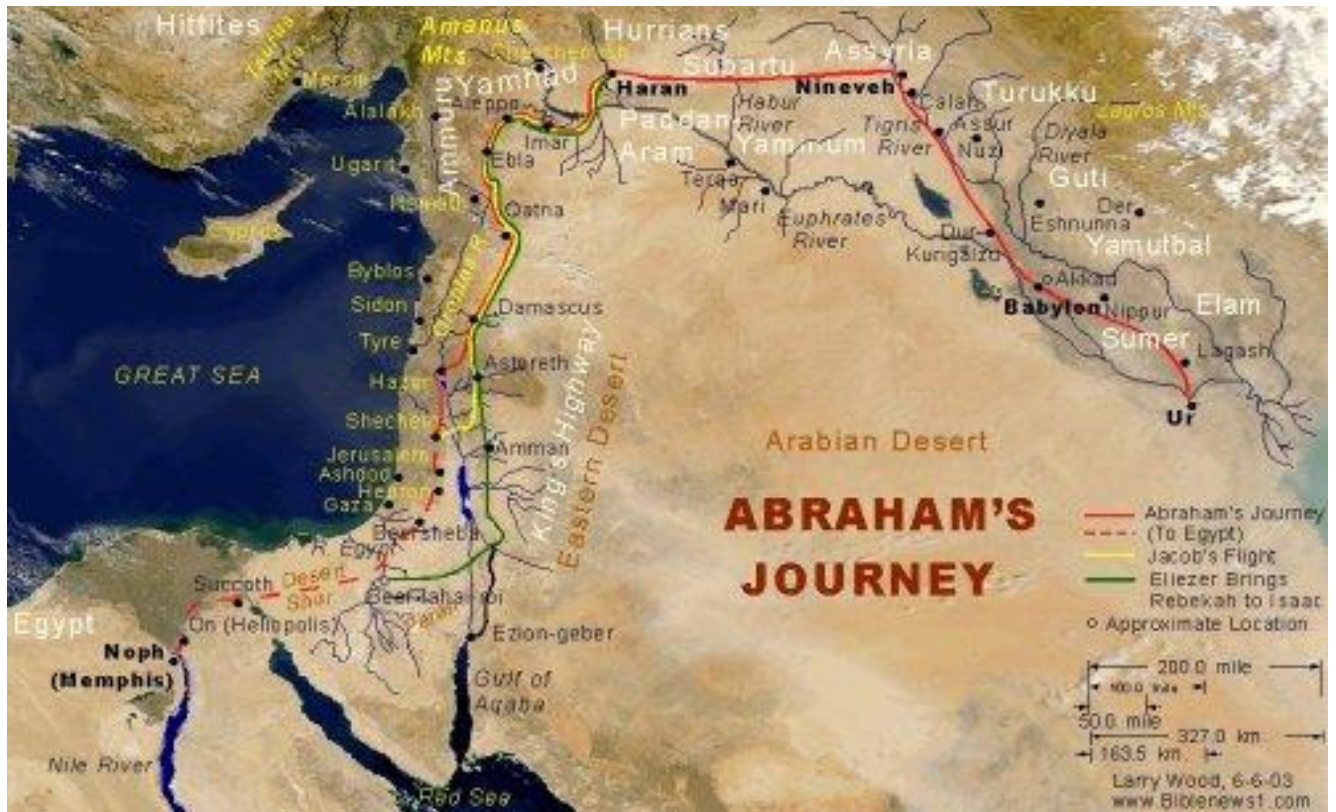


The Land of Israel

The Promise to Abraham

Gen 15:18-21

In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The **Kenites**, and the **Kenizzites**, and the **Kadmonites**, And the **Hittites**, and the **Perizzites**, and the **Rephaims**, And the **Amorites**, and the **Canaanites**, and the **Girgashites**, and the **Jebusites**.



Kenites

Smiths, the name of a tribe inhabiting the desert lying between southern Palestine and the mountains of Sinai. Jethro was of this tribe (Judg. 1:16). He is called a "Midianite" (Num. 10:29), and hence it is concluded that the Midianites and the Kenites were the same tribe. They were wandering smiths, "the gypsies and traveling tinkers of the old Oriental world. They formed an important guild in an age when the art of metallurgy was confined to a few" (Sayce's Races, etc.). They showed kindness to Israel in their journey through the wilderness. They accompanied them in their march as far as Jericho (Judg. 1:16), and then returned to their old haunts among the Amalekites, in the desert to the south of Judah. They sustained afterwards friendly relations with the Israelites when settled in Canaan (Judg. 4:11, 17-21; 1 Sam. 27:10; 30:29). The Rechabites belonged to this tribe (1 Chr. 2:55) and in the days of Jeremiah (35:7-10) are referred to as following their nomad habits. Saul bade them depart from the Amalekites (1 Sam. 15:6) when, in obedience to the divine commission, he was about to "smite Amalek." And his reason is, "for ye showed kindness to all the children of Israel when they came up out of Egypt." Thus "God is not unrighteous to forget the kindnesses shown to his people; but they shall be remembered another day, at the farthest in the great day, and

The Land of Israel

recompensed in the resurrection of the just" (M. Henry's Commentary). They are mentioned for the last time in Scripture in 1 Sam. 27:10.

