

Ambassador College

Ancient Israel

Notes and Course Outlines

- Purpose of the class
- Historicity of the patriarchs
- The Exodus – Egyptian ruler, date, route, and location of Mt. Sinai
- Israelite conquest
- Period of the Judges
- Israel and the Philistines
- The Kings
- David acquires an empire for Israel
- Israel and the Arameans of Damascus

Semester 1 Lectures (August 29, 1988 thru December 23, 1988)

Topics:

- Aug. 29 - God chooses a people
- Aug. 31 - Key chronological benchmarks in the Bible
- Sept. 2 - Israel the nation vs. Israel the church
 - Environment of patriarchal age
 - Genealogy of nations...sons of Japheth...sons of Ham
- Sept. 7 - Reasons geographical descriptions mentioned in Bible
- Sept. 14 - Agricultural symbolism
- Sept. 16 - Geographic variety in Israel
- Sept. 19 - Geographic cont. and symbolism
- Oct. 10 - Olive oil/Tree symbolism
- Oct. 12 - 7 eras of Israel and linguistics of Palestine
- Oct. 14 - Languages – Aramaic and Hebrew
- Oct. 17 - Languages cont.
- Oct. 21 - Languages cont. – Ancient vs. modern Hebrew
- Oct. 24 - Languages cont. – Greek and Hebrew
- Oct. 26 - Biblical languages
- Oct. 31 - Abraham – the patriarch
- Nov. 2 - 4 important Jewish cities, numbers in the Bible,
 - Abraham (cont.)
- Nov. 4 - Isaac, Jacob and matriarchs
- Nov. 7 - Patriarchal organization, organization of Israel
 - The 12 Tribes
- Nov. 14 - Tribal structure, 2 approaches to clans
- Nov. 16 - The 12 Tribes (cont.)

Nov. 21 - Prophecy of the 12 Tribes
Nov. 23 - David's places of refuge
Nov. 28 - 12 Tribes (cont.)
Nov. 30 - 12 Tribes (cont.)
Dec. 2 - Israel, set apart, instructions/clothing vs rabbinic traditions
 - 12 Tribes (cont.)
Dec. 7 - 12 Tribes (cont.)
Dec. 9 - 12 Tribes (cont.)
Dec. 19 - Fall of Israel
Dec. 21 - Judah weakens
Dec. 23 - Fall of Judah

Handouts:

- Chronological chart of significant events in biblical history
 (from Abraham to captivity of Judah)
- From ancient Egyptian records (Keith Stump)
 Pharaoh's from the time of the Exodus
- Chronological record (tentative dates from Adam to fall of Judah)
- Various detailed maps of Israel
- The home of Abraham (K.J. Stavrinides)
- Maps: regions rivers, mountains and 80 cities of major importance
- Biblical geography / borders of tribal inheritance
- A new look at an old problem...the date of the Exodus
- Archeology and the Bible (Dick Paige)
 - Palestine: known but mostly unknown
 - Megiddo stables or storehouses
 - Piety and patriotism -secularism & skepticism
 - The Fall of Jerusalem in light of Archeology
 - The Importance of Dating
- Geography Time Scale (insert from AC science course 1984)

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Ancient Israel

Notes and Course Outlines

Semester 2 Lectures (January 20, 1989 thru May 8, 1989)

Topics:

- Jan. 20 - God cov't of salt and with Levi continues during and after the captivity, 7 permanent effects of Babylonian captivity
- Jan. 25 - Hope is part of God's promises to Israel/Restoration
 - Reasons for Israel's extended captivity
 - Jewish calendar
- Jan. 27 - Jewish Calendar (cont.)
- Jan. 30 - Chaldean origins and Abraham
- Feb. 1 - Babylonian captivity
- Feb. 3 - Ark of cov't, calendar
- Feb. 6 - 7 challenges of Daniel (cont.)
- Feb. 8 - Fall of Babylon
- Feb. 10 - Proof for 50 Shekel mina, Babylon's fall to Mede-Persian
- Feb. 15 - Gentile servants, Ethiopian Jews? Jews return (Ezra),
 - Temple restoration
- Feb. 17 - Temple restoration, calendar alterations,
 - 2 day Holy day observance
- Feb. 24 - Temple reconstruction
- Mar. 1 - Purim, Ezra's role in Jerusalem
- Mar. 3 - Ezra compiles O.T. canon, organizes Jewish community
 - Number 5 in scripture, problem of pagan intermarriage
- Mar. 6 - Nehemiah's role (cont.)
- Mar. 8 - Nehemiah's role (cont.)
- Mar. 13 - Nehemiah's role (cont.)
- Mar. 15 - Nehemiah's role and Book of Malachi
- Mar. 17 - "Watches" Israel vs. Roman,
 - Nehemiah's 2nd return and continued reforms
- Mar. 20 - Passover, Josephus on Intertestamental period
- Mar. 22 - Josephus on: Moses, Cyrus II, Alexander the Great,
 - Septuagint (LXX) vs. Masoretic texts
- Mar. 24 - Moses and Exodus period,
 - Alexander the Great and One World culture
- Mar. 27 - Abomination of Desolation, 70 Yrs. Prophecy, Dan. 11
- Mar. 29 - Daniel 11 (cont.)
- Mar. 31 - Daniel 11 (cont.)

- Apr. 3 - Daniel 11 (cont.)
- Apr. 5 - Maccabean era, Daniel 11 (cont.)
- Apr. 7 - Study guide, History of Pharisees
- Apr. 10 - History of Pharisees (cont.) and other sects
- Apr. 14 - History of Pharisees (cont.)
- May 1 - History of Pharisees (cont.)
 - Intertestamental writings (Apocrypha)
- May 3 - Hasmonean dynasty
- May 5 - Jerusalem
- May 8 - Tassels, fringes and new cov't substitute (Holy Spirit)
 - Messianists, Fall of Jerusalem,
 - Destruction of Temple 70 A.D., 2 Jewish Revolts follow

Handouts:

- Jerusalem topographical, valleys Hinnom and Kidron (see: May 1 notes)
- Palestine: north to south , east to west scale, miles and feet (May 1 notes)
- The Fall of Jerusalem (see: May 8 notes)
- The revolt of the Zealots (66-73 A.D.)
- Table of books of Apocrypha
- Persian, Hellenistic, Roman periods and Maccabees
- Ethics of the Fathers
- Jerusalem
- Visit to Mt. Sinai (Dr. Hoeh)

Aug 21/89

ANCIENT ISRAEL

-Purpose of the class: to help us understand Biblical events in light of historical, geographical and archaeological events.

