

- through Spirit, Cf. II Tim. 1:14; I John 3:24; 4:13; I Thess. 4:8, whom God gives us.
24. I Thess. 1:6, joy received by Christians through Spirit. Cf. Gal. 5:22-23.
 25. II Tim. 1:7, Spirit brings, not fear, but power, love and discipline.
 26. I Peter 4:14, through Spirit's indwelling, we live like Christ and thus may be targets for reproach.

PALESTINE, A GLIMPSE OF THE CLIMATE

The following is written for the purpose of acquainting you with the land where Jesus lived. The article could have been expanded considerably, but at least it will give you a glimpse of the land God gave to Abraham and his descendants. Several references are often given, with a part of one of the verses sometimes quoted. You can look up the others. If it will make the land more real to you, and cause you to "see" in your minds' eye real people in a real land, the result intended has been accomplished.

The land is at most 90 miles wide by 150 long, though David controlled more than this area. The normal designation was from Dan to Beersheba. O.T. Palestine probably covered about 10,000 square miles, with N.T. Palestine somewhat larger.

Two basic seasons: summer, generally hot and dry, extending from May to October. Winter, moist and rainy, mild. Joppa has an average temperature of 57 degrees. Jerusalem, about 34 miles east, 2600' elevation, has 63 degrees average, while Jericho, only 15 miles further east but 700' below sea level, sustains tropical temperatures.

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Summer is harvest time, and hot, dry, windy. Consider the following references along this line: Gen. 8:22, "While the earth remains . . . cold and heat, summer and winter, day and night, shall not cease." Job 37:9; Ps. 32:4; "For day and night thy hand was heavy upon me; my strength was dried up as by the heat of summer," 83:13-14. Often the Bible speaks of the heat of the day, or the hot day, as in the following: Gen. 8:22; 18:1, "And the Lord appeared to him by the oaks of Mamre . . . in the heat of the day." Ex. 16:21; I Sam. 11:9, 11; II Sam. 4:5; Neh. 7:3; Job 24:19; 30:3; Ps. 19:6; Isa. 4:6; 25:4, 5; 49:10; Mk. 4:6, "and when the sun rose it was scorched . . ." and James 1:11. Sometimes, because of the intense summer heat, and dry, scorching winds, the people longed for some shade. Note the following passages: Job 7:2; Ps. 17:8; Isa. 32:2; Mic. 4:4; Hos. 4:13; Jon. 4:6, 8, "And the Lord God appointed a plant . . . that it might be a shade over his head, to save him from his discomfort." "When the sun rose, God appointed a sultry east wind, and the sun beat upon the head of Jonah so that he was faint . . ." What about the cool of the day Gen. 3:8? The men who worked in the vineyard all day complained about the heat of the day in which they had to work, while the latecomers rested in the shade and yet got paid the same, Mt. 20:12.

Winter was time to plow the ground, softened by the early rains, and get ready for the spring planting. The early rains came in late October or early November, and the cooler season then ran through April, during which time the later rains fell. Since the country varied from the snow on Mt. Hermon (9,100 feet elevation) to the Jordan valley (the Ghor) and the Dead Sea (1,292' below sea level) down into the desert area of the Negeb (the Sinai peninsula), extremes of temperature were found. Consider the following: Gen. 8:22; Job 37:9; Prov. 20:4,

"The sluggard does not plow in the autumn; he will seek a harvest and have nothing;" 25:20; Mt. 24:19, 20; John 10:23; 18:18, "Now the servants and officers had made a charcoal fire, because it was cold . . . Peter also was with them, standing and warming himself." Acts 27:12; 28:2; II Cor. 11:27; II Tim. 4:21; Rev. 3:15, 16; which speak of winter and cold weather in general. We will note that ice, frost, snow and chilly rains all occurred in other references.

Wind was an important factor in this land. It brought cooling breezes from the Mediterranean Sea, or clouds with rain (I Kings 18) so that the western slopes of the land were reasonably well watered, though on the eastern slope and down into the Jordan valley, the land was much more dry, with the Dead Sea area receiving often only 1-2 inches of rain per year. Much of the Negeb is very arid, and present day inhabitants "dry-farm" by means of dew, or irrigate. Remember the problems of the children of Israel when they were there.

Generally the winds are from the west, swinging to the south in the summer and to the NW in the winter. The deep rift of the Jordan valley, falling from about 1,700' above sea level at the source near Mt. Hermon to 1,290' below sea level at the Dead Sea in approximately 100 miles, obviously creates temperatures and land extremes that bring sudden storms (as on the Sea of Galilee). The wind normally rises about 9 a.m. and blows until 4 p.m. This provides the harvester with a means of threshing grain, as in Mt. 3:12. Sometimes the Bible uses wind as a symbol of judgment, as in Isa. 5:28; 41:16; Jer. 4:13, "Behold, he comes up like clouds, his chariots like the whirlwind." Cf. Dan. 11:40; Amos 1:14ff.; Mt. 3:12; 7:24ff.