Amalekites

This nomadic nation was, in ancient times, Israel's eternal foe. Shortly after the Israelites left Egypt and were wandering the desert, the Amalekites (Num 14:43) attacked the weary nation, slaughtering the weak and elderly. The Israelites, under the leadership of Joshua, later avenged the attack and defeated the Amalekites, but failed to completely eradicate the nation. Israel was then plagued with Amalekite raids (Exo 17:8-16). Today, the name Amalek is a symbol for evil and hatred against Jews, and Haman, the [Persian](#) leader who vowed to destroy all Jews, is considered a descendant of Agag, king of the Amalekites.

Kenizzite

(1.) The name of a tribe referred to in the covenant God made with Abraham (Gen. 15:19). They are not mentioned among the original inhabitants of Canaan (Ex. 3:8; Josh. 3:10), and probably they inhabited some part of Arabia, in the confines of Syria. (2.) A designation given to Caleb (Num. 32:12; A.V., Kenezite).

Kadmonites

Oriental, the name of a Canaanitish tribe, which inhabited the northeastern part of Palestine in the time of Abraham (Gen. 15:19). Probably they were identical with the "children of the east," who inhabited the country between Palestine and the Euphrates.

Hittites

Palestine and Syria appear to have been originally inhabited by three different tribes. (1.) The Semites, living on the east of the Isthmus of Suez. They were nomadic and pastoral tribes. (2.) The Phoenicians, who were merchants and traders; and (3.) the Hittites, who were the warlike elements of this confederation of tribes. They inhabited the whole region between the Euphrates and Damascus, their chief cities being Carchemish on the Euphrates, and Kadesh, now Tell Neby Mendeh, in the Orontes valley, about six miles south of the Lake of Homs. These Hittites seem to have risen to great power as a nation; as for a long time they were formidable rivals of the Egyptian and Assyrian empires. In the book of Joshua they always appear as the dominant race to the north of Galilee. Somewhere about the twenty-third century B.C. the Syrian confederation, led probably by the Hittites, arched against Lower Egypt, which they took possession of, making Zoan their capital. Their rulers were the Hyksos, or shepherd kings. They were at length finally driven out of Egypt. Rameses II. Sought vengeance against the "vile Kheta," as he called them, and encountered and defeated them in the great battle of Kadesh, four centuries after Abraham. They are first referred to in Scripture in the history of Abraham, who bought from Ephron the Hittite the field and the cave of Machpelah (Gen. 15:20; 23:3-18). They were then settled at Kirjath-arba. From this tribe Esau took his first two wives (26:34; 36:2). They are afterwards mentioned in the usual way among the inhabitants of the Promised Land (Ex. 23:28). They were closely allied to the Amorites, and are frequently mentioned along with them as inhabiting the mountains of Palestine. When the spies entered the land they seem to have occupied with the Amorites the mountain region of Judah (Num. 13:29). They took part with the other Canaanites against the Israelites (Josh. 9:1; 11:3). After this there are few references to them in Scripture. Mention is made of "Ahimelech the Hittite" (1 Sam.

The Land of Israel

26:6), and of "Uriah the Hittite," one of David's chief officers (2 Sam. 23:39; 1 Chr. 11:41). In the days of Solomon they were a powerful confederation in the north of Syria, and were ruled by "kings." They are met with after the Exile still a distinct people (Ezra 9:1; comp. Neh. 13:23-28). The Hebrew merchants exported horses from Egypt not only for the kings of Israel, but also for the Hittites (1 Kings 10:28, 29). From the Egyptian monuments we learn that "the Hittites were a people with yellow skins and 'Mongoloid' features, whose receding foreheads, oblique eyes, and protruding upper jaws are represented as faithfully on their own monuments as they are on those of Egypt, so that we cannot accuse the Egyptian artists of caricaturing their enemies. The Amorites, on the contrary, were a tall and handsome people. They are depicted with white skins, blue eyes, and reddish hair, all the characteristics, in fact, of the white race" (Sayce's *The Hittites*). The original seat of the Hittite tribes was the mountain ranges of Taurus. They belonged to Asia Minor, and not to Syria.

