had been fulfilled. And now "He blessed him there." "And Jacob called the name of the place *Peniel* (the face of God): for I have seen God face to face, and my soul has recovered." And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day." And "to this day," literally, is this custom observed among "the children of Israel."

Now what was the meaning of this solemn transaction? Assuredly, it was *symbolical*—but of what? It was a real transaction, but symbolical of Jacob's past, present, and future. The "man" who wrestled with Jacob "until the breaking of day" was Jehovah.* Jacob had, indeed, been the believing heir to the promises, but all his life long he had wrestled with God—sought to attain success in his own strength and by his own devices. Seeming to contend with man, he had really contended with God. And God had also contended with him. At last farther contest was impossible: Jacob had become disabled, for God had touched the hollow of his thigh. In the presence of Esau Jacob was helpless. But before he could encounter his most dreaded earthly enemy, he must encounter God, with Whom he had all along, though unwittingly, contended by his struggles and devices.* The contest with Esau was nothing; the contest with Jehovah everything. The Lord could not be on Jacob's side, till he had been disabled, and learned to use other weapons than those of his own wrestling. Then it was that Jacob recognised with whom he had hitherto wrestled. Now he resorted to other weapons, even to prayer; and he sought and found another victory, even in the blessing of Jehovah* and by His strength. Then also, truly at "the breaking of day," he obtained a new name, and with it new power, in which he prevailed with God and man. Jacob, indeed, "halted upon his thigh;" but he was now Israel, a prince with God.

¹ So the words are rendered by one of the ablest German critics.



JACOB becomes Israel--the FIRST Israelite.

“Jacob & Jacob -- fear not to go down into Egypt.”

GENESIS 46 ASV

2 And “God spake unto Israel in the visions of the night, and said, “Jacob, Jacob. And he said, Here am I. 3 And he said, “I am God, the God of thy father: fear not to go down into Egypt: for I will there make of thee a great nation: 4 I will go down with thee into Egypt: and I will also surely bring thee up again:

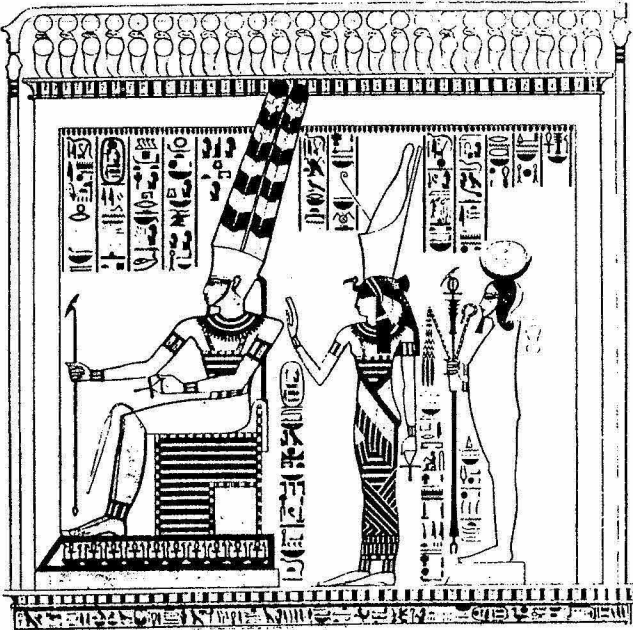
Why did
God send
Jacob into
Egypt's idolatry?

THE NEW JEWISH ENCYCLOPEDIA,
EGYPT David Bridger, 1976, p.124

Jewish history in Egypt began with Abraham, the founder of the Jewish people. The Biblical record tells that Jacob's family of 70 settled in Goshen, Egypt, when Joseph was its popular viceroy. After several hundred years of sojourn in Egypt, during which period the Children of Israel multiplied and became slaves under the Pharaohs, they left as free men in the Exodus under the leadership of Moses.

Despite the Biblical restriction stating that “Ye shall return no more that way,” the relationship of the Jewish people with Egypt continued to persist during the entire Biblical period. After the destruction of the First Temple, many Jews settled in Egypt, where the Jewish community grew steadily, and especially during the Greek rule in the Middle East it developed into a most significant Jewish center. It is believed that close to a million Jews lived in Egypt, particularly in Alexandria, during the 4th century b.c.e. The decline of the Jewish community in Egypt began in the first century c.e., and it had almost completely disappeared in the sixth century. Jews, however, returned to Egypt later, so that in the Middle Ages the Jewish settlement grew in importance if not in size. Some of the most outstanding Jewish personalities, such as Rabbi Saadiah Gaon, and Moses Maimonides lived in Egypt during that period. Jews living in modern Egypt are mostly of Sephardic origin, and are found mainly in Alexandria and Cairo. With the establishment of the State of Israel in 1948, Egypt and the other Arab countries continued to consider themselves in a state of war with Israel, owing to their defeat by the Israeli army. As a result of the ensuing wars with Israel (1956, 1967, 1973) in which the Egyptian army was routed or humiliated, thousands of Jews were forced to flee the country. By 1974 only about 500 Jews remained in Egypt.

EGYPTIAN MYTHOLOGY (P.36,89), Tudor Pub. Co.



Amon, Mut and Khons, the Great Triad of Thebes. Amon wears a double-feathered head-dress, Mut the white crown of Upper Egypt. Khons holds the emblems of life, stability and purity, with the flagellum and crook of Osiris.

Amon (Amun, Ammon) is the name of the great Egyptian deity who was often given the title 'king of the gods'. For this reason the Greeks identified him with Zeus. He was almost unknown in the time of the Old Kingdom. His name — which seems to be derived from a root meaning 'hidden' — appears only four times in the Heliopolitan Pyramid Texts, for at that time he was a purely local divinity of Thebes. Thebes, which afterwards was to erect such gigantic temples in his honour, was at that time only a village in the fourth nome (or province) of Upper Egypt, the capital of which was Hermonthis, city of Mont, who was then Lord of all that region.

Meaning hidden 4000 yrs.

(See Apologetics 31,32,42)

Cham-pol-lion (shān-pô-lyōn'), Jean François (1790-1832). French Egyptologist. In 1821, working from the Rosetta stone, he became the first person to decipher Egyptian hieroglyphics.

Handwritten text in a highly stylized, cursive script, possibly a form of shorthand or a specific dialect. The text is organized into approximately 12 horizontal lines. The characters are dense and interconnected, with many loops and flourishes. The overall appearance is that of a manuscript or a collection of notes written in a specialized, non-standard script.

Jehovah chose Moses to lead Israel out of Egypt.

Revelation 12 CT

3 And another sign was seen in the heaven, and behold, a great dragon red-as-fire, having seven heads and ten horns and on his heads seven diadems,

9 And the dragon, namely-the great one, namely-the serpent, namely-the ancient one, the one being-called a slanderer, also the adversary, namely-the one leading- astray the total inhabited-earth, was cast, he-was-cast into the earth, and his angels were-cast with him.

Acts 7 CT

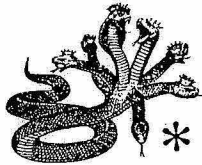
22 And Moses was-disciplined in-all wisdom of-Egyptians,

➔ EXODUS 4 ASV

2 And Jehovah said unto him, What is that in thy hand? And he said, A rod. 3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. 4 And Jehovah said unto Moses, Put forth thy hand, and take it by the tail: (and he put forth his hand, and laid hold of it, and it became a rod in his hand:)

Apologetics 31

Moses
knew



Egyptian writing.

