

**THE
PROMISES
OF GOD
TO
ISRAEL**

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TO ISRAEL

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GOD'S PROMISES TO ISRAEL

Original Promises

Background: (Refer to map of the Fertile Crescent.)

1. Abraham was born in the city of Ur sometime around 2000 B.C.

2. Gen. 11:31 tells us that Abraham's father, on the way to Canaan, went to Haran to dwell.
3. Gen 12:1-3 records God's promise to Abraham:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

 - a. Acts 7:2-3

4. Gen. 12:5 says, "And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came."

5. While in the land of Canaan Abraham received this promise: **"And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him."Genesis 12:7.**

6. Because of a severe famine the Israelites left Canaan and went to Egypt about 1660 B.C.
7. Exodus 1:8 tells us, "Now there arose up a new king over Egypt, which knew not Joseph." (About 300 years of history are condensed into this one sentence.)
 - a. About 1750 B.C. Egypt was invaded and conquered by the Hyksos people of Asia.

 - b. The Hyksos were driven out about 1550 B.C. Did Joseph, and later his family, arrive in Egypt before, after or during the reign of the Hyksos? _____

The Exodus, c. 1445 B.C.: (Refer to map of Sinai)

1. Exodus 12:37-38 says, "And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle."

2. Various biblical scholars have proposed four different routes for their journey:

#5 Way of the Philistines. (Ex. 14:2 says they went between Migdol and the sea.)

#7 The Way of Shur. (Ex. 15:22 says they went into the wilderness of Shur.)

#8 The Arabian Trade Route.

The Traditional Route accepted by most scholars:

Ex. 15:23 says they came to Marah.

Ex. 15:27 says they came to Elim.

Num. 33:10 says then they camped by the Red Sea.

Ex. 16:1 says they came to Wilderness of Sin.

Ex. 17:1 says they arrived at Rephidim.

Ex. 19:1 tells us that after wandering for three months they arrived at Mt. Sinai.

3. Here the Ten Commandments were received. This was a Covenant of Obligations:

- a. God repeated the promises He had made to the patriarchs.
- b. To receive these blessings, He required the Israelites to keep the Law.
- c. He set forth the penalties for disobedience.

1.) Here at Sinai the Tabernacle and the Ark were made. These would guide them:

"And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents" (Numbers 9:15-18).

2.) Numbers 10:11 tells us that the following year they began a northward journey.

4. Numbers 33:35 tells us they eventually reached Ezion-geber on the Gulf of Aqaba.

5. From this seaport they went on to camp at Kadesh. (Numbers 33:36) (See map.)

6. Here Moses sent twelve spies to spy out the Land of Canaan. (Numbers 13)

- a. Caleb and Joshua urged the people to go up and take the land promised to them:
 “And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it” (Numbers 13:30).
- b. The other ten spies said, “We be not able to go up against the people; for they are stronger than we. (Numbers 13:31)

7. For their unbelief in His promise, the Lord pronounced upon them a strong judgment:

“Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward which have murmured against me. Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness” (Numbers 14:29-31, 33).

In The Wilderness, c. 1443 to 1405 B.C.: (Refer to map of the Wilderness)

1. From Kadesh the company moved to Mt. Hor.
2. Now they appear to follow a trail called the Way to the Arabah (the Great Rift Valley). The three accounts differ somewhat, leading scholars to choose one of two paths they followed:

| <u>Deuteronomy 2</u> | <u>Numbers 21</u> | <u>Numbers 33</u> |
|----------------------|-------------------|-------------------|
| Kadesh | Kadesh | Kadesh |
| | Mt. Hor | Mt. Hor |
| Way of the Red Sea | | Zalmonah |
| Mt. Seir | | Punon |
| | Oboth | Oboth |
| Brook Zared | Iye-abarim | Iye-abarim |

Here Deuteronomy 2:14 says, “And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them.” To arrive on this spot on the border of Edom and Moab accounts for the forty years of wandering in the wilderness.

| | | |
|-------------|-------------|-------------|
| River Arnon | River Arnon | River Arnon |
|-------------|-------------|-------------|

3. Israel had been told not “to meddle” with Edom (descendants of Esau) or Moab (the descendants of Lot) because they could not have the lands of their inheritance.
4. Both Numbers and Deuteronomy tell that these three nations refused to allow Israel to pass peacefully through their borders.

