



What does the Lord your God ask of you, except to FEAR the Lord your God, to WALK in his ways, to love and SERVE him...and to KEEP

LOVE YOUR NEIGHBOR AS YOURSELF

אהבה
AHAVAH
LOVE

FEELING + ACTION

We love because God first **LOVED US.**

"God showed affection for you and chose you...because of his ahavah for you."

I will help build your temple.

Deuteronomy 10:12-13
Leviticus 19:18
1 John 4:19
Exodus 22:37
Exodus 22:31
Exodus 22:30
Exodus 22:29
Exodus 22:28
Exodus 22:27
Exodus 22:26
Exodus 22:25
Exodus 22:24
Exodus 22:23
Exodus 22:22
Exodus 22:21
Exodus 22:20
Exodus 22:19
Exodus 22:18
Exodus 22:17
Exodus 22:16
Exodus 22:15
Exodus 22:14
Exodus 22:13
Exodus 22:12
Exodus 22:11
Exodus 22:10
Exodus 22:9
Exodus 22:8
Exodus 22:7
Exodus 22:6
Exodus 22:5
Exodus 22:4
Exodus 22:3
Exodus 22:2
Exodus 22:1
Exodus 22:0



"First: A Brief History Of History"



TURKEY

SYRIA

LEBANON

ISRAEL

JORDAN

EGYPT

SAUDI ARABIA

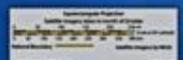
IRAQ

IRAN

AFGANISTAN

INDIA

QATAR





EGYPT

CANAAN
(ISRAEL)

EDOM-MOAB
(JORDAN)

ARAM
(SYRIA)

ASSYRIA
(TURKEY-IRAQ-IRAN)

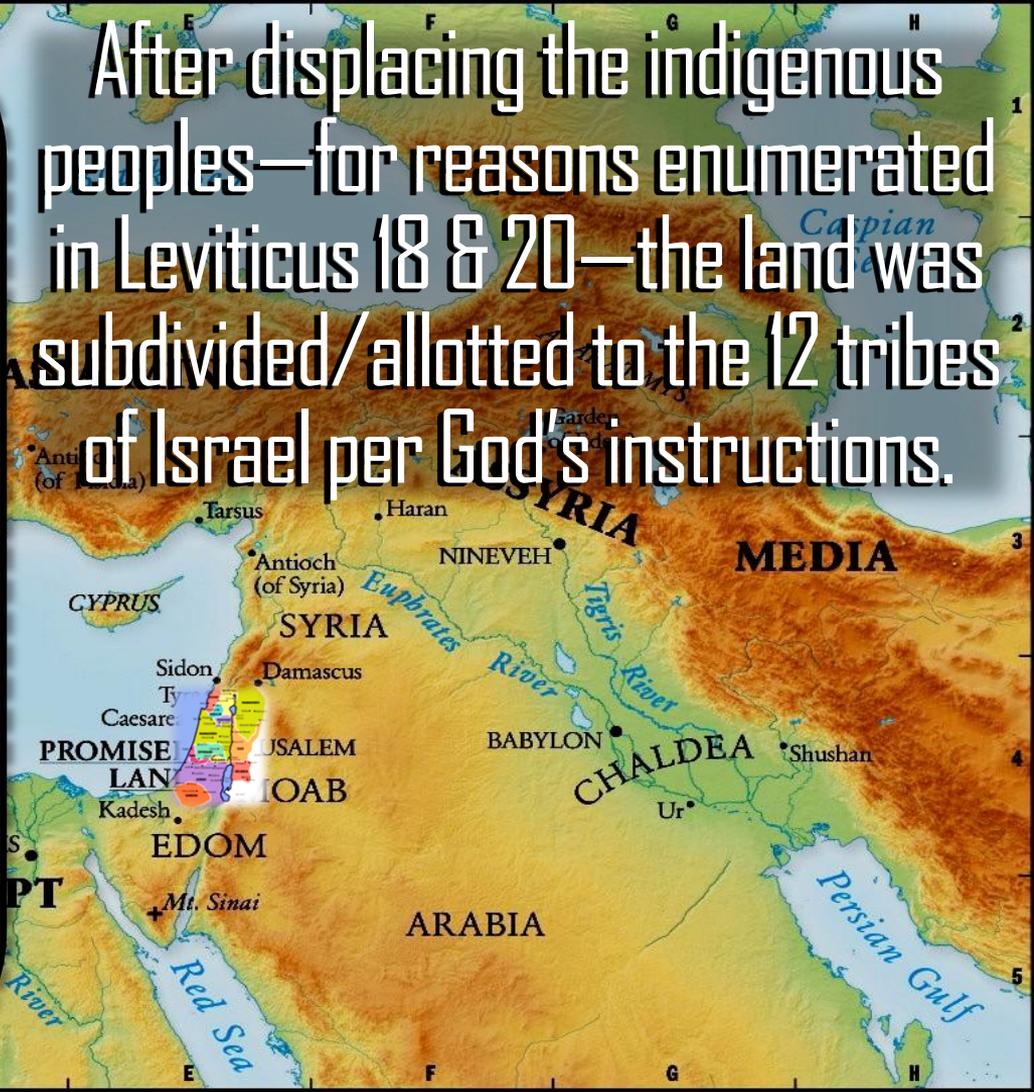
BABYLON
(IRAQ)

MEDE-PERSIA
(IRAN)

Surrounding the promised land were a cluster of other peoples that arose at various times and attempted to control the trade routes that cut through the land.

~1400 BC, the Israelites leave Egypt and head for a land promised them by God through their ancestors, Abraham, Isaac and Jacob.

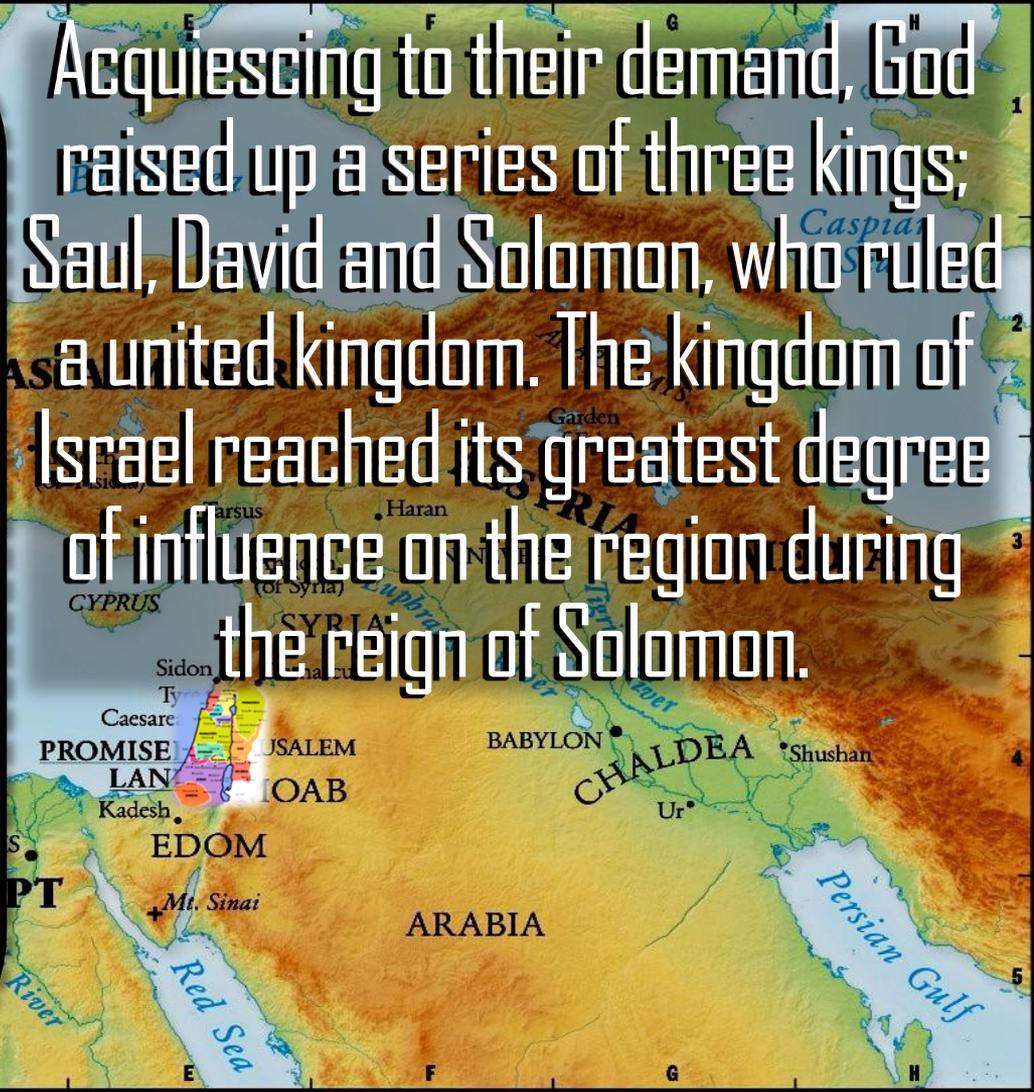




After displacing the indigenous peoples—for reasons enumerated in Leviticus 18 & 20—the land was subdivided/allotted to the 12 tribes of Israel per God's instructions.



For ~400 years the Israelites were led by a series of Judges chosen by God, who seemed to move the Israelites towards becoming like the people they had displaced. The final step being their demand that they be ruled over by a king— instead of God.



After the death of Solomon in 930 BC, the 12 tribes of Israel divided into two kingdoms. The Southern Kingdom, Judah, was made up primarily of the tribes of Judah and Benjamin. The Northern Kingdom, Israel or Samaria, consisted of the other 10 tribes. The Levites were compelled to choose according to conscience.



JEROBOAM



REHOBOAM



ASSYRIA
(TURKEY-IRAQ-IRAN)

CANAAN
(ISRAEL)

In ca. 730 BC, Assyrian kings began invading the Northern Kingdom and resettling many Jews into other parts of the Assyrian Empire; re-colonizing the land with people from outside.

In 722 BC, the Assyrians captured the capital city of Samaria thus bring an end to the Northern Kingdom



Jehu, king of Israel, bowing before the Assyrian king



CANAAN
(ISRAEL)

BABYLON
(IRAQ)

In ca. 570 BC, the Babylonian king Nebuchadnezzar invaded the Southern Kingdom (Judah), exiling many Jews to Babylon. But unlike Jews of the Northern Kingdom, after a period of ~70 years, these Jews were given the opportunity to return



Jews of the Southern Kingdom being led captive to Babylon. The Babylonians destroyed the First Temple (Solomon's) in 586 BC.