The wind is often described as a whirlwind, or a gusty, strong wind, as in II Kings 2:11; Job 38:1; 40:6;

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Ps. 107:29, "he made the storm be still, and the waves of the sea were hushed." Isa. 40:24, "Scarcely are they planted, scarcely sown . . . when he blows upon them, and they wither, and the tempest carries them off like stubble." Sometimes an east wind is mentioned, blowing in from the Arabian desert. Often it was an "ill" wind, as in Job 1:19, "and behold, a great wind came across the wilderness . . . and it fell upon the young people, and they are dead." Jer. 18:17, "Like the east wind I will scatter them before the enemy; I will show them my back, not my face, in the day of their calamity;" Ezek. 17:10; 27:26. The wind is often considered in connection with a storm, with rain or hail, as in I Kings 19:11; Job 21:18; 30:22; 37:9; Prov. 1:27, "when panic strikes you like a storm, and your calamity comes like a whirlwind." Cf. Prov. 10:25; Isa. 5:28; 25:4; Mt. 8:23-27 (Mk. 4; Lk. 8); 14:24, 30. II Pet. 2:17, "These are waterless springs and mists driven by a storm." Jude 12, 13, ". . . waterless clouds, carried along by winds; fruitless trees in late autumn, twice dead, uprooted; wild waves of the sea, casting up the foam of their own shame; wandering stars for whom the nether gloom of darkness has been reserved for ever."

God is often connected with the wind, as in Heb. 1:7; John 3:8; as being His breath, Isa. 40:7; and controlled by Him, Ps. 107:25; Prov. 30:4; Isa. 59:19 (as moving the wind); Ezek. 37:9; Amos 4:13, "For lo, he who forms the mountains, and creates the wind;" Mk. 4:41. Sometimes the wind is represented in connection with the four corners of the earth as in Jer. 49:36; Dan. 7:2 and Rev. 7:1.

Euroclydon was the name for the wind of typhoon intensity mentioned in Acts 27. Sometimes a north wind brought rain, (note Job 37:9). A south wind, sometimes called the "sirocco" wind, blowing in off of the dry Negeb,

sometimes brought undesirable results as in Job 37:16-17; Jer. 4:11; Lk. 12:55. Acts 27:13, "The south wind blew gently" was probably not from the Negeb. Isa. 21:1, "... as whirlwinds in the Negeb sweep on, it comes from the desert, from a terrible land." Zech. 9:14, "Then the Lord will appear over them . . . and march forth in the whirlwinds of the south." Isa. 40:24 speaks of a wind, or a whirlwind, perhaps of this direction.

Acts 13:4, 13; 14:26; 20:3, 6, 13-16; 21:1-6; 27:2ff., speak of the wind in connection with sailing.

Rain is important, together with its other forms as dew, frost, hail or snow. As mentioned, temperatures varied, from the cool breezes up by Mt. Hermon to the hot wind of the southland. This caused much of the moisture received to dry up. Most of the land was parched by the time of the early rain in late fall, and many of the brooks were seasonal. It is not without reason that about 70 ancient sites in the land have the word 'ain' which means "spring" in them, while over 60 have the word bir (beer) which means "well" in them. Most of the rain came in the winter months (perhaps better known as the rainy season). Amounts varied from about 15" up to 30" at Mt. Carmel and along the seacoast, the Judean, Galilean and Transjordan mountains. But to the Jordan valley, the Negeb, the Beersheba area, and parts of the highlands of the Transjordan, rain came less frequently, varying from 8-12" yearly. Jericho, with its 100 degree plus weather in the summer, was very dry, and much irrigation was needed, and wells dug.

Early rain was welcome. It brought cooler weather, and land moisture. Note Deut. 11:14. Ezra 10:9-13 has a cold early rain. Job 29:23; Joel 2:23, "... for he has given the early rain for your vindication, he has poured down for you abundant rain, the early and the later rain, as before." The later (latter) rain came in early spring

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as needed by the crops, etc. See Amos 4:7; Hos. 6:3, ". . . he will come to us as the showers, as the spring rains that water the earth;" James 5:7. God did not cause rain to come in the Garden of Eden apparently, though dew was provided, and rivers were there, so that it was well-watered, Gen. 2:5-6, 13:10. God often gave rain, though men did not deserve it, Mt. 5:45; Acts 14:17. Note here James 5:17-18; II Pet. 2:17.

Wells were mentioned early, and were always needed. See Gen. 26; 29; 30:38ff.; 37:24; II Sam. 23:15-16; II Kings 19:27; Song of Solomon 7:4; John 4:6ff. Jacob's well is still in some use. King Hezekiah used the Gihon spring for water. The rock-cut tunnel is yet to be seen. See II Kings 20:20; II Chron. 32:4, 30. It is approximately 1,777' long (1,090' over a straight line) and 6' high, the width varying down to 20" in places. David may have taken ancient Jebus via a water tunnel such as this, II Sam. 5:7.