5. Now at Dibon and Almon they were approaching the cities of Ammon, who they were told not to molest. A message was sent to their king:
 “And Israel sent messengers unto Sihon king of the Amorites, saying, Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high way, until we be past thy borders. And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel” (Numbers 21:21-23)
And the Lord said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land” (Deuteronomy 2:31).
 “And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong. And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof” (Numbers 21:24,25).
6. Then we read, “And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho” (Numbers 22:1)
7. Here Moses spoke to Israel. He repeated the promised blessings for obedience and the curses for disobedience. He pronounced the blessings of God on each of the tribes.
8. Deuteronomy 31:1-3 tells us, “**And Moses went and spake these words unto all Israel. And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan. The Lord thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the Lord hath said.**”
9. Finally we come to this reading: “**So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.**”

The Conquest, c. 1405 through 1380 B.C.: (refer to the map Joshua's Campaigns.)

1. The promise of the Lord is repeated to Joshua: “**Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest”** (Joshua 1:6,7,9).
2. Joshua's military strategy was simple and brilliant. He had four basic goals:
 - a. Goal One: Gain a foothold in Canaan by conquering Jericho, which controlled the plains, the roads and the fords over the Jordan River.
 - 1.) Two spies were sent to Jericho. They entered into the house of Rahab.

Listen to her profession: "And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath" (Joshua 2:9-11).

(There is an important lesson in this story.)

2.) The crossing of the River Jordan. Let's read Joshua 3:9-17.

3.) The destruction of Jericho.

b. Goal Two: Gain the hill country around Bethel. The battle for Ai and Israel's defeat.

- 1.) The reason discovered.
- 2.) The new strategy.

c. Goal Three: To conquer the lowland cities like Lachish. A series of lightning-like strikes and battles ended with this terse comment: "So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded" (Joshua 10:40).

d. Goal Four: To break the power of the mighty coalition of northern cities, the key to which was the defeat of Hazor, the largest and most powerful of these cities.

For once all archaeological discoveries agree: "Archaeological work at Hazor in the 1920's and 1950's confirms the biblical narrative. In the 13th century the city was destroyed by fire, almost certainly the work of Joshua, and was not rebuilt until the time of Solomon" (*Atlas of the Bible*).

3. At the conclusion of these battles we read this: "So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war" (Joshua 11:23). It would seem that "all was well in Zion", but in reality all the pagans had not been excluded from the land as the Lord had commanded.

- a. "And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day" (Judges 1:21).
- b. "Neither did Manasseh drive out the inhabitants of Bethshean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land" (Judges 1:27).
- c. "And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley" (Judges 1:34).

4. In Judges 2:1-3 we read of the Lord's anger because Israel had not been obedient to the covenant God had made with them:

“And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.”

5. Then in verses 11-13 we see that things became even worse:

“And the children of Israel did evil in the sight of the Lord, and served Baalim: And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth.”

6. The conditions that prevailed in Israel before the unifying effect of King David's leadership some 300 years later is best summarized in Judges 17:6:

“In those days there was no king in Israel, but every man did that which was right in his own eyes.”

GOD'S PROMISES TO ISRAEL

Lesson Two: The Dispersion of Israel (The Diaspora)

1. We concluded our first lesson with this passage: "In those days there was no king in Israel, but every man did that which was right in his own eyes" (Judges 17:6).
2. Such conditions prevailed in Israel for many years. They were never able to expel all the pagan Canaanites from the land, and idolatry became quite common among the Hebrews. Occasional heroes like Gideon and Samson brought only momentary peace to the land.
3. Finally the Lord had pity on Israel and heard their cry for a king. In 1 Samuel 9:16-17 we read, "To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people."
4. The next king was even mightier than Saul. His name was _____. He ruled Israel from about 1000 B.C. until 971 B.C. Under his rule the nation was unified and rid itself of many of its former enemies.
5. When he died, he was succeeded to the throne by his son, _____. He ruled from 971 B.C. until his death, about 931 B.C. During his reign the temple was built in Jerusalem and Israel became wealthy. Solomon developed a well-organized governmental bureaucracy, but he was hated by the northern tribes for his taxation policies, his rich manner of living and the tendency to use pressed labor for his great building projects.
6. After his death c. 931 B.C., the land was divided into two kingdoms, Israel to the north and Judah to the south. They were ruled by separate kings and often at enmity with one another.
7. We have written the basic promises given to the patriarchs. After God made His covenant with His people on Mt. Sinai, these promises of blessing were greatly expanded.