Examples of NEED to understand events:

Jonah 3:5-8 They believed God (strange).

v8 The beasts fasted too? Why? In that day and that culture, livestock were considered part of the family, and therefore had to participate in a community-wide fast.

►If not for outside knowledge of the culture, we would not have known that from just reading the Bible. You can't translate culture, and when it was written there was no need to explain it because everyone at the time knew how it was.

Psalms 23 Valley of the Shadow of Death

In those days, there was a literal valley. Shepherds at times needed to guide their flocks down very steep ravines and they used their rods to do so.

I Kings 20:13

Ahab
(King of Israel)

vs.

Ben Hadad
(King of Damascus) — Syria

v28 Why was it so important that Ahab know God is the Eternal?

v42 Why didn't Ahab do it?

22:1 Why were there 3 years without war?

(Aram = Syria)

Euphrates

Ahab makes an alliance with Aram's king--part of a 12 nation confederacy--to defend against Assyria.

← **Assyria**

Increasing strength, threatening to cross the Euphrates and take over smaller states.

Ahab didn't have the faith to trust God to deliver Israel from the Assyrians-- a big and powerful nation.

Study of **Philology**

Bible = God's Word. KJT is a **translation** and it does have errors.

gk. **geneo**: means "born" or "begotten" depending on the context. Translation is incorrect at times.

Prov 26:23 "Flattering lips...silver of dross" How can there be something precious in dross (waste)? It is not a correct word translation. Should be "covered with glaze". (Heb words all run together and sometimes the words are not divided in the proper place.)

I Sam 13:1 A word is dropped out here.

WHY GEOGRAPHY?

-It can explain a lot of things in the Bible.

Why was Beersheva the southernmost point of Israel?

Why does everyone want the land Israel has?

-I Kn 9:15 Why those cities?

Geography explains it.

ARCHAEOLOGY

Evidence for historical activities are uncovered thru archaeology.

8/23

GEOGRAPHY OF THE HOLY LAND

Zech 14:8 Biblical perspective.

* -In Israel's land, not much water. Only seasonal rainfalls and dewfalls (very imp). *
[Zech 8:8,12; II Sam 1:17-20]

Plain of Philistia: prime agricultural area; wide, well drains, lots of moisture.

Plain of Sharon: drainage problems (swamps); narrow, mountainous.

"Upper Galilee": called thusly because it's in the North and also it is higher in elevation.

Shphelah: foothills between Mountains of Judah and the coastal plain. It's a gradual incline:

In Ephraim, there is no gradual incline:

8/25 ARCHAEOLOGY: A ROSE WITH THORNS

def. **Biblical Archaeology:** systematic recovery of the surviving remains of ancient civilizations; their analysis and interpretation in an effort to reconstruct the way of life of ancient societies.

Keys: 1. Systematic recovery; 2. surviving; 3. analysis; 4. interpretation

We have 1/1000 of once existing material that's still around.

-In Egypt, there were many written records, and tombs that preserved many objects, therefore we know a lot about Ancient Egypt.

-Other civilizations we have very little information on (because there were few written records.) Palestine is such an area. There were no written records from there.

What archaeologists are looking for:

TELS: an ancient city buried. (Identified as hills off alone, with regular slopes.)

How can you see the walls of the city from above ground? Aerial shots can show wheat growing, shorter over walled areas, the taller wheat casting a shadow on the shorter, drifting sand.

How do you know you have the right place? **Toponymic evidence:** name of the current city is

similar to the ancient one:

- Ex. Babil = Babel Bir es Sheva = Beersheva
Mukmas = Michmash Jeba = Geba
Jezer = Gezer Tel el Qadi (judge) = Dan
Tel Nebi (prophet) Yunis (Jonah) = associated to Ninevah
Keep in mind that toponymics can be misleading.

How do they dig? Walls 5 m X 5 m --See cross section. Gather **every** piece of information possible. Measurements are very important. Very important finds are photographed.

How do they analyze? Make a list of characteristics found: thickness, size, decoration, shape of every uncovered artifact. The most important artifacts are written records. **Rosetta Stone:** used to decode hieroglyphics (a tablet containing the same passage in cursive Egyptian and Greek as well as hieroglyphics) **BeHistun Inscription:** unlocked Mesopotamian civilizations: Persian, cuneiform language of Assyria and Babylon. Written records tell us what and why.

I Kn 9:15 Solomon was probably in charge of the building of Gezer's, Hazor's and Megiddo's gates, as all are very similar.

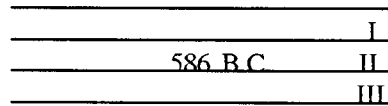
Biblical Archaeology Review--recommended reading--in library.

Interpretations without written records are left up to chance. It's a very subjective thing.

8/28

Two types of dating in archaeology:

1. Relative Dating.



Things found in level II are older than those in level I and more recent than those in level III.

2. Absolute Dating. 586 B.C. can mean it was found in debris of Jerusalem's falling. Inscriptions can help out.

How precise can these dates be? Most times it's guesstimation. Things can be redated and most likely **will** be. Many times it's **frequently** possible to date it within 25-50 yrs. Most finds are dated 1-2 centuries within the real date.

Are there any other ways to date? **Radio Carbon Dating.**

Most carbon's atomic weight is C₁₂ some is C₁₄ (heavier). There is a fixed ratio between the C₁₂'s and the C₁₄'s. C₁₂ is stable, constant. C₁₄ breaks down at a known rate. The longer an article is in the ground, the fewer C₁₄'s will be present. So they predict how long it took to lose that many C₁₄'s in relation to the number of C₁₂'s. It **can** be accurate, but most times it's off ±200 yrs. This method can't be used on non-organic materials. Not used a whole lot in Palestine because it's not consistently accurate.

► Can't use coins to date because they weren't invented until the 6th Century B.C.

Another method used is **POTTERY.**

It's very abundant and it doesn't decay. Pottery styles changed frequently (@ every 50 yrs). But how does it help? From other dated finds, they'll compare the pottery found with the pottery styles on the dig in question. Pottery does not have an heirloom factor, simply because it breaks--doesn't last long.

Problem: they have to assume that pottery styles are the same in different areas at the same time. Archaeologists have to ignore the time lag for styles to get around, or they can't use it.