Snow is not of frequent occurrence, but some occurs. Snow-fed streams are perhaps implied in Jos. 3:15; Judges 5:21; which became dry in the summer, I Kings 17:7; Job 24:19; Joel 1:20. Consider also Ps. 126:4 about the water courses in the Negeb. Prov. 25:13 speaks of the cold of snow in the harvest season, and 31:21 speaks about the wise woman who is ready for the snow. The cold water in Prov. 25:25 and Mt. 10:42 perhaps implies snow-fed springs, etc. Note II Sam. 23:20; I Chron. 11:22; Prov. 26:1; Job 9:30; 38:22; Ps. 147:16-17.

Springs were welcomed, and coveted for good water. Elisha made a bad one good, II Kings 2:19-22; Ex. 15:22-25. The men of Israel "stopped every spring of water" in Moab, II Kings 3:25. Isaac's servants dug into a "well of springing water" in the valley of Gerar, Gen. 26:19.

Dew was apparently the first method of watering the earth, Gen. 2:5-6. God questioned Job about it in Job

38:28, for He was considered its source, Gen. 27:28; Deut. 33:28; Haggai 1:10; Zech. 7:12. Approximately 250 days have dew in the area along the sea shore around Gaza. Mt. Carmel has 100-150 days, as does the Judean highlands but very little occurs in the Jordan area.

Sometimes it is enough for some farming as in the Negeb, or as for Gideon's fleece, Judges 6:36-40. We may be like dew or mist, James 4:14, in life or in speech, Deut. 32:2. See I Kings 17:1, 7; James 5:17-18 and Elijah. It may come gently, or at night, Deut. 32:2; Job 29:19; and be discomfoting, Song of Sol. 5:2; Dan. 4:15, 23-25, 33.

Rain and hail sometimes created problems, even as they do now, though welcomed at other times, II Sam. 5:20; I Kings 18:41, 45; Ezra 10:9, 13; Job 24:8; 37:6; 38:25-26; Ps. 32:6; 78:47-48; Isa. 28:2; Dan. 9:26; Nah. 1:3, 8.

Showers came and went, though needed, as in Deut. 32:12; Ps. 65:10; 72:6; Jer. 3:3; 14:22; Mic. 5:7; Lk. 12:54.

Rivers are mentioned many times, and are of great significance. Consider the Jordan in Josh. 3:7—4:18, 22; II Kings 2:8, 14; 5:10-14. Other important references are Gen. 2:10-13; 41:1ff.; Ex. 32:20; II Kings 19:24; Amos 7:24; Mt. 3:13-17 (Mk. 1; Lk. 3); John 3:23.

Clouds are often brought to our attention. Elijah's cloud began out on the sea, very small. Clouds coming in from the sea often disappear when the hot winds from the Jordan valley meet them at the divide which runs through Hebron, Jerusalem, Sychar up to Mt. Hermon, and then reappear when the cooler air reaches the Trans-jordan highlands. See Mt. 16:1-3 and Jude 12 for interest.

The *Seas* of the land played a part in Bible history. Lake Merom, the Sea of Galilee (Chinnerith, Tiberias) and the Dead Sea; the Mediterranean and the Red Sea all

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figured in the lives of Bible people. Note the state of the wicked as compared to a sea, Isa. 57:20-21. Consider Mt. 13:1ff. (Mk. 4; Lk. 8); Lk. 5:1ff.; John 21:1ff.; Acts 27:1ff.; Rev. 21:1.

JEWISH CALENDAR

<i>Month</i>	<i>Our Month</i>	<i>Festival</i>
1. Abid or Nisan Ex. 23:15; Neh. 2:1	April	14. Passover Ex. 12, 18, 19; 13:3-10 introducing 15-21. Feast of Unleavened Bread Lev. 23:6 16. Sheaf of Firstfruits of Harvest presented. Lev. 23:10-14; cf. Josh. 5:11
2. Ziv or Iyyar I Ki. 6:1, 37	May	14. Passover for those who could not keep regular one. Num. 9:10-11
3. Sivan Esth. 8, 9	May-June	6. Pentecost, Feast of Weeks, or of Harvest, or Day of Firstfruits. Loaves as firstfruits of gathered harvest pre- sented Ex. 23:16; 34:22; Lev. 23:17, 20; Num. 23:26; Deut. 16:9, 10
4. Tarmuz	June-July	
5. Ab	July-Aug.	
6. Elul Neh. 6:15	Aug.	
7. Etнанim or Tishri I Ki. 8:2	Sept.-Oct.	1. Feast of Trumpets, Nu. 29:1 10. Day of Atonement, Lev. 16:29 15-21. Feast of Ingathering or Tabernacles. First- fruits of wine and oil, Ex. 23:16; Lev. 23:34; Deut. 16:13
8. Bul or Marcheshvan I Ki. 6:38	Nov.	
9. Chislev Zech. 7:1	Dec.	25. Feast of Dedication, Macc. 4:52, John 10:22
10. Tebeth Esth. 2:16	Jan.	
11. Shebat Zech. 1:7	Feb.	
12. Adar Esth. 3:7	Mar.	14-15. Feast of Purim, Esth. 9:21-28