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God" (Deuteronomy 28:1-2).

But there were promises made of cursing for disobedience as well:

"And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life" (Deuteronomy 28:63-66).
8. Now let's examine a chart which shows the kings of Israel and Judah. It is found with the maps.

9. We see that the history of the northern kingdom, Israel, also known as Samaria, came to an end about _____ B.C. Let's read this story in **2 Kings 17:1-6**. To make the destruction more complete, the king of Assyria did one more thing. We read about it in **2 Kings 17:24**.

10. Because of God's promise we know their destruction was brought about because of their disobedience. Now let's read **2 Kings 17:7-18**.

11. Again looking at the list of the kings of Judah, we see that the kingdom of Judah came to an end about _____ B.C. Notice that several of the kings of Judah are marked by an asterisk. These were righteous kings, and frequently there was a spiritual revival during their reign. No doubt this was the reason for their greater longevity; however, we read about their transgression and eventual captivity by King Nebuchadnezzar in **2 Chronicles 36:15-21**.

12. After their captivity in Babylon, Judah was allowed to return to her homeland by Cyrus, king of Media-Persia. For 500 years they remained in Judah under the conquering armies of Media-Persia, then the Greeks and finally the Romans. At the end of His ministry Jesus prophesied of Judah's eventual destruction. Read **Matthew 24:1-2** and **Matthew 22:1-7**.

13. This final destruction and captivity of God's covenant people began with the destruction of Jerusalem by the Roman legions in A.D. 70:

After a three year siege "the Romans stormed the walls of Jerusalem. like termites they spilled into the city, slaughtering a populace reduced to helplessness by starvation. Four years of bitter defeats at the hands of the Jews had made a mockery of the vaunted invincibility of the Roman legions, and only killing could now soothe their bruised vanity. The Temple was put to the torch, infants thrown into the flames, women raped, priests massacred, Zealots thrown from the wall. Survivors of the carnage were earmarked for the triumphal procession to be held in Rome, sold as slaves, held for the wild beasts in the arena, or saved to be thrown off the Tarpeian Rock in Rome for amusement. ... Tacitus estimates 600,000 defenseless Jewish civilians were slain in the aftermath of the siege." Dimont, Max, *Jews, God and History*, pp. 105-106.

14. But the Romans underestimated the Jewish resolve. A second rebellion broke out in 113 A.D. Nineteen years later, in 132 A.D., a self-proclaimed messiah, known as bar Kochba ("Son of the Star") was backed by a well-known and respected rabbi. Again I quote from Dimont:

"Severus entered the Holy Land at the head of 35,000 crack troops and gave battle to bar Kochba's numerically inferior army. The Imperial Eagles were dealt an ignominious defeat. Severus too realized he could not win in open battle. He decided on tactics such as were later used by General Sherman in the American Civil War, those of total warfare - destroying and burning all that could not be used by his own armies. Severus, of course, added a Roman refinement, the systematic slaughter of every living thing, combatant and noncombatant in his path - men, women, children, cattle. In the year 135 bar Kochba's forces surrendered. Jerusalem, and what had been Judean Palestine, was now made off-limits to the Jews. Those who had not perished in the war or managed to escape into Parthia were sold into slavery." pp. 108-109

15. The Diaspora prophesied by Moses was now complete! **For more than 1800 years Israel would have no homeland!**

GOD'S PROMISES TO ISRAEL

Lesson Three: The Final Gathering of Israel

1. In our last lesson we read the prophecy which the Lord gave to Moses warning the people against idolatry and iniquity. If Israel were to break the covenant God had made with them, their punishment would be that **"... the Lord shall scatter thee among all people, from one end of the earth even unto the other ..."**(Dt. 28:64)." We read how this dispersion was accomplished.

2. But our God is patient and long-suffering toward the children of men. Even as this dispersion was prophesied, the Lord spoke of His coming mercy:

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee."