Perizzites

Villagers; dwellers in the open country, the Canaanitish nation inhabiting the fertile regions south and southwest of Carmel. "They were the graziers (rancher), farmers, and peasants of the time." They were to be driven out of the land by the descendants of Abraham (Gen. 15:20; Ex. 3:8, 17; 23:23; 33:2; 34:11). They are afterwards named among the conquered tribes (Josh. 24:11). Still lingering in the land, however, they were reduced to servitude by Solomon (1 Kings 9:20).

Rephaim

Lofty men; giants, (Gen. 14:5; 2 Sam. 21:16, 18, marg. A.V., Rapha, marg. R.V., Raphah; Deut. 3:13, A.V., "giants"). The aborigines of Palestine, afterwards conquered and dispossessed by the Canaanite tribes, are classed under this general title. They were known to the Moabites as Emim, i.e., "fearful", (Deut. 2:11), and to the Ammonites as Zamzummim. Some of them found refuge among the Philistines, and were still existing in the days of David. We know nothing of their origin. They were not necessarily connected with the "giants" (R.V., "Nephilim") of Gen. 6:4.

Amorites

Highlanders, or hillmen, the name given to the descendants of one of the sons of Canaan (Gen. 14:7), called Amurra or Amurri in the Assyrian and Egyptian inscriptions. On the early Babylonian monuments all Syria, including Palestine, is known as "the land of the Amorites." The southern slopes of the mountains of Judea are called the "mount of the Amorites" (Deut. 1:7, 19, 20). They seem to have originally occupied the land stretching from the heights west of the Dead Sea (Gen. 14:7) to Hebron (13. Comp. 13:8; Deut. 3:8; 4:46-48), embracing "all Gilead and all Bashan" (Deut. 3:10), with the Jordan valley on the east of the river (4:49), the land of the "two kings of the Amorites," Sihon and Og (Deut. 31:4; Josh. 2:10; 9:10). The five kings of the Amorites were defeated with great slaughter by Joshua (10:10). They were again defeated at the waters of Merom by Joshua, who smote them till there were none remaining (Josh. 11:8). It is mentioned as a surprising circumstance that in the days of Samuel there was peace between them and the Israelites (1 Sam. 7:14). The discrepancy supposed to exist between Deut. 1:44 and Num. 14:45 is explained by the circumstance that the terms "Amorites" and "Amalekites" are used synonymously for the "Canaanites." In the same way we explain the fact that the "Hivites" of Gen. 34:2 are the "Amorites" of 48:22. Comp. Josh. 10:6; 11:19 with 2 Sam. 21:2; also Num. 14:45 with Deut. 1:44. The Amorites were warlike mountaineers. They are represented on the Egyptian monuments with fair skins, light hair, blue eyes, aquiline noses, and pointed beards. They are supposed to have been men of great

The Land of Israel

stature; their king, Og, is described by Moses as the last "of the remnant of the giants" (Deut. 3:11). Both Sihon and Og were independent kings. Only one word of the Amorite language survives, "Shenir," the name they gave to Mount Hermon (Deut. 3:9).

Canaanites

The descendants of Canaan, the son of Ham. Migrating from their original home, they seem to have reached the Persian Gulf, and to have there sojourned for some time. They thence "spread to the west, across the mountain chain of Lebanon to the very edge of the Mediterranean Sea, occupying all the land which later became Palestine, also to the north-west as far as the mountain chain of Taurus. This group was very numerous, and broken up into a great many peoples, as we can judge from the list of nations (Gen. 10), the 'sons of Canaan.'" Six different tribes are mentioned in Ex. 3:8, 17; 23:23; 33:2; 34:11. In Ex. 13:5 the "Perizzites" are omitted. The "Girgashites" are mentioned in addition to the foregoing in Deut. 7:1; Josh. 3:10. The "Canaanites," as distinguished from the Amalekites, the Anakim, and the Rephaim, were "dwellers in the lowlands" (Num. 13:29), the great plains and valleys, the richest and most important parts of Palestine. Tyre and Sidon, their famous cities, were the centres of great commercial activity; and hence the name "Canaanite" came to signify a "trader" or "merchant" (Job 41:6; Prov. 31:24, lit. "Canaanites;" comp. Zeph. 1:11; Ezek. 17:4). The name "Canaanite" is also sometimes used to designate the non-Israelite inhabitants of the land in general (Gen. 12:6; Num. 21:3; Judg. 1:10). The Israelites, when they were led to the Promised Land, were commanded to utterly destroy the descendants of Canaan then possess it (Ex. 23:23; Num. 33:52, 53; Deut. 20:16, 17). This was to be done "by little and little," lest the beasts of the field should increase (Ex. 23:29; Deut. 7:22, 23). The history of these wars of conquest is given in the Book of Joshua. The extermination of these tribes, however, was never fully carried out. Jerusalem was not taken till the time of David (2 Sam. 5:6, 7). In the days of Solomon bond-service was exacted from the fragments of the tribes still remaining in the land (1 Kings 9:20, 21). Even after the return from captivity survivors of five of the Canaanitish tribes were still found in the land. In the Tell-el-Amarna tablets Canaan is found under the forms of Kinakhna and Kinakhkhi. Under the name of Kanana the Canaanites appear on Egyptian monuments, wearing a coat of mail and helmet, and distinguished by the use of spear and javelin and the battle-axe. They were called Phoenicians by the Greeks and Poeni by the Romans. By race the Canaanites were Semitic. They were famous as merchants and seamen, as well as for their artistic skill. The chief object of their worship was the sun-god, who was addressed by the general name of Baal, "lord." Each locality had its special Baal, and the various local Baals were summed up under the name of Baalim, "lords."

