

INTRINSIC VALUES GUIDEBOOK SERIES™

Learning to Ponder

OLD TESTAMENT AND WORLD HISTORY

Volume 1



*Hook Dates of the Old Testament from the
Creation of the World to the
Meridian of Time*

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Learning to Ponder

Old Testament and World History – Volume 1

Written and Compiled by
Glenn J. Kimber, PhD
Julianne S. Kimber, MA

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Dear Parents, Teachers, and Students,

Welcome to the study course entitled, "Learning to Ponder -- The Old Testament and World History."

This is Volume 1 of a two-volume study course, designed to help you launch into a life-time discovery of exciting history centered around the Old Testament. More than 140 pages of valuable information have been compiled in this guidebook to help you in your research.

Using a method originated by the renowned author and teacher, the late W. Cleon Skousen, we have incorporated the unique method of studying history called "hook dates." Benjamin Franklin encouraged this same approach when he wrote:

Let [students] begin to read history, after having got by heart a short table of the principal *epochas* in chronology...[and award] little prizes or other small encouragements to those who are able to give the best account of what they have read, as to times, places, names of persons, etc. This will make them read with attention, and imprint the history well in their memories." (*Albert Henry Smyth, Ed, The Writings of Benjamin Franklin. New York, The Macmillan Company, 1905-7, vol. 3:25; quote written in 1750*)

Using "hook dates" makes it very easy to organize and compile historical events into the mind. Like a computer, all other knowledge can be "hooked" onto the dates with amazing accuracy, ease, and quickness.

The INTRINSIC VALUE of history is to help the student learn to PONDER. History is, in reality, "God's dealings with mankind, and mankind's dealings with each other." When pondering this concept through scripture study, history becomes an important and sacred learning experience. It will be easy to recognize that many Biblical prophecies are actually being fulfilled in our very lifetimes. Student self-worth will soar when they see how important they are in God's plan during this pre-Millennial era.

The following page lists the six steps for using this guidebook in the classroom or as a family.

*OF SPECIAL NOTE: We would like to express our appreciation to W. Cleon Skousen and his family for giving us permission to use his works in this curriculum. Most of the information in this volume came from his excellent books, *The First 2,000 Years*, *The Third Thousand Years*, and *The Fourth Thousand Years*. These volumes would be a wonderful addition to your library, and can be purchased at www.skousen2000.com.*

How to Use This Guidebook

Step One: Prepare a History Notebook. Obtain a 3-ring binder with a slip-in cover. Create a cover picture for your binder. Make it colorful. Write your name somewhere on this page. You will need about 100 sheets of lined paper for taking notes as you study this volume.

Step Two: Memorize the Ten Hook Dates. Turn to the page in this manual where the ten "hook dates" are listed and memorize them. These can be rehearsed aloud as a class, or memorized on your own. You should know them so well that you can recite them forwards and backwards. Review them every day until you can recite them without a mistake.

Step Three: Memorize the Ten Key Personalities. The next page shows the *key personalities* associated with each hook date. Adding a key personality to the hook date activates both hemispheres of the brain, as left-brain *facts* are attached to key *people* of the past. With this connection, the hook-date will then begin to have *meaning*. After you have memorized the key personalities, rehearse them aloud along with the hook-dates.

Step Four: Memorize the Key Events. The next page adds the *key event* to each hook date and key personality. When these are thoroughly memorized, you will have a good overview of the entire period of Old Testament and World history.

Step Five: Study each date thoroughly. Now you are ready to begin attaching a larger amount of information to each hook date. Read the information about the hook date, then choose from the Learning Projects suggested at the end of each hook-date section. You may wish to do further research from other resources. Study each hook date for approximately one week and be sure to take good notes. Remember that those who wish to graduate from the Glenn J. Kimber Academies will be writing a thesis using the facts and information recalled from your own written notes.

Step Six: Review Often. You will want to constantly be on alert for additional information which you can include in your notebook about a particular subject you are studying. Before long, you will notice that your knowledge on one date will begin to overlap the time period of another date, and your intelligence and depth of understanding of Old Testament history will be enlarged until you can actually teach it!

By following these six steps, Old Testament and World History will truly *come alive* for you!

The Ten Old Testament and World History Hook-Dates

4000 B.C.

2344 B.C.

2000 B.C.

1500 B.C.

1000 B.C.

721 B.C.

600 B.C.

450 B.C.

165 B.C.

63 B.C.

The Hook-Dates with Key Personalities

4000 B.C. ADAM AND EVE

2344 B.C. NOAH

2000 B.C. ABRAHAM

1500 B.C. MOSES

1000 B.C. DAVID

721 B.C. HEZEKIAH & HOSEA

600 B.C. DANIEL

450 B.C. EZRA

165 B.C. JUDAS MACCABAEUS

63 B.C. POMPEY

The Hook-Dates, Personalities, and Key Events

4000 B.C.	Adam & Eve	THE CREATION
2344 B.C.	Noah	THE FLOOD
2000 B.C.	Abraham	OFFERING OF ISAAC
1500 B.C.	Moses	A DELIVERER IS BORN
1000 B.C.	David	BUILDING A TEMPLE
721 B.C.	Hezekiah/Hosea	TEN TRIBES CAPTURED
600 B.C.	Daniel	BABYLONIAN EMPIRE
450 B.C.	Ezra	JERUSALEM REBUILT
165 B.C.	Judas Maccabaeus	JEWS WIN FREEDOM
63 B.C.	Pompey	ROMANS IN JERUSALEM

