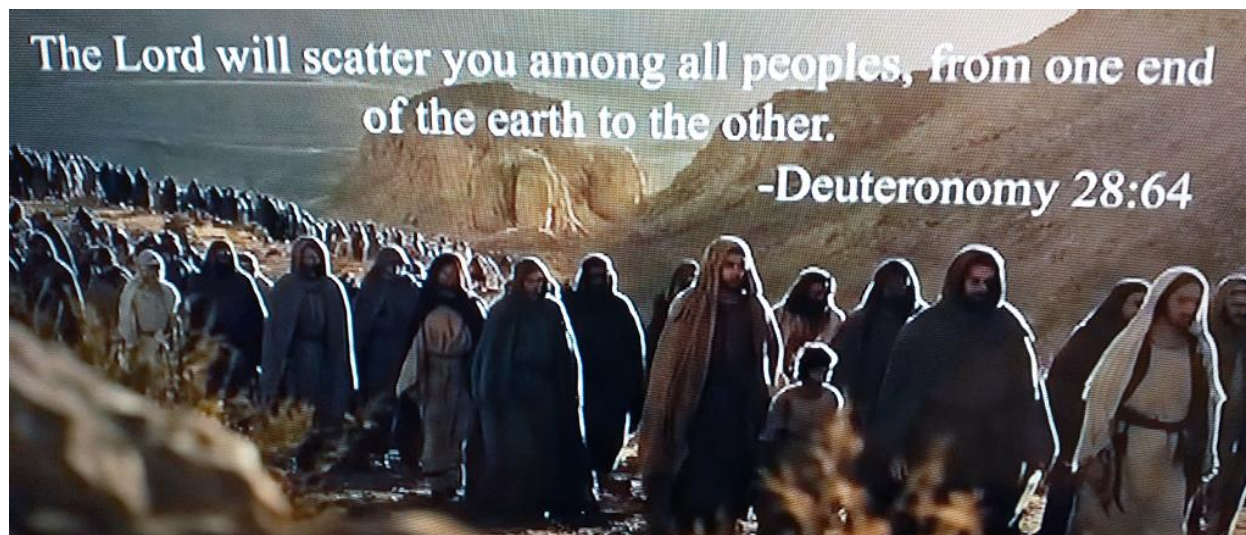


When I watched **The Dragon's Prophecy** I began to wonder if the scriptures selected were really applicable to the overall theme of the movie or if perhaps they were being taken out of context. So, I did some R&I and here is what I found out concerning several parts of the documentary.



What is the context or message one should take from Deuteronomy 28:64 King James Version? **And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.**

**Deuteronomy 28:64 is a warning about the consequences of disobedience to God's covenant: it foretells Israel's scattering among the nations and the spiritual danger of idolatry.**

## ☐ Context of Deuteronomy 28

- **Chapter 28 of Deuteronomy** is a pivotal section where Moses outlines  *blessings for obedience and curses for disobedience*.
- The blessings (vv. 1–14) promise prosperity, protection, and favor if Israel remains faithful.
- The curses (vv. 15–68) warn of disease, famine, defeat, exile, and spiritual decline if Israel turns away from God.
- **Verse 64 falls within the curses**, emphasizing exile and idolatry as consequences of breaking the covenant.

## ☐ Meaning of Deuteronomy 28:64

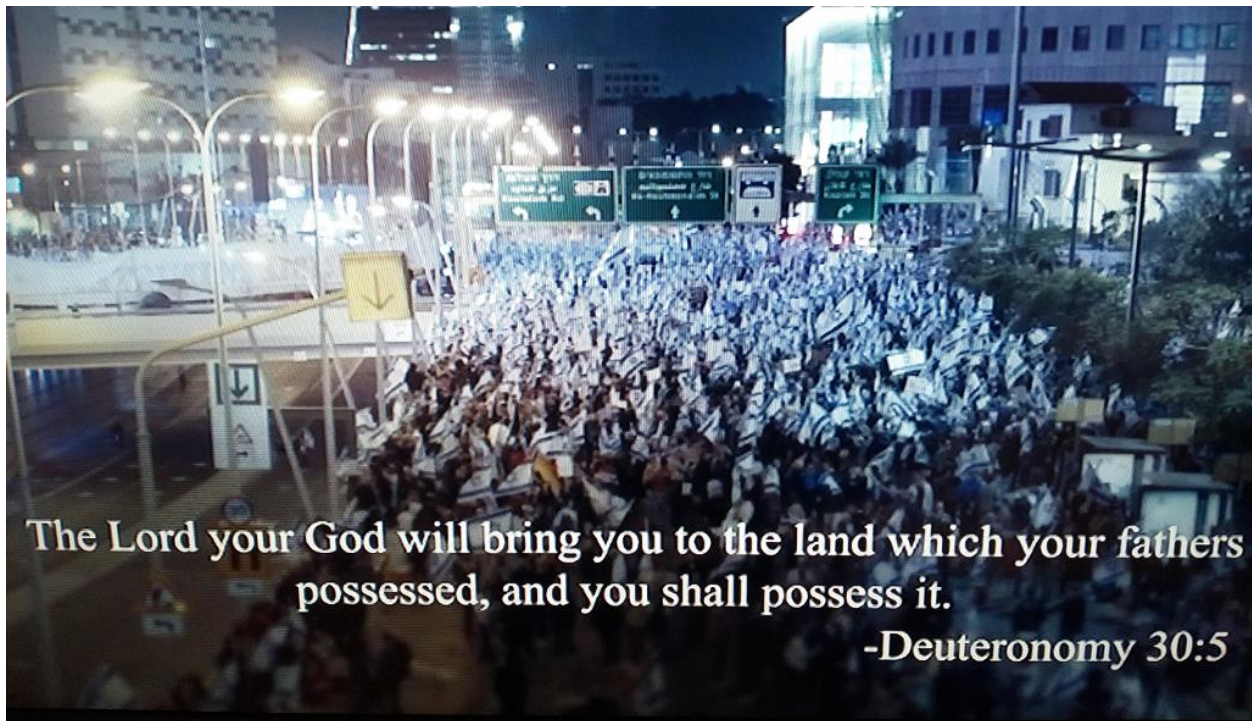
- **Scattering among nations:** The verse predicts dispersion across the earth. Historically, this was fulfilled in events such as:
  - The **Assyrian exile** of the northern tribes (2 Kings 17:6).
  - The **Babylonian exile** of Judah (2 Kings 25:21).
  - The later **diaspora after A.D. 70**, when Rome destroyed Jerusalem (**also mentioned in the movie**).