Girgashite

Dwelling in clayey soil, the descendants of the fifth son of Canaan (Gen. 10:16), one of the original tribes inhabiting the land of Canaan before the time of the Israelites (Gen. 15:21; Deut. 7:1). They were a branch of the great family of the Hivites. Of their geographical position nothing is certainly known. Probably they lived somewhere in the central part of Western Palestine.

Jebusites

The name of the original inhabitants of Jebus, mentioned frequently among the seven nations doomed to destruction (Gen. 10:16; 15:21; Ex. 3:8, 17; 13:5, etc.). At the time of the arrival of the Israelites in Palestine they were ruled by Adonizedek (Josh. 10:1, 23). They were defeated by Joshua, and their king was slain; but they were not entirely driven out of Jebus till the time of David, who made it the capital of his kingdom instead of Hebron. The site on which the temple was

The Land of Israel

afterwards built belonged to Araunah, a Jebusite, from whom it was purchased by David, who refused to accept it as a free gift (2 Sam. 24:16-25; 1 Chr. 21:24, 25).

Hivites

One of the original tribes scattered over Palestine, from Hermon to Gibeon in the south. The name is interpreted as "midlanders" or "villagers" (Gen. 10:17; 1 Chr. 1:15). They were probably a branch of the Hittites. At the time of Jacob's return to Canaan, Hamor the Hivite was the "prince of the land" (Gen. 24:2-28). They are next mentioned during the Conquest (Josh. 9:7; 11:19). They principally inhabited the northern confines of Western Palestine (Josh. 11:3; Judg. 3:3). A remnant of them still existed in the time of Solomon (1 Kings 9:20).

Israel is Given Land of Abraham

Exodus 3:8

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

Exodus 3:16-17

Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

Exodus 23:20-33 (1450 BC)

The Command

- [20] Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for My name is in him.
- [24] Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.
- [32] Thou shalt make no covenant with them, nor with their gods.

The Promise

- [22] But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.
- [23] For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites: and I will cut them off.
- [25] And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

The Land of Israel

- [26] There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.
- [27] I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.
- [28] And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.
- [29] I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.
- [30] By little and little I will drive them out from before thee, until thou be increased, and inherit the land.
- [31] And I will set thy bounds from the Red sea (**cuwph**: Egyptian origin – reed or papyrous; **yam**: large body of water; i.e. sea or river located in the south, west –ern, side, -ward) even unto the sea (**yam**; Mediterranean sea) of the Philistines (known as “sea people”), and from the desert unto the river (**nahar**; a stream including the sea; the Nile, Euphrates; flood river): for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

The Curse

- [33] They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

Numbers 33:50-56 (1410 BC)

And the Lord spake unto Moses in the plains of Moab by Jordan near Jericho, saying, Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;

The Command

- Then ye shall drive out all the inhabitants of the land from before you, and
- destroy all their pictures, and
- destroy all their molten images, and
- quite pluck down (completely destroy) all their high places:
- And ye shall dispossess the inhabitants of the land, and
- dwell therein:

The Promise

“ for I have given you the land to possess it. And ye shall divide the land by lot for an inheritance among your families: and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. “

The Curse

“But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.”

The Land of Israel

Christ Foretells Destruction of Temple

Luke 21:5-22

[5] And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, [6] As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. [7] And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

Israel's Punishment For Rejecting Christ

[22] For these be the days of vengeance (**ekdikesis**), that all things which are written may be fulfilled.

Strong's number: 1557; Greek: **ekdikesis**; Pronunciation: ek-dik'-ay-sis; from 1556; vindication, retribution: -- (a-, re-)venge(-ance), punishment.