(Deuteronomy 30:1-3) This promised return from their dispersion and captivity was

dependent upon what conditions?

- a. _____
- b. _____

3. Through the prophet Isaiah the Lord tells us a great deal about the restoration of Israel:

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me." (Isaiah 49:22-23)

- a. Do you think this has been fulfilled? _____
- b. If so, how? _____
- c. This same prophecy is found also in I Nephi 7:11-20 with emphasis upon a spiritual aspect. What is this new aspect of the prophecy? _____

4. In Isaiah 11:10-12 and II Nephi 9:125-127 we read of an important aspect concerning the restoration of Israel:

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

- a. What is this "ensign" to which Israel will have to gather in order to have part in this promised restoration? _____

5. In Mormon 2:39-43 we find a possible key to help Israel look to this "ensign" of Jesus Christ:

(v.39) **"Now these things are written unto the remnant of the house of Jacob; and they are written after this manner, because it is known of God that wickedness will not bring them forth unto them; and they are to be hid up unto the Lord, that they may come forth in his own due time. (v.40) And this is the commandment which I have received; and behold they shall come forth according to the commandment of the Lord, when he shall see fit, in his wisdom. (v.41) And behold they shall go unto**

the unbelieving of the Jews; and for this intent shall they go; that they may be persuaded that Jesus is the Christ, the Son of the living God; (v.42) That the Father may bring about, through his most beloved, his great and eternal purpose, in restoring the Jews, or all the house of Israel, to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of his covenant, (v.43) And also that the seed of this people may more fully believe his gospel, which shall go forth unto them from the Gentiles;"

- a. Of which writings is it speaking? (v.39) _____
- b. To whom are they to go? (v.41) _____
- c. By whom are they to be taken? (v.43) _____
- d. "the seed of this people" (v.43) signifies what people? _____

6. God's holy work of the restoration of Israel shall be completed in its proper sequence as the Lord sees fit. Some of the prophecies pertaining to this restoration of Israel have now been fulfilled, while others await God's time-table. Let's read some prophecies that have a bearing on the promised gathering of Israel and see if there be any sequential pattern. Write the gist of the prophecy briefly in your own words.

- a. I Nephi 7:13 _____ ()
- b. III Nephi 9:86-89 _____ ()
- c. III Nephi 12:3 _____ ()
- d. III Nephi 9:85 _____ ()
- e. III Nephi 7:34-36 _____ ()

III Nephi 9:93 - "And when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel."

(THE FOLLOWING PROPHECIES ARE YET TO UNFOLD IN THE FUTURE.)

- f. II Nephi 2:44-48 _____
- g. III Nephi 9:57-58 _____
- h. III Nephi 9:59 _____
- i. III Nephi 10:5-8 _____
- j. _____
- k. _____
- l. _____

THE KINGS OF ISRAEL

KING SAUL
1050 - 1000 B.C.

KING DAVID
1000 - 971 B.C.

KING SOLOMON
971 - 931 B.C.