- **Serving other gods:** The warning is not only about physical exile but also spiritual compromise. Living among foreign nations, Israel would be tempted to worship idols (“wood and stone”), symbols of lifeless, man-made deities.
- **Faithfulness of God’s word:** The verse underscores that God’s covenant promises—whether blessings or judgments—are certain and will come to pass.

## 🌐 Message for Readers Today

- **Obedience matters:** The verse reminds us that faithfulness to God brings blessing, while disobedience leads to consequences.
- **Idolatry is a danger:** Even if modern idols aren’t carved from wood or stone, people can still serve “false gods” like wealth, power, or pleasure.
- **God’s sovereignty:** The scattering of Israel became a living testimony of God’s justice and faithfulness across centuries.
- **Hope in restoration:** While Deuteronomy 28 emphasizes curses, later passages (e.g., Deuteronomy 30:1–5) promise that God will gather His people again if they repent.

□ **Key takeaway:** Deuteronomy 28:64 is a sobering reminder that turning away from God leads to both physical and spiritual consequences, but it also points to the enduring truth that God’s word is fulfilled in history.



How about Deuteronomy 30:5 King James Version? **And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.**

**Deuteronomy 30:5 is a promise of restoration and blessing after exile, showing God’s mercy and faithfulness.**

## 📖 Context of Deuteronomy 30

- This chapter follows the long list of blessings and curses in Deuteronomy 28.
- After warning of scattering (like in 28:64), Moses shifts to *hope*: if Israel repents and returns to God, He will restore them.
- Verses 1–10 emphasize that even after disobedience and exile, God’s covenant love remains, and He will gather His people back.

## 📖 Meaning of Deuteronomy 30:5

- **Return to the land:** God promises to bring Israel back to the land their ancestors possessed (Canaan). This reverses the curse of scattering.
- **Possession and prosperity:** Not only will they return, but they will thrive—“do thee good, and multiply thee above thy fathers.” It’s a promise of greater blessing than before.
- **Covenant renewal:** The verse highlights God’s enduring commitment to His covenant, even when His people fail. Restoration is possible through repentance.

📖 **Key takeaway:** Deuteronomy 30:5 is the counterpart to 28:64. Where disobedience leads to scattering, repentance leads to gathering. It’s a message of hope: God’s mercy can transform exile into abundance.

Is it true that the Philistines were constantly warring with the Israelites, that Goliath was a Philistine and that the word Palestinian literally means the Philistines?

**Yes, it is true that the Philistines were frequent enemies of the Israelites, that Goliath was a Philistine, and that the word “Palestine” is historically derived from the same root as “Philistine”—though modern Palestinians are not direct descendants of the Philistines.**

## 📖 Philistines and Israelites in Constant Conflict

- The **Philistines** were part of the “Sea Peoples” who settled on the southern coast of Canaan around 1175 BCE.
- They established five major city-states: **Gaza, Ashkelon, Ashdod, Ekron, and Gath**.
- Because the Israelites occupied the nearby hill country, the two peoples were in **near-constant conflict over land, trade routes, and cultural dominance**.
- The Bible records repeated clashes, especially during the time of **Saul, David, and Samson**, making the Philistines one of Israel’s most enduring enemies.

## 📖 Goliath the Philistine

- **Goliath** is explicitly described in the Bible as a **Philistine giant from Gath** (one of the Philistine cities).
- His duel with David in **1 Samuel 17** is the most famous Israelite-Philistine encounter.
- Goliath’s defeat symbolized God’s favor on Israel and David’s rise to leadership.