(ref: Dan 9:26 "shall destroy the city and the sanctuary...desolations are determined" Dan 9:27 "he shall make it desolate,...upon the desolate"; Matt 24:15 "abomination of desolation")

God Will Reclaim and Gather Israel to Homelands

Luke 21:24

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

3 Nephi 9:66-71

[66] Nevertheless, when they shall have received the fullness of my gospel, then if they shall harden their hearts against me, I will return their iniquities upon their own heads, saith the Father. [67] And I will remember the covenant which I have made with my people, and I have covenanted with them, that I would gather them together in mine own due time;

Words of Isaiah Fulfilled

3 Nephi 9:46-49

[48] And verily, verily I say unto you, that when they shall be fulfilled, then is the fulfilling of the covenant which the Father hath made unto his people. [49] O house of Israel, and then shall the remnants which shall be scattered abroad upon the face of the earth, be gathered in from the east, and from the west, and from the south, and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them.

Isaiah 52:1-10

[1] Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. [2] Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. [3] For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money.

The Land of Israel

Americas is Promised Land of Joseph's Seed (New Jerusalem)

3 Ne 9:50-59

[50] And the Father hath commanded me that I should give unto you this land, for your inheritance.

The Condition of the World Prior to the Return of Christ

Luke 21:25-28

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Israel must Believe in Christ

3 Nephi 9:60-64

[60] Behold, I am he of whom Moses spake, saying, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you.

[61] And it shall come to pass that every soul who will not hear that prophet, shall be cut off from among the people.

The Fullness of the Gospel will be Preached

Matthew 24:11-14

And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

3 Nephi 9:69-78

[69] And it shall come to pass that the time cometh, when the fullness of my gospel shall be preached unto them, and they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name.

Luke 21:29-36

[29] And he spake to them a parable; Behold the fig tree, and all the trees;

The Land of Israel

Baal

Baal was their principal god. He was associated with soil productivity. The Canaanites were addicted to Baal worship. Baalim, the plural of Baal, were multiple images of Baal. Ashtoreth, Baal's wife, was their principal goddess. She was usually represented as a nude woman. She was the personification of the reproductive principle in nature. Ashtoreth was essentially a divine prostitute. Ashtaroth, is the plural of Ashtoreth. Ishtar was her Babylonian name [from which we have obtained the name Easter - another festival filled with emphasis on eggs, rabbits and other reproductive symbols]. Astarte was her Greek and Roman name. Temples of Baal and Ashtoreth were usually located together. Ashera was a sacred pole, cone of stone, or a tree trunk, representing the goddess. Priestesses were temple prostitutes. Sodomites performed as male temple prostitutes with both women and men. The worship of Baal, Ashtoreth, and other Canaanite gods consisted of very extravagant orgies; their temples were centers of vice.

In excavations at Gezer between 1904 and 1909, Macalister, who was supported by the Palestine Exploration Fund, found, in the Canaanite stratum, which had preceded Israelite occupation, of about 1500 B.C., the ruins of a "high place", which had been a temple in which they worshiped their god Baal and their goddess Ashtoreth (better known as Astarte).

The "high place" was an enclosure 150 by 120 feet, surrounded by a wall, open to the sky, where the inhabitants held their religious festivals. Within the walls were 10 rude stone pillars, 5 to 11 feet high, before which the sacrifices were offered.

Under the debris, in this "High Place", Macalister found great numbers of jars containing the remains of children who had been sacrificed to Baal. The whole area proved to be a cemetery for new-born babes. [Kind of like the dumpster behind an abortion clinic.]

Another horrible practice was what they called "foundation sacrifices". When a house was to be built, a child would be sacrificed, and its body built into the wall, to bring good luck to the rest of the family. Many of these were found in Gezer. They have been found also at Megiddo, Jericho and other places.

Also, in this "High Place", under the rubbish, Macalister found enormous quantities of images and plaques of Ashtoreth with rudely exaggerated sex organs, designed to foster sensual feelings.

But there is yet another Canaanite god mentioned in the Bible. It is Molech, the deity for the sacrifice of children. Molech actually means "king" and was the chief deity of the Ammonites. His statue was of brass and rested on a pedestal or throne of the same material. His head, resembling that of a calf, was adorned with a crown, and his arms were extended in the attitude of embracing those who approached him. His devotees dedicated their children to him; and when this was to be done, they heated the statue to a high temperature by a fire within, and then the infants were either shaken over the flames, or passed through the ignited arms, as a lustration or purification ceremony to ensure the favor of the pretended deity.