Rulers and Prophets of Israel and Judah

KINGDOM OF ISRAEL	PROPHETS	KINGDOM OF JUDAH
Jeroboam I 931-910	925 B.C.	Rehoboam 931-913
Nadab 910-909		Abijah 913-911
Baasha 909-886	900 B.C.	
Elah 886-885 Zimri 885 (7 days) Omri 885-874		Asa 911-870
	875 B.C.	
Ahab 874-853		Jehoshaphat 870-848 (coregent with Asa 873-870)
Ahaziah 853-852	Elijah 850 B.C.	Jehoram 848-841 (coregent with Jehoshaphat 853-848)
Joram 852-841	Elisha Obadiah	Ahaziah 841 (1 year) Athaliah 841-835
	Joel 825 B.C.	
Jehu 841-814		Joash 835-796
Jehoahaz 814-798	800 B.C.	
Jehoash 798-782		Amaziah 796-767
Jeroboam II 782-753 (coregent with Jehoash 793-782)	Jonah 775 B.C.	

Zechariah 753/752 (6 months)
Shallum 752 (1 month)
Menahem 752-742
Pekahiah 742-740
Pekah 740-732
Hosea 732-722

FALL OF SAMARIA, 722

Amos
750 B.C.

Hosea
725 B.C.

Micah
700 B.C.

Isaiah

Uzziah 767-740
(overlap/coregent with Amaziah 792-767;
isolated 751-740)

Jotham 740-736
(coregent with Uzziah 751-740; abdicates 736)

Ahaz 736-729
(coregent with Jotham 744-736)

Hezekiah 729-686
(regent for Ahaz 729-715)

675 B.C.

Manasseh 686-642
(coregent with Hezekiah 696-686)

650 B.C.

Amon 642-640

Josiah 640-609

Zephaniah
625 B.C.

Nahum

Habakkuk
600 B.C.

Jeremiah

Jehoahaz 609 (3 months)
Jehoiakim 608-598
Jeconiah 598/597
(3 months; coregent with Jehoiakim 608-598)
Zedekiah 597-586

Ezekiel
575 B.C. **Daniel**

FALL OF JERUSALEM, 586

NOTE ABOUT DATES

While scholars' opinions about the dates of kings' reigns and the timing so some prophets' ministries may vary, the dates on this chart are based on the best knowledge and evidence available to us at this time. Most reputable scholars' dates will be close, though not necessarily identical, to these. There simply isn't enough specific information available in the biblical record to identify the timing of each king's reign with certainty.



CANAAN
(ISRAEL)

Beginning in 140 BC the Jews began an ~ 80 year period of quasi-independence, but in 63 BC the land of Judea-Samaria was invaded by the Romans. This began ~100 years of strife and civil unrest.



In 66 AD, Jews began a rebellion against the Romans. In 70 AD the Romans destroyed Jerusalem, including the Second Temple (Herod's), beginning what became a 1900 year diaspora.

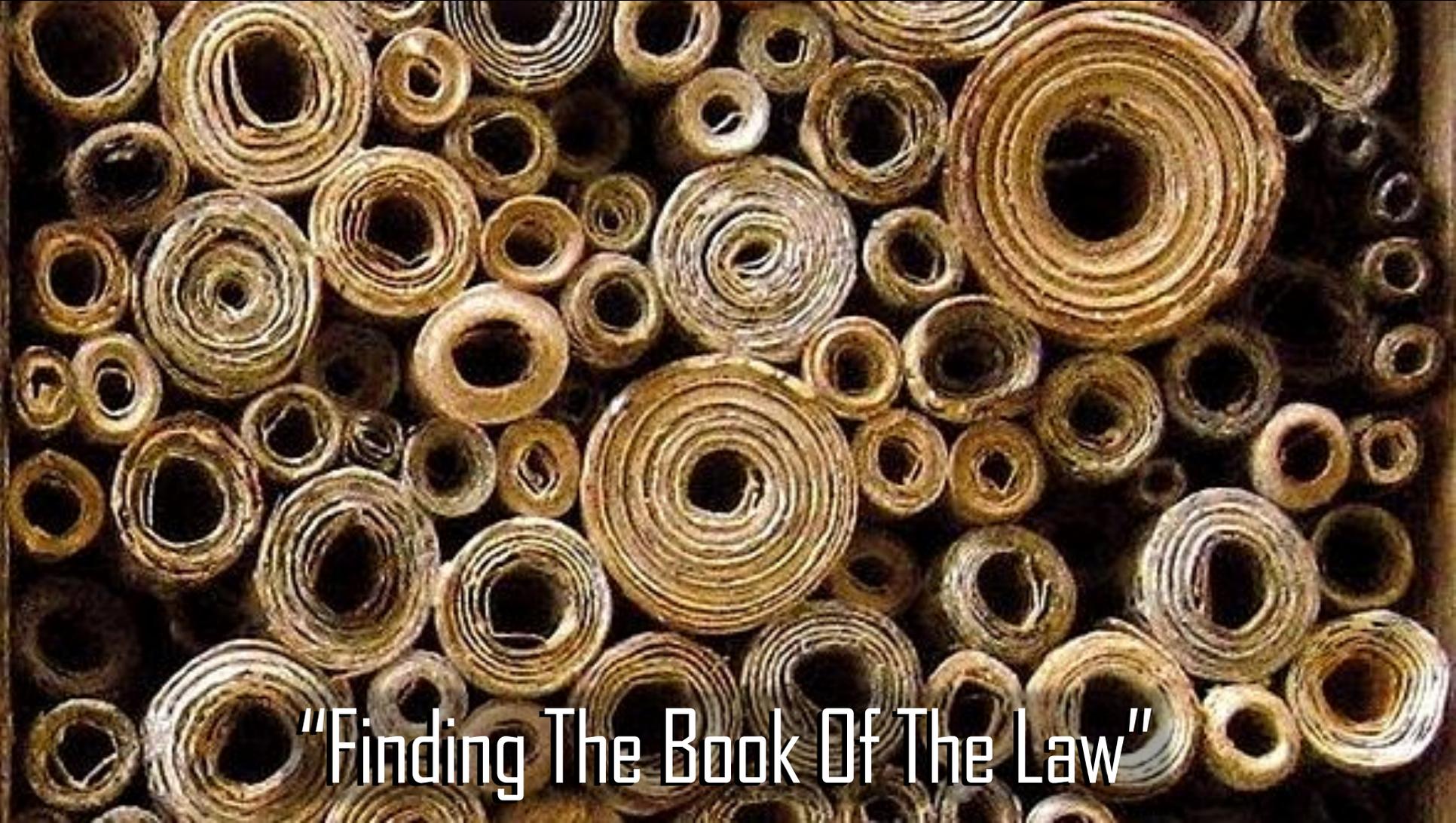


INSIGNE RELIGIONIS ATQUE ARTIS MONUMENTVM
VETUSTATE PATISCENS
PIVS SEPTIMVS PONTIFEX MAX
NOVIS OPERIBVS PRISCOVM EXEMPLAR IMITANTIBVS
FVLCRVM SERVARIQVE IVSSIT
ANNO SACRI PRINCIPATVS EIVS XXIII

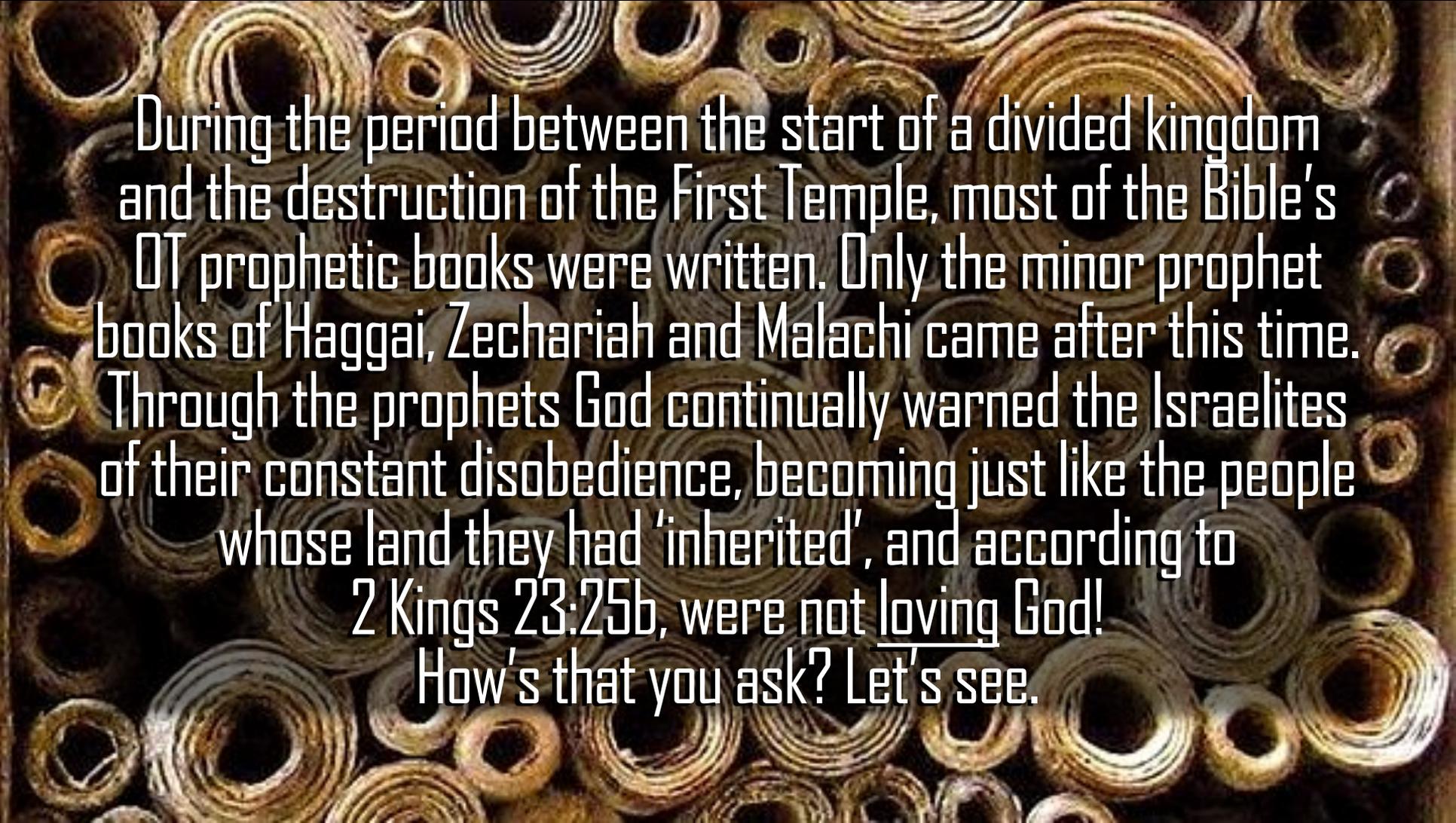
The Arch of Titus in Rome commemorates his victory over the Jews