## 🌐 The Word “Palestine” and Its Link to “Philistines”

- The name **Palestine** comes from the Latin *Palestina*, which itself derives from the Greek *Palaistinē*, meaning “Philistia, land of the Philistines”.
- The Hebrew root is **Pelesheth**, referring to the Philistine territory.

- The Romans adopted “Palestina” as a province name after crushing the Jewish revolt in the 2nd century CE, extending the term beyond Philistine territory to cover Judea and surrounding regions.
- **Important distinction:** While the words are historically connected, **modern Palestinians are not direct descendants of the Philistines.** The name was revived in modern times as a geographic and political designation, not an ethnic lineage.

## □ Key Takeaway

- **Philistines and Israelites:** Yes, they were in constant conflict.
- **Goliath:** Yes, he was a Philistine from Gath.
- **Palestine/Philistine connection:** The word “Palestine” comes from “Philistia,” but modern Palestinians are not the same people as the ancient Philistines.

Which of the two arrived in the region first; the Philistines or the Israelites? And where did they both come from prior to settling in the same general region?

**The Israelites were present in Canaan before the Philistines arrived.**

- The **Israelites trace their origins to Mesopotamia (Ur of the Chaldees)** through Abraham, and later migrated from Egypt into Canaan during the Exodus (traditionally dated around the late 2nd millennium BCE).
- The **Philistines arrived later, around 1175 BCE**, as part of the “Sea Peoples” migrating from the Aegean region (possibly Crete or other parts of Greece) and settled along the southern coastal plain of Canaan.

## □ Origins and Arrival

### *Philistines*

- **Origin:** Archaeological and textual evidence suggests they came from the **Aegean world**, possibly Crete or other Greek islands.
- **Arrival:** They settled in Canaan’s coastal cities (Gaza, Ashkelon, Ashdod, Ekron, Gath) around **1175 BCE**, during the Late Bronze Age collapse.
- **Culture:** They brought distinct pottery styles and cultural practices but gradually assimilated with local Canaanites while retaining their identity.

### *Israelites*

- **Origin:** Biblically, the Israelites trace back to **Abraham’s migration from Mesopotamia (Ur)** to Canaan.
- **Exodus tradition:** Later, they were enslaved in Egypt and then migrated back to Canaan under Moses and Joshua.
- **Arrival:** Archaeological debates exist, but the biblical narrative places their settlement in Canaan before the Philistines’ arrival (likely in the late 13th–12th century BCE).

## □ Overlap in Canaan

- By the **12th century BCE**, both groups were established in the same region: Israelites in the hill country and Philistines along the coast.

- This geographic proximity led to **constant conflict**, as recorded in Judges and 1 Samuel (e.g., Samson vs. Philistines, David vs. Goliath).

### □ Key Takeaway

- **Israelites arrived first**, tracing their roots to Mesopotamia and Egypt before settling in Canaan.
- **Philistines arrived later**, migrating from the Aegean around 1175 BCE and establishing coastal city-states.
- Their simultaneous presence in Canaan explains the frequent wars between them in the biblical record.



How does the next verse tie into this history; Joshua 15:47 King James Version? **Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border thereof:**

Excellent question — Joshua 15:47 ties directly into the **historical geography of the Philistines and Israelites** we’ve been discussing. Let’s unpack it:

### □ Historical Context

- **Joshua 15** describes the territorial boundaries of the tribe of **Judah** after the Israelites entered Canaan.
- The verse lists **Ashdod and Gaza**, two of the five major **Philistine cities** (the others were Ashkelon, Ekron, and Gath).
- These cities were located along the **southern coastal plain**, stretching toward the **Mediterranean Sea (“the great sea”)** and down toward the **“river of Egypt”** (likely the Wadi el-Arish, a border stream near Sinai).

## □ How It Connects to the History

### 1. Israelite Claim vs. Philistine Control

- The land was *assigned* to Judah, but in practice, the Philistines controlled these coastal cities.
- This explains why later biblical history (Judges, Samuel) shows constant warfare — Israel had the *right* to the land by covenant, but the Philistines were entrenched there.