THE DIVIDED KINGDOM

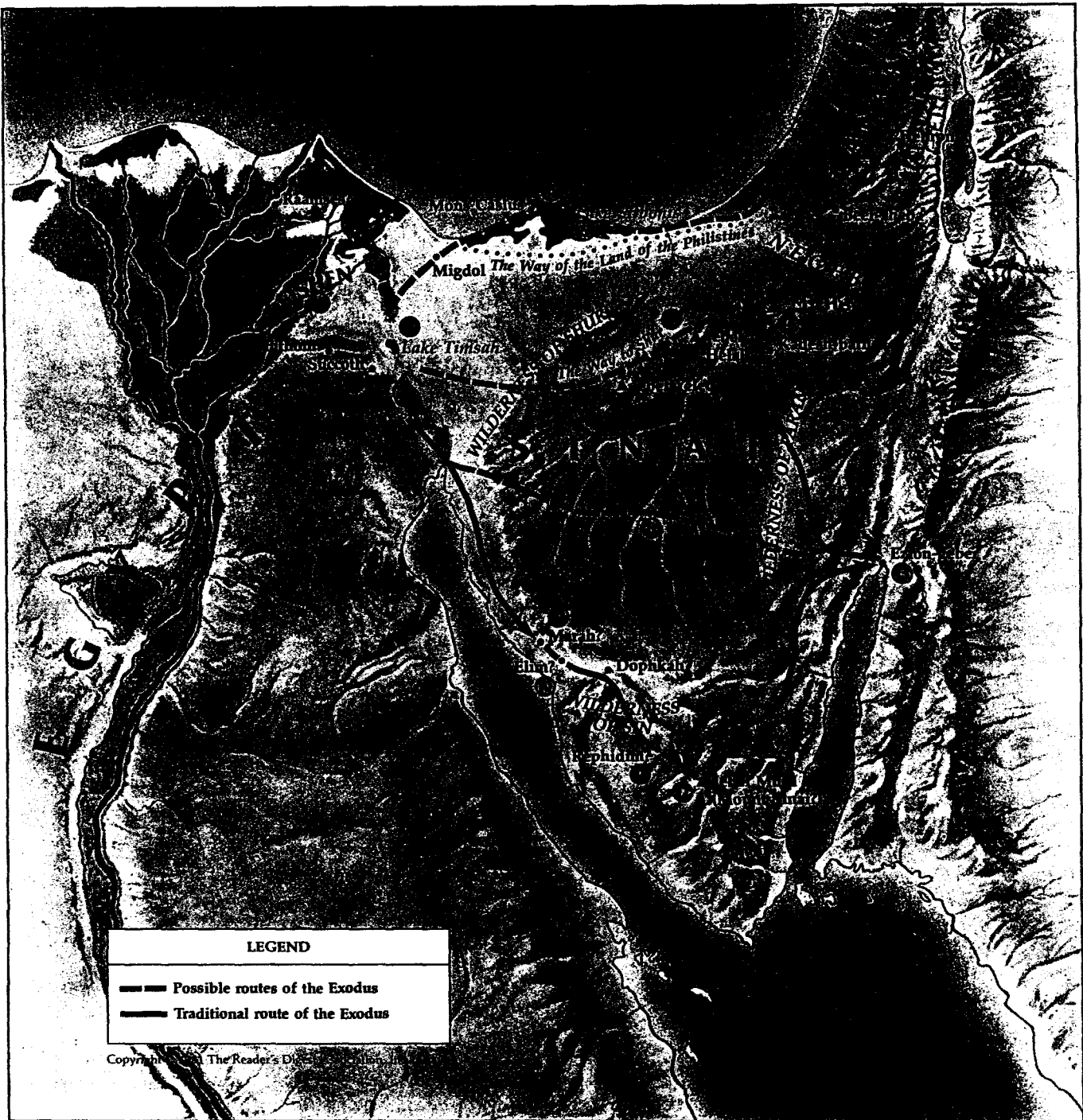
Israel

| | |
|-------------------|---------------------|
| Jeroboam I | 931-910 B.C. |
| Nadab | 910-909 |
| Baasha | 909-886 |
| Elah | 886-885 |
| Zimri | 885 |
| Omri | 885-874 |
| Ahab | 874-853 |
| Ahaziah | 853-852 |
| Joram | 852-841 |
| Jehu | 841-814 |
| Jehoahaz | 814-798 |
| Jehoash | 798-782 |
| Jeroboam II | 782-753 |
| Zechariah | 753-752 |
| Shallum | 752 |
| Menahem | 752-742 |
| Pekahiah | 742-740 |
| Pekah | 740-732 |
| Hoshea | 732-721 |

Judah

| | |
|-----------------|---------------------|
| Rehoboam | 931-913 B.C. |
| Abijah | 913-911 |
| Asa * | 911-870 |
| Jehoshaphat * | 870-848 |
| Jehoram | 848-841 |
| Ahaziah | 841 |
| Athaliah | 841-835 |
| Joash * | 835-796 |
| Amaziah | 796-767 |
| Azariah | 767-740 |
| Jotham * | 740-732 |
| Ahaz | 732-716 |
| Hezekiah * | 716-687 |
| Manasseh | 687-642 |
| Amon | 642-640 |
| Josiah * | 640-608 |
| Jehoahaz | 608 |
| Jehoiakim | 608-597 |
| Jehoiachin | 597 |
| Zedekiah | 597-586 |

(Note: Biblical scholars use different and often conflicting chronological systems; therefore, these dates are but approximations extracted from several Bibles.)



