

**Introduction to the Bible**

Lesson Two – The Story of the Old Testament

**I. The Creation and Primeval History (1:1–11:26)**<sup>1</sup>

A. God’s creation and ordering of heaven and earth (1:1–2:3)

*Gen 1:26,27 – “Then God said, ‘Let us make man in our image...So God created man in his own image, in the image of God he created him; male and female he created them.’”*

B. Earth’s first people (2:4–4:26)

1. The man and woman in the sanctuary of Eden (2:4–25)
2. The couple rebels against God (3:1–24)

*Genesis 3:15 – “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”*

3. Adam and Eve’s sons (4:1–26)

C. Adam’s descendants (5:1–6:8)

1. The family line from Adam to Noah (5:1–32)
2. The wickedness of humanity (6:1–8)

D. Noah’s descendants (6:9–9:29)

1. Noah and the flood (6:9–9:19)
2. The cursing of Canaan (9:20–29)

E. The descendants of Noah’s sons (10:1–11:9)

1. The clans, languages, lands, and nations (10:1–32)
2. The Tower of Babel (11:1–9)

F. Shem’s descendants (11:10–26)

**II. The Patriarchal Narratives**

A. **Abraham** (2166 to 1991 B.C.) – Genesis 11:26 to 25:8

1. Abram lived with his father, Terah, and grandfather, Nahor, in the city of Ur of the Chaldeans, prior to the family’s migration to Haran, in northern Syria

*Genesis 12:1-3 – “Now the Lord said to Abram, ‘Go from your country and your kindred and your father’s house to the land that I will show you. (2) And I will make of*

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<sup>1</sup> I strongly disagree with what Dr. Stott has written in pages 54 through 57 of *Understanding the Bible*, with regard to his views concerning the early chapters of Genesis. I reject the following positions that he argues for: 1) theistic evolution (the so-called “geological evidence” that the earth is “thousands of millions of years” old is not conclusive), 2) the idea that “several forms of pre-Adamic ‘hominid’ seem to have existed for thousands of years” before Adam and Eve has serious theological ramifications, and 3) that the flood was “a comparatively local...disaster” (this is in contradiction to Gen 6:11-13,17; 7:19-23; 2 Peter 2:5). Although I respect Dr. Stott as a pastor and Bible teacher, I find his capitulation to Darwinism and secular historians very concerning.

*you a great nation, and I will bless you and make your name great, so that you will be a blessing. (3) I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.'"*

2. It is assumed that the divine command given to Abram, recorded in Genesis 12, was preceded by a divine self-disclosure so plain and forcefully impressed upon Abram that he immediately forsook his old religion and embraced the living God
3. Abram was seventy-five years old when he departed Haran
  - a. His nephew Lot accompanied him, along with Sarai, Abram's wife, with the possessions and persons they had acquired in Haran
  - b. Abram journeyed into the land of Canaan, spent time in Egypt (Hagar acquired), came back into the region east of Bethel (separates from Lot), and eventually moved to the oaks of Mamre, in Hebron
4. The promise to Abram of a son and of his inheritance of the land are continued and elaborated in chapters 15 to 18:19
  - a. Gen 12:1-3,7
  - b. Gen 13:14-17
  - c. Gen 15:1,5,7,13-16,18
  - d. Gen 17:1-8,16,19,21
  - e. Gen 18:10,14,18-19
5. While at Mamre, Abraham (from "exalted father" to "father of a multitude"; the new name given to him at the institution of the covenant of circumcision) received the three angelic visitors and, after promising the birth of Isaac by the next year, two angels departed for Sodom, while Abraham stood before the Lord and "bargained" for Lot's sake
  - a. God destroyed the cities of the valley, leaving them charred ruins which defy location to this very day
  - b. Having been made drunk, Lot committed incest with each daughter and they each bore him a son:
    - (1) Moab ("from father") - the Moabites
    - (2) Ben-ammi ("son of my people") - the Ammonites
6. After this time, Abraham journeyed toward the Negev and settled between Kadesh and Shur, for a while staying in Gerar
7. Birth of Isaac (ca. 2066 B.C.)
  - a. Hagar and Ishmael (who was born in 2080 B.C.) sent away
  - b. Ishmael was the father of the Arab peoples
8. The offering of Isaac
  - a. Abraham traveled to the region of Mount Moriah, just north