### 2. Foreshadowing of Conflict

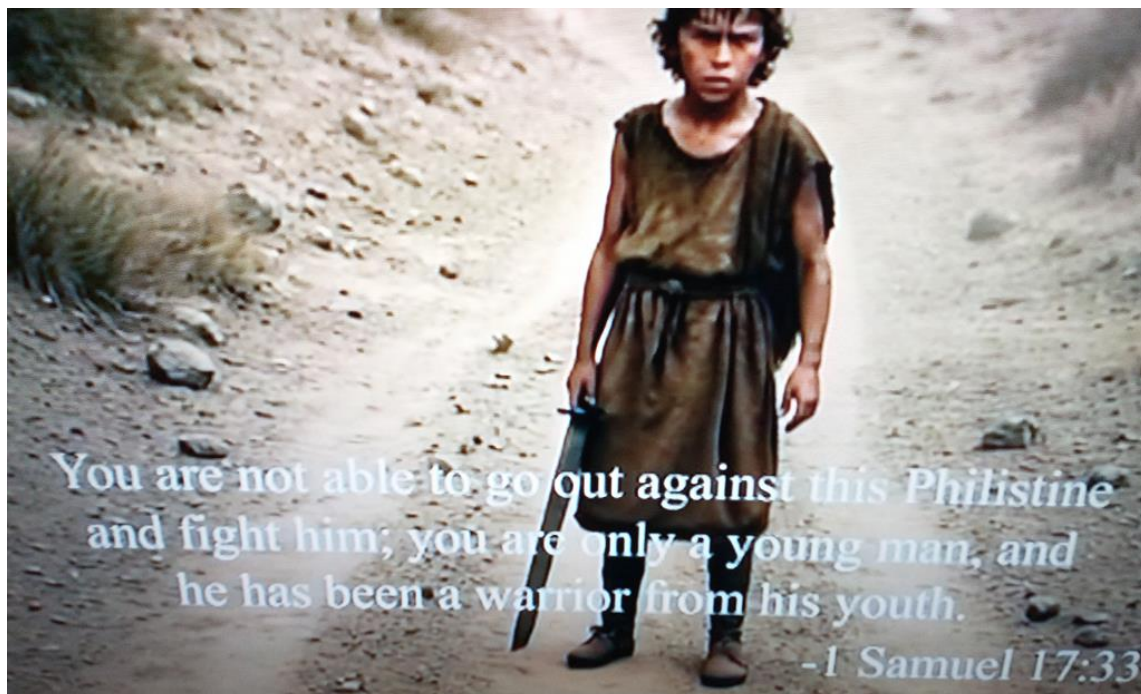
- Naming Ashdod and Gaza in Judah's allotment sets the stage for the struggles of Samson, Saul, and David against the Philistines.
- Goliath, for example, came from **Gath**, another Philistine city in this same coastal region.

### 3. Geopolitical Importance

- The territory described is a **strategic corridor**:
  - The coastal plain gave access to Mediterranean trade.
  - The “river of Egypt” marked the southern boundary toward Africa.
- Whoever controlled Gaza and Ashdod controlled vital trade and military routes — hence the intensity of conflict.

## □ Key Takeaway

Joshua 15:47 shows that **Israel's promised inheritance included Philistine strongholds like Gaza and Ashdod**, but these cities remained contested. This verse ties the covenant promise (Israel's claim to the land) with the historical reality (Philistine occupation), explaining why the Israelites and Philistines clashed so often in the centuries that followed. Joshua 15:47 is speaking of the **early Israelite settlement period in Canaan (c. 1200–1100 BCE)**, right when the Philistines were also establishing themselves along the coast. The verse reflects Judah's allotted territory, even though full control of Gaza and Ashdod would remain contested for centuries.



And how might this verse also tie into this history; 1 Samuel 17:33 King James Version? **And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.**

Great connection — this verse ties directly into the **long-running Israelite–Philistine conflict** we’ve been tracing through Joshua and beyond. Let’s place it in its historical flow:

### □ **Historical Context**

- By the time of **1 Samuel 17**, the Israelites had been living in Canaan for centuries, but the **Philistines still controlled the coastal plain** (Gaza, Ashdod, Ashkelon, Ekron, Gath).
- The Philistines were militarily advanced, with iron weapons and organized armies, making them a constant threat to Israel’s hill-country tribes.
- King Saul was leading Israel in this period (c. 1050–1010 BCE), and the Philistines were their chief enemy.

### □ **How It Ties Into the History**

#### 1. **From Joshua 15 to Samuel**

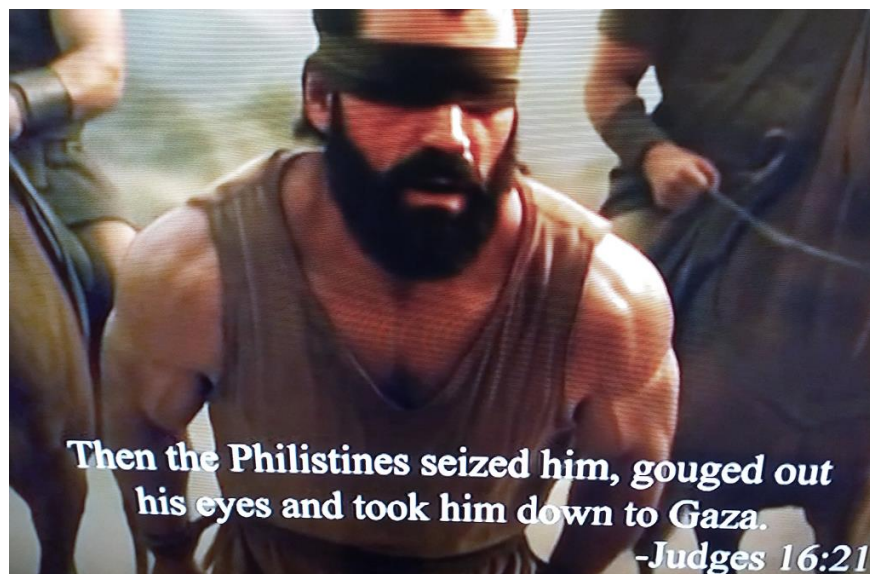
- Joshua 15:47 showed that Judah’s allotment included Gaza and Ashdod, but Israel never fully controlled those Philistine strongholds.
- By Saul’s reign, the Philistines were entrenched in those same cities, explaining why battles like David vs. Goliath happened.