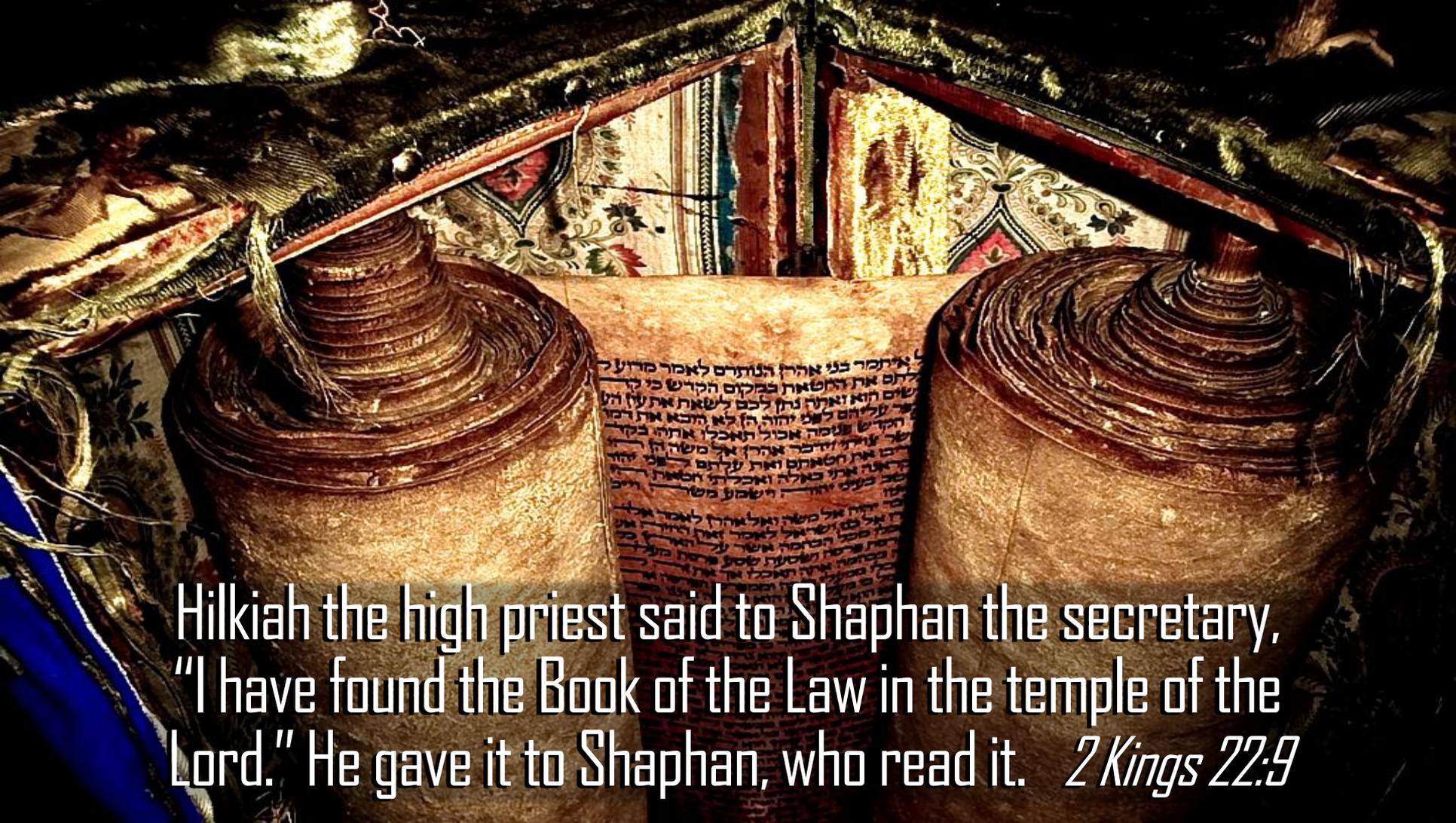
A relief sculpture inside the archway depicting Roman soldiers carrying away articles from the Second Temple



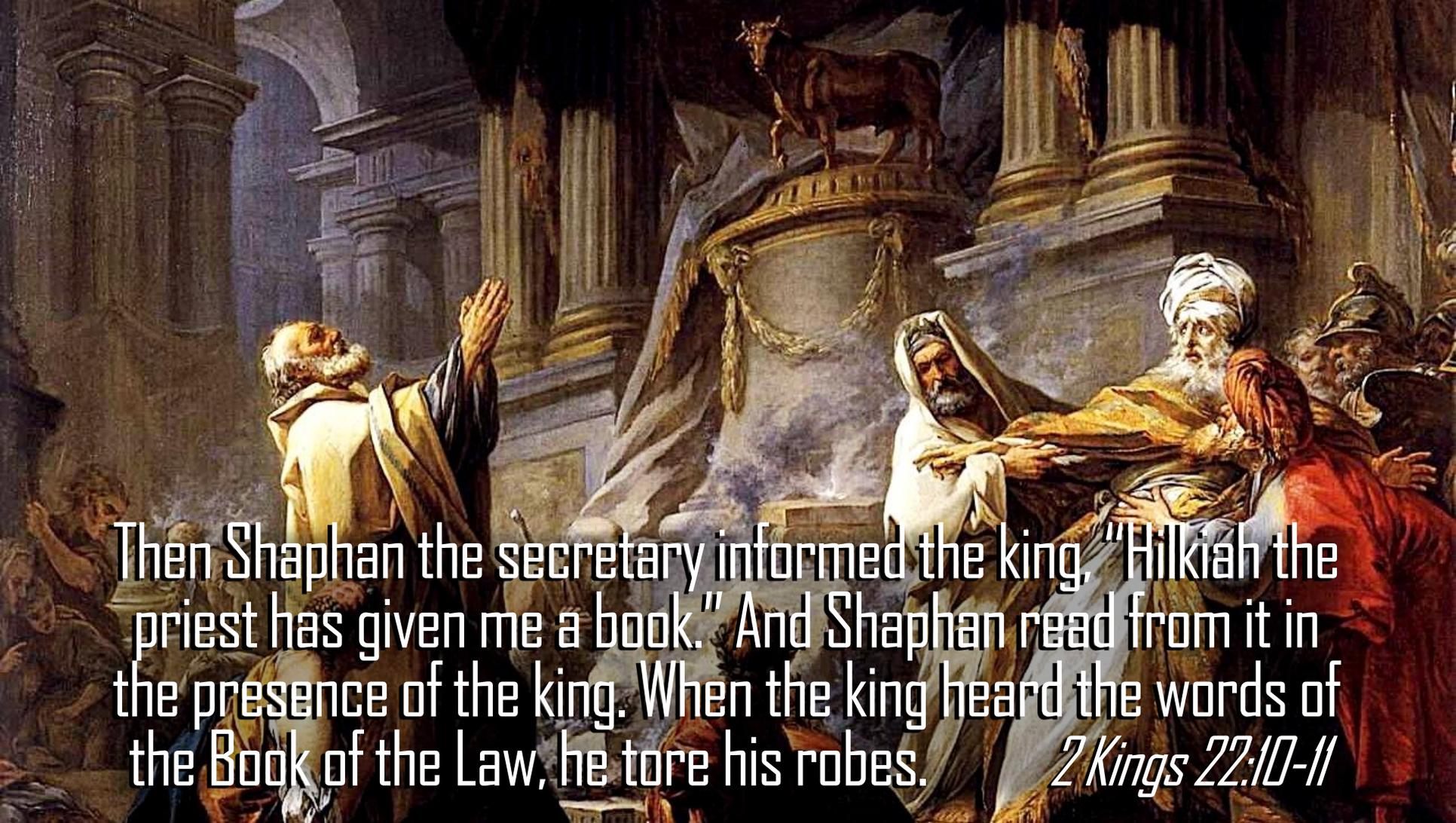
"Finding The Book Of The Law"



During the period between the start of a divided kingdom and the destruction of the First Temple, most of the Bible's OT prophetic books were written. Only the minor prophet books of Haggai, Zechariah and Malachi came after this time. Through the prophets God continually warned the Israelites of their constant disobedience, becoming just like the people whose land they had 'inherited', and according to 2 Kings 23:25b, were not loving God! How's that you ask? Let's see.

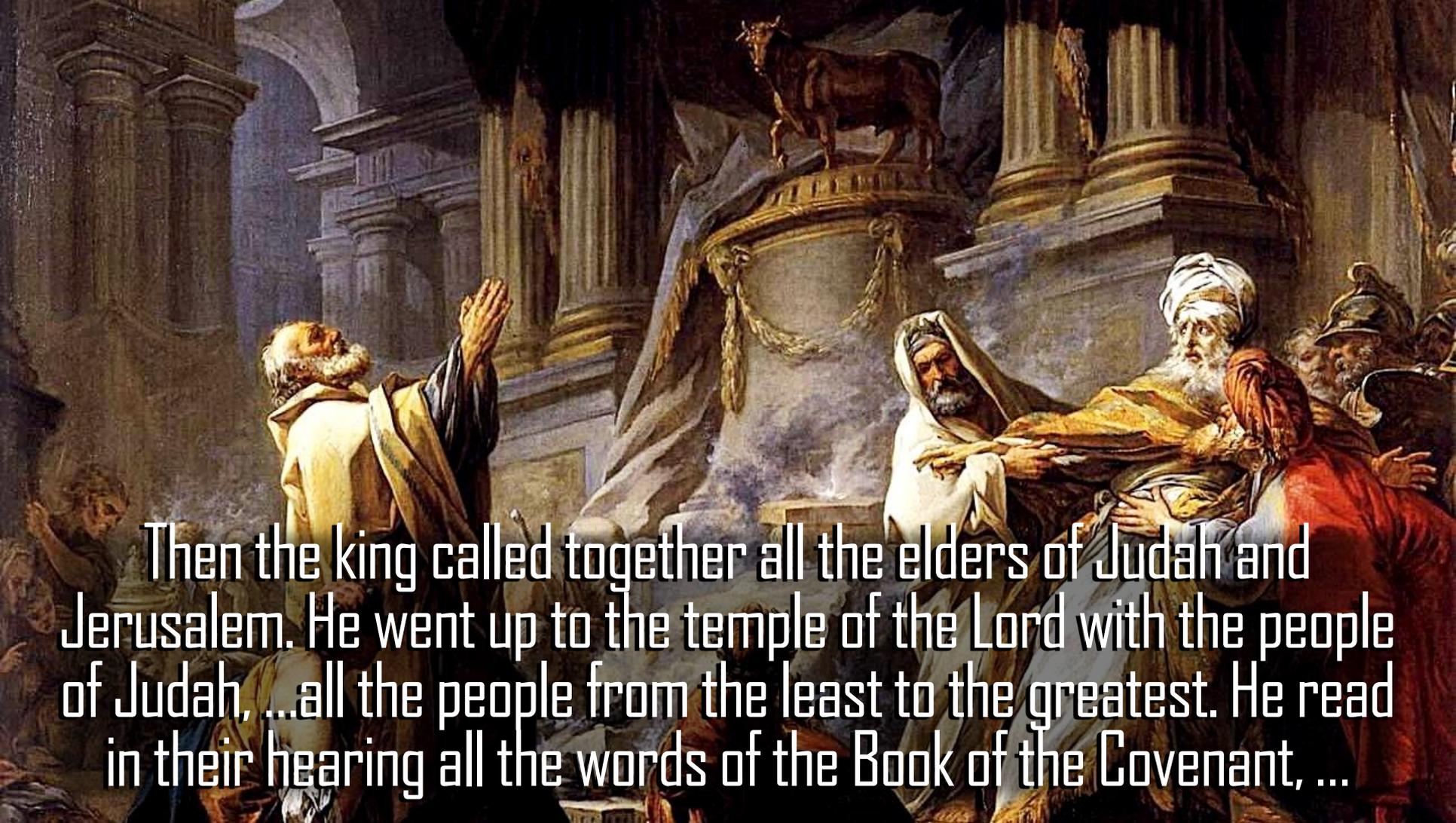


Hilkiah the high priest said to Shaphan the secretary,
"I have found the Book of the Law in the temple of the
Lord." He gave it to Shaphan, who read it. *2 Kings 22:9*