[Baal Encyclopedia Mythica](#)

by Alan G. Hefner

The antiquity of the worship of the god or gods of Baal extends back to the 14th century BCE among the ancient Semitic peoples, the descendants of Shem, the oldest son of Biblical Noah. Semitic is more of a linguistic classification than a racial one. Thus, Baal in his many forms was first worshipped by people speaking the same or similar languages. The word Baal means "master" or

The Land of Israel

"owner". In ancient religions the name denoted sun, lord or god. Baal was common a name of small Syrian and Persian deities. Baal is still principally thought of as a Canaanite fertility deity. The Great Baal was of Canaan. He was the son of El, the high god of Canaan. The cult of Baal celebrated annually his death and resurrection as a part of the Canaanite fertility rituals. These ceremonies often included human sacrifice and temple prostitution.



The worship of Baal extended from the Canaanites to the Phoenicians who also were partially an agricultural people. Both Baal and his cohort Ashtoreth, or Astarte, who is equivalent to the Greek goddess [Aphrodite](#), were both Phoenician fertility symbols. Baal, the sun god, was fervently prayed to for the protection of livestock and crops. Priests instructed the people that Baal was responsible for droughts, plagues, and other calamities. People were often worked up into great frenzies at the prospects of displeasing Baal. In times of great turbulence human sacrifices, particularly children, were made to the great god [Moloch](#).

Since the Phoenicians also were superb ship builders the religion and cults of Baal spread throughout the Mediterranean world. The worship of Baal was found among the Moabites and their allies Midianites during [Moses'](#) time. It was also introduced to the Israelites.

The religion of the god Baal was widely accepted among the ancient Jews, and although it was put down at times, it was never permanently stamped out. The god was worshipped by kings and other royalty of the ten Biblical tribes. The ordinary people ardently worshipped this sun god too because their prosperity depended on the productivity of their crops and livestock. The god's images were erected on many buildings. Within the religion there appeared to be numerous priests and various classes of devotees. During the ceremonies they wore appropriate robes. The ceremonies included burning incense, and offering burnt sacrifices, occasionally consisting of human victims. The officiating priests danced around the altars, chanting frantically and cutting themselves with knives to inspire the attention and compassion of the god.



The ordinary people ardently worshipped this sun god too because their prosperity depended on the productivity of their crops and livestock. The god's images were erected on many buildings. Within the religion there appeared to be numerous priests and various classes of devotees. During the ceremonies they wore appropriate robes. The ceremonies included burning incense, and offering burnt sacrifices, occasionally consisting of human victims. The officiating priests danced around the altars, chanting frantically and cutting themselves with knives to inspire the attention and compassion of the god.

In the Bible Baal is also called [Beelzebub](#), or Baalzebub, one of the fallen angels of [Satan](#).

Beelzebub

Beelzebub is the patron god of the Philistines in ancient Palestine. He is also identified with the god of Ekron, Baal-Zebub. The term is a deliberate mocking perversion of the Canaanite Baal-Zebul ("Prince Baal"), one of the standard titles of the god Baal. In the Bible, Beelzebub is the prince of evil spirits and in Milton's 'Paradise Lost' he is Satan's chief lieutenant. He is also called 'Lord of the Flies', derived from the Hebrew "Baal-Zevuv".

(Ba'al with raised arm, [14th-12th century BC](#), found at Ras Sharma, ancient Syrian city [Ugarit](#)),

The Land of Israel

Moloch

Moloch Encyclopedia Mythica

Moloch

"King". The sun god of the Canaanites (Ammonites?) in old Palestine and sometimes associated with the Sumerian Baal, although Moloch (or Molekh) was entirely malevolent. In the 8th-6th century BCE, firstborn children were sacrificed to him by the Israelites in the Valley of Hinnom, south-east of Jerusalem (see also Gehenna). These sacrifices to the sun god were made to renew the strength of the sun fire. This ritual was probably borrowed from surrounding nations, and was also popular in ancient Carthage.

Moloch was represented as a huge bronze statue with the head of a bull. The statue was hollow, and inside there burned a fire which colored the Moloch a glowing red. Children were placed on the hands of the statue. Through an ingenious system the hands were raised to the mouth (as if Moloch were eating) and the children fell into the fire where they were consumed by the flames. The people gathered before the Moloch were dancing on the sounds of flutes and tambourines to drown out the screams of the victims.

ENCYCLOPÆDIA BRITANNICA

Moloch

also spelled MOLECH, a deity to whom child sacrifices were made throughout the ancient Middle East. The name derives from combining the consonants of the Hebrew *melech* ("king") with the vowels of *boshet* ("shame"), the latter often being used in the Old Testament as a variant name for the popular god Baal ("Lord").

The laws given to Moses by God expressly forbade the Jews to do what was done in Egypt or in Canaan. "You shall not give any of your children to devote them by fire to Moloch, and so profane the name of your God" (Lev. 18:21). Contemporary scholars now debate whether the Hebrews did initiate their children to Moloch by fire or whether the law is a prohibition against the possibility that they might take up this custom.