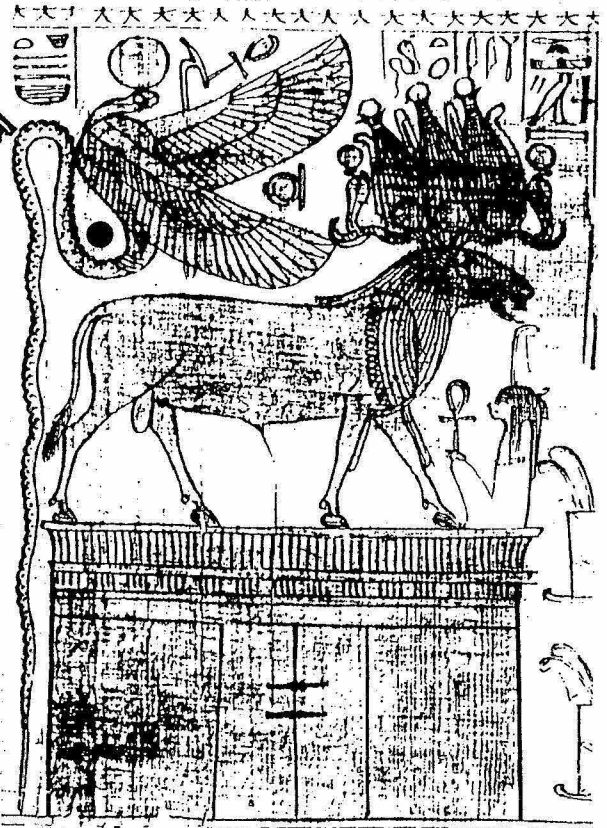
EGYPTIAN MYTHOLOGY (p.10,11) Tudor Pub. Co.

Just as the Egyptians made little distinction between cult and theology, so the boundaries between religion and what we should nowadays call politics were ill-defined. In so far as 'Church' and 'State' can be distinguished in ancient Egypt it is clear that each supported the other. The king was regarded as divine and his rule on earth amounted to a ritual re-enactment of mythological events. A large part of mythology as we know it is concerned therefore with the setting up of a hierarchy on earth, with a system of land tenure and with the establishment of ritual forms. Egyptian mythology can therefore be interpreted as an attempt to bolster up the authority of the king, and certainly some changes in religious belief can be traced to the opening of a new dynasty or a shift of power from one part of the country to another. This, however, though an interesting aspect, is an essentially modern view of the situation. The ancient Egyptian really believed that his king had divine authority, not merely that he claimed it as a justification for his rule. He believed that the king was the direct intermediary between the gods and men, and that without the king the divine benefits could not extend to the ordinary inhabitants of the country.

EXODUS 7 ASV

8 And Jehovah spake unto Moses and unto Aaron, saying, 9 When Pharaoh shall speak unto you, saying, Show a wonder for you; then thou shalt say unto Aaron, Take thy rod, and cast it down before Pharaoh, that it become a serpent.* 10 And Moses and Aaron went in unto Pharaoh, and they did so, as Jehovah had commanded: and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent.*

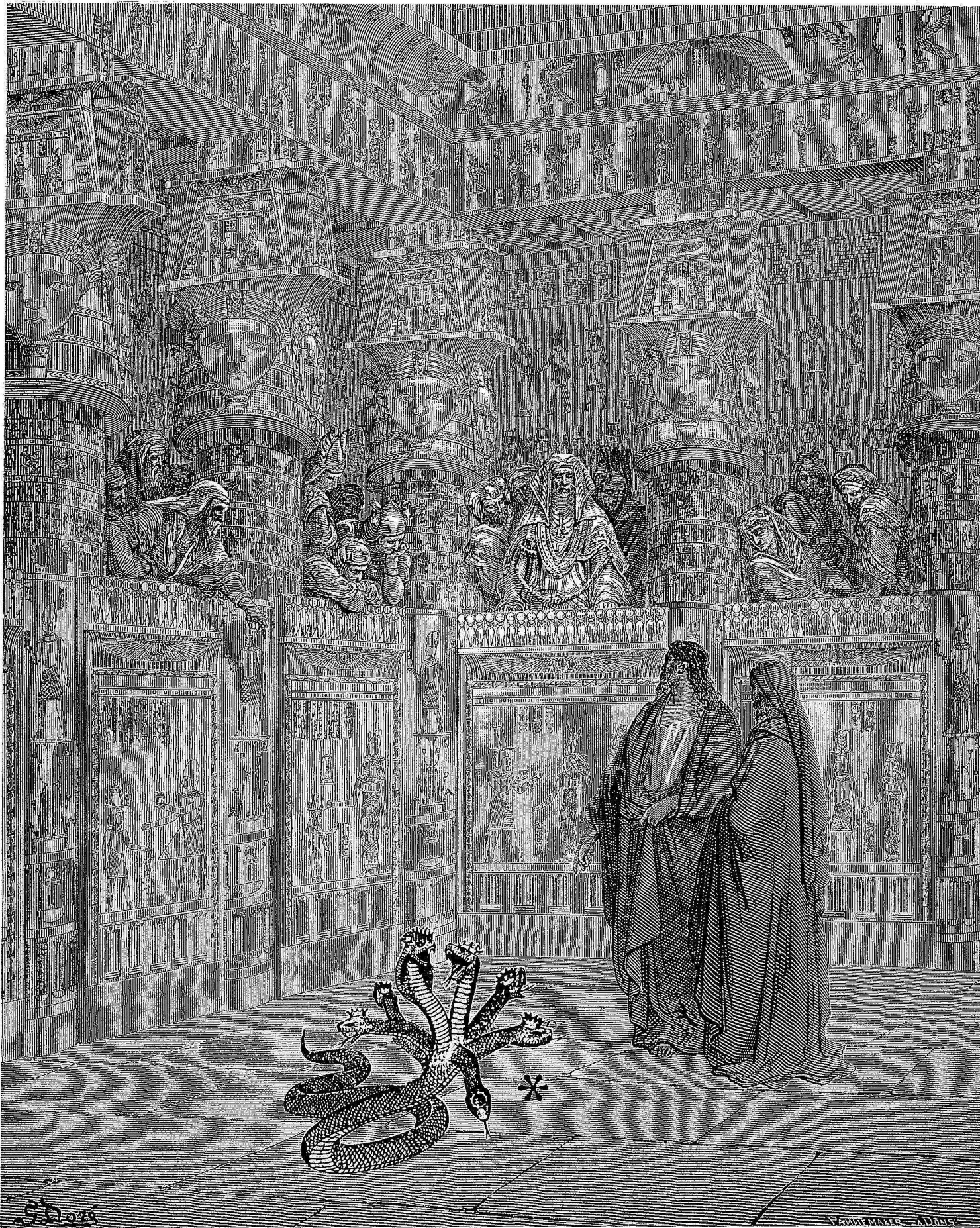
EGYPTIAN MYTHOLOGY (p.63,77)



➔ The god Amon in the form of a ram wearing a triple crown. Above him rises the goddess Uatchit as a winged uraeus.



➔ The serpent, Apep, Ra's eternal foe, was a malevolent figure and an enemy of the dead. Here the deceased, with the help of his three sons (shown in the lower panel), endeavours to placate him. British Museum.



Moses' rod became a dragon, sign of political power.

For Israel's exodus from Egypt, study Discourse 3. The Law → Torah → Pentateuch → The 5 books of Moses are; Genesis, Exodus, Leviticus, Numbers and Deuteronomy all written by Moses. These books are scripture --- "God-breathed"

The adversary and his ministers reject this truth. ↘

II Timothy 3 CT

16 All scripture is God-breathed and profitable toward teaching, toward reproof, toward correction, toward discipline the *discipline* in justice.