#### 2. **Goliath as a “man of war”**

- Goliath was from **Gath**, one of the Philistine cities listed in Judah’s territory but never subdued.
- His reputation as a lifelong warrior reflects the Philistines’ dominance in military technology and training compared to Israel’s more agrarian society.

#### 3. **David’s youth vs. Philistine power**

- Saul’s doubt highlights the imbalance: Israel was struggling to match Philistine strength, and David was just a shepherd boy.
- Yet David’s victory would symbolize God’s power to deliver Israel despite their weakness — fulfilling the covenant promise that the land (including Philistine cities) truly belonged to them.



A couple more timeline questions... Let's start with this one; how does this verse tie into the same history lesson; Judges 16:21 King James Version? **But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.**

Perfect — Judges 16:21 is another piece of the same Israelite–Philistine timeline we've been building. Let's place it carefully:

### □ **Historical Context**

- This verse describes the capture of **Samson**, one of Israel's judges (roughly 1100–1050 BCE).
- The Philistines were dominant along the coastal plain at this time, especially in **Gaza**, one of their five major city-states.
- Samson's downfall reflects Israel's vulnerability during the period of the Judges, when they had no king and were constantly oppressed by neighboring peoples.

### □ **How It Ties Into the Larger History**

#### 1. **Connection to Joshua 15:47**

- Gaza was listed as part of Judah's inheritance in Joshua 15, but in reality it remained under Philistine control.
- Samson being imprisoned in Gaza shows how the Philistines held power in those very cities Israel was supposed to possess.

#### 2. **Foreshadowing of Saul and David's Era**

- Samson's struggles with the Philistines highlight the ongoing conflict that would later dominate Saul's and David's reigns.
- Just as Samson fought Philistines in Gaza, David would later fight Goliath from Gath — another Philistine stronghold.

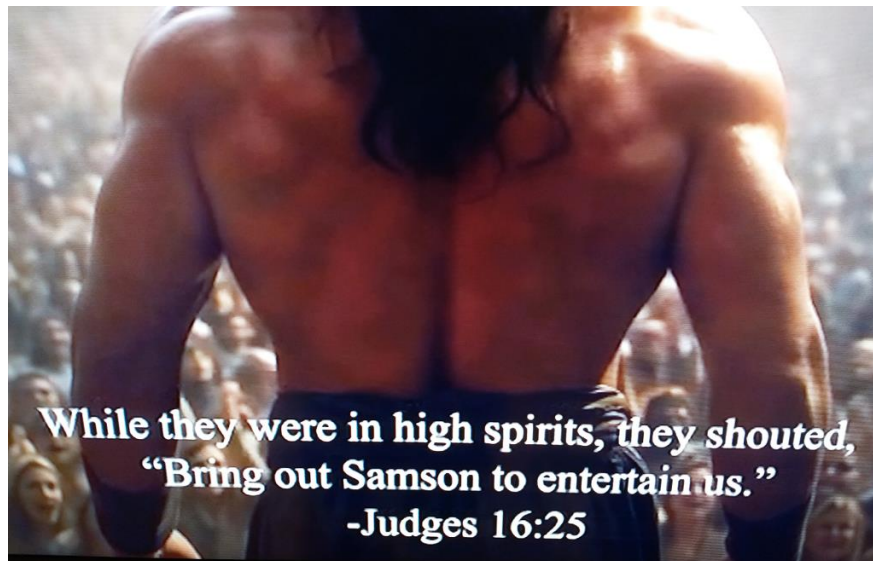
#### 3. **Symbol of Israel's Weakness and God's Deliverance**

- Samson's capture shows Israel's weakness when they stray from God.
- Yet even in captivity, Samson's final act (destroying the temple of Dagon) demonstrates that God's power could still deliver Israel from Philistine oppression.