- of the city of Salem – that is, Jerusalem (Gen 22:2)
    - b. Having past the most severe test of faith, Abraham was comforted by God with the promise that all the blessings of the Covenant would most assuredly be his (Gen 22:16-18)
    - c. He then returned to the region of Beersheba
  - 9. Death of Sarah in Kiriatha-arba (Hebron) – Abraham purchased the cave of Machpelah in Hebron, from Ephron the Hittite, as a burial plot for Sarah
  - 10. Abraham commissioned his servant to return to Mesopotamia to find a bride for Isaac
    - a. The servant arrived at Nahor and chose the beautiful Rebekah, who was Isaac’s second cousin
    - b. She was the granddaughter of Nahor, Abraham’s brother
  - 11. The final years of Abraham are recorded in Genesis 25
    - a. Abraham took another wife Keturah, who also bore him a family including Midian, who was the father of the Midianite tribes (Jethro, the priest of Midian and the father-in-law of Moses)
    - b. At the age of 175, Abraham died and was buried by his sons Ishmael and Isaac in the cave of Machpelah with his wife Sarah
- B. **Isaac** (2066 to 1886 B.C.) – Genesis 25:9 to 27:46
  - 1. Isaac (“laughter”) is important link in the chain and is honored in parallel with Abraham and Jacob
  - 2. After twenty years of barrenness, Rebekah conceived and gave birth to twin boys, Esau and Jacob
  - 3. Much competition and contention between Esau and Jacob, that resulted in Esau’s subordination to Jacob
    - a. Esau sold his birthright (inheritance rights as the eldest son) – Esau bitterly regretted it that act
    - b. Jacob also deceived Isaac and received the parental blessing normally given to the eldest son – the covenant blessing of Abraham, of which Isaac had become the custodian
- C. **Jacob** (2006 to 1859 B.C.) – Genesis 28:1 to 38:30
  - 1. Jacob journey to Haran (where he stayed for twenty years)
  - 2. Jacob married Laban’s two daughters, Leah and Rachel
  - 3. During this period, children were born to Jacob:
    - a. Leah: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dinah
    - b. Rachel’s servant, Bilhah: Dan, Naphtali
    - c. Leah’s servant, Zilpah: Gad, Asher
    - d. Rachel: Joseph
  - 4. Jacob leaves Laban and returns to Canaan

- a. Esau learns of Jacob's return
- b. Prior to meeting Esau, while in the region of Penuel and Mahanaim near the fords of Jabbok, Jacob (now 97 years old) wrestled with God and received the name "Israel"
- 5. Jacob makes peace with Esau and continues on to Shechem (Esau returned to Mount Seir, south of the Dead Sea)
  - a. After the treachery of his sons, Simeon and Levi, following the rape of Dinah, Jacob moved to Bethel and from Bethel to Ephrath (Bethlehem)
  - b. While in Bethlehem, Rachel dies giving birth to her second son, Benjamin
  - c. Jacob continued with his family to the region of Hebron
- D. **Joseph** (1915 to 1805) – Gen 37:1 to 50:26
  - 1. The stories concerning Joseph point to the time of the Middle Kingdom in Egypt <sup>2</sup>
  - 2. Through a series of providential events, Joseph is able to save Jacob and his entire family from famine
    - a. Once in Egypt, Pharaoh assigned the entire family of Jacob a home in Goshen, a fertile and well-watered land, where they would remain a separate, distinct people
    - b. Jacob lived seventeen years in Egypt (buried in Hebron)
  - 3. Joseph died at the age of 110, fifty-four years after Jacob
    - a. His body was also embalmed but remained in Egypt until the Exodus
    - b. During the Exodus, the people of Israel took it along for final burial in Canaan [at Shechem] (Ex 13:19; Josh 24:32)
  - 4. The patriarchal period closes with the death of Joseph
- III. The Formative Period in Egypt
  - A. While in Egypt, the descendants of Jacob grew to a size that could class them as a nation
    - 1. The rapid growth of the nation was the result of God's blessing
    - 2. The population needed to develop into a full-fledged nation for the time of their return to Canaan
      - a. Ex 1:7 - *"But the sons of Israel were fruitful and increased greatly, and multiplied, became exceedingly mighty, that the land was filled with them"*
      - b. Ex 1:20 - *"...and the people multiplied and became very mighty"*
  - B. The sojourn in Egypt lasted from 1876 B.C. (the time Jacob arrived in the land, after Joseph brought his family [70 persons] to Egypt) to 1446 B.C.