Matthew 19 ↙

8 He-is-saying-to-them, that Moses toward the hardness-of YOUR heart permitted to-YOU to-release YOUR wives; but from beginning it-has not come-to-be-nor-is thus.

↘ John 3

14 And according-as Moses raised-to-a-height the serpent in the wilderness, thus it-is-essential the son-of-the MAN to-be-raised-to-a-height,

John 5

45 YOU-be not thinking that I myself-shall-accuse-of-YOU to the Father: there-is the one accusing of-YOU, Moses, with-reference-to whom YOU yourselves-have-hoped-and-are-still-hoping.

46 For if YOU-were-trusting Moses, YOU-were-likely-trusting in-me, for that one wrote concerning me.

47 But if YOU-are not trusting-to-the letters-of-that one, how will-YOU-trust to-my sayings?

Mark 12 ↓

26 But concerning the *ones* dead, that they-are-being-raised, have YOU not read in the book of Moses, on the bramble-bush, as the God said to-him, saying, I am the God of-Abraham and the God of-Isaac and the God of-Jacob?

Luke 24 ↘

27 And having-begun from Moses and from all the prophets he-was-interpreting to them in all the scriptures the-things concerning himself.

44 But he-said-to-them: These *are* the words which I-spoke to YOU still being together-with YOU, that it-is-essential to-be-fulfilled all the-things having-been-written-and-still-written in the law-of-Moses and prophets and psalms concerning me.

See Apologetics 38

God only gave scripture through Jews, never Gentiles.

EXODUS 19 ASV

3 And Moses went up unto God, and Jehovah called unto him out of the mountain, saying, Thus shalt thou say to the children of Israel: 4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: 6 and ye shall be unto me "a kingdom of priests, and" a holy nation. These are the words which thou shalt speak unto the children of Israel.

7 And Moses came and called for the elders of the people, and set before them all these words which Jehovah commanded him. 8 And all the people answered together, and said, All that Jehovah hath spoken we will do. ?

EXODUS 32 ASV

3 And all the people brake off the golden rings which were in their ears, and brought them unto Aaron. 4 And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf: and they said, "These are thy gods, O Israel, which brought thee up out of the land of Egypt. 5 And when Aaron saw this, he built an altar before it; and Aaron made proclamation, and said, To-morrow shall be a feast to Jehovah.

EXODUS 20 ASV

2 I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.

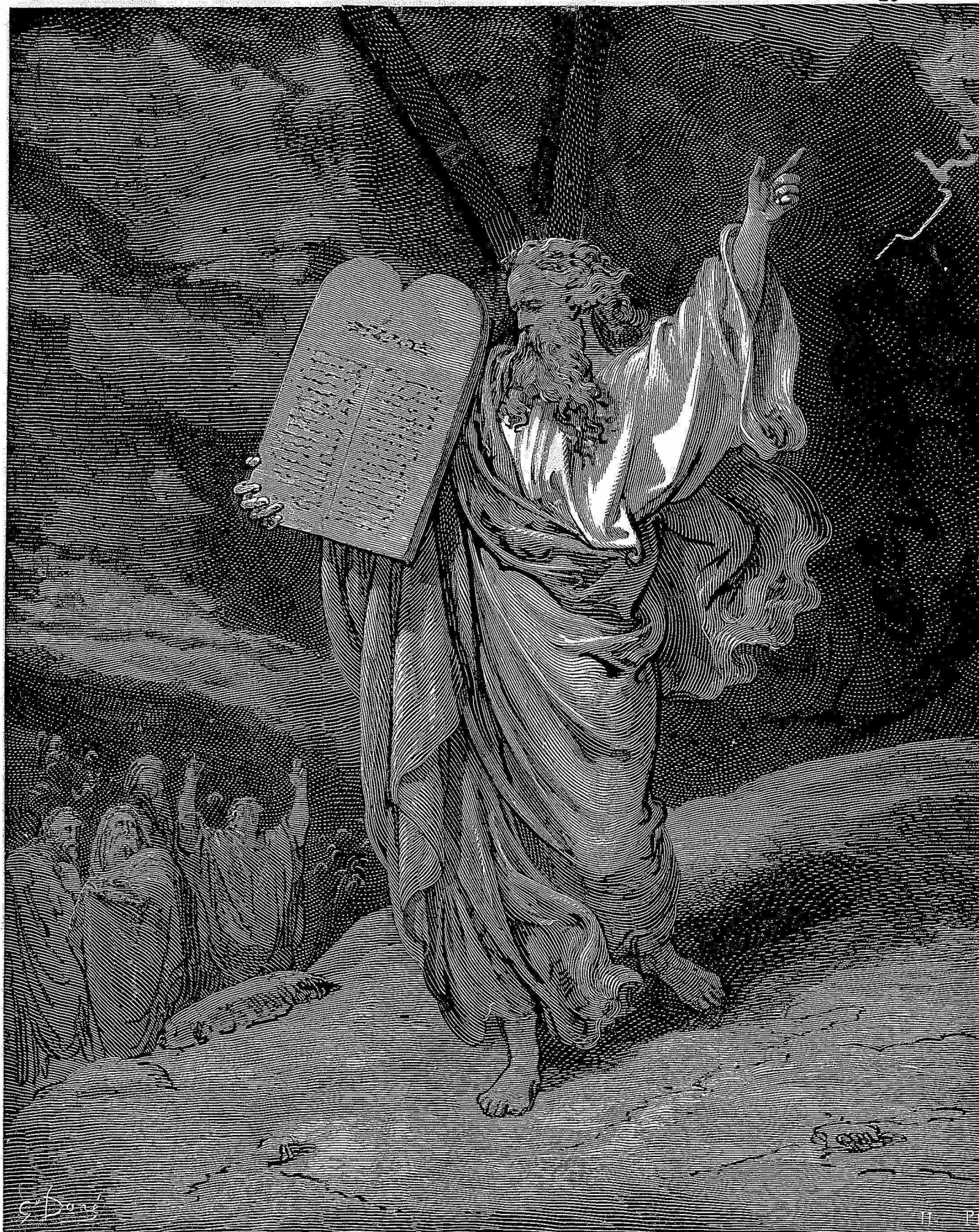
1 3 Thou shalt have no other gods before me.

2 4 Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, 6 and showing lovingkindness unto thousands of them that love me and keep my commandments.

3 7 Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

4 8 Remember the sabbath day, to keep it holy.

The adversary can make idolatry look like TRUTH.



The dividing line between God and the adversary.
THE BIBLE BEGAN HERE.

The reality of Jehovah's presence with Israel.

ABRAHAM GENESIS 18 ASV

18 And Jehovah appeared unto him by the oaks of Mamre, as he sat in the tent door in the heat of the day; 2 and he lifted up his eyes and looked, and, lo, three men stood over against him: and when he saw them, he ran to meet them from the tent door, and bowed himself to the earth,

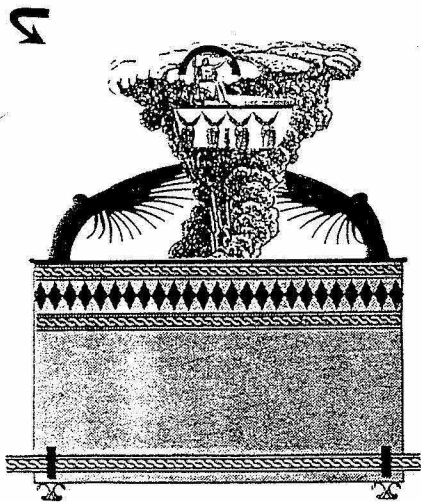
22 And the men turned from thence, and went toward Sodom: but Abraham stood yet before Jehovah,

GENESIS 19 ASV

23 The sun was risen upon the earth when Lot came unto Zoar: 24 Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven;

LEVITICUS 16 ASV

2 and Jehovah said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat.