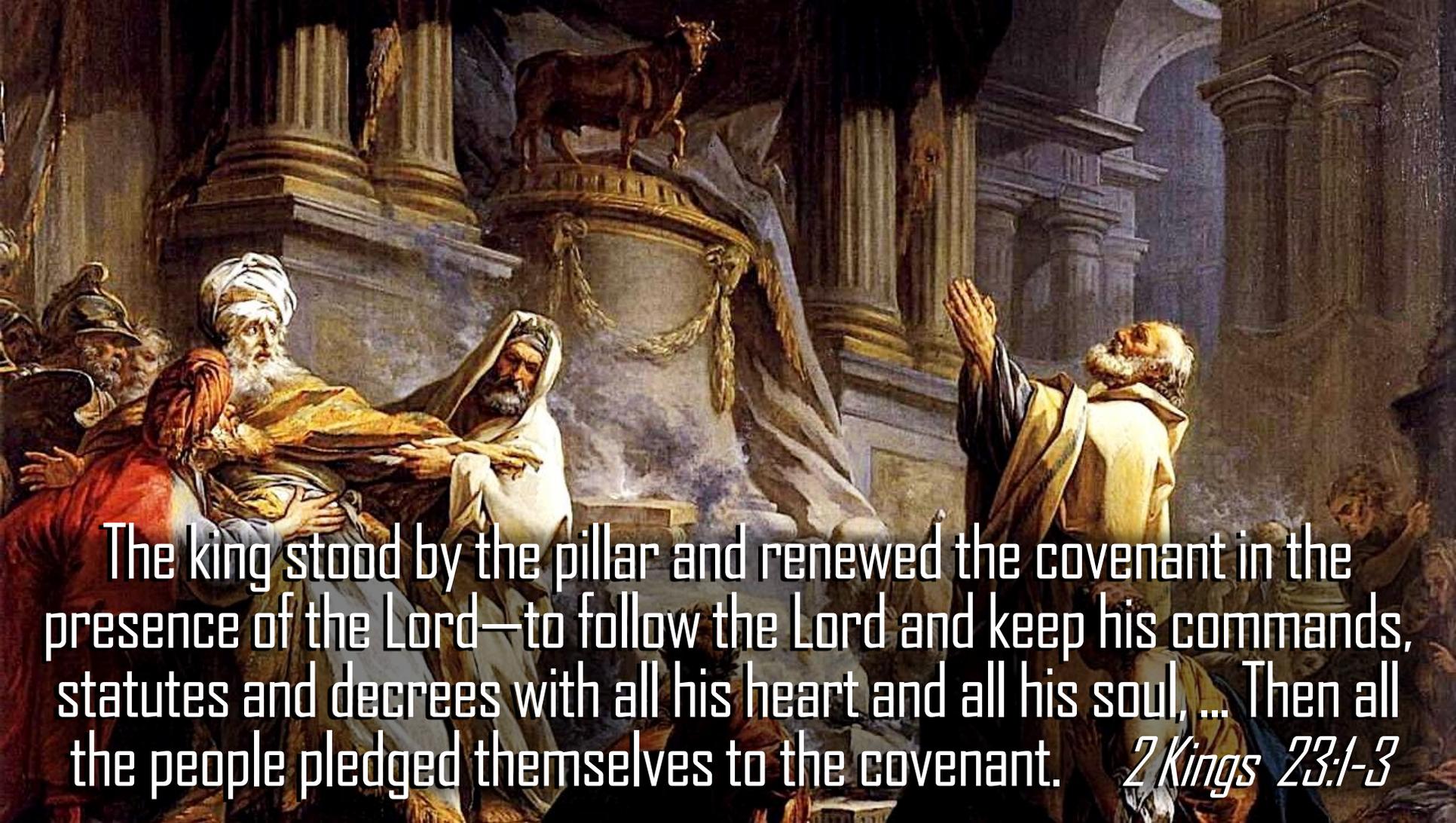


Then Shaphan the secretary informed the king, "Hilkiah the priest has given me a book." And Shaphan read from it in the presence of the king. When the king heard the words of the Book of the Law, he tore his robes.

2 Kings 22:10-11



Then the king called together all the elders of Judah and Jerusalem. He went up to the temple of the Lord with the people of Judah, ...all the people from the least to the greatest. He read in their hearing all the words of the Book of the Covenant, ...



The king stood by the pillar and renewed the covenant in the presence of the Lord—to follow the Lord and keep his commands, statutes and decrees with all his heart and all his soul, ... Then all the people pledged themselves to the covenant. *2 Kings 23:1-3*



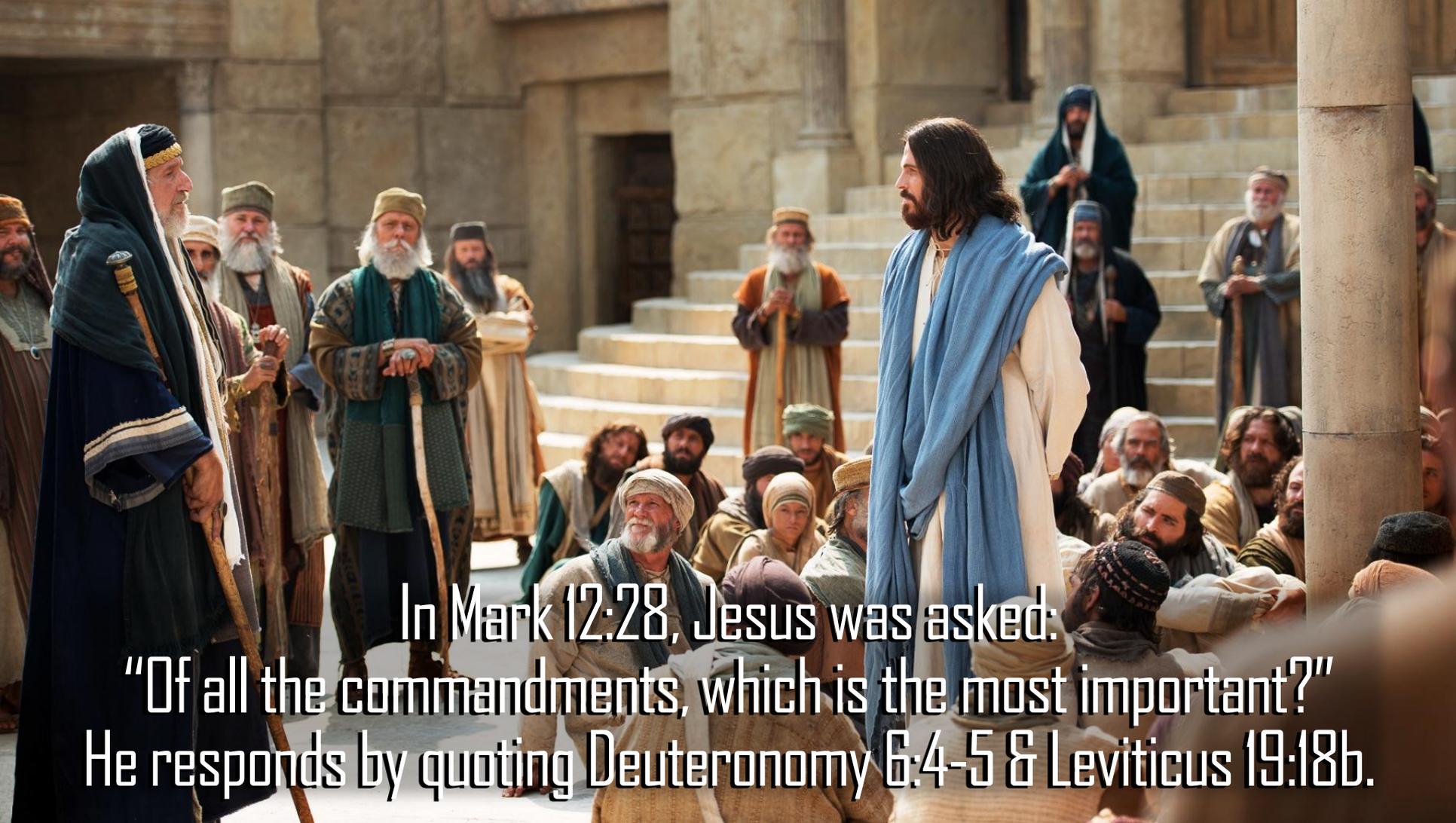
Neither before nor after Josiah was there a king like him who turned to the Lord as he did—with all his heart and with all his soul and with all his strength, ... *2 Kings 23:25*