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<sup>2</sup>Here, again, I disagree with Dr. Stott, who laces Joseph at the time of the Hyksos period (ca. 1720 to 1570 B.C.). I believe Joseph served a Pharaoh of the Middle Kingdom during the Middle Bronze Age IIA period (ca. 2000 to 1800/1750 B.C.)

- IV. The Exodus and Wilderness Wanderings (Exodus through Deuteronomy)
  - A. The Exodus is the most significant historical and theological event of the Old Testament – it marks God’s mightiest act in behalf of His people
  - B. Moses (1526 to 1406 B.C.) – born to Levites; raised by Pharaoh’s daughter
    - 1. At the age of forty, Moses is forced to flee Egypt
    - 2. He lives for forty years in the land of Midian

Ex 3:4-6 – *“God called to him out of the bush, ‘Moses, Moses!’ And he said, ‘Here I am.’ (5) Then he said, ‘Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground.’ (6) And he said, ‘I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.’”*

- C. The deliverance of the people of Israel
  - 1. The ten plagues (Exodus 7-11)
  - 2. The Passover (Exodus 12)
  - 3. The crossing of the Red Sea (Exodus 14)
- D. The journey from Egypt to Mount Sinai took three months (Ex 19:1)
  - 1. The Mosaic Covenant is established (Ex 19-24)

Ex 19:4-6 – *“You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. (5) Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; (6) and you shall be to me a kingdom of priests and a holy nation.”*

- 2. The Tabernacle and institution of the priesthood (sacrificial system)

Lev 17:11 – *“For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life.”*

- 3. All of this prefigures the atoning work of Jesus Christ
- E. People refuse to enter the Promised Land (Numbers 13-14)
- F. Remained in the region of the wilderness of Zin for thirty-eight years
- G. In the fortieth year after their exodus from Egypt, Moses and the new generation of the sons of Israel resume their march to Canaan
  - 1. They defeat Sihon King of Heshbon and Og King of Bashan, taking control of their lands east of the Jordan River
  - 2. The people arrive on the east side of the Jordan River, encamped on the Plains of Moab
- H. Moses addressed the people for the last time (Deuteronomy)
  - 1. At the age of 120 years, Moses died and was buried by God

2. Deut 34:10 – *“And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face...”*

V. The Conquest of Canaan

- A. The nation had a king (God Himself) and a constitution (the covenant)... what they lacked was a land to give their nationhood objectivity and stability
- B. Joshua leads the nation in conquering the land
- C. Deut 9:4 – *“...it is because of the wickedness of these nations that the Lord is driving them out before you.”*
- D. The miraculous crossing of the Jordan River (Joshua 3)
- E. The fall of Jericho (Joshua 6)
- F. The Gibeonite deception (Joshua 9) – five Amorite kings declare war
- G. The Israelites respond
  1. First a series of southern, then a series of northern campaigns, lasting a total of seven years
  2. Joshua 12 lists thirty-one kings defeated by Israel
  3. Three cities completely destroyed with fire – Jericho, Ai, Hazor
- H. The tribal allotments – the land divided among the tribes

Josh 24:14-15 – *“Now therefore fear the Lord and serve him in sincerity and in faithfulness. Put away the gods that your fathers served beyond the River and in Egypt, and serve the Lord. (15) And if it is evil in your eyes to serve the Lord, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the Lord.”*

VI. The Period of the Judges (ca. 1360 to 1051 B.C.)

- A. Judgment upon Israel for her failure to drive out the nations (Judg 2:1-5)
- B. From Othniel (ca. 1360 B.C.) to the anointing of Saul by Samuel
- C. There is some overlapping of events and judgeships
- D. Fifteen judges are presented, among the most known:
  1. Deborah
  2. Gideon
  3. Jephthah
  4. Samson
  5. Samuel
- E. Although judges provided leadership for the people at various times, it was a period of lawless – *“In those days there was no king in Israel. Everyone did what was right in his own eyes”* (Judg 21:25)