JACOB GENESIS 35 ASV

9 And God appeared unto Jacob again, when he came from Paddan-aram, and blessed him. 10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

ISAAC EXODUS 6 ASV

2 And God spake unto Moses, and said unto him, I am Jehovah: 3 and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them.

EXODUS 19 ASV

9 And Jehovah said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee for ever. And Moses told the words of the people unto Jehovah.

EXODUS 24 ASV

18 And Moses entered into the midst of the cloud, and went up into the mount: and Moses was in the mount forty days and forty nights.

EXODUS 33 ASV

11 And Jehovah spake unto Moses face to face, as a man speaketh unto his friend.

This Jehovah is
the one
who later
came-to-be
flesh.

Follow these 5 steps.

Philippians 2 CT

1 6 Who existing in form of God considered not the being equal with God a thing for seizure, 7 BUT he-emptied himself having-taken form of a slave, having-become in similitude of MEN;

Matthew 1 CT

2 20 But as he was meditating these-things, behold, an angel of-Jehovah appeared to-him by apparition, saying, Joseph, son of-David, might-you not fear-for-yourself to-ake-along-to-yourself Mary your wife, for-the-thing in her having-been-begotten out-of the Holy Spirit.

Hebrews 10 CT

3 5 On-this-account coming-in into the world he-is-saying: You-willed not sacrifice and offering, but you-yourself-rendered a body thoroughly-fit for-me;

MOSES EXODUS 3 ASV

3 Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. 2 And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. 3 And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt. 4 And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

EXODUS 4 ASV

4 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, Jehovah hath not appeared unto thee. 2 And Jehovah said unto him, What is that in thy hand? And he said, A rod. 3 And he said, Cast it on the ground, and it became a serpent; and Moses fled from before it. 4 And Jehovah said unto Moses, Put forth thy hand, and take it by the tail: (and he put forth his hand, and laid hold of it, and it became a rod in his hand;) 5 that they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

Acts 7 CT

2 But the one was-stating: Men brothers and fathers, hear-YOU. The God-of-the glory was-seen-by-our father Abraham being in the Mesopotamia or before he came to-reside in Charran,

4 35 This the Moses, whom they-denied having-said: Who established you ruler and magistrate? The God has-dispatched-and-still-dispatches this one even ruler and redeemer together-with the hand-of-the-angel namely-the one having-been-seen-by-him in the bramble-bush.

Galations 4 CT

4 4 But when the fulness-of-the time came, the God dispatched-out his son having-become out-of a woman, having-become under law,

Luke 2 CT

5 21 And when eight days were-fully-filled to-circumcise the pre-teen-child, his name also was-called Jesus, the-one he-was called by the angel before he was to-be-taken-together in the belly.

Mary is not the mother of
God, only Jesus.

See the details in Apologetics 41.

Jehovah's dwelling --- a complex parable. *

EXODUS 40 ASV

34 ^b Then the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle.

John 1 CT

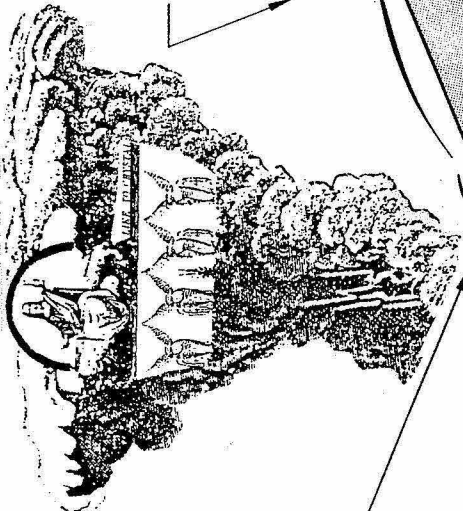
14 And the Word came-to-be flesh, and he-tabernacled among us, and we-beheld his glory, glory as of-an only-begotten from *the* Father full of-favor and truth.

Hebrews 9 CT

8 The Holy Spirit making-evident this, the way-of-the holy ones not-yet to-have-been-manifested *white* of-the first tabernacle still [having] standing,

9 One-which is a parable with-reference-to the season namely-the *one* having-stood-in-and-still-standing-in, according-to which both gifts and sacrifices are-being-offered not being-able, according-to conscience to-make the *one* serving perfect,

See Ezekiel 1 ASV



Rams' Skins
Dyed Red

Skins Dyed Blue

Acts 7 CT

44 The tabernacle of-the testimony was with-our fathers in the wilderness, according-as the *one* speaking to-the Moses ordered-for-himself, to-make it according-to the pattern which he-had-seen-and-still-sees;

The Tent

THE TABERNACLE

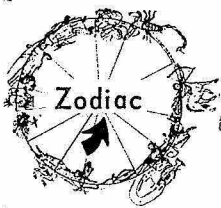
Storm Drops

Samuel probably slept here

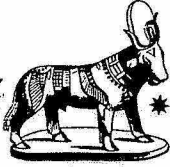
The war intensifies under Moses and Joshua.
The adversary's idolatry is to be under attack.
God requires obedience of his people Israel. See Discourse 3.

DEUTERONOMY 4 ASV

15 Take ye therefore good heed unto yourselves; for ye saw no manner of form on the day that Jehovah spake unto you in Horeb out of the midst of the fire; 16 lest ye corrupt yourselves, and make you a graven image in the form of any figure, the likeness of male or female, 17 the likeness of any beast that is on the earth, the likeness of any winged bird that flieth in the heavens, 18 the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the water under the earth; 19 and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them, which Jehovah thy God hath allotted unto all the peoples under the whole heaven.



Zodiac



Apis

24 For Jehovah thy God is a devouring fire, a jealous God.

25 When thou shalt beget children, and children's children, and ye shall have been long in the land, and shall corrupt yourselves, and make a graven image in the form of any thing, and shall do that which is evil in the sight of Jehovah thy God, to provoke him to anger; 26 I will call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over the Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

27 And Jehovah will scatter you among the peoples, and ye shall be left few in number among the nations, whither Jehovah shall lead you away. 28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. 29 But from thence ye shall seek Jehovah thy God, and thou shalt find him, when thou searchest after him with all thy heart and with all thy soul. 30 When thou art in tribulation, and all these things are come upon thee, in the latter days thou shalt return to Jehovah thy God, and hearken unto his voice: 31 for Jehovah thy God is a merciful God; he will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.



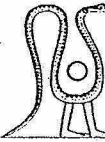
Zeus



Hera



Rome



Sata



Dagon

70 AD

DEUTERONOMY 7 ASV

7 When Jehovah thy God shall bring thee into the land whither thou goest to possess it, and shall cast out many nations before thee, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations greater and mightier than thou; 2 and when Jehovah thy God shall deliver them up before thee, and thou shalt smite them; then thou shalt utterly destroy them: thou shalt make no covenant with them, nor show mercy unto them; 3 neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 4 For he will turn away thy son from following me, that they may serve other gods: so will the anger of Jehovah be kindled against you, and he will destroy thee quickly. 5 But thus shall ye deal with them: ye shall break down their altars, and dash in pieces their pillars, and hew down their Asherim, and burn their graven images with fire.

6 For thou art a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be a people for his own possession, above all peoples that are upon the face of the earth. 7 Jehovah did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all peoples: 8 but because Jehovah loveth you, and because he would keep the oath which he sware unto your fathers, hath Jehovah brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt.

When God fights for Israel.