### 📅 **Timeline Placement**

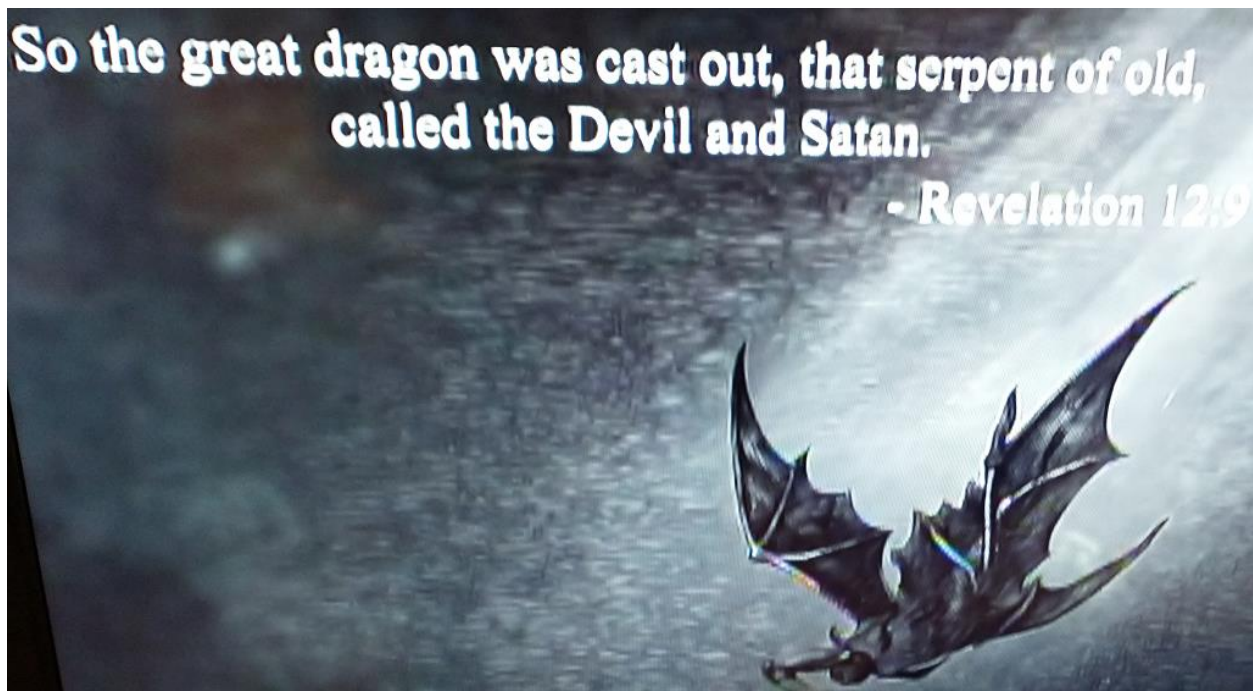
- **Joshua 15 (c. 1200 BCE):** Judah's allotment includes Gaza and Ashdod.
- **Judges 16 (c. 1100–1050 BCE):** Samson is captured and imprisoned in Gaza, showing Philistine dominance.
- **1 Samuel 17 (c. 1020–1000 BCE):** David defeats Goliath from Gath, continuing the Philistine conflict.

□ **Key takeaway:** Judges 16:21 shows the Philistines firmly controlling Gaza during the Judges period, tying directly into the same historical thread: Israel was promised the land (Joshua), but Philistine power made it contested (Judges), until David began to turn the tide (Samuel).



**While they were in high spirits, they shouted,  
“Bring out Samson to entertain us.”  
-Judges 16:25**

In the same context the documentary explains Judges 16:25 King James Version. **And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars.**



**So the great dragon was cast out, that serpent of old,  
called the Devil and Satan.  
- Revelation 12:9**

What about Revelation 12:9 King James Version? **And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.**

**Revelation 12:9 is a symbolic vision describing the defeat and expulsion of Satan and his followers from heaven, emphasizing his role as the deceiver of humanity.**

## □ Context in Revelation 12

- Revelation 12 presents a cosmic battle:
  - A **woman clothed with the sun** (often interpreted as Israel, the Church, or God's people).
  - A **dragon** (Satan) who seeks to destroy her child (often interpreted as Christ).
  - A war in heaven where Michael and his angels fight against the dragon.
- Verse 9 describes the outcome: Satan and his angels are defeated and expelled from heaven.

## □ Meaning of the Symbols

- **Great dragon:** Represents Satan's destructive power.
- **Old serpent:** Connects back to Genesis 3, where the serpent deceived Eve — showing continuity of Satan's role as deceiver.
- **Devil/Satan:** Names that highlight his opposition to God and his role as accuser.
- **Deceiveth the whole world:** His primary weapon is deception, leading humanity away from truth.
- **Cast out into the earth:** Symbolizes Satan's limited domain — he no longer has access to accuse believers before God.
- **His angels cast out with him:** Refers to demonic forces aligned with Satan.

## 🌐 Message for Readers Today

- **Spiritual reality:** Evil is real and active, but its power is limited by God.
- **Victory in Christ:** The casting out of Satan points to Christ's triumph through His death and resurrection.
- **Warning about deception:** Satan's primary tactic is misleading people — vigilance and faith are needed.
- **Hope of final defeat:** Revelation assures believers that evil will ultimately be destroyed.

□ **Key takeaway:** Revelation 12:9 ties the biblical story together — the serpent of Genesis becomes the dragon of Revelation, showing Satan's continuous role as deceiver. Yet his expulsion demonstrates God's ultimate victory and the assurance that evil cannot prevail forever.

