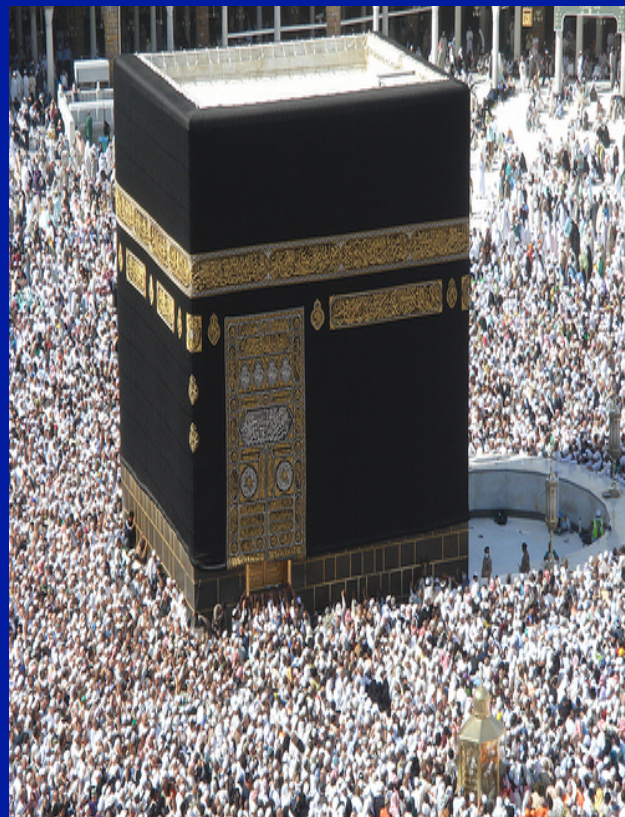
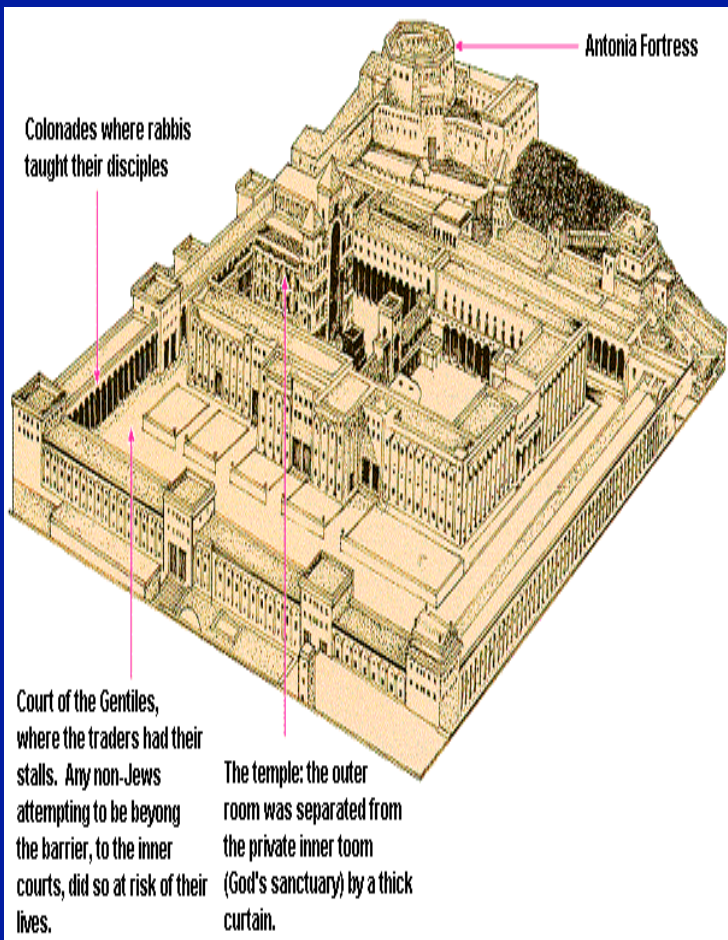
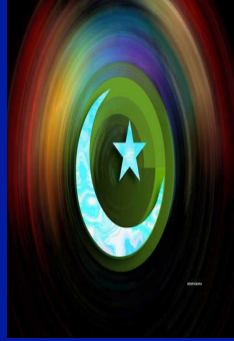




The Jews, Arabs and Islam



Pentwater Bible Church

Israel; The Arabs and Islam The Continuation of the Dispute

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EGYPT CIR. 1729-1425 B.C.