JOSHUA 6 ASV

2 And Jehovah said unto Joshua, See, I have given into thy hand Jericho, and the king thereof, and the mighty men of valor. 3 And ye shall compass the city, all the men of war, going about the city once. Thus shalt thou do six days. 4 And seven priests shall bear seven trumpets of rams' horns before the ark: and the seventh day ye shall compass the city seven times, and the priests shall blow the trumpets. 5 And it shall be, that, when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall go up every man straight before him.

* LAND GRANT TO ABRAHAM
GENESIS 13 ASV

15 for all the land which thou seest to thee will I give it, and to thy seed for ever. 16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then may thy seed also be numbered. 17 Arise, walk through the land in the length of it and in the breadth of it: for unto thee will I give it.

GENESIS 15 ASV

18 In that day Jehovah made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

GENESIS 17 ASV

ABRAHAM 8 And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.

LEVITICUS 25 ASV

23 And the land shall not be sold in perpetuity: for the land is mine: for ye are strangers and sojourners with me.

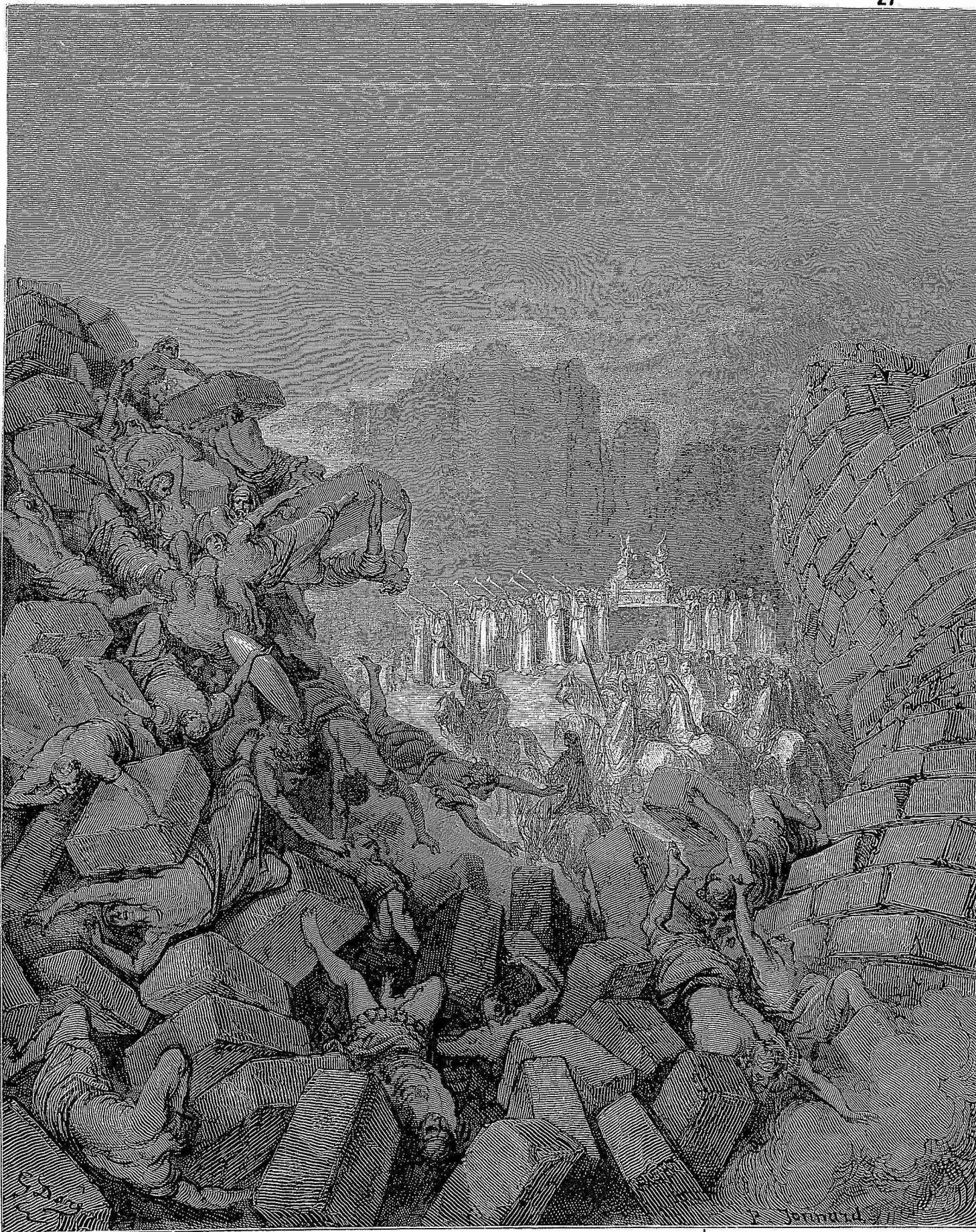
JOSHUA 1 ASV

3 Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses. 4 From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border.

* See Apologetics 21(p.2),31(p.14)

20 So the people shouted, and the priests blew the trumpets: and it came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. 21 And they utterly destroyed all that was in the city, both man and woman, both young and old, and ox, and sheep, and ass, with the edge of the sword.

↪ The adversary teaches that God loves EVERYBODY.



“They destroyed all that was in the city.” JOSHUA 6:21 ASV

David, a man of war, was chosen by God to rule Israel forever. Is this hard to believe?

1 SAMUEL 13 ASV

13 And Samuel said to Saul, "Thou hast done foolishly; ^othou hast not kept the commandment of Jehovah thy God, which he commanded thee: for now would Jehovah have established thy kingdom upon Israel ^afor ever. 14 But ^vnow thy kingdom shall not continue: ^oJehovah hath sought him a man after his own heart, and Jehovah hath appointed him to be prince over his people, because thou hast not kept that which Jehovah commanded thee.

1 SAMUEL 16 ASV

16 And Jehovah said unto Samuel, ^bHow long wilt thou mourn for Saul, seeing ^cI have rejected him from being king over Israel? ^dfill thy horn with oil, and go: I will send thee to ^eJesse the Beth-lehemite; for I have provided me a king among his sons.

6 And it came to pass, when they were come, that he looked on ^{1a}Eliab, and said, Surely Jehovah's anointed is before him. 7 But Jehovah said unto Samuel, Look not on his countenance, or on the height of his stature; because I have rejected him: for ^vJehovah seeth not as man seeth; for man looketh on the outward appearance, ^bbut Jehovah looketh on the heart.

11 And Samuel said unto Jesse, Are here all thy children? And he said, "There remaineth yet the youngest, and, behold, he is keeping the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit ³down till he come hither. 12 And he sent, and brought him in. Now he was ruddy, and withal ^{4v}of a beautiful countenance, and goodly to look upon. And Jehovah said, ^vArise, anoint him; for this is he. 13 Then Samuel took the horn of oil, and ^banointed him in the midst of his brethren: and ^vthe Spirit of Jehovah came mightily upon David from that day forward.

PSALM 18 ASV

43 Thou hast delivered me from the ^vstrivings of the people; Thou ^vhast made me the ^vhead of the nations:

A ^vpeople whom I have not known shall serve me.

44 As soon as they hear of me they shall obey me;

The foreigners shall ^{3v}submit themselves unto me.

EZEKIEL 34 ASV

21 Because ye thrust with side and with shoulder, and ^vpush all the diseased with your horns, till ye have scattered them abroad; 22 therefore will I ^vsave my flock, and they shall no more be a ^vprey; and I will ^vjudge between sheep and sheep. 23 And I will set up ^vone shepherd over them, and he shall ^vfeed them, even my servant ^vDavid; he shall feed them, and he shall be their shepherd. 24 And ^vI, Jehovah, will be their God, and my servant ^vDavid prince among them; I, Jehovah, have spoken it.