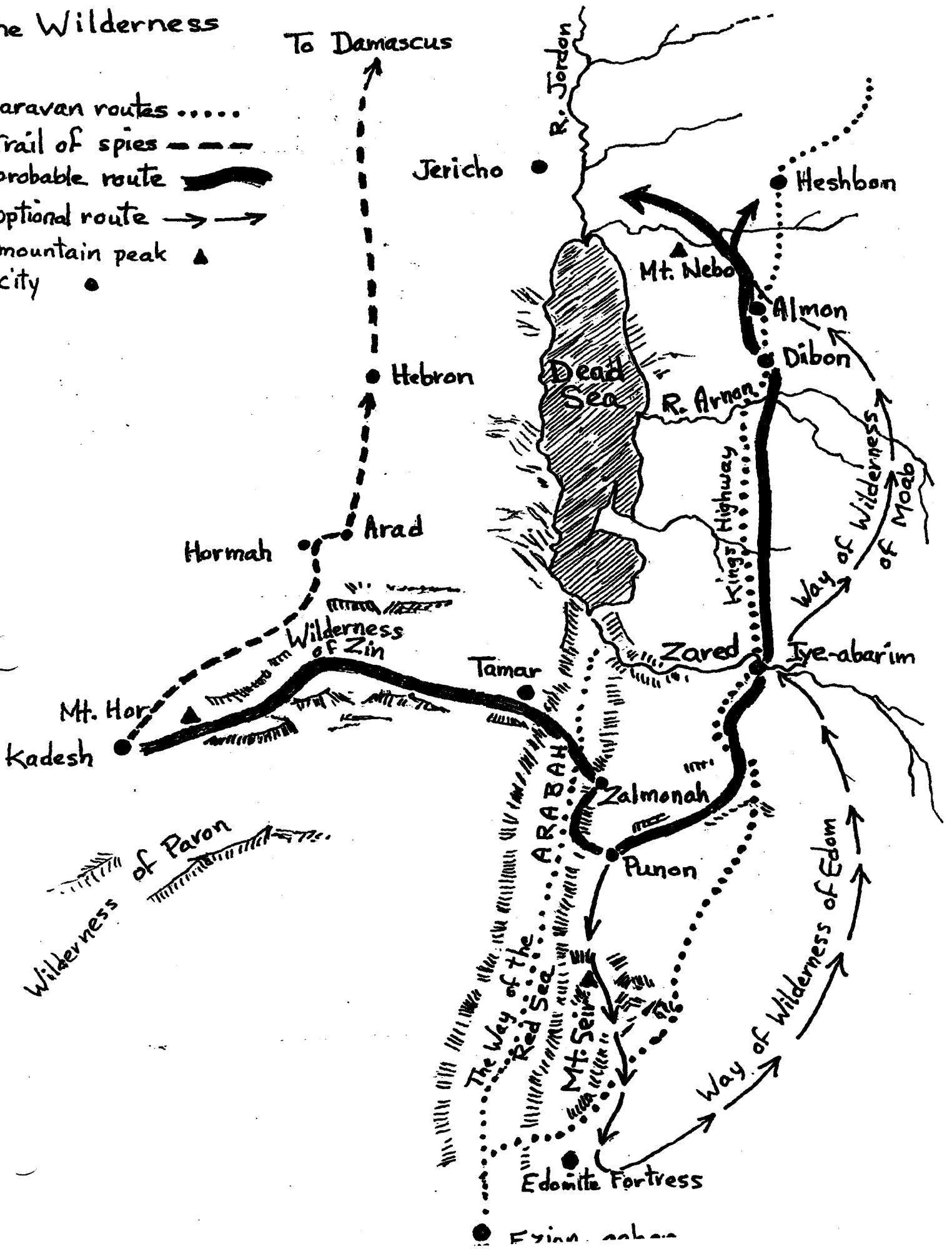
LEGEND

Possible routes of the Exodus
 Traditional route of the Exodus




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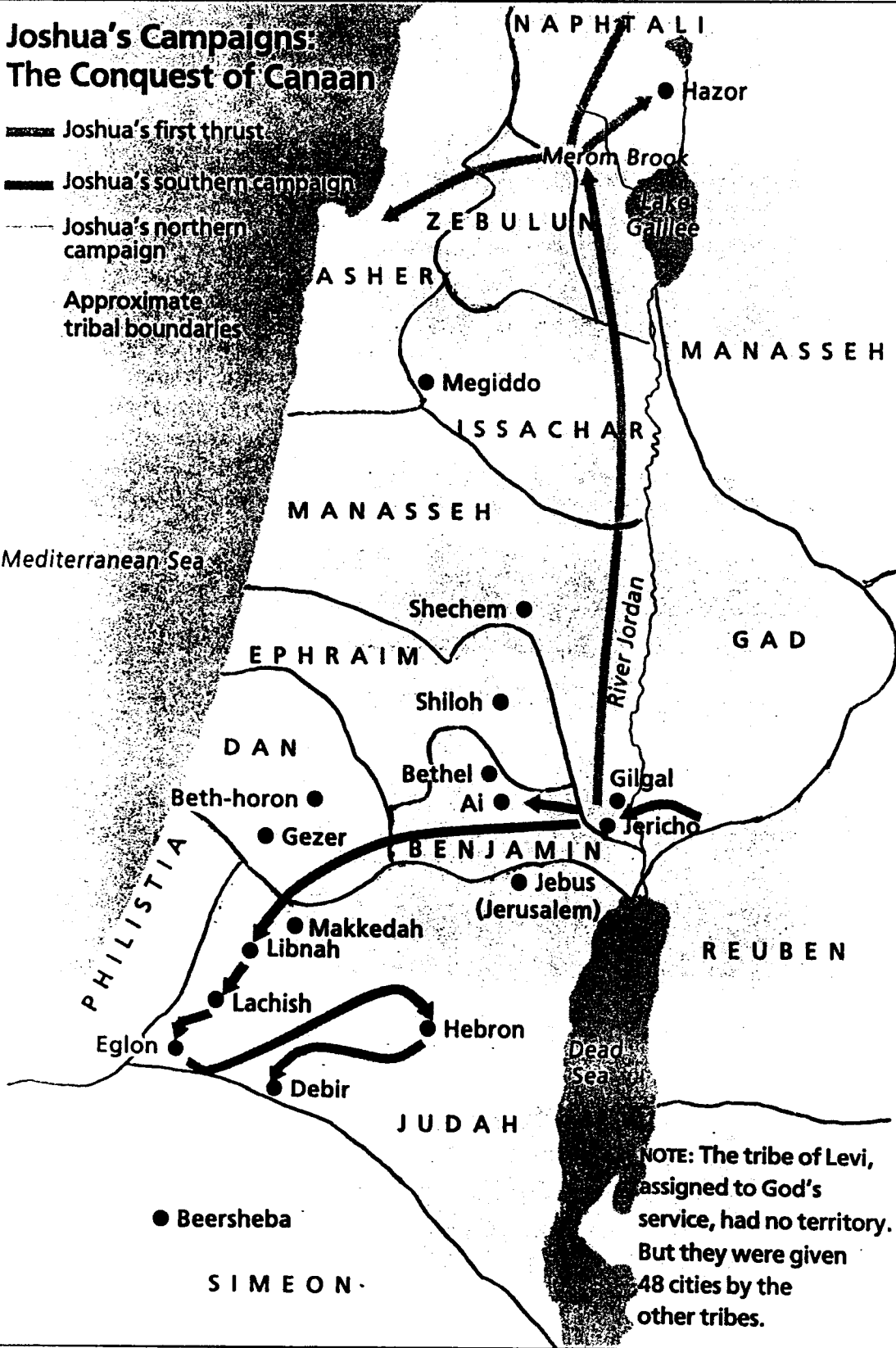
The Wilderness

- caravan routes (dotted line)
- trail of spies - - - (dashed line)
- probable route **—** (thick solid line)
- optional route - - -> (dashed line with arrow)
- mountain peak ▲ (triangle)
- city ● (circle)



Joshua's Campaigns: The Conquest of Canaan

-  Joshua's first thrust
-  Joshua's southern campaign
-  Joshua's northern campaign
- Approximate tribal boundaries



NOTE: The tribe of Levi, assigned to God's service, had no territory. But they were given 48 cities by the other tribes.