Time frames:

Early Bronze Age	Before Abraham
Middle Bronze Age	Abraham's time
Late Bronze Age	Exodus
Iron Age	from the Exodus up till the Romans

8/30 Archaeology is as much an art as it is a science.

-Many methods and analysis are scientific, however interpretation is subjective. It varies from person to person.

What causes Archaeological interpretation to be less than fully accurate?

1. Working with limited evidence. Only @ 350 of 5000 known sites have been excavated. Less than 5% of the most promising sites have been extensively excavated. (4% of the occupational levels of a site being excavated constitutes extensive excavation.)
2. Tels don't look like this:



More like this:



Digging here ↑ makes you miss this level and consequently a time period. And arch. don't always use the same methods so many don't accept some conclusions. (Can harm credibility.)

3. Sometimes actual material has disappeared. (but molds in the earth or rock have been left.)
4. Chronology based on pottery is not very accurate.
Ex. Lachish



Level III was destroyed by fire so they looked to the Bible (* as a general guide). They dated it 701 B.C. and then had K.Kenyon analyze the pottery. She said it didn't match Samaria's 721 B.C. pottery, so they checked out the other options. They discovered that it had to be the 701 destruction except the pottery was different. So **all** pottery is not the same at the same time. **Point:** diff. places conquered by Joshua had diff. types of pottery. *If their only evidence is the Bible, they'll junk the idea, but if there's other records too, they'll admit the Bible is right.

5. Questionable Interpretation and reporting. If the levels are mixed you can be misled. Similarities are highlighted much and differences are ignored if one wants to prove a point. Many conclusions are based on surface finds. (without digging)

Why do they do this?

- a) Morale of the staff. (so they'll think they're progressing and will stay with your dig and not go to another.)
- b) Maintain flow of **money!** (Patron's will want instant returns on their investments, and dig leaders will give them what they want to keep the funds flowing.)
- c) Need to maintain the prestige of the dig. (among peers)

Approaches to Biblical Chronology

BIBLE NOT AN INSPIRED HISTORICAL ACCOUNT

Some believe it's inspired spiritually but not historically.

Need not look for correspondence between the biblical account & archaeological record

Not disturbed when chronological placement of a biblical period reveals discrepancies between the biblical account and the archaeological record

Despite discrepancies, will not make any new chronological placement without "objective" evidence (artifacts or inscriptions) as support

BIBLE IS AN INSPIRED HISTORICAL ACCOUNT

Must look for correspondence between the biblical account & archaeological record

Disturbed when chronological placement of a biblical period reveals discrepancies between the biblical account and the archaeological record

Because of discrepancies, will seek to make a new chronological placement to restore harmony between the biblical account and the archaeological record even without "objective" evidence (artifacts or inscriptions) as support

ASSUMPTIONS:

is how they do it... they are... Bible is...

...of the... of the... of the... of the...

34.

ARCHAEOLOGICAL PERIODS

Period	Dates	Period
Iron II (A,B,C)	1000 - 586 B.C.	Israelite II
Iron I (A,B,C)	1200 - 1000 B.C.	Israelite I
Late Bronze (I,IIa,IIb)	1550 - 1200 B.C.	Late Canaanite
Middle Bronze (I,IIa,IIb,IIc)	2050 - 1550 B.C.	Middle Canaanite
Early Bronze (I,II,III,IV)	3200 - 2050 B.C.	Early Canaanite
Chalcolithic	4300 - 3200 B.C.	Chalcolithic

Kathleen Kenyon suggested that:

EB I - EB IVa should be called Early Bronze

EB IVb - MB I should then be Intermediate EB-MB (c.2300-1900)

MB IIa would then become her MB I (c.1900-1750)

MB IIb would then become her MB IIa (c.1750-1650)

MB IIc would then become her MB IIb (c.1650-1550)

THE HISTORICITY OF THE PATRIARCHS

► degree to which patriarchs can be viewed as historically true, degree to which it's fiction.

1878 Classical View--Wellhausen: "We can't gain any historical knowledge about the →1940's patriarchs based upon what we read in Genesis. We can learn about the time it was written in (10 C. B.C.)"

Documentary Hypothesis: Gen→Deut was assembled by diff sources at diff time periods.

J (JHWH) written 10 C.B.C.

E (Elohim) written 9 C.B.C.

D (Deut) written 7 C.B.C.

P (Priests) written 5 C.B.C.

Why the theory? Sounds like it was written by diff authors. (aka-JEDP)

JEDP theory is refuted tho.

Views on Historicity:

1. Nothing is true. 1878→1940's

2. It's substantially authentic. 1940's →

Why the switch? Arch. discoveries tend to prove the Bible.

3 Sources of Written Info:

1. Nuzi archive. Hurrian culture. 15 C.B.C. How can it tell of Abr (20cBC)?

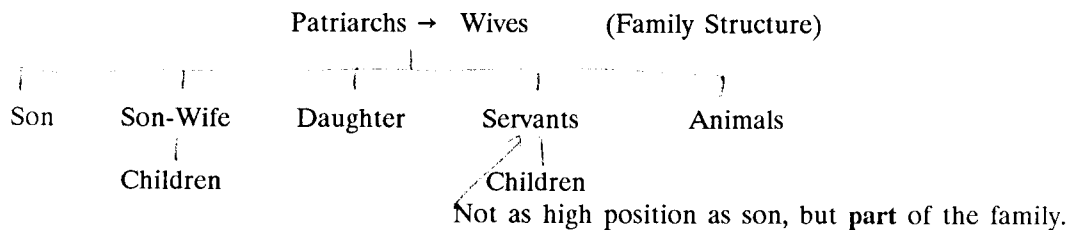
a) It's an ancient culture dating far before Abr.

b) Many customs in the Nuzi can be traced back to:

2. Mari archive. (18 C.B.C.) Many of these customs can be traced back to :

3. Lipt-Ishtar Code. (21 C.B.C.)

(Look at the Hittite culture overall)

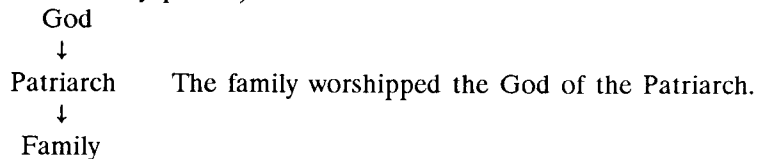


► When the patriarch dies, the unit doesn't dissolve, rather the eldest son becomes the new family head. [Gen 27:29] normally.

► Son's can't just leave: they need permission or to be sent away.