VII. The United Monarchy (**Ruth** through **First Kings 11**)

- A. King Saul (1051 to 1011 B.C.)
  1. Of the tribe of Benjamin

2. Saul's entire reign was spent at war
3. No change in the internal structure of Israel
4. The kingdom was taken from him because of his disobedience
5. 1 Sam 15:26-28 - *"For you have rejected the word of the Lord, and the Lord has rejected you from being king over Israel." (27) As Samuel turned to go away, Saul seized the skirt of his robe, and it tore. (28) And Samuel said to him, 'The Lord has torn the kingdom of Israel from you this day...'"*

B. King David

1. Anointed by Samuel (1 Sam 16), David spent the latter years of Saul's reign being pursued by the king and eventually took refuge among the Philistines
2. Following Saul's death, David was anointed king over the tribe of Judah at Hebron (ca. 1011 to 1004 B.C.)
3. After seven years, David became king over all of Israel (1004 to 971 B.C.)

2 Sam 7:11-14, 17 - *"...the Lord declares to you that the Lord will make you a house. (12) When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. (13) He shall build a house for my name, and I will establish the throne of his kingdom forever. (14) I will be to him a father, and he shall be to me a son....(17) And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever."*

4. David made Jerusalem the religious as well as the political capital of the kingdom - establishing a permanent place for the ark and for the priesthood
5. He unified Israel and gained victory over all her foes
6. David is listed as the most common author of the Psalms
  - a. His name appears in seventy-three titles
  - b. The New Testament adds two more
    - (1) In Acts 4:25, for Psalm 2
    - (2) In Hebrews 4:7, for Psalm 95

C. King Solomon (971 to 931 B.C.)

1. Solomon moved to removed all challenges to his authority and firmly established the kingdom (1 Kings 2:46)
2. Gifted administrator and builder
3. Solomon was able to develop the full potential of the kingdom he inherited from his father, David - time of great material prosperity
4. See 1 Kings 4:20-34
5. Temple built in Jerusalem (completed in 966 B.C.)
6. Queen of Sheba - *"...behold, the half was not told me"* (1 Kings 10:7)

- VIII. Hebrew Poetry and Wisdom Literature
- A. Solomon's reign was the height of Israel's "golden age"
    1. Sudden rise in the standard of living
    2. Prosperity led to a flowering of Israelite culture
  - B. Old Testament poetry (the **Psalms** and **Song of Solomon**) and the majority of wisdom literature (**Proverbs**, **Ecclesiastes**) was written at this time (**Job** is dated to an earlier period [ca. 2000 B.C.]
- IX. The Divided Monarchy (**First Kings 12:1** through **Second Chronicles 36:21**)
- A. Under Solomon's son Rehoboam, the kingdom was divided – the northern tribes (led by Jeroboam I) secede from the house of David (ca. 930)
  - B. The north kingdom is called "Israel"
    1. Ten dynasties rule from 930 to 722 B.C.
      - a. Jeroboam I (930-910 B.C.) was the first king
        - (1) Capital was Shechem in the hill country of Ephraim
        - (2) Jeroboam set up an alternative worship – two calves
      - b. Omri (886-874 B. C.)
        - (1) Capital is moved to Samaria
        - (2) His son is Ahab, married to Jezebel (Phoenician)
      - c. Jehu (841-814 B.C.) – anointed to purge the house of Ahab
      - d. Jeroboam II (793-753 B.C.)
        - (1) Great grandson of Jehu
        - (2) Kingdom of Israel reaches its zenith of power
    2. The northern kingdom of Israel is eventually destroyed by the Assyrians in 722 B.C.
    3. The majority of the population is deported
      - a. The poorest remained in the land and mixed with the peoples that came into the land
      - b. The mixed population was the origin of the Samaritans
  - C. The southern kingdom is called "Judah"
    1. One dynasty – the house of David
    2. The account of the southern kingdom is recorded in both the Book of Kings and Chronicles
    3. The capital was Jerusalem
    4. Good kings from the line of David
      - a. Jehoshaphat (872 to 848 B.C.) [fifth from David]
      - b. Hezekiah (715 to 686 B.C.) [fourteenth from David]
      - c. Josiah (640 to 609 B.C.) [seventeenth from David]
        - (1) Josiah led the nation in reform
        - (2) During repairs to Solomon's temple, the book of Deuteronomy is discovered
        - (3) 2 Kings 23:25 – "...there was no king like him, who turned to the Lord with all his heart and with all his soul and with