1 CHRONICLES 28 ASV

3 But God said unto me, ^cThou shalt not build a house for my name, because thou art a man of war, and hast shed blood. 4 Howbeit Jehovah, the God of Israel, ^cchose me out of all the house of my father to be king over Israel ^cfor ever; for ^vhe hath chosen Judah to be ^vprince; and ^vin the house of Judah, the house of my father; and among the sons of my father he took pleasure in me to make me king over all Israel;

PSALM 23 ASV

6 ^vSurely ^vgoodness and loving-kindness shall follow me all the days of my life; And I shall ^vdwell in the house of Jehovah ^vfor ever.

KEIL-DELITZSCH COMMENTARY (Vol. 5, p. 332)

On the contrary we have before us in the present passage a *constructio prægna*: "and I shall return (*perf. consec.*) in the house of Jahve", *i. e.* again, having returned, dwell in the house of Jahve.

2 SAMUEL 7 ASV

12 ^vWhen thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. 13 ^vHe shall build a house for my name, and ^vI will establish the throne of his kingdom for ever.

2 SAMUEL 12 ASV

24 And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and ^vhe called his name Solomon. And Jehovah loved him; 25 and he sent by the hand of Nathan the prophet; and he called his name ^vJedidiah, for Jehovah's sake.

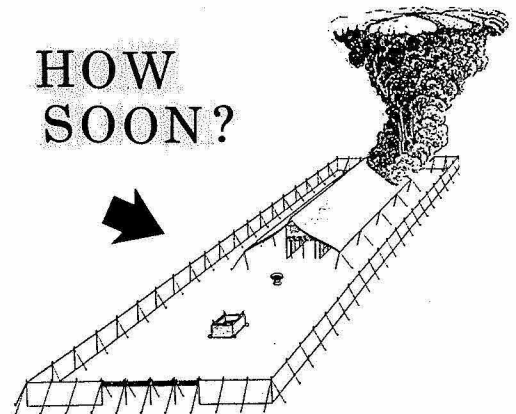
EZEKIEL 37 ASV

21 And say unto them, Thus saith the Lord Jehovah: Behold, I will ^vtake the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land: 22 and I will make them ^vone nation in the land, upon the mountains of Israel; and ^vone king shall be king to them all;

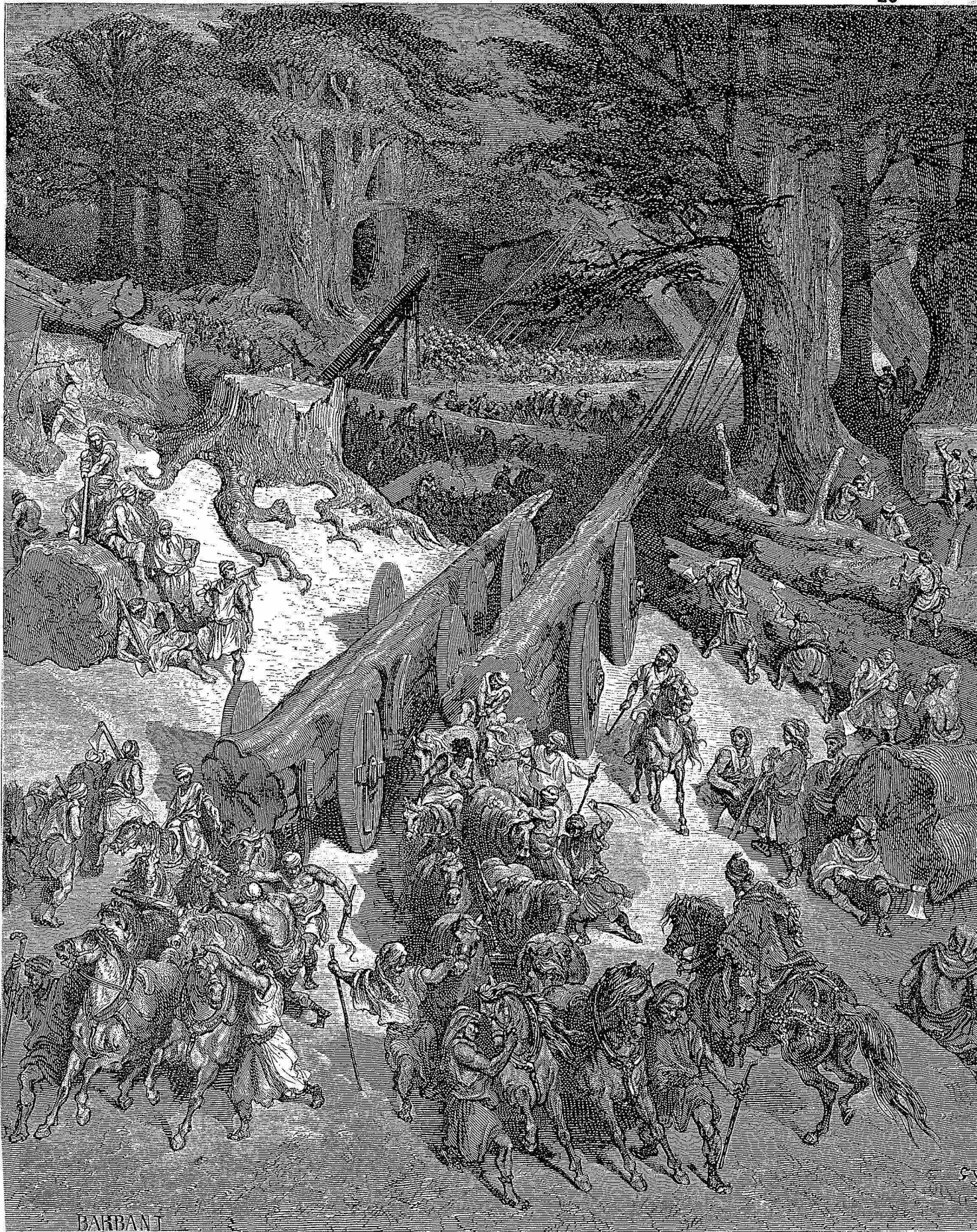
24 And my servant ^vDavid shall be king over them; and they all shall have ^vone shepherd: they shall also walk in mine ordinances, and observe my statutes, and do them. 25 And they shall dwell in the ^vland that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, for ever; and ^vDavid my servant shall be their prince for ever. 26 Moreover I will make a ^vcovenant of peace with them; it shall be an ^veverlasting covenant with them; and I will ^vplace them, and ^vmultiply them, and will set my ^vsanctuary in the midst of them for evermore. 27 My ^vtabernacle also shall be ^vwith them; and ^vI will be their God, and they shall be my people. 28 And the nations shall know that ^vI am Jehovah ^vthat sanctifieth Israel, when my sanctuary shall be in the midst of them for evermore.

★ David's Future

HOW SOON?



With the building of Solomon's temple, Jehovah's presence was established on Zion.



BARBANT

CUTTING DOWN CEDARS FOR THE CONSTRUCTION OF THE TEMPLE

And, behold, I purpose to build an house unto the name of the Lord my God . . .
Now therefore command thou that they hew me cedar trees out of Lebanon . . . (1 Kings 5: 5, 6)

The adversary, not God, opposes the death penalty.
The war between Jehovah and the adversary fought in a battle on Mt. Carmel proved God's hatred of idolatry.