Religious lives of the Patriarchs:

Gen 12:6 "the place at Shechem"--gone to a holy site and there built an altar to God.(Pillars were often found in these holy places.)



Gen 35:2 Jacob puts off the gods of his family, because he has the right. He is now the patriarch--no longer under Laban's authority.

► daughters had to accept the god of her husband but could also bring along those of her own for private worship.

► the patriarch was the "priest" (kings of cities were also priests because their subjects were like their family).

Diff between worship of God and pagan gods:

1. Abr, Isaac, Jacob always built their own altars to G. [Gen 12:6, 13:3-4, 21:33, 33:19-20]
2. Patriarchs used diff names for God, but they weren't diff gods. El Shaddai: [Gen 17:1, 28:3, 35:1,11, 31:13 (God of Bethel)]
3. Pagan gods were limited to a certain place and were **territorial**, unlike God. God appears in Shechem, Haran, Bethel.
4. Never a hint of child sacrifice or fertility rites in Patriarch's religion.

►Not true that religious practices were just made up by the authors of OT to be similar to the time of writing (10 C.B.C) Proof:

1. "righteous" Abr plants a tamarash tree to worship God
2. "righteous" Jacob married 2 sisters.
3. "righteous" Abr married his half-sister.
4. "righteous" Abr and Jacob built pillars (massebah)

All these practices were prohibited at the time of Israel, therefore, the patriarchs would not be called righteous if the religion was the same as it was in the 10 C.B.C.

THE HISTORICITY OF THE PATRIARCHS

Genesis 23

- v4 **What does the first part of the verse have to do with the second?**
Normally a stranger is not allowed to own property, according to Hittite culture.
- v9 **What specific thing did Abraham want to buy?**
The cave of Macphelah as a burial place.
- v11 **What did Ephron offer to Abraham?**
The cave and the field.
- v10-16 **Evaluate what was going on in these verses.**
(According to Hittite culture) If Abraham only had a corner of the field, he wouldn't have to pay taxes or have military obligations. But they stuck him with the whole field. Why are the trees mentioned? Because it's part of Hittite land contracts to mention everything included in the deal, along with trees, field borders, etc.

Genesis 24:29-59

Keeping in mind that Bethuel was Rebekah's father and Laban her brother, CONSIDER:

- v50 **the individual who receives the greater precedence.**
Laban, because his name is mentioned first.
- v53 **the individuals who receive gifts from Eliezer.**
The brother and mother, not Bethuel. Why not? Because the brother is the responsible party for the marriages of his sisters, not the father. (Source, Nuzi and earlier text).

Genesis 15:2-3

Before he had children, who was Abraham's heir?
Eliezer of Damascus.

What circumstance qualified him to be Abraham's heir?
He was born in Abraham's house. (A childless couple could adopt a servant as long as he was born in the house. Nuzi text.)

Genesis 16:1-3

What is your opinion of the credibility of this action? Why?
Sarah 'obtains' a child by Hagar. Because of the culture (Nuzi text), it was a shame not to have children, so she wanted one. It was expected of her to take the initiative and choose the hand maiden (surrogate). [Gen 30:3] Rachel does similarly. Bearing children on the knees of the barren woman can allow the child to belong to the mistress (barren woman.) Because Hagar bore the heir, she cannot be sent away. Neither can the son. [Gen 16:4, 21:10] Sarah realizes that Ishmael is co-heir. God intervenes for a purpose and tells Abraham not to go against the rules of his culture.

Genesis 25:29-33

What is your opinion of the credibility of this action? Why?

It was permissible to sell birthrights for rather inconsequential things, not necessarily for due consideration. Anything accepted by both parties IS due consideration in this culture. Jacob legally owned the birthright.

Genesis 27:1-37

Doesn't this passage cast a shadow on the credibility of the passage referred to above? Why (not)?
He didn't have to steal what he already owned because the birthright and the blessing aren't the same thing. Blessing involved: right to head up the family after Isaac's death; birthright involved: inheritance rights.

Genesis 29-31

How would you describe Laban's reception of Jacob?

Overjoyed. Why?

When Jacob asked to marry Rachel, what did Laban reply? (NOTE EXACT WORDS)

He didn't say yes. "It is better that I give her to you than to another man."

Unlike Rebekah, who took her nurse with her, Leah and Rachel were each given handmaidens.

AFTER A CAREFUL CONSIDERATION, WHAT ITEMS STRIKE YOU AS "ODD" IN THE FOLLOWING SCRIPTURAL PASSAGES?

Gen 31:22-23 when read with verses 30 and 32.

Why did Jacob run? Why did Laban chase?

Laban's statements in Gen 31:43 when considered in the light of Jacob's statements in verse 41.

He doesn't acknowledge Jacob as having any ownership.

The purpose of the covenant Laban proposed to Jacob in Gen 31:44 and verses 51 and 52.

So they wouldn't get in each others' way.

NUZU TABLETS ILLUMINATE JACOB'S DEALINGS WITH LABAN

Jacob's dealings with Laban have been particularly illuminated by the Nuzu records. One tablet (G 51) is so important that we translate all of it except the names of the seven witnesses at the end:

The adoption tablet of Nashwi son of Arshenni. He adopted Wullu son of Puhishenni. As long as Nashwi lives, Wullu shall give [him] food and clothing. When Nashwi dies, Wullu shall be the heir. Should Nashwi beget a son, [the latter] shall divide equally with Wullu but [only] Nashwi's son shall take Nashwi's gods. But if there be no son of Nashwi's then Wullu shall take Nashwi's gods. And [Nashwi] has given his daughter Nuhuya as wife to Wullu. And if Wullu takes another wife, he forfeits Nashwi's land and buildings. Whoever breaks the contract shall pay one mina of silver [and] one mina of gold.

To bring out the more clearly the bearing of this text on the Hebrew episode we summarize the tablet, substituting "Laban" for "Nashwi," and "Jacob" for "Wullu": "Laban," who has no son of his own, adopts "Jacob" and makes him heir. If "Laban" should beget a son in the future, that son and "Jacob" are to share the inheritance, but only the begotten son is to take "Laban's" gods. If "Laban" does not beget a son, then alone may "Jacob" take "Laban's" gods (compare N 89:10-12). As a condition, "Jacob" is to marry "Laban's" daughter. "Jacob" is forbidden to marry any other woman under the penalty of forfeiting "Laban's" property.