## Timeline Overview

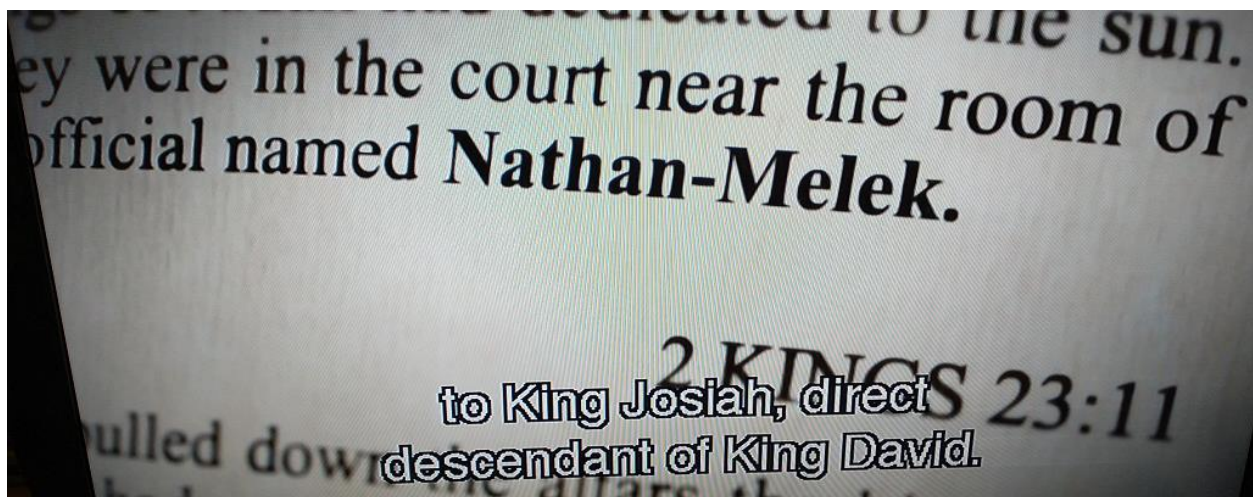
- **Joshua (c. 1200–1100 BCE):** Israel's conquest and allotment of Canaan.
- **Judges (c. 1100–1050 BCE):** Samson and others leading Israel during Philistine oppression.
- **Samuel & Kings (c. 1050–930 BCE):** Saul and David fighting Philistines, establishment of monarchy.
- **Exile & Return (c. 586–400 BCE):** Babylonian exile, then return under Ezra and Nehemiah.
- **Life of Jesus (c. 4 BCE–30 CE):** Ministry, crucifixion, resurrection.
- **Early Church (c. 30–100 CE):** Apostolic era, spread of Christianity.
- **Revelation (c. 95 CE):** Written by John (traditionally identified as the Apostle John) while exiled on Patmos under Roman rule (likely Emperor Domitian).

## □ Where Revelation Fits

- Revelation is the **last book of the New Testament**, written in the **late 1st century CE**.
- It comes **long after** the Old Testament history of Israel vs. Philistines (1200–1000 BCE).
- It reflects the **Roman Empire era**, not the Bronze/Iron Age conflicts of Joshua, Judges, or Samuel.
- Its focus is **apocalyptic prophecy** — cosmic battles, Christ’s victory, and ultimate restoration — rather than territorial struggles in Canaan.

Revelation fits **at the very end of the biblical timeline**, nearly **1,200 years after Joshua and the Philistine conflicts**. It shifts from Israel’s national struggles to the Church’s spiritual struggles under Rome, portraying the ultimate defeat of Satan and the hope of eternal restoration.

The documentary then jumps, visually, back to earlier times...



What is this one all about; 2 Kings 23:11 King James Version? **And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathanmelech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.**

**2 Kings 23:11 describes King Josiah’s religious reforms, specifically his removal of idolatrous practices connected to sun worship in Judah.**

## □ Historical Context

- This passage comes from the account of **King Josiah’s reforms** (c. 640–609 BCE).
- Josiah was one of Judah’s last kings before the Babylonian exile, and he is remembered for purging idolatry and restoring proper worship of Yahweh (God).
- Earlier kings of Judah had introduced pagan practices, including worship of celestial bodies like the sun, which was common in surrounding cultures (Assyria, Babylon, Egypt).