Joseph the son of Jacob (Israel) who became the Prime Minister of Egypt instructed the Egyptians on prosperity in preparation for a famine. He also caused them to gain significant wealth during the famine as well. After he died the Egyptians became very resentful towards the Hebrews, because of their prosperity; for when they saw how the nation of the Israelites flourished, and had become wealthy, which they had acquired by their virtue and natural love of labor, they became jealous.

And having, over time, forgotten the benefits they had received from Joseph, particularly the crown being now come into another family (Imhotep to Amenhotep II), they became very abusive to the Israelites, and contrived to afflict them; for they enjoined them to cut a great number of channels for the river, and to build walls for their cities and dams on the river, and hinder its waters from stagnating, upon its running over its own banks: they set them also to build pyramids, and by all this wore them out; and forced them to learn all sorts of mechanical arts, and to accustom themselves to hard labor. And four hundred years did they spend under these afflictions; for they strove one against the other which should get the mastery, the Egyptians desiring to destroy the Israelites by these labors, and the Israelites desiring to hold out to the end under them (Josephus).

REPHIDIM (AMALEK) CIR 1401

Exodus 17: 8-16

⁸Then came Amalek, and fought with Israel in Rephidim. ⁹And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in my hand. ¹⁰So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. ¹¹And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. ¹²But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; And his hands were steady until the going down of the sun. ¹³And Joshua discomfited Amalek and his people with the edge of the sword. ¹⁴And Jehovah said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: that I will utterly blot out the remembrance of Amalek from under heaven. ¹⁵And Moses built an altar, and called the name of it Jehovah-nissi; ¹⁶And he said, Jehovah hath sworn: Jehovah will have war with Amalek from generation to generation (ASV 1901).

At Rephidim the Lord also gave His people a military victory. The Amalekites were Arab nomads in the desert south of Canaan (1 Samuel 15:7; 27:8). They were descendants of Esau through Eliphaz (Genesis 36:12). They apparently were attempting to dislodge the Israelites from this oasis and to secure their territory from intrusion. In this crisis Moses called on Joshua, who is mentioned here for the first time. Though Joshua entered into battle with zeal, the victory was secured in a unique fashion in order to demonstrate God's power. Moses' holding the staff of God (Exodus 4:20) above his head with both hands symbolized Israel's total dependence on the power of God. When Moses lowered his hands, a picture of lack of dependence, the enemy was winning. With the assistance of Aaron and Hur Moses' hands remained uplifted and a great victory was secured.

The defeat of the Amalekites was something God wanted Joshua to remember. The Amalekites remained a persistent, harassing enemy of Israel (Numbers 14:45; Judges 6:33; 1 Samuel 14:48; 15:7; 27:8) until they were finally destroyed by King David (1 Samuel 30).

CANAAN CIR 1489 B.C.

Moses sent ten spies into Canaan to determine the strength of the enemy Arabs. The 10 spies who brought back a negative report and undermined the people's morale who were then struck by a plague and died. This so impressed the people that they then resolved to forget their fears and undertake the Canaanite conquest at once, but it was too late for they could no longer claim the presence and protection of the LORD. With characteristic obstinance they rejected Moses' counsel and without Moses and the ark pressed the attack in the hill country. Not surprisingly, the Amalekites and Canaanites launched a counterattack and severely defeated Israel (Deuteronomy 1:41-46), driving them all the way to Hormah, some eight miles southeast of Beersheba.

CANAAN CIR 1380 B.C.

The Jews under General Joshua entered the promise land and had wars with several groups. One group of the Arabs at Ai (Amorites) fought with them and conquered them in a battle. The Jews lost so badly that the Bible says their collective heart melted and turned to water so that the Amorites persecuted them. Joshua sent only 3,000 men to Ai, where sadly they did not conquer but were routed. They rushed in terror down the steep pass, which they had so confidently climbed in the morning, till the pursuers caught them at some stone quarries, where 36 Israelite soldiers were slain. The rest escaped and returned to camp.

As the report of the defeat spread rapidly through the camp the people were utterly demoralized. The hearts of the people melted, and became like water. Even though this was Israel's only defeat in the seven-year Conquest of Canaan, the significant matter was not the loss itself or even the deaths of the 36 soldiers. Israel was suddenly filled with terrible misgivings that the Lord's help had been withdrawn.

ASSYRIA 931-722 B.C.

After king Solomon died his son Rehoboam could not keep the entire kingdom together. It split and evil Jeroboam took the Northern region, which had been divided to ten of the tribes of Israel. Rehoboam kept the Southern region with the property divided between only two tribes, Judah and Benjamin. Jeroboam was evil and turned the Jews living in the North away from God. He set up false worship centers in Bethel and Dan. He encouraged the Jews to worship two golden calves in services led by priests that were Levites, God's chosen priests (Exodus 6:25). Many people including some Levites, who truly loved God and wanted to worship Him in the proper manner left the North and migrated south (II Chronicles 11:14,16).

The next eighteen kings of the North were also evil men who turned the population away from God. This period began with Jeroboam I in 931 B.C. and ended with Hoshea in 722 B.C. Both the northern tribes of Israel and southern tribe of Judah were attacked by the Assyrians. The last attack of the north was in 722 B.C. and they prevailed over the Jews.

BABYLON 605-586 B.C.

After the civil war (931 B.C.) wherein Jeroboam took the ten Northern Tribal regions into apostasy, Rehoboam, Solomon's son, inherited the rule of the two Southern Tribes region. He was not much better than Jeroboam. He did not listen to his father's wise advisors but instead listened to his spoiled friends. They gave him very bad advice. This set the stage for the southern tribes set of twenty kings over the next three hundred forty five years. The Babylonians another Arab group sacked Israel three different times and deported segments of the population each time. There were three deportations. The book of Daniel records a deportation of Judean nobility that occurred around 605 B.C. in the reign of Jehoiakim (Daniel 1:1-6; cf. 2 Chronicles 36:6-7). In fact Daniel and several others (Hananiah, Mishael and Azariah), were taken in this first siege of the Babylonians. The Book of Jeremiah (Jeremiah 52:28-30) notes two additional deportations: the first was in the time of Jehoiachin, in 597 B.C. when the Temple of Jerusalem was partially despoiled and a number of the leading citizens were removed (II Kings 24:10-16). After eleven years, in 586 B.C. in the reign of Zedekiah, a fresh uprising of the Judaeans occurred. The city and temple of Jerusalem was razed and a third deportation ensued (II Kings 25:1-21). So, the three deportations were in 605 B.C.; 597 B.C. and in 586 B.C.

SYRIA 168 -164 B.C.

The Syrian king Antiochus Epiphanes launched a war of persecution against the Jews. The Jewish Maccabees revolted and gained the Jews their independence for a short while. In 168 B.C. Antiochus Epiphanes came to occupy Jerusalem. He entered the Holy of Holies and desecrated the sanctuary by offering unclean animals upon the altar of burnt offerings. He polluted the whole building by sprinkling it with water, contrary to the Mosaic Law, in which flesh had been boiled. He dedicated the Temple itself to Jupiter Olympus. Finally, he erected the statue of that false deity and plundered the temple treasures. The Maccabees revolted and

warred with this Syrian king finally removing him. Interestingly Antiochus died a very painful death of disease which afflicted him profoundly.

II Macc. 5-13 But the Lord, the God of Israel, that seeth all things, struck him with an incurable and an invisible plague. For as soon as he had ended these words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts. And indeed very justly, seeing he had tormented the bowels of others with many and new torments, albeit he by no means ceased from his malice. Moreover, being filled with pride, breathing out fire in his rage against the Jews, and commanding the matter to be hastened, it happened as he was going with violence that he fell from the chariot, so that his limbs were much pained by a grievous bruising of the body. Thus he that seemed to himself to command even the waves of the sea, being proud above the condition of man, and to weigh the heights of the mountains in a balance, now being cast down to the ground, was carried in a litter, bearing witness to the manifest power of God in himself: So that worms swarmed out of the body of this man, and whilst he lived in sorrow and pain, his flesh fell off, and the filthiness of his smell was noisome to the army. And the man that thought a little before he could reach to the stars of heaven, no man could endure to carry, for the intolerable stench. And by this means, being brought from his great pride, he began to come to the knowledge of himself, being admonished by the scourge of God, his pains increasing every moment. And when he himself could not now abide his own stench, he spoke thus: It is just to be subject to God, and that a mortal man should not equal himself to God. Then this wicked man prayed to the Lord. (KJV)

THE HEROD (IDUMAEAN) 40 B.C. – 66 A.D.

Julius Caesar was assassinated in 44 BC. General Marc Antony then appointed Herod a client king of Israel in 40 B.C. He was under the yoke of the occupying Romans but had control over the Jews. The start of Herod's reign was marked by bloodshed. Herod's crowning civil achievement was a new port, called Caesarea in honor of the emperor (the harbor was called Sebastos, the Greek translation of Augustus). This city, which was dedicated in 9 B.C., was build to rival Alexandria Egypt in the land trade to Arabia, from where spices, perfume and incense were imported. It was not a mid-eastern town like Jerusalem; it was laid out on a Greek grid plan, with a market, an aqueduct, government offices, baths, villas, a circus, and pagan temples. The most important of these was the temple where the emperor was worshipped; it commanded the port.

Many of his projects caused the Jews to hate him They disliked Herod's Greek taste, the building's being dedicated to Rome, but most importantly his transgressions of the Mosaic Law.

The Sadducees hated him because he had terminated the rule of the old royal house to which many of them were related; their own influence in the Sanhedrin was curtailed. The Pharisees despised any ruler who despised the Law. All his subjects resented his excessive taxation. According to Flavius Josephus, there were two taxes at annual rates equivalent to

10.7% and 8.6%, which is extremely high in any preindustrial society. One of the worst persecutions that Herod orchestrated was the killing of the young children as recorded by Matthew. The Zealots who rebelled with terrorist activities against the Herodians and the Romans were a group of Jews who fought back.

Clearly, Herod was not a Jewish but Roman appointed king. He was a descendent of Esau. He sometimes would revert to violence, employing mercenaries and secret police to enforce order. He had become the ruler of the Jews with Roman help and he boasted to be philokaisar (the emperor's friend). On top of the gate of the new Temple, a golden eagle was erected, a symbol of Roman power in the heart of the holy city resented by all orthodox Jewish believers. Worse, Augustus ordered and paid the priests of the Temple to sacrifice twice a day on behalf of himself, the Roman Senate and the people. Herod clearly added to the chaos and occupation of Israel. He was hated by the Jews, as were his sons after him who inherited control over the Jews when he died.

Herod evoked the hatred of the Jews because:

1. He was appointed their king as a non-Jew.
2. He took additional control away from them in terms of their affairs.
3. He took their money.
4. He built Greek like buildings & dedicated them to the Romans.
5. He transgressed the Mosaic Law.
6. He employed violence including secret police to persecute them.
7. He killed the young children in Bethlehem

The Roman conquest of the Bar Cochba rebellion of 132-135 A.D. caused the Jews to flee into the neighboring Arab countries. The region was named Palestine by Emperor Hadrian in an attempt to call the region a name after the Philistines the Jews enemies. He mispronounced the name and called it Palestine.

NEXT SESSION THE ARABS AND THE RISE OF ISLAM.

Please Call or e-mail with any questions or comments.

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