Let us now examine the biblical account to see if and to what extent it coincides with the tablet. There is no indication that Laban had sons when Jacob first appears on the scene (Gen. 29). Laban's sons were apparently born between that time and twenty years later (Gen. 31:41), when they are first mentioned (Gen. 31:1). Laban agrees to give a daughter in marriage to Jacob when he makes him a member of the household: "It is better that I give her to thee than that I give her to another man. Dwell with me!" (Gen. 29:19). Our thesis that Jacob's joining Laban's household approximates Wullu's adoption is borne out by other remarkable resemblances with the Nuzu document.

Laban's insistence that Jacob take no wife in addition to his daughters (Gen. 31:50) is interesting but without other evidence would prove nothing because the prohibition against the bridegroom's taking another wife is rather widespread (compare also N 435:10). More significant, though by itself inconclusive, is Laban's gift of a handmaid to each of his daughters upon their marriage to Jacob (Gen. 29:24, 29). This is done under similar circumstances according to another tablet (H V 67:35-36). Rachel's theft of Laban's gods (Gen. 31:19, 30-35), however, is unmistakably paralleled in the tablet translated above.⁷ While they are called *teraphim* in verses 19, 34 and 35, they are called "gods" in verses 30 and 32, as in the Nuzu tablets. There is no doubt, therefore, that

the *teraphim* were simply idols.⁸ The possession of these gods was important for, along with their religious significance, they carried with them leadership of the family on the ancestral estate. Because Laban had begotten sons, none but the latter had any right to the gods and hence Laban's indignation is justified: "Why hast thou stolen my gods?" (Gen. 31:30). Jacob, on the other hand, had not bargained for so secondary a position. His hopes had been frustrated by the birth of Laban's sons.

The following words of Laban are quite intelligible if understood as being addressed to Jacob in the latter's capacity of Laban's adopted son (not son-in-law!): "The daughters are my daughters and the sons are my sons and the flocks are my flocks and whatever thou seest is mine" (Gen. 31:43). Laban was to exercise patriarchal authority over all his children and grandchildren as long as he lived. Jacob, as Laban's adopted son, and Jacob's wives, children and flocks belonged to Laban. Laban had every right to punish Jacob for running away and stealing members of Laban's household, but "the God of Jacob's father" had appeared to Laban in a dream and commanded him to deal gently with Jacob (Gen. 31:24, 29). Furthermore, even the heart of a crafty Aramean like Laban was not devoid of parental tenderness: "And as for my daughters, what can I do to them now—or to their children that they have borne" (Gen. 31:43).

That Rachel and Leah were not free to leave their father's household was not merely because they were his daughters (for under ordinary circumstances married women belonged to their husbands). They still belonged to Laban on account of their husband's status as an adopted son. They were as guilty as Jacob in agreeing to run off (Gen. 31:14-16).⁹

⁸ [This fact should be kept in mind to offset some of the wild speculations concerning the *teraphim*. A good example is to be found in the *Religious Digest*, IX (1939), 19-22, where a writer indicates to his own satisfaction that the *teraphim* were the original tablets which Moses used when he composed the Pentateuch. (Editor's note—G. Ernest Wright.)]

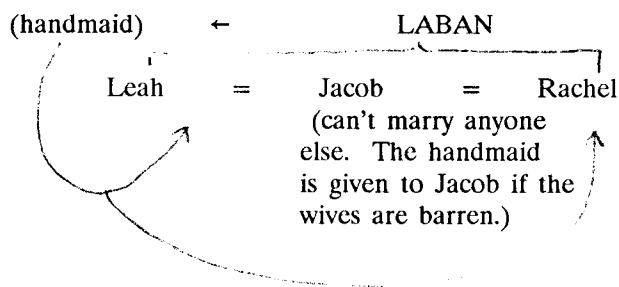
⁹ Gordon, *BASOR*, No. 66 (April 1937), pp. 25-27.

The Biblical Archaeologist Reader
ed. Edward F. Campbell, Jr. and
David Noel Freedman (Anchor Books
Doubleday & Company, Inc.,
Garden City, New York) pp. 24-26.

⁷ S. Smith, *JTS*, XXXIII (1932), 33-36.

HISTORICITY OF THE PATRIARCHS II

1. **Why did Laban use the particular words he chose, when he heard Jacob wanted to marry Rachel [Gen 29:19]?**
He planned to adopt him as a son, not just take him as a son-in-law. So, far better he adopt a blood relative than a complete stranger.
2. **Why did Laban [he was Rachel's father, not brother] handle the marriage negotiations [Gen 29:15-19]?**
There were no brothers to do it. (He did have sons later.)
3. **Why did Jacob live with Laban as part of his household ALL THE TIME HE LIVED AT HARAN, rather than establishing his OWN household [Gen 31:38,41]?**
A son lives with his father, even after marriage. A son must a) ask permission to depart or b) be sent away in order to leave his father's house. [28:2] Isaac gave him permission to leave.
4. **Why did Jacob HAVE TO steal away from Laban [Gen 31:19-22]?**
He needed permission to leave and he couldn't take his property with him.
5. **How could Laban claim to be the owner of Jacob's property [Gen 31:17-18,43]?**
As the patriarch, Laban owned everything in the household.
6. **Why was Laban so upset by the theft of the gods [Gen 31:22-23, 30, 32]?**
Because the gods were to pass on to the natural sons. They denoted the person who had leadership in the family. They were heirlooms.
7. **Why did Rachel take the gods [Gen 35]?**
She was afraid to leave the protection of them. Laban feels the gods are important to the protection of the family.
8. **What was the PURPOSE of the covenant which Laban made with Jacob [Gen 31:48-53]?**
Jacob is no longer Laban's sole heir. Laban wants something left for his sons so Jacob has to renounce his inheritance rights. God has already said "don't touch Jacob's stuff" but Laban pretends to be quite generous.



PATRIARCHAL LIFE

Question: What was the primary economic activity of the Patriarchs (Abraham, Isaac and Jacob)?

Traditionally, the answer has been that the Patriarchs were **shepherds** by occupation. If that is really the case, we are presented with certain "oddities" in the biblical text.

Answer: They were nomadic because they weren't allowed to own land. ~~They were merchants.~~ All the cities they stopped in were caravan cities. The answers to the following questions support this thesis.