Eastern World Map of Old Testament Times



www.logosbiblestudy.org

4000 B.C.
Adam and Eve
The Creation



INTRODUCTION

The account of the world's Creation has been written and re-written by many translators and in hundreds of languages throughout history. The first five books of the Bible, originally written by Moses in about 1500 B.C., give an account of the Creation of the world and the history of people down to the time that he liberated God's people from the pharaohs of Egypt. The descendants of Judah, or the Jews, have kept the records of these books and call their Bible the Torah. The Torah constitutes the books of Genesis through Deuteronomy.

Following is an interesting account of how the Jewish people worship in their synagogues by reading from the Torah, and the great respect and veneration they give to God's word as written by Moses.

Following this, we have included the first three chapters of Genesis from the Torah, and then the first three chapters of Genesis from the King James Version of the Bible (translated into English in 1611).

Some of the differences of wording in these two accounts show how translations can vary, which gives additional meaning in many cases, clarifying certain passages with new perspectives. Study this material and then do the Suggested Learning Projects at the end of this hook date section.

Regular Public Torah Readings

(From <http://www.mechon-mamre.org>)

Each week in synagogue, we read (or, more accurately, chant, because it is sung) a passage from the Torah. The passage is referred to as a parashah. The first parashah, for example, is Parashat Bereishit, which covers from the beginning of Genesis to the story of Noah. There are 54 parashahs (parashiyot), one for each week of a leap year, so that in the course of a year, we read the entire Torah (Genesis to Deuteronomy) in our services. During non-leap years, there are 50 weeks, so some of the shorter portions are doubled up. We reach the last portion of the Torah around a holiday called Simchat Torah (Rejoicing in the Law), which occurs in September or October, a few weeks after Rosh Hashanah (Jewish New Year). On Simchat Torah, we read the last portion of the Torah, and proceed immediately to the first paragraph of Genesis, showing that the Torah is a circle, and never ends.

In the synagogue service, the weekly parashah is followed by a passage from the prophets, which is referred to as a haftarah. Contrary to common misconception, "haftarah" does **not** mean "half-Torah". The word comes from a Hebrew root meaning end or conclusion. Usually, the haftarah portion is no longer than one chapter, and has some relation to the Torah portion of the week.

The Torah and haftarah readings are performed with great ceremony: the Torah is paraded around the room before it is brought to rest on the bimah (podium). The reading is divided up into portions, and various members of the congregation have the honor of reciting each week in synagogue, we read (or, more blessings

accurately, chant, because it is sung) a passage from the Torah. This passage is referred to as a over a portion of the reading and doing the reading. This honor is referred to as an "aliyah" (literally, ascension).

The first aliyah of any day's reading is customarily reserved for a kohein [Cohen], the second for a Levite, and priority for subsequent aliyoth is given to people celebrating major life events, such as marriage or the birth of a child. In fact, a Bar Mitzvah was originally nothing more than the first aliyah of a boy who had reached the age to be permitted by custom such an honor (the Torah permits children to take an aliyah and to read, just like adults, and in Yemenite congregations most six-year-olds already can take an aliyah and read for themselves).

Celebrants of life events are customarily given the last aliyah, which includes blessings on the last part of the Torah reading as well as several blessings of the haftarah reading. The person given this honor is referred to as the "maftir", from the same root as haftarah, meaning the one who concludes.

....Jewish scriptures are sometimes bound in a form that corresponds to this division into weekly readings. Scriptures bound in this way are generally referred to as a chumash. The word "chumash" comes from the Hebrew word meaning five, and refers to the five books of the Torah. Sometimes, the word chumash simply refers to a collection of the five books of the Torah. But often, a chumash contains the entire first five books, divided up by the weekly parashiyot, with the haftarah portion inserted after each week's parashah.

Account of the Creation from the Torah

by the Jewish Publication Society

Chapter 1

1 In the beginning God created the heaven and the earth.

2 Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters.

3 And God said: 'Let there be light.' And there was light.

4 And God saw the light, that it was good; and God divided the light from the darkness.

5 And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

6 And God said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

8 And God called the firmament Heaven. And there was evening and there was morning, a second day.

9 And God said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.

10 And God called the dry land Earth, and the gathering together of the waters called He Seas; and God saw that it was good.

11 And God said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

12 And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind; and God saw that it was good.

13 And there was evening and there was morning, a third day.

14 And God said: 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years;

15 and let them be for lights in the firmament of the heaven to give light upon the earth.' And it was so.

16 And God made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars.

17 And God set them in the firmament of the heaven to give light upon the earth.