*all his might, according to all the Law of Moses, nor did any like him arise after him."*

5. Eventually, the southern kingdom of Judah was destroyed by the Babylonians in 586 B.C.

Lam 1:1,6,12 – *"How lonely sits the city that was full of people...From the daughter of Zion all her majesty has departed...Look and see if there is any sorrow like my sorrow, which was brought upon me, which the Lord inflicted on the day of his fierce anger."*

#### X. The Rise of the Classical Prophets

- A. During the reigns of Jeroboam II (793 to 753 B.C.) in the north and Uzziah (792 to 740 B.C.) in the south, a new phenomenon came into existence in Israel – the rise of classical prophets
- B. Of the hundreds of prophets in ancient Israel in Old Testament times, only sixteen were chosen to speak oracles (messages from God) that would be collected and written up into books
- C. God will judge His people for their sin; yet, He will also restore a remnant of His people and they would experience His great salvation (future hope)
- D. The classic prophets as they appeared in Israel and Judah
  1. **Jonah** (800-750 B.C.)
  2. **Amos** (760-750 B.C.)
  3. **Hosea** (750-715 B.C.)
  4. **Isaiah** (740-681 B.C.)

*"For to us a child is born,  
to us a son is given;  
and the government shall be upon his shoulder,  
and his name shall be called  
Wonderful Counselor, Mighty God,  
Everlasting Father, Prince of Peace.  
(7) Of the increase of his government and of peace  
there will be no end,  
on the throne of David and over his kingdom,  
to establish it and to uphold it  
with justice and with righteousness  
from this time forth and forevermore.  
The zeal of the Lord of hosts will do this" (Isa 9:6-7)*

5. **Micah** (735-700 B.C.)

*"But you, O Bethlehem...  
from you shall come forth for me*

*one who is to be ruler in Israel,  
whose origin is from of old,  
from ancient days...*

*(4) And he shall stand and shepherd his flock in the strength of the Lord,  
in the majesty of the name of the Lord his God.*

*And they shall dwell secure, for now he shall be great  
to the ends of the earth.*

*(5) And he shall be their peace” (Mic 5:2-5)*

6. **Zephaniah** (640-609 B.C.)
7. **Nahum** (635-620 B.C.)
8. **Habakkuk** (620-600 B.C.)
9. **Obadiah** (605-585 B.C.)
10. **Joel** (no dates given; linguistic parallels to Amos, Micah, Jeremiah)
11. **Jeremiah** (626-585 B.C.) [also wrote Lamentations]

*“For thus says the Lord: When seventy years are completed for Babylon, I  
will visit you, and I will fulfill to you my promise and bring you back to  
this place. (11) For I know the plans I have for you...” (Jer 29:10-11)*

#### XI. The Babylonian Exile

- A. There were four deportations of Judeans to Babylonia between 605 B.C. and 582 B.C.
- B. After a long siege, Jerusalem fell in 586 B.C. and Solomon’s temple was destroyed
- C. Most of the exiles were settled in various villages on the Chebar River near Nippur and Babylon (Jer 40:9-10; 25:11)
- D. The Exilic Prophets
  1. **Ezekiel** (593-571 B.C.) lived among the Jews in Babylon
  2. **Daniel** (605-530 B.C.) was a high official in the court of Babylon and the Medo-Persians

#### XII. Return to the Land and the Reforms of Ezra and Nehemiah

- A. Cyrus, king of Persia, issued an edict in the first year of his reign (538 B.C.) allowing the Jews to return to Judea (2 Chron 36:23; Ezra 1:1-4)