G R E A T E S T

C O M M A N D M E N T

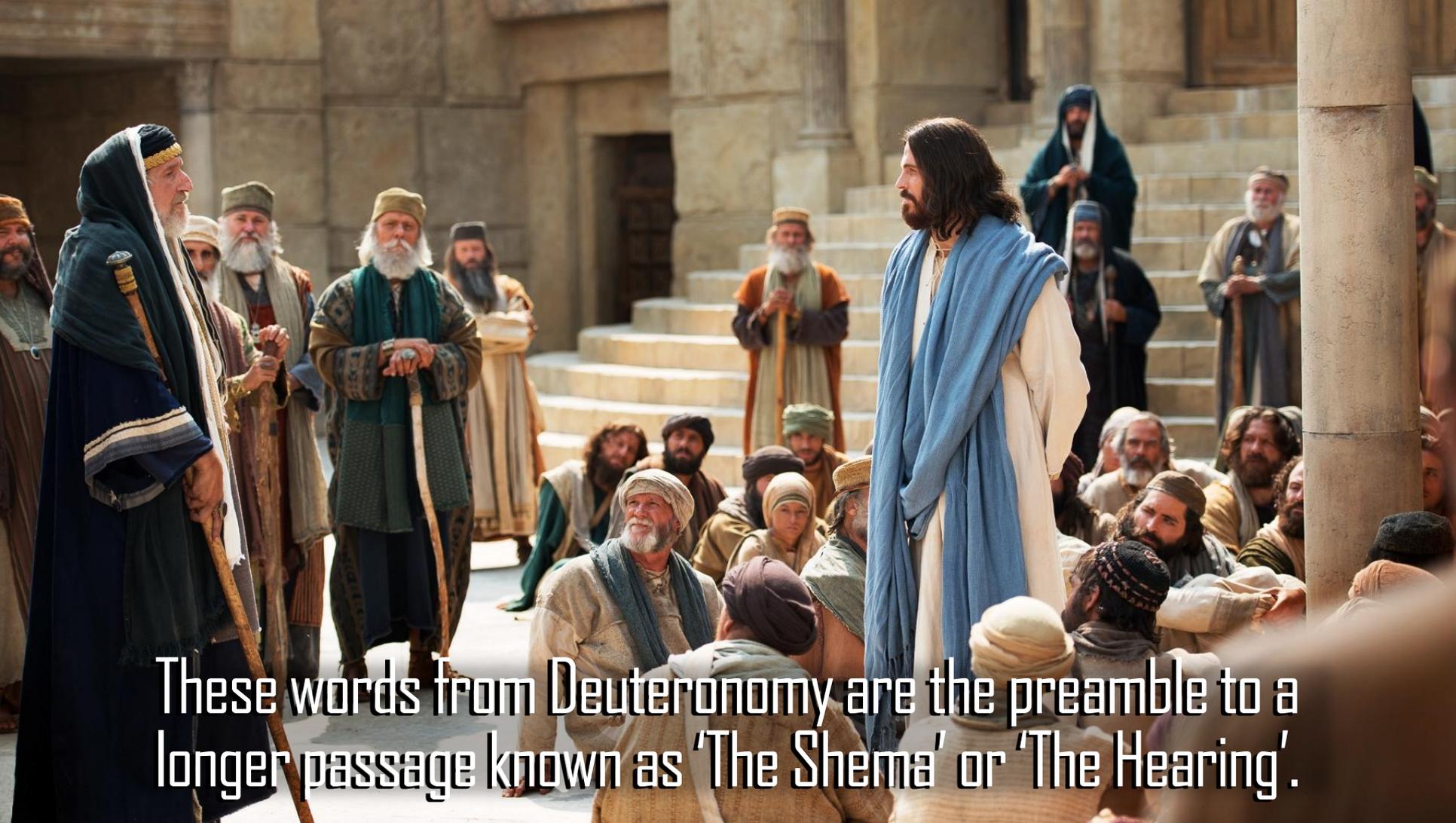
Matthew 22:34-40, Mark 12:28-34



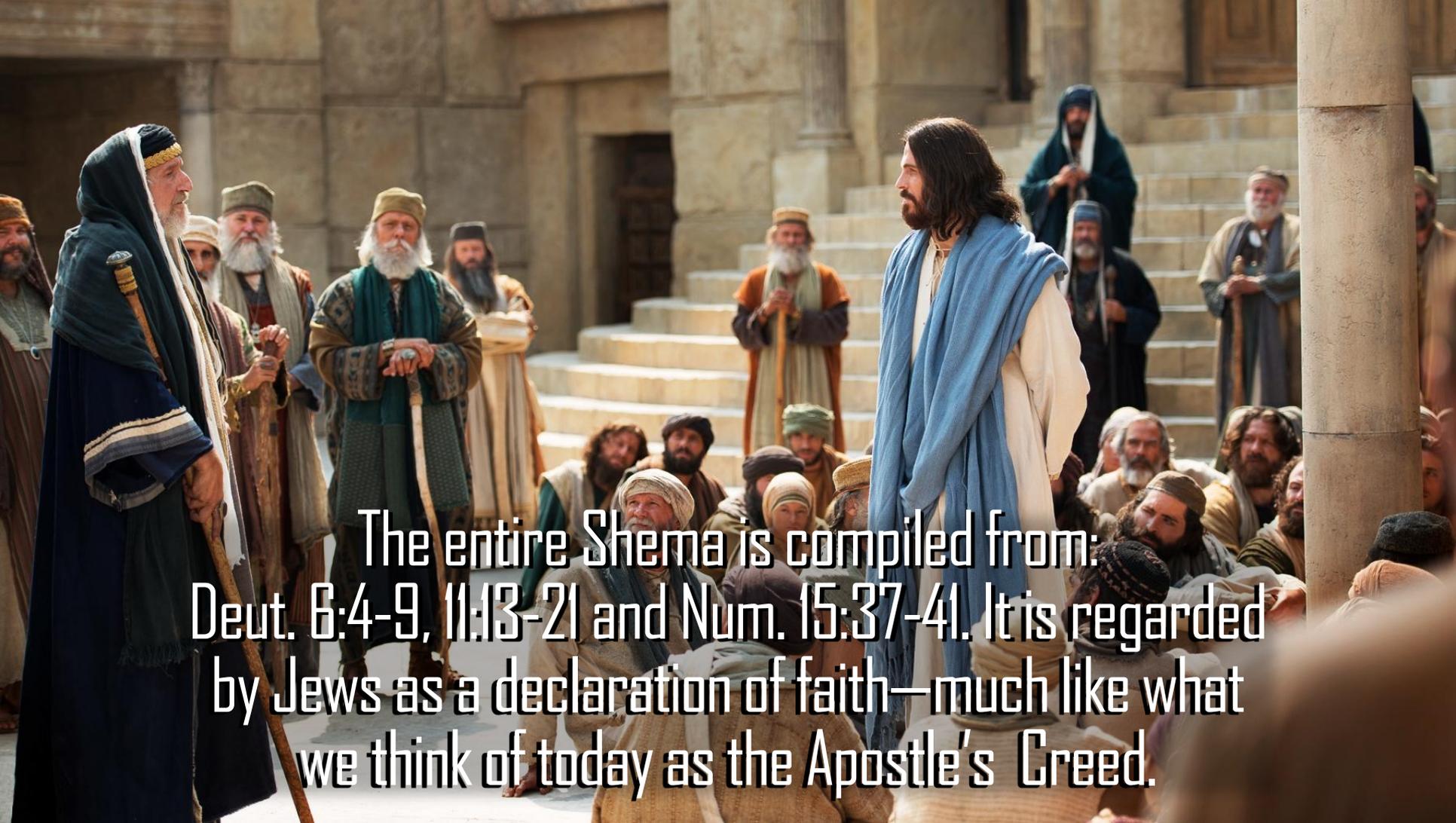
In Mark 12:28, Jesus was asked:
"Of all the commandments, which is the most important?"
He responds by quoting Deuteronomy 6:4-5 & Leviticus 19:18b.



Hear, O Israel: The Lord our God, the Lord is one.
Love the Lord your God with all your heart and
with all your soul and with all your strength.
And love your neighbor as yourself.



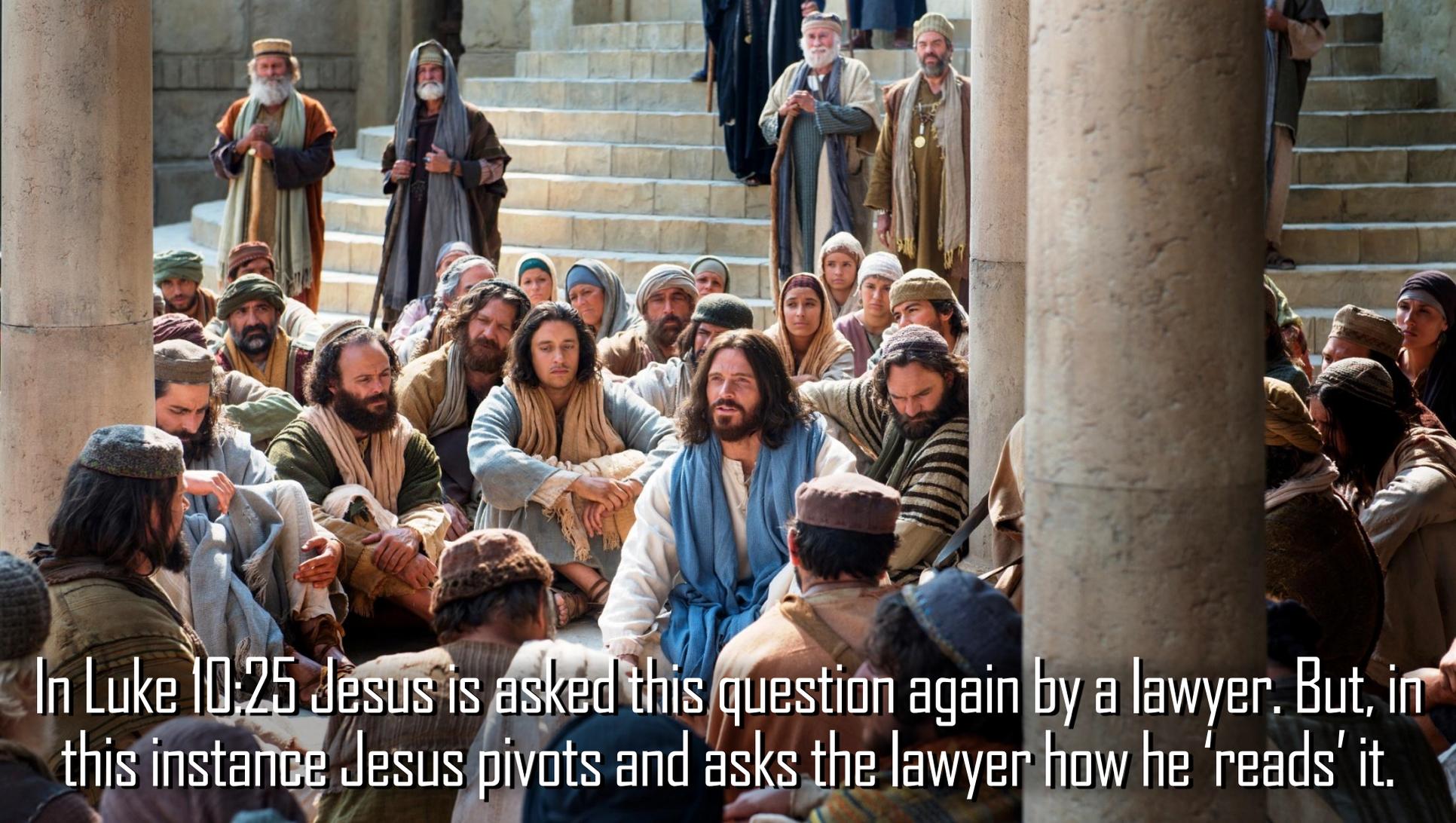
These words from Deuteronomy are the preamble to a longer passage known as 'The Shema' or 'The Hearing'.