Later kings Ahaz (2 Kings 16:3) and Manasseh (2 Kings 21:6), having been influenced by the Assyrians, worshiped Moloch at the hilled site of Topheth, outside the walls of Jerusalem. This site flourished under Manasseh's son King Amon but was destroyed during the reign of Josiah, the reformer. "And he defiled Topheth, which is in the valley of the sons of Hinnom, that no one might burn his son or his daughter as an offering to Moloch" (2 Kings 23:10).

Biblical texts

The pertinent Biblical texts follow in very literal translation. The word here translated literally as 'seed' very often means *offspring*. The forms containing *mlk* have been left untranslated. The reader may substitute either "to Moloch" or "as a *molk*".

[Leviticus](#) 18.21

And you shall not let any of your seed pass through Mo'lech, neither shall you profane the name of your God: I am the Lord.

The Land of Israel

Leviticus 20.2–5:

Again, you shall say to the Sons of Israel: Whoever he be of the Sons of Israel or of the strangers that sojourn in Israel, that gives any of his seed Mo'lech; he shall surely be put to death: the people of the land shall [stone him](#) with stones. And I will set my face against that man and will cut him off from among his people; because he has given of his seed Mo'lech, to defile my sanctuary, and to profane my holy name. And if the people of the land do at all hide their eyes from that man, when he gives of his seed Mo'lech, and do not kill him, then I will set my face against that man, and against his family, and will cut him off, and all that go astray after him, whoring after Mo'lech from among the people.

[2 Kings](#) 23.10 (on King [Josiah](#)'s reform):

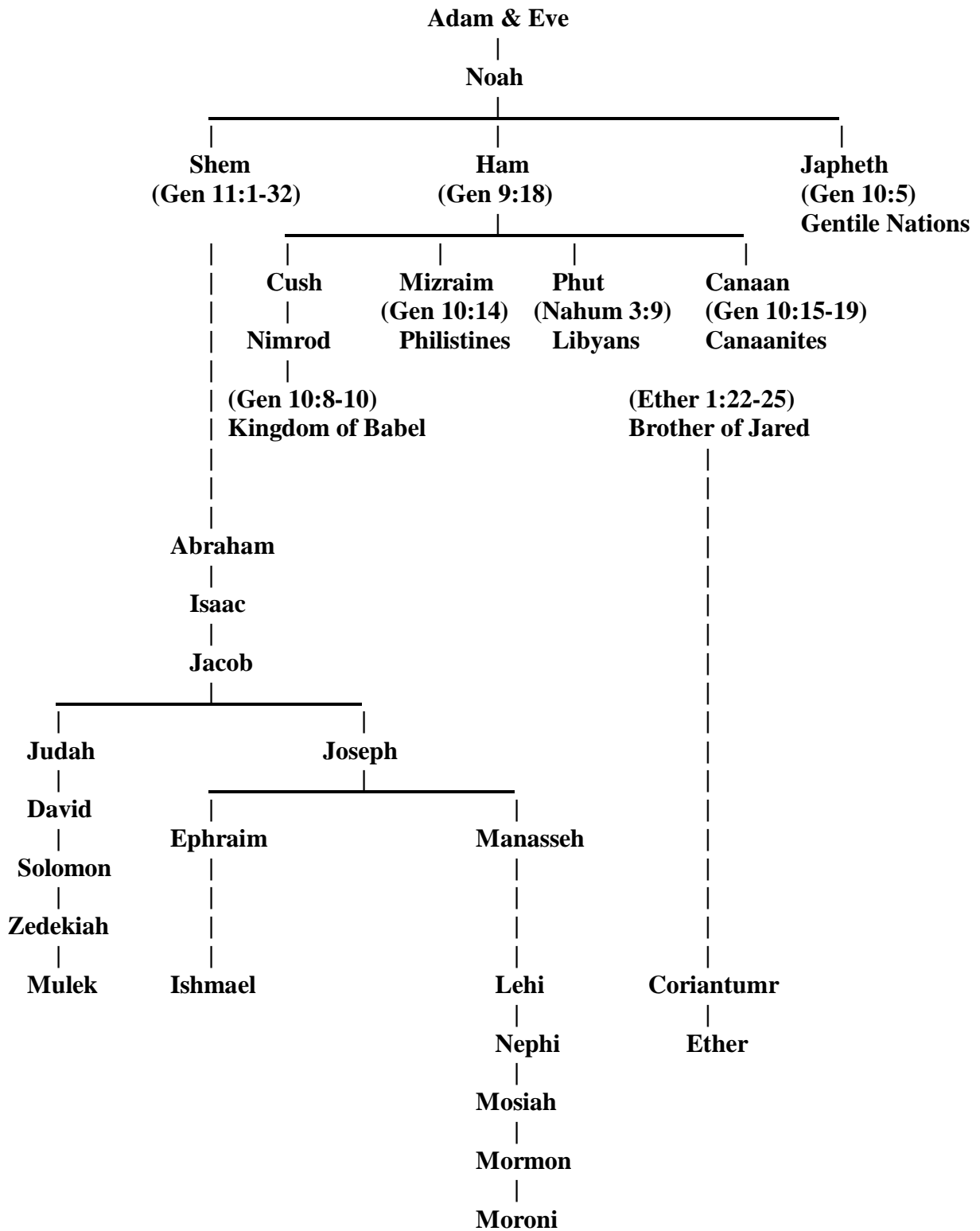
And he defiled the [Tophet](#), which is in the [valley of Ben-hinnom](#), that no man might make his son or his daughter pass through the fire Mo'lech.