1 KINGS 18 ASV

16 So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah. 17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Is it thou, thou troubler of Israel? 18 And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed the Baalim. 19 Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, that eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. 21 And Elijah came near unto all the people, and said, "How long go ye limping between the two sides? if Jehovah be God, follow him; but if Baal, then follow him. And the people answered him not a word. 22 Then said Elijah unto the people, I, even I only, am left a prophet of Jehovah; but Baal's prophets are four hundred and fifty men. 23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other bullock, and lay it on the wood, and put no fire under. 24 And call ye on the name of your god, and I will call on the name of Jehovah; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your god, but put no fire under. 26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped about the altar which was made. 27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god: either he is musing, or he is gone aside, or he is on a journey, or peradventure he sleepeth and must be awaked. 28 And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them. 29 And it was so, when midday was past, that they prophesied until the time of the offering of the evening oblation; but there was neither voice, nor any to answer, nor any that regarded.

1 KINGS 18 ASV

30 And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of Jehovah that was thrown down. 31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, "Israel shall be thy name. 32 And with the stones he built an altar in the name of Jehovah; and he made a trench about the altar, as great as would contain two measures of seed. 33 And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four jars with water, and pour it on the burnt-offering, and on the wood. 34 And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time. 35 And the water ran round about the altar; and he filled the trench also with water. 36 And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. 37 Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and that thou hast turned their heart back again. 38 Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. 39 And when all the people saw it, they fell on their faces: and they said, Jehovah, he is God; Jehovah, he is God. 40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there.

LEVITICUS 20 ASV

20 And Jehovah spake unto Moses, saying, 2 Moreover, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth of his seed unto Molech: he shall surely be put to death: the people of the land shall stone him with stones. 3 I also will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. 4 And if the people of the land do at all hide their eyes from that man, when he giveth of his seed unto Molech, and put him not to death; 5 then I will set my face against that man, and against his family, and will cut him off, and all that play the harlot after him, to play the harlot with Molech, from among their people.

1 KINGS 16 ASV

29 And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel; and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. 30 And Ahab the son of Omri did that which was evil in the sight of Jehovah above all that were before him. 31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Sidonians, and went and served Baal, and worshipped him. 32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. 33 And Ahab made the Asherah; and Ahab did yet more to provoke Jehovah, the God of Israel, to anger than all the kings of Israel that were before him.

* Molech means "king."

Young's Analytical Concordance

* "I AM"

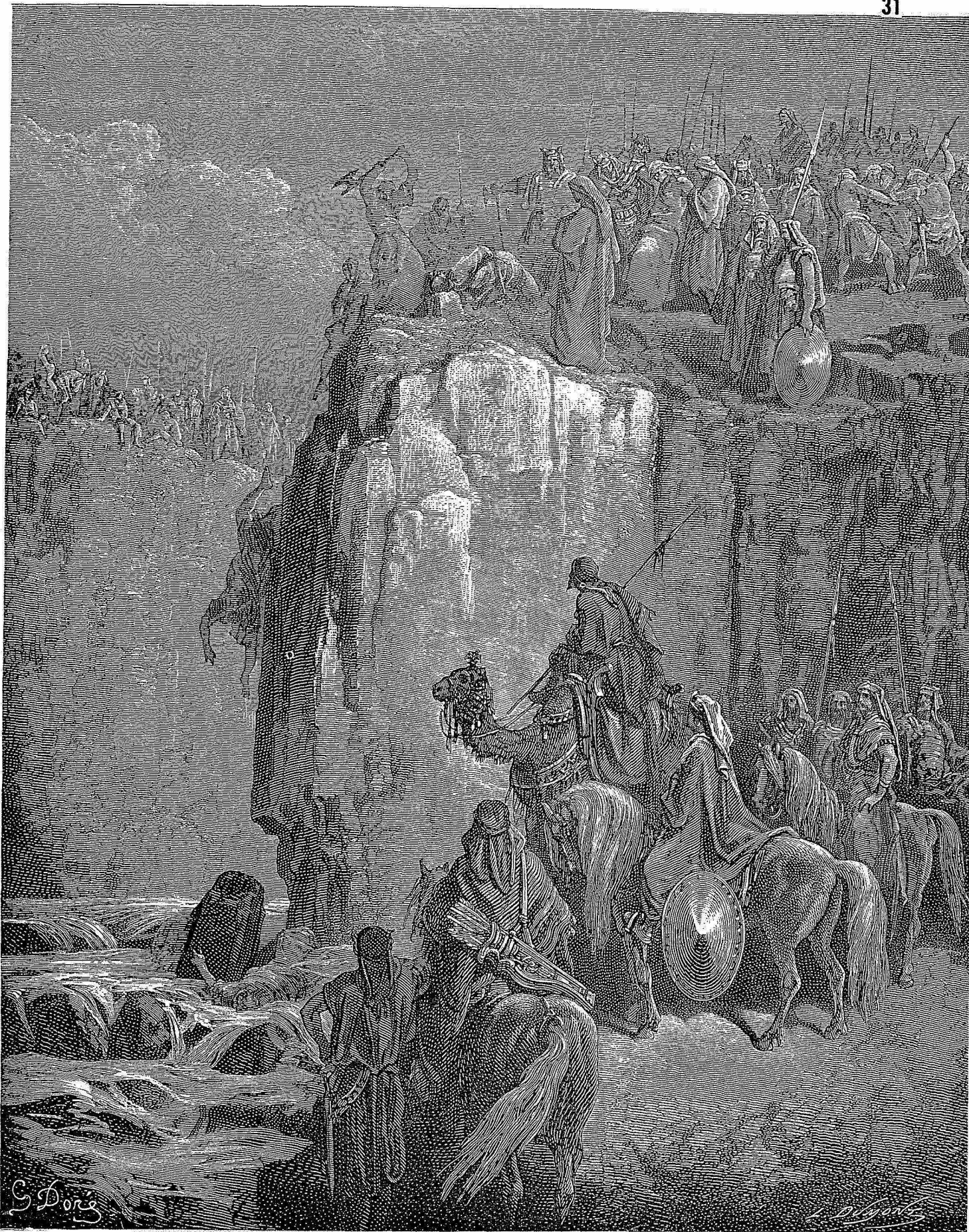
Ex. 3:13-15

ETH-BA'-AL, אֱתֵבְאֵל with Baal or Baal's man.

A king of Sidon, father of Jezebel wife of Ahab. He was king of the Tyrians as well, and is the same as Ethobalus (a priest of Astarte), who, after having murdered Pheles, held the throne of Tyre for thirty-two years.

LAROUSSE ENCYCLOPEDIA OF MYTHOLOGY (p.75)

But, as in all the other cases where a Canaanite divinity was called Ba'al, the name was never a proper name. It was an appellation that hid the god's true name, which was known only to the initiated.



SLAUGHTER OF THE PROPHETS OF BAAL

And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them . . . (I Kings 18: 40)

God approved Elijah's actions.

See Apologetics 7,26. Discourse 3.



EZEKIEL 28 ASV

11 Moreover the word of Jehovah came unto me, saying, 12 Son of man, take up a lamentation over the king of Tyre, and say unto him, Thus saith the Lord Jehovah: Thou sealest up the sum, full of wisdom, and perfect in beauty. 13 Thou wast in Eden, the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared. 14 Thou wast the anointed cherub that covereth; and I set thee, so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15 Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee.

Davis Dictionary of the Bible, Baker

★ **Mo'lech.** He was an aspect of Baal (Jer. xxxii. 35), whose name is a common noun likewise and signifies lord. Baal was worshipped with human sacrifices at Tyre under the name of Melcarth, king of the city; and an exceedingly detestable feature of Molech's worship was the burning of children to him in the fire.