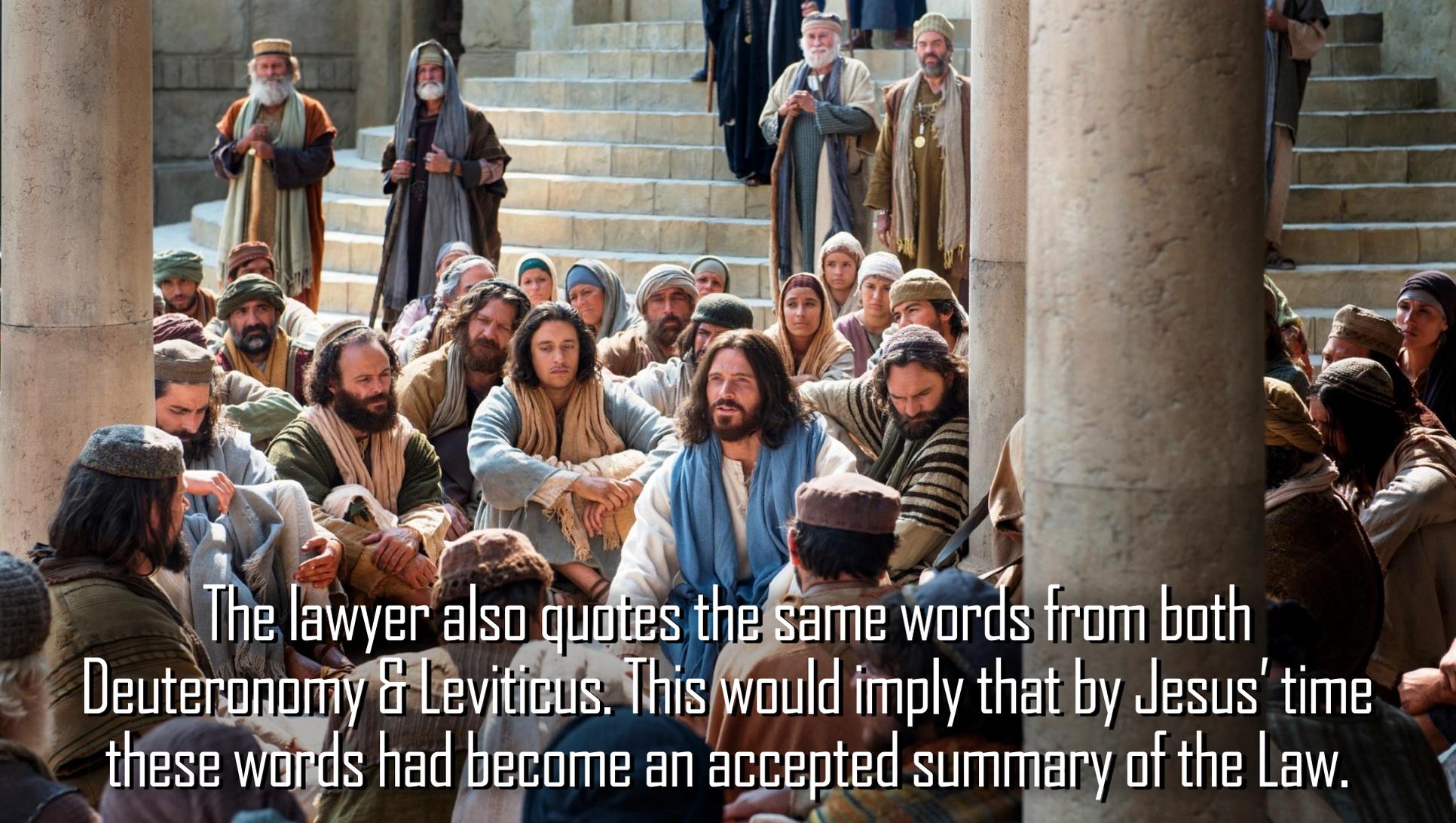
The entire Shema is compiled from:
Deut. 6:4-9, 11:13-21 and Num. 15:37-41. It is regarded
by Jews as a declaration of faith—much like what
we think of today as the Apostle's Creed.



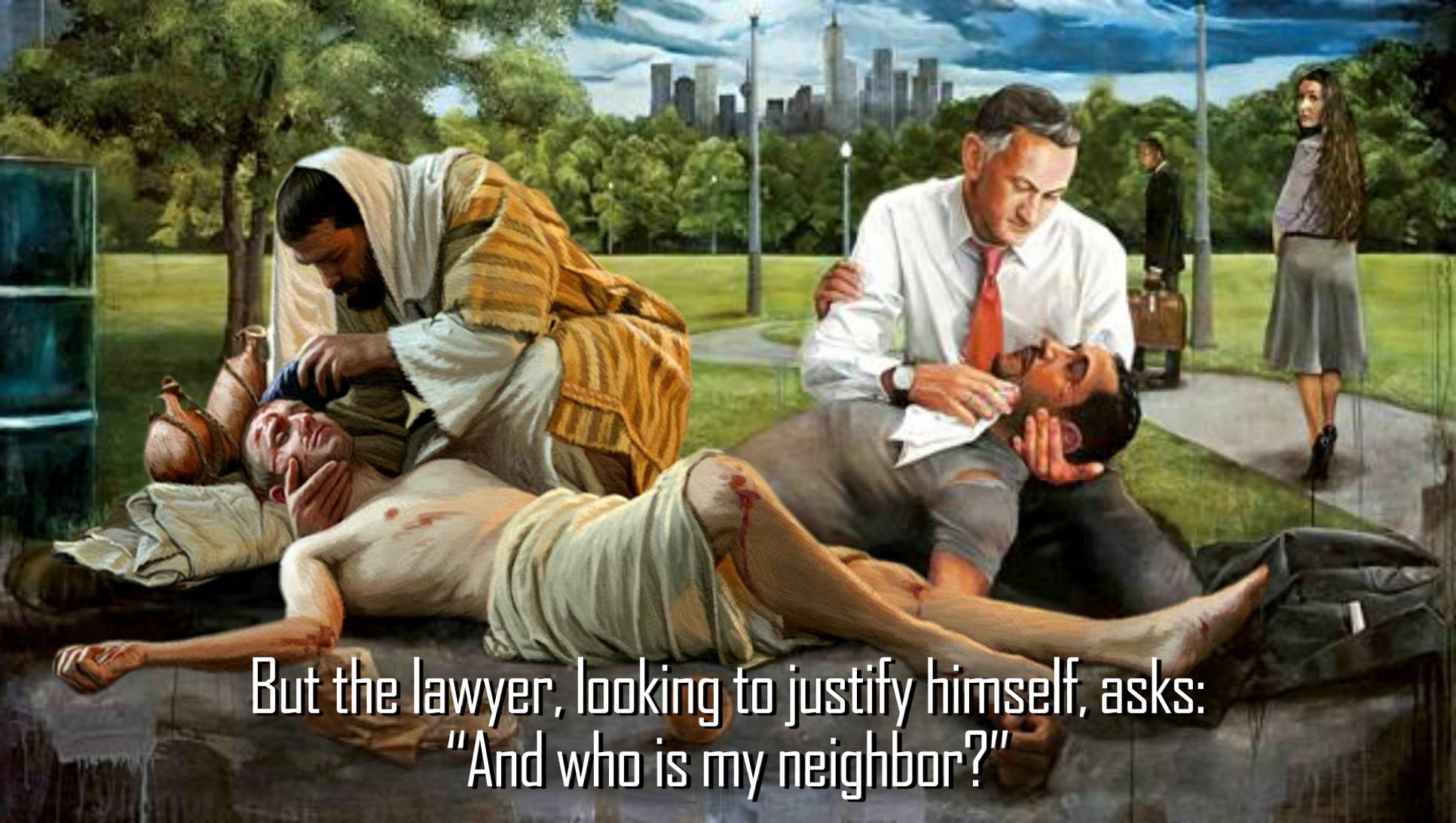
From the passage in Mark it appears that Jesus added the words from Leviticus—which are not part of the Shema.



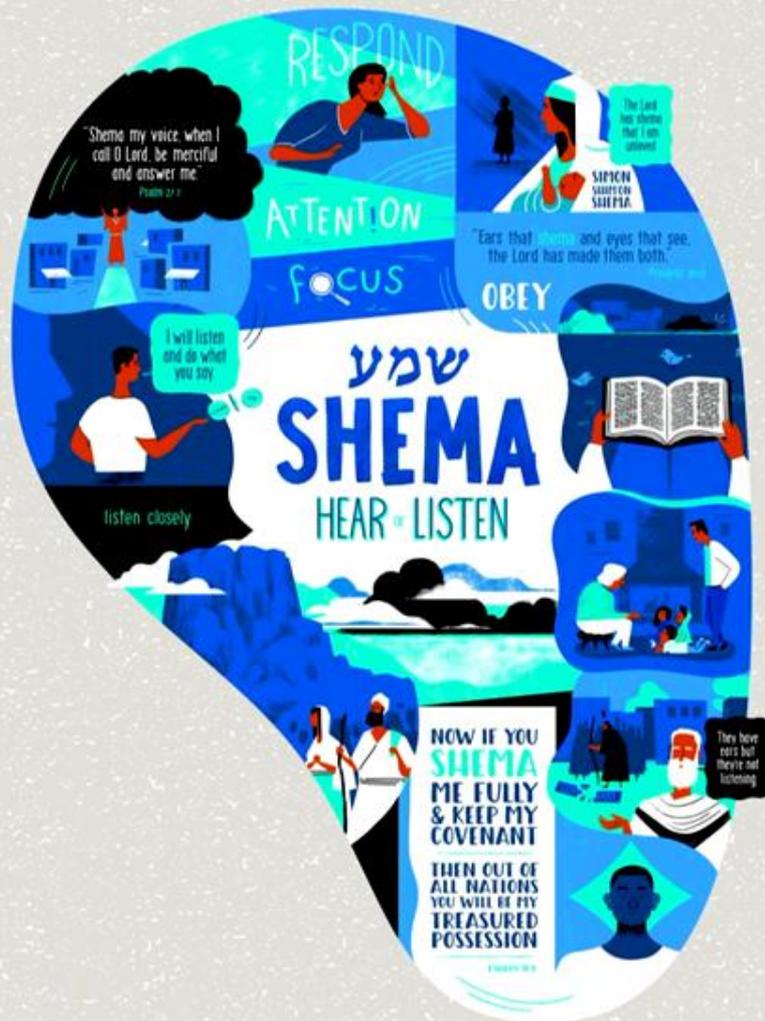
In Luke 10:25 Jesus is asked this question again by a lawyer. But, in this instance Jesus pivots and asks the lawyer how he 'reads' it.



The lawyer also quotes the same words from both Deuteronomy & Leviticus. This would imply that by Jesus' time these words had become an accepted summary of the Law.