1. **Why did the Patriarchs sojourn so close to the cities?**
Because they needed to trade their goods. (Mostly at caravan cities.)
2. **Why was Beersheva chosen so often as a place of sojourn by Abraham, Isaac and Jacob?**
Beersheva is on a junction of 2 major trade routes and it is on an oasis.
3. **When he went to Egypt, why did Abraham and his wife Sarah so quickly attract the attention of the princes of Pharaoh [Gen 12:14-15] since the Egyptians despised shepherds [Gen 46:34]?**
There was an active merchant trade between Canaan and Egypt and Abraham was a prominent merchant in both areas.
4. **Why did Abraham have 318 retainers who had already been trained in the use of weapons? Why was Abraham given the leading role among the group of kings who joined him in the pursuit of the invaders?**
Every merchant needed trained servants to guard the caravan which doubtless contained vast wealth. Also, they'd look to a wealthy merchant with lots of prestige to lead the pursuers.
5. **Why did Abraham "dwell" between Kadesh and Shur (in the north-central Sinai desert) [Gen 20:1] since there was no pasturage for flocks there? And why did he sojourn in Gerar (his home base)?**
It was out, near the trade routes, but before you got to any of the other caravans. In this way he'd be able to cut the best deals with incoming trading caravans.
6. **Why did Isaac frequently dwell at the well of La-ha-roi? [Gen 24:62, 25:11]**
This well was on the way to Egypt (on an established trade route) at a well (which is a natural stopping place for caravans.) Thus, he could cut deals here too, and make it a small trade center.
7. **Why was Abraham known to the Hittite residents of Hebron as a "prince"? [Gen 23:6]**
Hebron is a merchant outpost and Abraham was titled this because he's such a successful merchant that they honor him with respect.
8. **Why did Jacob's sons go first to Shechem and then to Dothan to "feed their flocks"? [Gen 37:12-17]**
They were following the "Ridge Route" which was a major trade route.
9. **Joseph was traded to a caravan. What was a caravan doing off in the middle of nowhere?**
Jacob's family lived on a trade route.
10. **[Gen 34:10] Why would Dinah's potential father-in-law offer Jacob trading opportunities if he's not into trading?**
Obviously it would mean nothing if Jacob didn't trade. But it meant a lot.
11. **[Gen 46:31-34] If Jacob and his family were just shepherds, why would Joseph need to spell out exactly what his father needed to say?**
Because it wasn't the truth. Jacob naturally would have said he was a merchant, since that was his occupation.

THE EXODUS

Asodos = sojourn in Egypt

Exodus = departure from Egypt

► Exodus comes up consistently throughout the whole Bible and is a foundation of Israeli history.

Dating: Conquest can't be more or less than 40 years later than exodus.

Early Date: 15th CBC; 18th Egyptian dynasty (church believes this date)

Late Date: 13th CBC; 19th dynasty (majority of the scholars choose this date)

Geography of the Exodus:

[Ex 1:11] Pithom; Raamses were treasure cities, or *Are (cities of) Mishkanot (stores)*

[I Kn 9:19, II Chr 17:12, 32:28] ► by necessity kings had to gather supplies for distribution (to military mainly.)

Scholars like to think that Raamses was the city built by Raamses II. Problem: the Raamses that Raamses the Great built was a capital city and wouldn't just be called a store city. Possibly the city the Israelites built was near Raamses and the editor changed the name so they can know where abouts it was.

Pithom = Per Atum (Egyptian) = Estate of [God] Amun

Modern Raamses = Qantir Near there is Tel El D'aba = remains of a semitic people found there, perhaps a store city.

[Ex 12:37] Succoth (Cheku) = Tel-el Maskuta There are 9 roman miles from Succoth to Pithom therefore Pithom must be Tel-el Retabah (there was a temple of Atum there) There's evidence of semitic people living there in 15 C.B.C.

How did the Israelites get to the promised land?

[Ex 14:2] Red Sea?? Translated from Hebrew *Yam Suf* = Reed Sea

"turn" = *shuv* = dramatic change in direction

3 Possible Routes taken to Canaan from the Wadi Tumilat:

Northern Route

Central Route

Southern Route

"Migdol" = tower

"Pi-Hahiroth" = canal

[I Kn 9:26] Yam Suf refers to the Gulf of Aqaba and the Gulf of Suez

►The southern route requires a miracle and is therefore rejected by scholars

CHRONOLOGY OF THE EXODUS

The Bible indicates the Early Date (15 CBC) while modern critical scholars prefer the Late Date (13 CBC). Archaeology does not support the Early Date tho.

EX. Jericho: In 1550 BC it was destroyed and remained empty until 1440 BC after which there was uninterrupted habitation until 1325 BC. If the conquest was in 1440 then archaeology must be wrong-somehow data has been misinterpreted.

[I Chr 5:26] Pul and Tiglath-Pileser are the same person. "that is" is originally translated "and" The heb word is "VE": most commonly translated "and, then, that is"

POINT: Discrepancies could be a result of a) misinterpreting archaeological evidence, b) mistranslating the text.

Why no Egyptian military campaigns?

We believe that the Exodus took place in the 10th year of Amenhotep II's reign. Egypt was a powerful nation, but strangely enough, no military campaigns took place after Amenhotep's 9th year. Also, his son Thutmose IV campaigned very little, and that was late in his reign. Why such a gap in the military campaigns for such a powerful nation? Answer: the entire army was wiped out in the Red Sea and the other plagues destroyed the economy. Therefore they had neither the manpower or the money to campaign

militarily.

► There was logic behind Ahmose's enslavement of Israel: the threat of Hyksos invasion was very real and he thought Israel would side with the "shepherd kings"

► 1930's Nelson Gleuk made **surface** evaluations that there were no archaeological remains before the 13th CBC

► [Num 21:1-3] Isr first does battle with the King of Arad and his cities. "way of the spies" is a major trade route.

Arad excavations show: occupied early bronze--2900-2400 BC and the next occupation was the Iron age--1050 BC **PROBLEM:** Arad was uninhabited at the time Israel was to have fought with it.

[v21-24] Warfare: Originally the Amonites had control of all between Jabbok and Arnon. The Amorites came in and pushed them out [v24-26]

[v30] Israel destroyed Heshbon. Reasonable toponyms: Heshbon = Hesban, Dibon = Dhiban
◀ excavated "mighty cities" **PROB:** according to arch, these cities were founded in 9 CBC on virgin soil.

Jericho: excavated 1930's--Garstang (very little excavation done; broad 1950's--Kenyon statements made)

Kenyon's version: destroyed in 1550 BC; mammoth wall destroyed down to the roots all around the city. Reoccupied 1440-1325 BC when it's destroyed again. **PROB:** The city doesn't get destroyed when it should.