## □ Meaning of the Verse

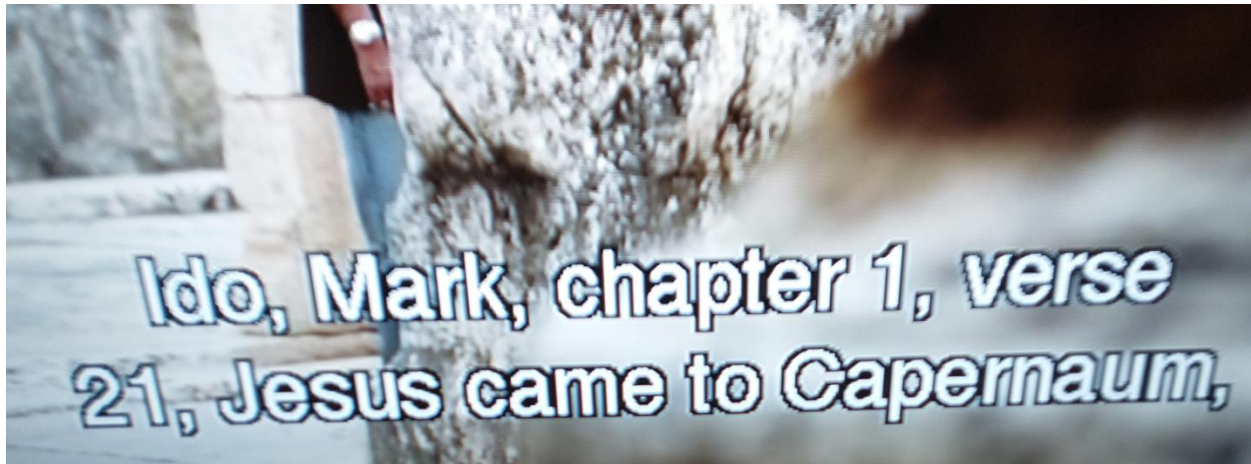
- **Horses dedicated to the sun:** These were likely ceremonial animals used in rituals honoring the sun god, possibly linked to chariot processions at sunrise.

- **Location:** They were kept near the temple (“at the entering in of the house of the Lord”), showing how deeply pagan practices had infiltrated Israel’s worship.
- **Nathanmelech the chamberlain:** A royal official whose chamber was nearby, mentioned here as a point of reference.
- **Burning the chariots of the sun:** Josiah destroyed these objects to eliminate every trace of idolatry, symbolizing a complete rejection of foreign religious influence.

□ **Key takeaway:** 2 Kings 23:11 shows Josiah’s zeal in cleansing Judah of idolatry. By removing horses and chariots dedicated to the sun, he was undoing generations of compromise and reasserting Israel’s covenant identity — though, tragically, these reforms came too late to prevent exile.

## ☐ Verses We’ve Discussed...

- **Old Testament**
  - **Deuteronomy 28:64** → Warning of scattering for disobedience
  - **Deuteronomy 30:5** → Promise of restoration and blessing
  - **Joshua 15:47** → Judah’s allotment including Gaza and Ashdod
  - **Judges 16:21** → Samson captured and imprisoned in Gaza
  - **1 Samuel 17:33** → Saul tells David he cannot fight Goliath
  - **2 Kings 23:11** → Josiah removes horses and chariots dedicated to the sun
- **New Testament**
  - **Revelation 12:9** → Vision of Satan cast out of heaven



Finally, this one ties things together; Mark 1:21 King James Version. **And they went into Capernaum; and straightway on the Sabbath day he entered into the synagogue, and taught.**

Mark 1:21 is a New Testament verse, and it ties the whole biblical timeline together by showing the **transition from Israel’s historical struggles (Old Testament) to the fulfillment of God’s promises in Jesus (New Testament).**

## ☐ Historical Context

- **Capernaum** was a fishing village on the northwest shore of the Sea of Galilee.
- It became a central hub of Jesus’ ministry — many miracles and teachings happened there.

- The **synagogue** was the heart of Jewish religious life, where Scripture was read and explained.
- This moment marks the **beginning of Jesus' public ministry** after His baptism and calling of disciples.

## □ **How It Ties Into the Larger History**

### 1. **From Covenant to Fulfillment**

- The Old Testament showed Israel's struggles with obedience, idolatry, and enemies like the Philistines.
- Mark 1:21 shows Jesus stepping into that same covenant community, teaching in the synagogue, and bringing clarity and authority that Israel had long waited for.

### 2. **From Law to Gospel**

- In Deuteronomy, Joshua, Judges, and Kings, Israel wrestled with keeping the Law.
- Now, in Mark, Jesus teaches with divine authority, pointing to Himself as the fulfillment of the (Judeo-Christian) Law and Prophets.

### 3. **From Scattering to Gathering**

- Old Testament verses (like Deuteronomy 28:64) warned of scattering due to disobedience.
- Jesus begins the process of **gathering God's people** again — not just Israel, but ultimately all nations — through His teaching and mission.

### 4. **From Shadows to Substance**

- The Old Testament stories (Samson, David, Josiah) showed temporary victories and reforms.
- Jesus represents the ultimate victory and reform — not just against Philistines or idols, but against sin, Satan, and death itself.

## □ **Key Takeaway**

Mark 1:21 ties the history together by showing the **pivot point**: after centuries of Israel's struggles, Jesus enters the synagogue and begins teaching with authority. It's the moment where the promises of the Old Testament begin to be fulfilled in the New Testament, shifting the focus from Israel's national battles to humanity's spiritual redemption. But the battles will continue throughout time as other religions (a prime example being Muhammad and Islam, Sunni and Shia) rise up and as modern governments, corruption and socialist systems undermine Judeo-Christian beliefs and culture.

## **Conclusion**

The documentary does not seem to take anything out of context and it does a pretty good job of explaining the struggles of the Jews, their claims to their homeland, and how they are tied to Christianity and later religions; as well as prior cultures that have constantly clashed with them. It also points out all the lies and deceptions used by evil people to twist and contort both history and the many claims they make; probably without any supportable foundations at all.