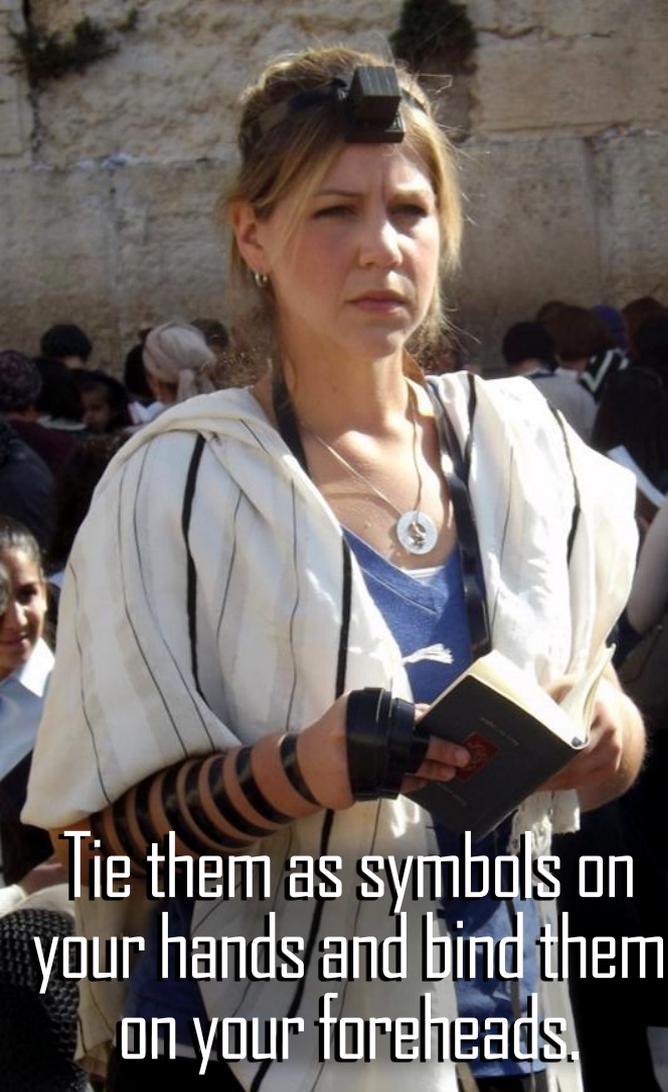


But the lawyer, looking to justify himself, asks:
"And who is my neighbor?"





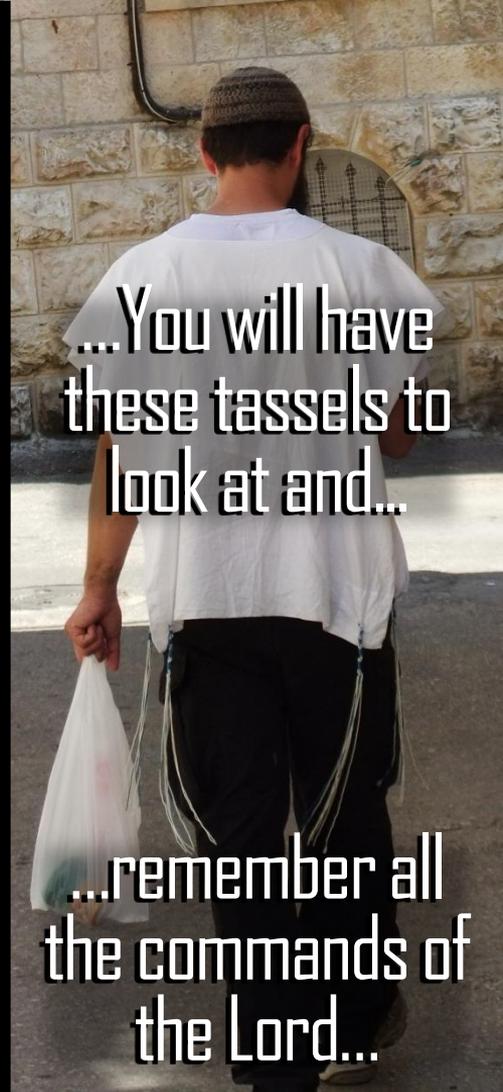




Tie them as symbols on
your hands and bind them
on your foreheads.

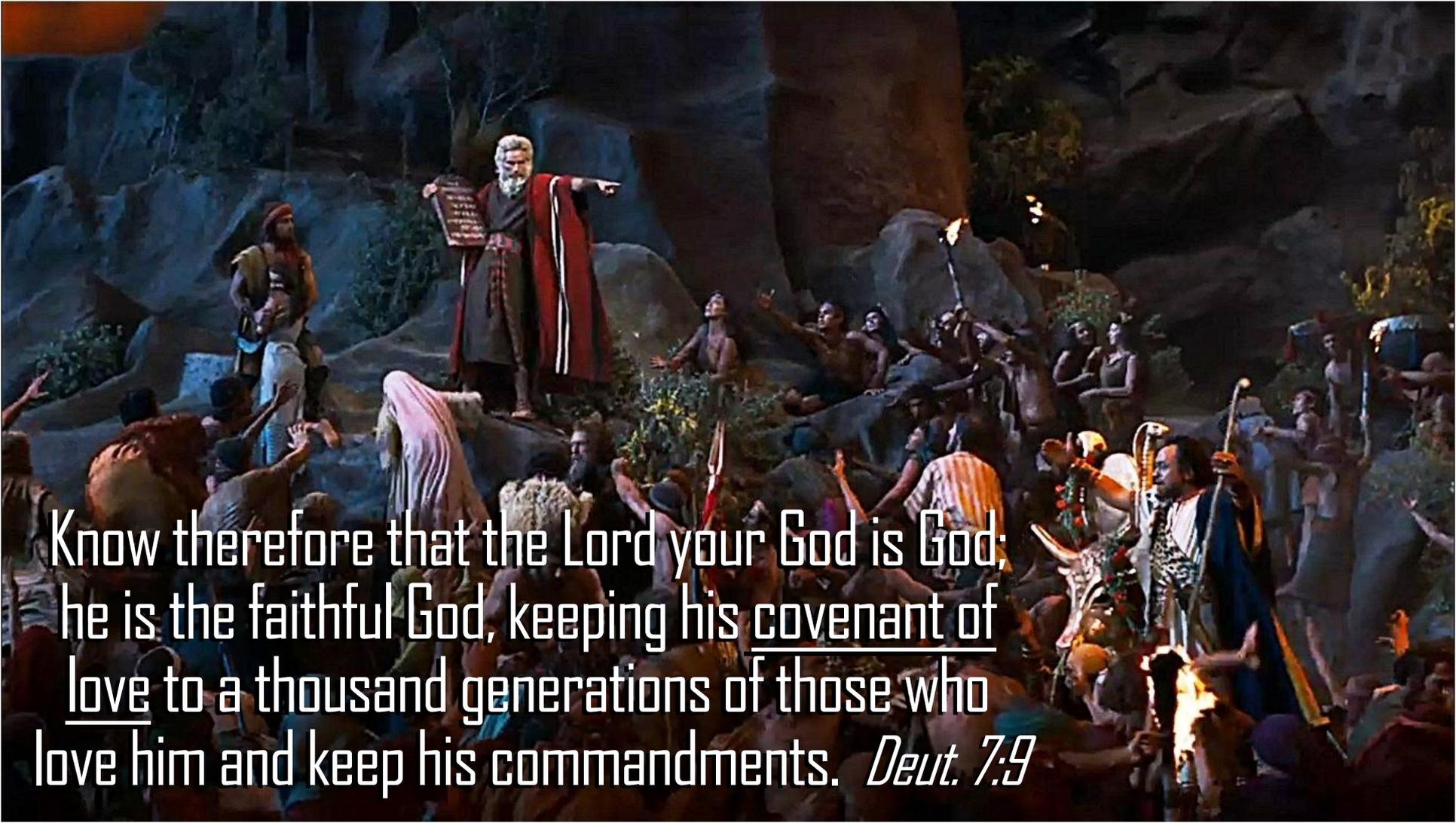


Write them on the
doorframes of your
houses and on your gates.



...You will have
these tassels to
look at and...

...remember all
the commands of
the Lord...



Know therefore that the Lord your God is God;
he is the faithful God, keeping his covenant
of love to a thousand generations of those who
love him and keep his commandments. *Deut. 7:9*

A cinematic scene depicting Jesus and his disciples at a meal. Jesus, with long hair and a beard, wearing a white robe and a blue sash, is seated at the head of a table covered with a white cloth. He is looking down at his hands, which are positioned as if he is about to break bread. To his left, another man with long hair and a beard, wearing a grey robe and a yellow sash, is looking towards Jesus. To Jesus's right, a man with a beard and long hair, wearing a yellow robe, is looking towards Jesus. Further to the right, another man with a beard and long hair, wearing a brown robe, is looking towards Jesus. The table is set with various items, including a large yellow chalice, a smaller golden chalice, a brown bowl, a small brown cup, and a plate of food. The room has a rustic, stone-walled background. Two large, ornate, golden lanterns with intricate patterns are hanging from the ceiling, casting a warm, golden light. The overall atmosphere is intimate and solemn.



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LOVE YOUR NEIGHBOR AS YOURSELF

אהבה
AHAVAH
LOVE

FEELING + ACTION

We love because God first **LOVED US.**

"God showed affection for you and chose you...because of his ahavah for you."

I will help build your temple.

Deuteronomy 10:12

Leviticus 19:18

1 John 4:19

1 Kings 6:37



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Exodus 25:18

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Exodus 25:98

Exodus 25:99

Exodus 25:100



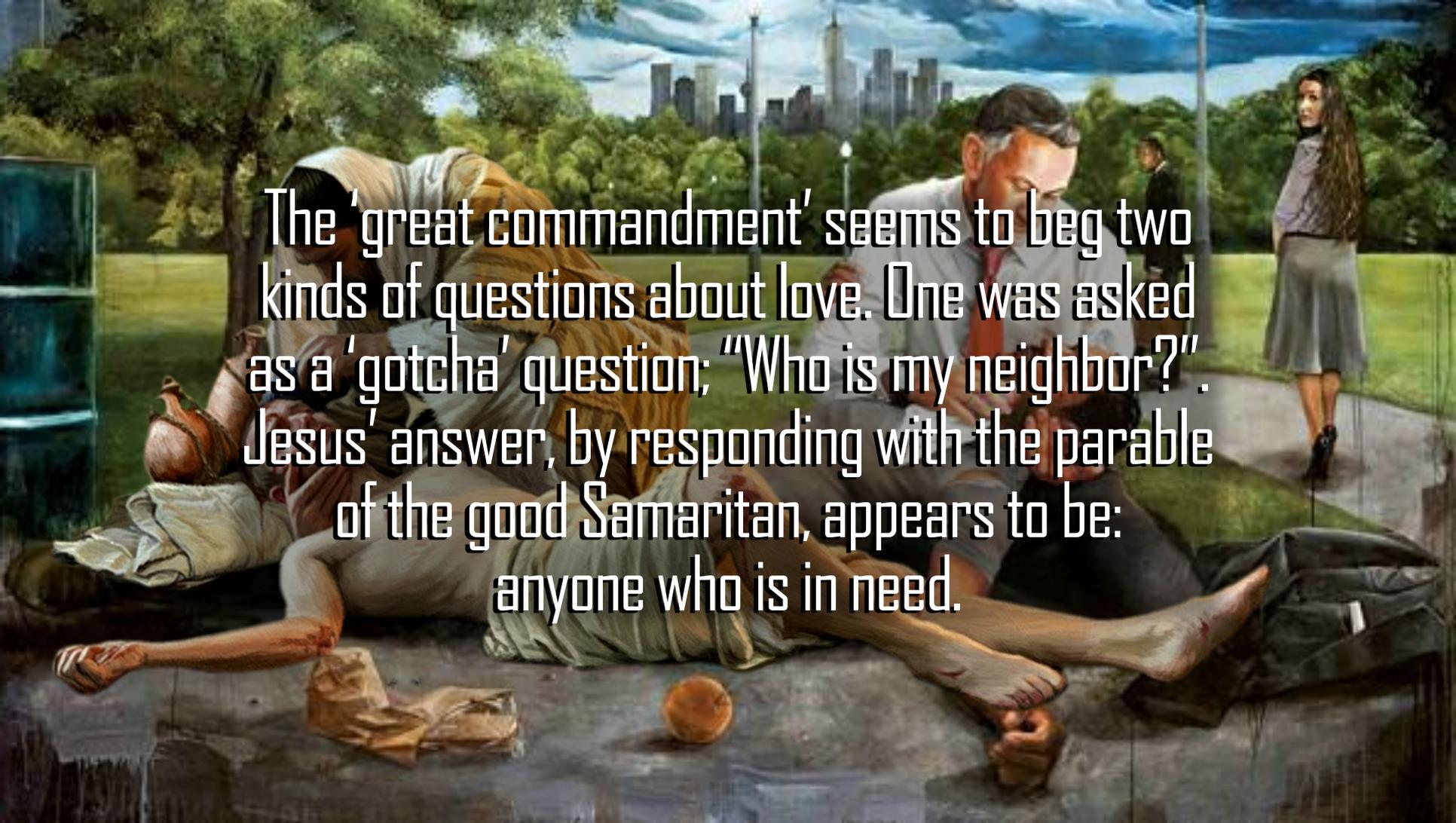
But, in the Hebrew text
A·ha·vah is rendered as
V'ah·hav·tah, which modifies
'love' to be understood as
'you shall love'