Israel attacked Jericho in the first place because it was an apex of several trade routes. They didn't occupy cities, by the way.

[Josh 10:] **Ai = Et tell (The Ruin)** 1930's excavation destroyed EBr (2400 BC) Reoccupation in Iron age (1200 BC) Therefore at Isr's time there was no city of Ai to be conquered.

Gibeon: EBr, MidBr occupations. No LBr (1550-1200 BC) occupation. However there was LBr pottery in tombs at the site. Gibeon makes peace with Israel after Ai's taken b/c they know they're next in line to be conquered.

Lachish--destroyed in 1550 BC and then again in 1300's BC, then in 1140 BC when the civilization comes to an end there. Nothing noteworthy happened in 1400 BC supposedly.

Hebron and Debir--didn't archaeologically exist in 1400 BC

[Josh 11:7-11] **Hazor** was largest city by far; no wonder it's the head of the kingdoms.

Hazor was destroyed c 1400 BC

Bethel destroyed 1290 BC Every major city in the North was destroyed in the 13th CBC. According to archaeology, these cities were all destroyed and burned which doesn't fit with Joshua 11:13 which says only Hazor was burned. But these destruction dates give the base for modern scholars to believe in the Late Date.

Jericho: 1325 (It looks like the conquest of Canaan took a long time. Couldn't possibly all have been done by Joshua.)
Bethel: 1290
Lachish: 1140

N Canaanite cities (Hazor): 1225

► Gleuk's theory gives support to 13 CBC. Albright led arch in the reasoning that any Canaanite city destroyed in 13 CBC was done by the Israelites: Joshua's conquest. (It was never proved) They ignore I Kn 6:1 and concentrate on Ex 11:1.

► Archaeological evidence: many Canaanite cities destroyed in 13 CBC were either not rebuilt or rebuilt by people with an inferior culture. (Israel) Maybe so, but this doesn't prove that Israel wasn't there before. Actually, arch doesn't prove 13 CBC is a better date than 15 CBC.

► George Mendenhall, supported by Norman Gottwald had a theory: there was no real conquest. Israel was a small group. The conquered cities are attributed to a social/political revolution.

►The Exodus is the primary battleground of those believing in the authenticity of the Bible and those not.

1. Focus on what led scholars to believe in the early date. (Chart--organize around that)
 2. Why did scholars come to question the early date? (Chart--lack of correlation [Ex 1:11, Num 20])
 3. Why choose the 13 CBC specifically? (Albright)
 4. How did scholars "explain away" evidence pointing to an early date?
 5. Why did the support for the late date get called into question?
-

Multiple Conquest Theory: There were many different leaders leading different campaigns. Joshua was the only name remembered so they attributed all conquests to him.

Infiltration Model: (Aharoni, Albrecht) Israel lived quietly in the hills for the 14th CBC. Then the numbers grew to where conflict would inevitably happen, (Late 13 CBC)

Problems: so many of the cities weren't around at that time. None of the Late Bronze cities were walled. Hazor was the only city **not** burned.

Mendenhall's idea: was given life by Norman Gottwald. "few people actually came from Egypt and the others that joined them were rebellious Canaanite peasants. They adopted the religion of YHWH as a form of rebellion against the system. [Josh 24:1-15] Talking to two different groups here: Canaanite rebels and Israelites. They set up a common shrine in Shiloh; each of the 12 tribes had a different month to do maintenance of the shrine. **Amphictony:** examples of shrine sharing. Bible is totally wrong and useless."

Problems w/ 15 CBC Date: the evidence

1. **Literary.**

Ex 1:11 (cities) Tel-el-Dab'a

Num 20 (there was a presence. Deut 2:4-5,8-9)

I Chr 6:1 Exodus

↓ 12 generations

Solomon (1st temple)

↓ 12 generations

Zerubbabel (2nd temple)

Christ's genealogy is figurative, not literal. Four kings are left out of the genealogy to achieve a certain

number and to depict a line. It's feasible that the author in I Chr 6 left out generations to have the same # (12). (Because there were 19 generations of musicians at the same time that there were supposedly 12 generations of Israelites.) Obviously, their form of history writing is different than ours. $19 \text{ gen} \times 25 \text{ yrs} = 475 \text{ yrs}$

2. **Archaeology.**

Dibon: supposedly founded in 9 CBC Prob: most sites have been only partially excavated. There could be a civilization underneath, but just not where there's been excavations done. Or cities could be located somewhere else nearby. Raamses I (13 C) claimed to have captured Dibon, so it **MUST** have existed--he wrote about it.

Heshbon: Maybe it's the same situation. (But Raamses doesn't mention this city.)

Āi: (possibly Khirbet Nisya) is Et-tell because it's near Beitin (which is seen as Bethel--possibly Bireh) It's not necessarily correct because: a) Beitin and Et-tell aren't that close; b) Bethel is west of Michmash and Beitin is more north; c) there's no real mountain between Beitin and Et-tell; d) Bethel is located on the border of Benjamin and Ephraim, not north of it as Beitin is.

Jericho: There's a level where the walls were totally destroyed. Dated at MBII (1550 BC), based upon pottery. What's difference between MBII and LBI pottery? In LBI, bichromeware (imported pottery) comes on the scene. However, local pottery in Hazor LBI is the same as Jericho's, it's just that bichromeware is not present in Jericho. Dr Bryant Wood believes there's a dating problem and the same problems exist in dating the cities. Also, no trace of bichromeware in any city in

Jericho, but there is bichromeware in the tombs of LBI. Plausible explanation? This pottery was special and saved for great occasions (including placement in tombs.) Theory: Much MBII's dating should be LBI.

Pharaoh Shosheng = Biblical Shishak. He conquered 2 cities of Arad (greater and lesser) In Tel-Arad there's no MBII or LBI levels. In Tel-Malhatta there's a MBII level.

<u>2 Cities</u>	<u>Destruction</u>	
coastal	bichrmwr	dated LBI b/c there's bichromeware
inland		dated MBII b/c there's no bichromeware.

(However, it's a good possibility that inland cities didn't have access to bichromeware.)

► There was no reason for the Pharaohs to have encountered Israel in their travels because they didn't go where Israel was. Their campaigns skirted the boundaries of the twelve tribes.

Questions:

1. What accounts for the destruction of urban, sophisticated, LBII culture and replacement with non-urban "crude" Iron Age culture?