*Isa 44:24,28 – “Thus says the Lord, your Redeemer...who says of Cyrus, ‘He is my shepherd, and he shall fulfill all my purpose’; saying of Jerusalem, ‘She shall be built,’ and of the temple, ‘Your foundation shall be laid.’” (prophesied 150 years earlier)*

*Ps 126:1-3 – “When the Lord restored the fortunes of Zion, we were like those who dream. (2) Then our mouth was filled with laughter, and our tongue with shouts of joy; then they said among the nations, ‘The Lord has done great things for them.’ (3) The Lord*

*has done great things for us; we are glad"*

- B. Sheshbazzar "the prince of Judah" (Ezra 1:8,11), Zerubbabel, and Jeshua lead the first return (42,360 people of Israel, plus 7,337 slaves and 200 singers)
    - 1. The altar is built (538 B.C.)
    - 2. Two years later the Temple foundation is laid (536 B.C.)
    - 3. The work is hindered by adversaries
  - C. The prophets **Haggai** and **Zechariah** encourage the people
  - D. A letter is written to King Darius I who finds Cyrus' decree and supports the Jews
  - E. The Temple is completed and dedicated in 515 B.C.
  - F. **The Book of Esther** (486-464 B.C.)
    - 1. Takes place among the Jews living throughout the Persian empire
    - 2. King Ahasuerus is better known by his Greek name, Xerxes I
  - G. In 458 B.C., **Ezra** the priest and scribe arrives in Judea (the community had become discouraged and morally lax)
  - H. **Nehemiah** (cupbearer to Artaxerxes I) arrives in 445 B.C. with a vision to rebuilt the walls of the city of Jerusalem and reorganize (with Ezra) the community around God's law, as well as the temple
    - 1. The Jewish community was recognized by the Persians to regulate its internal affairs in accordance with the Law
    - 2. This arrangement became the norm between the Jewish people in Judean and the nations which dominated the region for the next 500 years
  - I. The prophet **Malachi** ministered to this community in 420 B.C.
- XIII. The Inter-Testamental Period
- A. The Persian Empire eventually fell to the armies of Alexander the Great, Greece then became the dominant empire throughout this region
  - B. Alexander died in 323 B.C. and his empire was divided among four of his generals
    - 1. The regions of Syria and Babylon came under the rule of Seleucus
    - 2. The region of Egypt under Ptolemy
  - C. Although initially under Ptolemaic rule, the Seleucids gain control over Judea in 198 B.C.
  - D. Antiochus IV Epiphanes (175-163 B.C.) launches harsh retaliations against the Jews in Judea and Jerusalem (167 B.C.)
  - E. Mattathias and his sons revolt and lead a rebellion against the Syrians
    - 1. Judah Maccabaeus assumes leadership after his father's death
    - 2. The "Maccabees" recapture Jerusalem in 164 B.C.
    - 3. Eventually, the Jews gain their independence from the Syrians
  - F. The Hasmonean Dynasty in Judea (164 to 63 B.C.) - Priest/Kings

1. Under John Hyrcanus (reigned 134-104 B. C.)
    - a. He launched extensive military campaigns against Samaria
    - b. He also initiated a military campaign against the Idumeans in the Negev and instituted forced conversions
  2. It is during the Hasmonean period that you have the formation of two religious groups that later develop into the Pharisees and the Sadducees
  3. Civil war among the Hasmoneans (Hyrcanus II and Aristobulus II) led to the intervention of Rome
    - a. Internal strife led Jewish leaders to ask the Roman general Pompey to come and restore order
    - b. Pompey did so and supported the weaker of the two rivals for the throne
- G. Under Roman Rule
1. Pompey entered Jerusalem in 63 B.C. and brought Roman rule (which began in 63 B. C. and lasted into the fourth century A. D.)
  2. Antipater the Idumaeon, a high-ranked official under Hyrcanus II, was the father of Herod
  3. The senate declared Herod “king of the Jews” in 40 B.C., giving him vassal rulership in Israel (Galilee and Judea)
    - a. His rule began in 37 B.C. when he recaptured Jerusalem from Antigonus (the son of Aristobolus II)
    - b. Herod reigned until his death in May 4 B.C.
    - c.