This elevates the meaning to
that of a '**mitz·vah**'—a
stipulation equivalent to a
contractual requirement

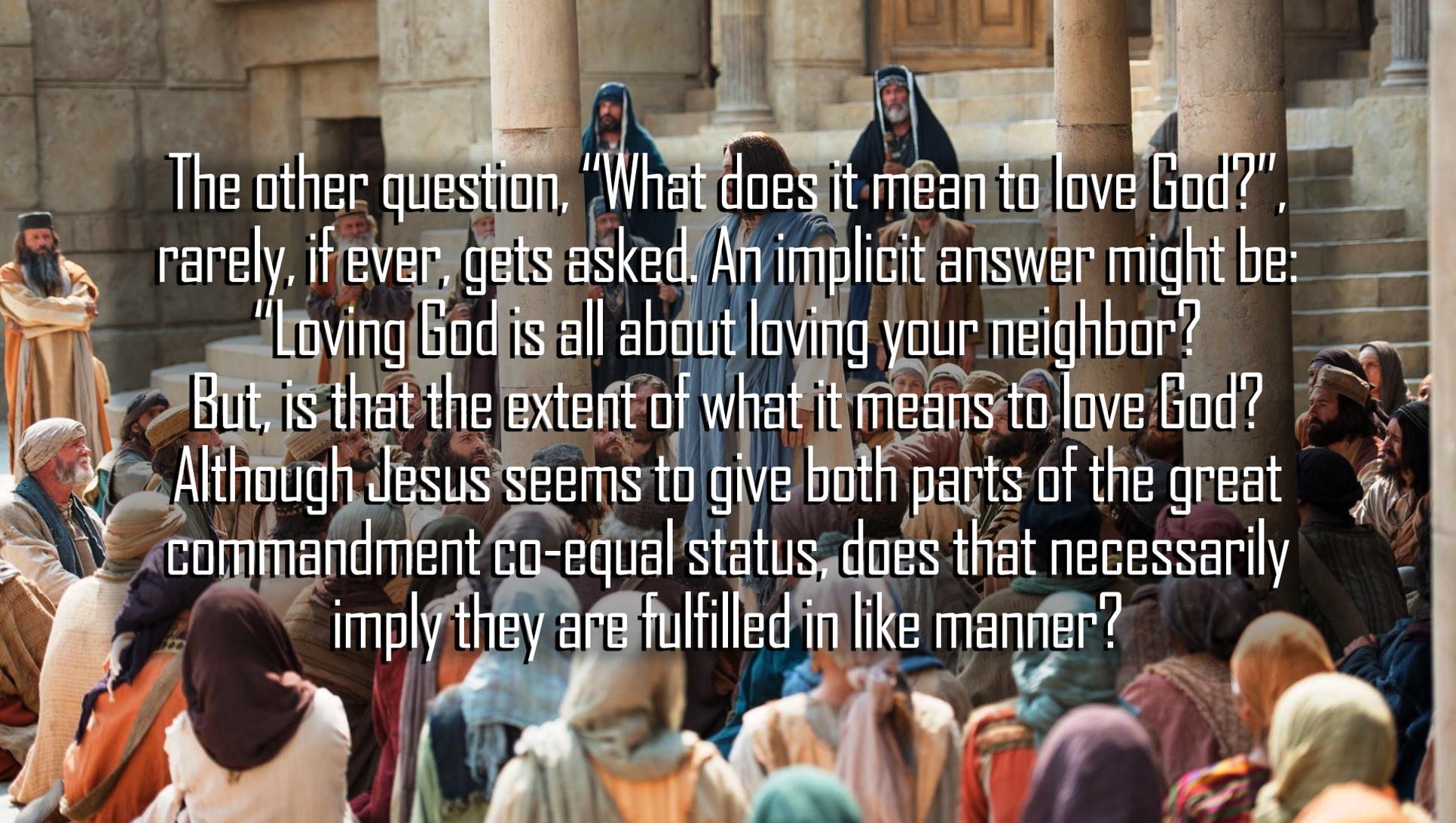


Hear, O Israel!
The Lord our God, the Lord is one.
You shall love the Lord your God
with all your heart and
with all your soul and
with all your strength.
And you shall love
your neighbor as yourself.

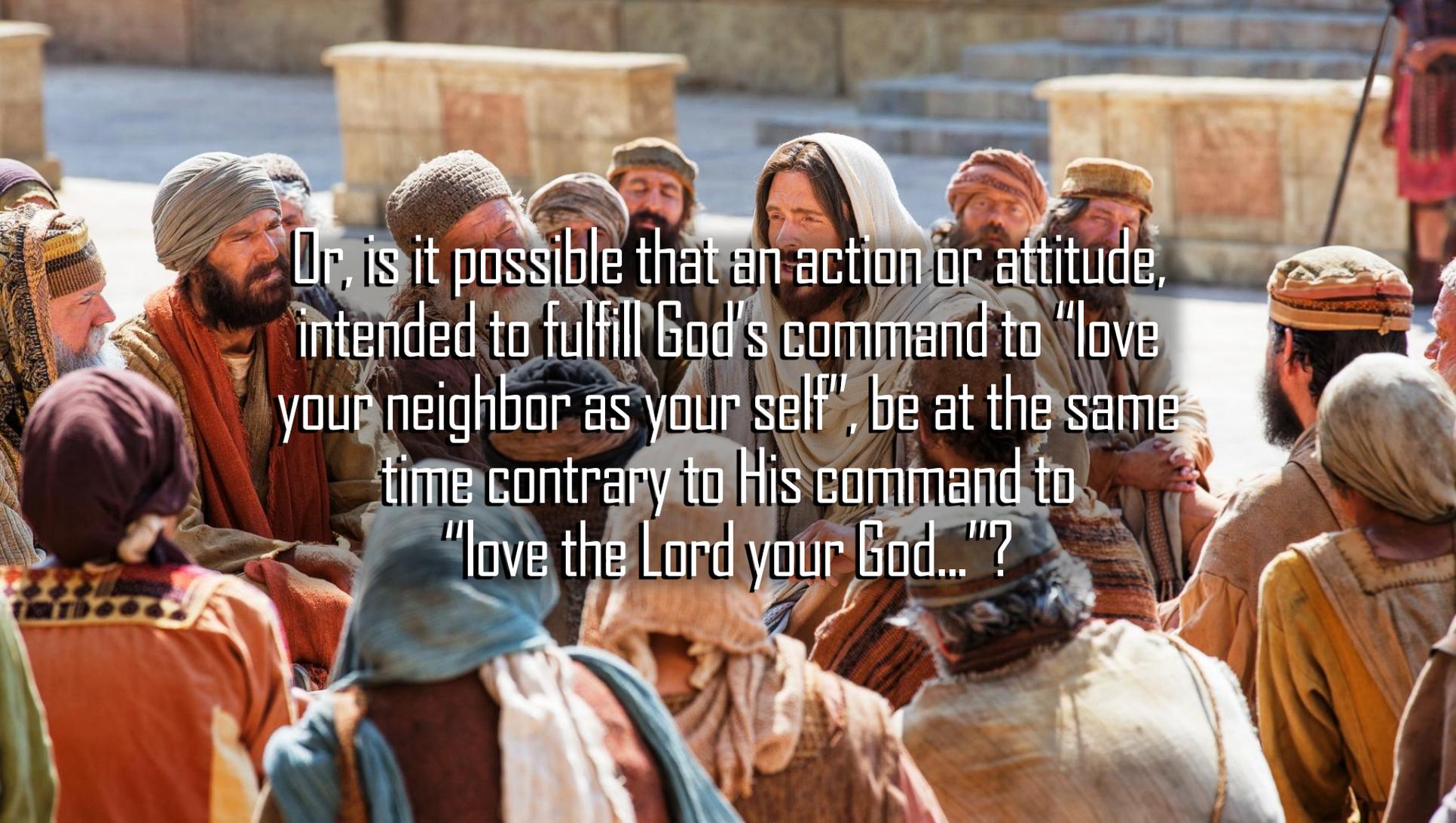


The image is a composite. In the foreground, a Samaritan in traditional brown and white robes is tending to an injured man lying on a road. The Samaritan is leaning over, holding a small object, possibly a piece of fruit or a bandage. The injured man has a visible wound on his leg. In the background, a modern city skyline with skyscrapers is visible under a blue sky. To the right, a woman in a grey dress and black shoes is walking on a path. The overall scene is a juxtaposition of ancient and modern elements.

The 'great commandment' seems to beg two kinds of questions about love. One was asked as a 'gotcha' question; "Who is my neighbor?". Jesus' answer, by responding with the parable of the good Samaritan, appears to be: anyone who is in need.



The other question, "What does it mean to love God?", rarely, if ever, gets asked. An implicit answer might be: "Loving God is all about loving your neighbor? But, is that the extent of what it means to love God? Although Jesus seems to give both parts of the great commandment co-equal status, does that necessarily imply they are fulfilled in like manner?"



Or, is it possible that an action or attitude, intended to fulfill God's command to "love your neighbor as your self", be at the same time contrary to His command to "love the Lord your God... "?



She·ma, Yis·ra·el!
Ado·nai Elo·hey·nu, Ado·nai e·chad.
V'ah·hav·tah et Ado·nai Elo·hey·cha,
B'chol l'vav·cha,
U·veh·chol naf·she·cha,
U·veh·chol me·o·de·cha.
V'ah·hav·tah l're·a·cha co·mo·cha.



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