[Jeremiah](#) 32.35:

And they built the high places of the Ba'al, which are in the valley of Ben-hinnom, to cause their sons and their daughters to pass through the fire Mo'lech; which I did not command them, nor did it come into my mind that they should do this abomination, to cause Judah to sin.



The Land of Israel



The Land of Israel



The Land of Israel

Sons of Jacob and The Land of Their Inheritance: (Joshua 13 through 21)

The sons of Leah: **Reuben** the firstborn of Jacob, **Simeon**, **Levi**, **Judah**, **Issachar** and **Zebulun**. The sons of Rachel: **Joseph** and **Benjamin**. The sons of Rachel's maidservant Bilhah: **Dan** and **Naphtali**. The sons of Leah's maidservant Zilpah: **Gad** and **Asher**. These were the sons of Jacob, who were born to him in Paddan Aram. (Genesis 35:23-26)

JUDAH & SIMEON – (Out of the portion of the children of Judah was the inheritance of the children of Simeon: Joshua 19:9) Wilderness of Zin, Ascent of Akrabbim, Kenites, Cherethites, Philistines, Rehoboth, Aroer, Horemah, Beth-palet, Beer-sheba, Sharuhem, Raphis, Moledah, Arad, Jattir, Madmannah, Anab, Caleb, Ziklag, Gerar, Eshtemoth, Juttah, Carmel, En-ge-di, Ziph, Debir, Hebron, Lachish, Eglon, Gaza Gath, Mareshah, Kedah, Beth-zur, Tekoa, Adullam, Libnah, Azekah, Jarmuth, Etam, Bethlehem, Makkedah, Beth-shemesh, Ashdod, Timnah, Eltekeh, Chesalon, Jerusalem, Jebus;

LEVI - "...the Lord God of Israel was their inheritance" Joshua 13:33; Numbers 18:1-24

EPHRAIM - Aphek, Tappuah, Janohah, Taanath shiloh, Shiloh, Ataroth, Timnath-serah, Naarath ;

MANASSEH - Bashan, Argob, Geshur, Karnaim, Aphek, Golan, Ashteroth, Edrei;

GAD - Yarmik R, Havoth-Jair, Camon, Ramoth gilead, Pella, Jabesh gilead, Manahaim, Zaphon, Succoth, Jabbok R, Penuel, Mizpeh, Adam, Jogbehah, Jezer, Rabbath ammon, Betonim, Beth nimrah, Abel shittim;

REUBEN - Aroer, Dibon, Atheroth, Kiriathaim, Jahaz, Baal-meon, Mt. Nebo, Beth-jeshimoth, Heshbon, Elealeh, Mephaath;

BENJAMIN - Beth-hogleh, Gibeon, Mizpeh, Geba, Jericho, Bethel, Ai;

ZEBULUN - Rimmon, Shimron, Gath hepher, Chesulloth, Sarid;

ISSACHAR - Jabneel, Chesulloth, En-dor, Sunem, Ophrah, Jezreel;

ASHER - Tyre, Kanah, Hammon, Misrephothmaim, Achzib, Abdon, Bethemek, Accho, Achshaph, Aphek, Kishon R, Mt Carmel, Dor;

NAPHTALI - Abel Beth Maachah, Kadesh, En Hazor, Iron, Hazor, Ramah, Hukkok, Chinnereth, Madon, Hammath, Jabneel, Sea of Chinnereth;

DAN - Joppa, Japho, Gath-rimmon, Bene-berek, Ono, Lod, Gezeh, Jabneel, Ekron, Gibbethon, Laish, Lethem;

AMMON; - (son of Lot by his younger daughter; Gen. 19:30-38)

MOAB - Kir-moab, Kir-hareseth, Ar; (son of Lot by his elder daughter; Gen. 19:30-38)

EDOM; - (Hebrew word for "red" referring to the land of Esau the son of Isaac; Gen. 25:30)

Joshua 21:43-45

And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass.