



Bible Doctrines IV - Survey

Israel

I. THE ORIGINS OF THE NATION

A. The Original People

1. Shem

- a. Shem was born approximately 450 years before Abraham and was the middle of Noah's three sons (Genesis 5:32; Genesis 9:18-19, 24; Genesis 10:21).
- b. When the offspring of Noah's sons went their separate ways (Genesis 10:32; see Acts 17:26-27):
 - (1) Japheth went to Europe (Genesis 10:2-5).
 - (2) Ham went to Africa (Genesis 10:6-20).
 - (3) Shem went to Asia (Genesis 10:21-31).
- c. All Israelites would be deemed as descendants of Shem, but not all descendants of Shem would be narrowly known as Israelites.
- d. The most common connection to Shem today is the use of *anti-semitic*.

2. Eber

- a. The word *Hebrew* likely came from the name *Eber* (or Heber, as he is called in Luke 3:35).
 - (1) Noah was the father of Shem (Genesis 10:1).
 - (2) Shem was the great-grandfather of Eber (Genesis 10:22, 24).
 - (3) Eber begat Peleg (Genesis 11:16) who begat Reu (Genesis 11:18) who begat Serug (Genesis 11:20) who begat Nahor (Genesis 11:22) who begat Terah (Genesis 11:24) who begat Abraham (Genesis 11:27).
- b. The fact that Abraham was called a *Hebrew* likely ties him back to his lineage coming from Eber (Genesis 14:13).

3. Abraham

- a. Abraham's birth name was Abram, but God changed it citing that he would be made "a father of many nations" (Genesis 17:5).
- b. Note: Some of these nations would not be considered Israel or Jewish. In fact, Abraham, at birth, was not distinguishable as a Jew, but was born a pagan in a pagan land.
 - (1) Abram was not called an *Hebrew* until Genesis 14:13.
 - (2) *Israel* did not come into place until Jacob's name was changed in Genesis 32:28.
 - (3) One cannot find mention of *Jews* until 2 Kings 16:6.
- c. The covenant relationship that eventually extended to the rest of the patriarchs began in Abraham (Genesis 12:1-3).
- d. He is commonly identified as the father of the nation (Joshua 24:3; Isaiah 51:2; Romans 4:1).



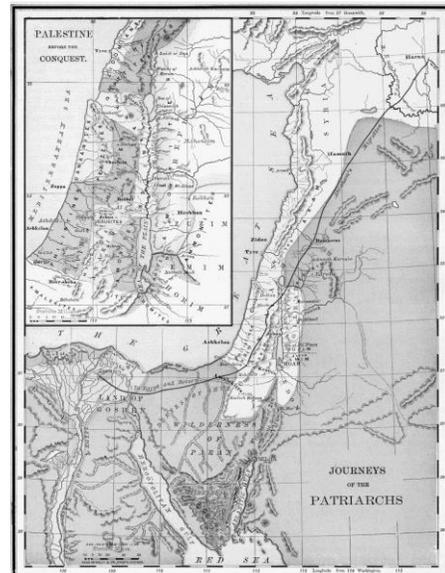
4. Isaac
 - a. Although Abraham had numerous children, the Abrahamic covenant and continuation of seed as it pertains to Israel went through Isaac.
 - b. The Lord confirmed this when He repeated His covenant and promises, originally given to Abraham, to Isaac (Genesis 26:2-5).
5. Jacob
 - a. Isaac had two sons, but it was Jacob that became the seed through which God would continue to build the nation of Israel. In fact, it was Jacob's name that was changed to Israel (Genesis 32:28).
 - b. The promises originally given to Abraham and then to Isaac were repeated and confirmed to Jacob (Genesis 28:13-15; Genesis 35:9-12).
 - c. The twelve sons of Jacob became known as the twelve sons or tribes of Israel and became the foundation of the nation.

B. The Original Religion

1. The ancestors of the nation tracing back to Abraham's immediate family shows that they were an idolatrous people (Joshua 24:2-3, 15).
2. It seems likely that several generations of Abraham's family were involved in the building of the tower of Babel.
 - a. The tower of Babel is generally dated 1,771 (from Adam's creation).
 - b. If this is true:
 - (1) Peleg, great-great-great grandfather of Abram, was fourteen at the time of its building.
 - (2) Eber, Abram's great-great-great grandfather was forty-eight years old.
3. The fact that the nation continually struggled with idolatry shows the power of the battle that one faces between past heathenism and the present and future need for the pursuit of the one true and living God.

C. The Original Location

1. Abraham was born to Terah (Genesis 11:26) in a place called Ur of the Chaldees (Genesis 11:28; see Genesis 24:10). This would have been on the other side of the Euphrates (see Joshua 24:2) in the land of Babylon just as the tower of Babel in the land of Shinar.
2. Abraham was called to leave Ur and journey to the land of Canaan (Genesis 12:1-5).
3. Before coming into Canaan, the scripture tells of a stop made in Haran (Genesis 12:4-5).





II. THE NATION THROUGHOUT ITS HISTORY

A. Under Promise

1. The period
 - a. Abraham was the father of the nation.
 - b. He was born in Ur of the Chaldees ~ 2,008 years after Adam's creation.
 - (1) Seventy-five years later (~ year 2,083), Abraham was called to leave Ur and go to a land of promise (Genesis 12:4).
 - (2) Twenty-five years later (~ year 2,108), Isaac was born unto Abraham and Sarah (Genesis 21:5).
 - c. If we carry this period all the way up to the giving of the law (~2,728 years after the creation of Adam), approximately 650 years expired during this time.
2. The passage (Genesis 12—Exodus 19)
3. The people
 - a. Abraham
 - (1) Abraham's (then Abram) birth (~ 2,008 years after the creation of Adam) is recorded in Genesis 11:26-27.
 - (2) Abraham's call is recorded in Genesis 12:1-3.
 - (3) Beginning with Genesis 11:24 and up to Genesis chapter 24, Abraham was the obvious focus of scripture and of God's dealings in the world.
 - (4) In Genesis chapter 24, Abraham sent a servant to find a wife for Isaac and the focal point begins to shift from Abraham to Isaac.
 - (5) Abraham's death (~ 2,183 years after the creation of Adam) is recorded in Genesis 25:8.
 - b. Isaac
 - (1) Isaac's birth (~ 2,108 years after the creation of Adam) is recorded in Genesis 21:1-3.
 - (2) The covenant given to Abraham in Genesis 12:1-3 was confirmed to and assigned to Isaac in Genesis 26:2-5.
 - (3) Beginning in Genesis chapter 24, the focal point shifts from Abraham to Isaac and remains upon Isaac until Genesis chapter 27. In Genesis chapter 27, Jacob begins to take center stage.
 - (4) Isaac's death (~ 2,288 years after the creation of Adam) is recorded in Genesis 35:29.
 - c. Jacob
 - (1) Jacob's birth (~ 2,168 years after Adam's creation) is recorded in Genesis 25:26.
 - (2) The covenant given to Abraham, then to Isaac, was confirmed to Jacob in Genesis 28:13-15.
 - (3) He became the focal point in Genesis chapter 27 and remained as such until Genesis chapter 37.
 - (4) In Genesis 32:28, his name was changed to *Israel*.
 - (5) Jacob's death (~ 2,315 years after Adam's creation) is recorded in Genesis 49:33.



- d. Joseph
 - (1) Joseph's birth (~ 2,259 years after Adam's creation) is recorded in Genesis 30:23-24.
 - (2) He was sold into slavery in Genesis chapter 37 and became the focal point for the rest of the book of Genesis.
 - (3) Joseph's death (~ 2,369 years after Adam's creation) is recorded in Genesis 50:26.
- e. Moses
 - (1) Moses' birth (~ 2,648 years after Adam's creation) is recorded in Exodus 2:2.
 - (2) Nearly 300 years passed between Joseph's death and Moses' birth with no true record of any leaders among the Jews.
 - (3) Moses received the law (~ 2,728 years after Adam's creation) in Exodus chapter 19.
- 4. The place(s)
 - a. The record of the nation of Israel begins, not in the land of promise or what is presently known as Israel, but in Ur (where God found and called Abraham (Genesis 11:31).
 - b. The focus from this point forward moves back and forth between Egypt and the land of Canaan.
- 5. The promises—the Abrahamic Covenant
 - a. The recipients of the covenant (Galatians 3:16)
 - (1) Abram (Genesis 15:18)
 - (2) Abram's seed (Genesis 17:7); this went through Isaac and not Ishmael (Genesis 17:19, 21)
 - (3) Abraham, Isaac, and Jacob (Genesis 17:19, 21; Exodus 2:24)
 - (4) The sons of Jacob (Exodus 2:24; Exodus 6:4-5)
 - b. The details of the covenant
 - (1) Land (Genesis 15:18-21; Genesis 17:8)
 - (2) Seed (Genesis 17:1-7)
 - (3) Blessing (Genesis 12:3; Genesis 28:14; Acts 3:25; Galatians 3:8)
 - c. The conditions of the covenant—unconditional
 - (1) God required a sacrifice to be made (Genesis 15:9-11). Note: Jeremiah 34:18-19 refers to this type of covenant when two parties walk between a divided sacrifice. The difference here is that God passed between the pieces without Abram. As such, this was an unconditional covenant. God promised to fulfil it regardless of the faithfulness of Abram and his seed.
 - (2) God made His covenant with Abram (Genesis 15:12-17).
 - d. The token of the covenant—circumcision (Genesis 17:10-14)
- 6. The proceedings
 - a. The Lord called a man to be the foundation from which He would birth a nation.
 - b. He and his lineage (the patriarchs) were strangers in a land that would later become their own.
 - c. Eventually, they journeyed to Egypt where they went from friend to foe and became slaves until the Lord delivered them.