One king against idolatry.

2 KINGS 18 ASV

Zechariah. 3 And he did that which was right in the eyes of Jehovah, according to all that David his father had done. 4 He removed the high places, and brake the pillars, and cut down he Asherah: and he brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan. 5 He trusted in Jehovah, the God of Israel; so that after him was none like him among all the kings of Judah,

2 KINGS 19 ASV

33 By the way that he came, by the same shall he return, and he shall not come unto this city, saith Jehovah. 34 For I will defend this city to save it, for mine own sake, and for my servant David's sake. 35 And it came to pass that night, that the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when men arose early in the morning, behold, these were all dead bodies.

2 KINGS 2 ASV

11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven. 12 And Elisha saw it, and he cried, "My father, my father, the chariots of Israel and the horsemen thereof!"

MALACHI 4 ASV

* 5 Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come. 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

Luke 9 CT

30 And behold, two men were speaking together with him, ones who were Moses and Elias, *

Except for vs.12 this passage describes God's adversary. Vs. 12- "King of Tyre" is not the physical king, but Melcarth, meaning king of the city. * Molech - Baal.

THEOLOGICAL DICTIONARY OF THE OLD TESTAMENT, Vol.2

Later, a greater conflict between Yahweh and Baal took place under the Omrides (1 K. 18:16ff.). This narrative is anticipated by the note in 1 K. 16:31f. that Omri's son, Ahab, took for wife Jezebel, the daughter of Ethbaal, king of the Sidonians, and at the same time began to serve Baal. He erected an altar for Baal in the house of Baal which he had built in Samaria. According to Josephus (Ant. viii.13.1[317]), this text has reference to the Baal of the city of Tyre.

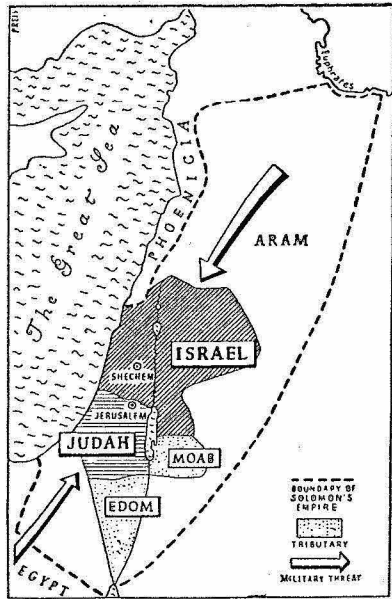
★ Antiquities of the Jews, Josephus, Bk.8, Ch.13, Vs.1

§ 1. Now Ahab, the king of Israel, dwelt in Samaria, and held the government for twenty-two years; and made no alteration in the conduct of the kings that were his predecessors, but only in such things as were of his own invention for the worse, and in his most gross wickedness. He imitated them in their wicked courses, and in their injurious behavior towards God; and more especially he imitated the transgression of Jeroboam; for he worshipped the heifers that he had made; and he contrived other absurd objects of worship besides those heifers; he also took to wife the daughter of Ethbaal, king of the Tyrians and Sidonians, whose name was Jezebel, of whom he learned to worship her own gods. This woman was active and bold, and fell into so great a degree of impurity and wickedness, that she built a temple to the god of the Tyrians, which they called Belus, and planted a grove of all sorts of trees; she also appointed priests and false prophets to this god. The king also himself had many such about him; and so exceeded in madness and wickedness all [the kings] that went before him.

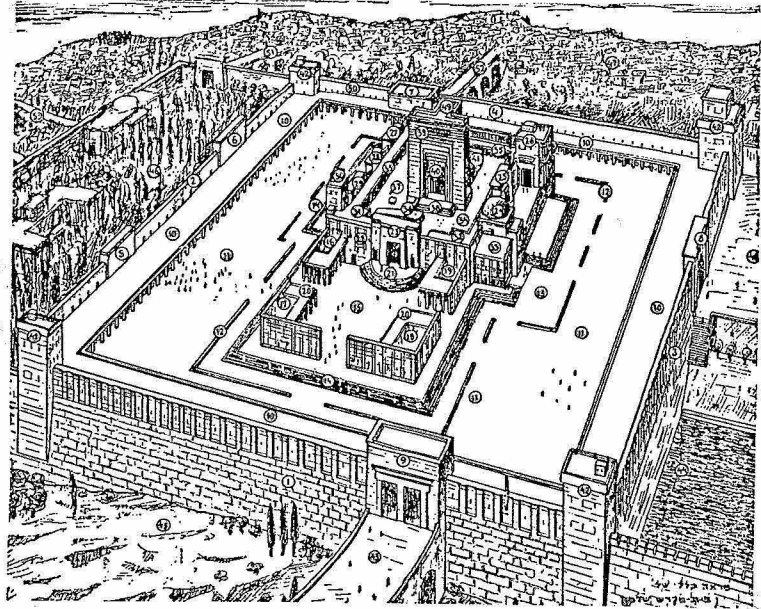
God delivered Jerusalem from Sennacherib, king of Assyria, in one night; because one king, Zechariah, trusted in Jehovah.

In the days of Sennacherib (700 B.C.) it was already too late. The kingdom of Solomon had been divided into Israel and Judah. (See the map.) Israel, the northern kingdom, fell to Assyria in 722 B.C.

910 BC



Solomon's temple was destroyed Av 9,586 B.C.



2 CHRONICLES 36 ASV

Zedekiah 13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart against turning unto Jehovah, the God of Israel.

the wrath of Jehovah arose against his people, till there was no remedy.

17 Therefore he brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or virgin, old man or hoary-headed: he gave them all into his hand.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. 20 And them that had escaped from the sword carried away to Babylon.

Carried to Babylon for 70 years.



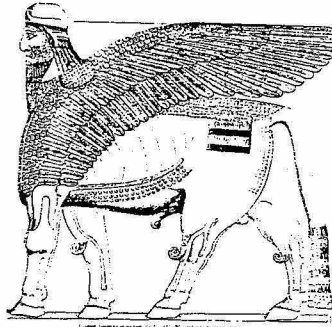
Daniel was among those brought to Babylon. Daniel's record of Nebuchadnezzar's dream is the very base of prophecy concerning Gentile powers. ★ Still future.

DANIEL 2 ASV

26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? 27 Daniel answered before the king, and said, The secret which the king hath demanded can neither wise men, enchanters, magicians, nor soothsayers, show unto the king; 28 but there is a God in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: 29 as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets hath made known to thee what shall come to pass. 30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart.

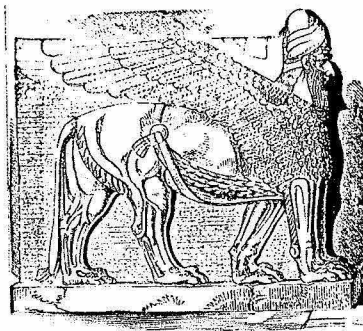
31 Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. 32 As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, 33 its legs of iron, its feet part of iron, and part of clay. 34 Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. 35 Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

About 583 B.C.



Winged bull, Nineveh

About 700 B.C.



Winged lion, Nineveh

About 700 B.C.

This image may help to understand Daniel 2:31. "This mighty image whose countenance and aspect was terrifying."

See page 35.

DANIEL 2 ASV

36 This is the dream; and we will tell the interpretation thereof before the king. 37 Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; 38 and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: thou art the head of gold. 39 And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. 40 And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush. 41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. 42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. 43 And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay. 44 And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. 45 Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.

Gentile prophecies begin in Section 2.

God promises continual war — until He rules on Zion.
 “Iron crushes”— the stone kingdom stands forever.