Ans. LBII→Iron Age wasn't a sudden change, rather gradual (evolutionary change, not revolutionary.) It was happening in the entire Eastern Mediterranean area, therefore the change can't be attributed to Israel's conquest, rather Israel was later affected by it. In the 15 CBC there's evidence (burial sites) of population in the hills, but no signs of settlements. c 1400-1300 they're living a nomadic life, wandering as they've always done. Around 1270-1250 BC there are settlements around Shechem and Shiloh. In LBII-Iron Age there are a large # of unwalled small villages in the hills of Judea, Galilee and Samaria. Why not settle before then? Around that time, lime plaster discovered and they now had a base for settling: water cisterns could be lined with lime. They wouldn't have to keep travelling in a constant search for water.

2. What accounts for the destructions of many Canaanite cities c. 1275-1140 BC?

Ans. As Israel increased it needed more land and therefore got in conflict with the Canaanites. OR Canaanite oppression was prominent, therefore conflict existed. OR It could have been the Philistines attacking or cities warring amongst themselves. Remember [Josh 13:1] Joshua didn't conquer all of Canaan. [Jud 1:] There remained much land to be conquered. (Wasn't done until David's reign [Jud 2:3, 1:21])

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Egyptian Rulers & the Exodus

Before 18th dynasty, Egypt is ruled by foreigners "Hyksos"
 (1) AHMOSE (got rid of Hyksos) → did not know of Joseph

AMENHOTEP I

(2) THUTMOSE I = Chief Wife = Secondary Wife

(3) HATSHEPSUT = THUTMOSE II = Secondary Wife

bore no sons
 - could've been the
 motivation for
 adopting Moses.

MOSES co-rulers
 after
 Thutmose II's
 death.

(4) THUTMOSE III (relatively unimportant ruler)

(5) AMENHOTEP II

(1) AHMOSE was the founder of the XVIII Dynasty of Egypt--
 Egypt's greatest in the New Kingdom. Pharaoh who initiated
 the oppression of the Israelites.

(2) THUTMOSE I was the Pharaoh who initiated the order that all
 Hebrew male babies be thrown into the Nile.

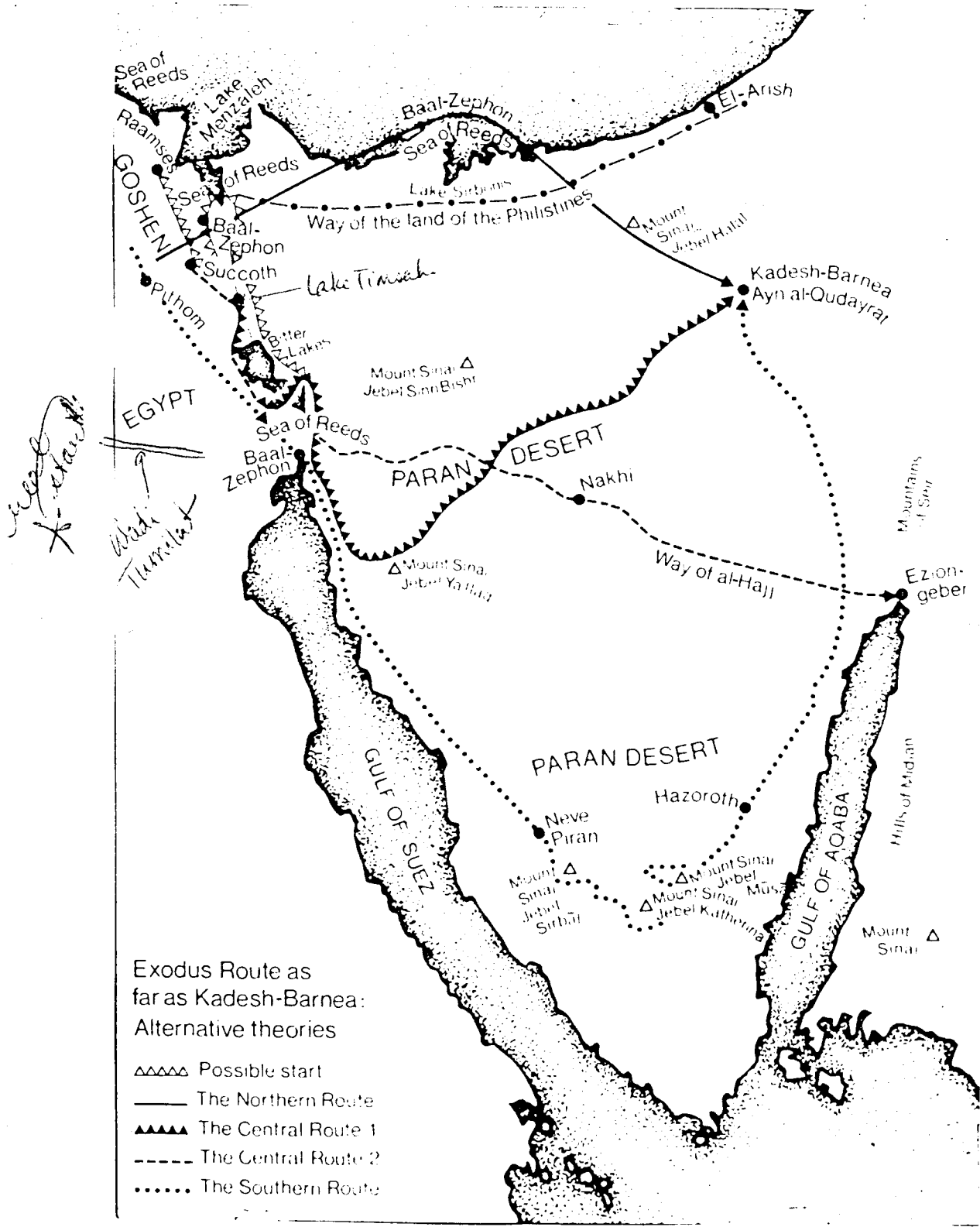
(3) HATSHEPSUT was a very vigorous, strong-willed individual who,
 after the death of her husband (Thutmose II), usurped the
 throne from her stepson (Thutmose III) and ruled as King of
 Egypt. Her stepson later seized the throne from her (c. 1486)
 She was the "daughter of Pharaoh" who adopted Moses and who,
 despite anti-Hebrew policy of her father, reared him at the
 royal court and provided a comprehensive Egyptian education
 for him (Acts 7:22).

(4) THUTMOSE III was deposed by his stepmother (Hatshepsut) and
 would in all probability have come to hate her adopted Hebrew
 son, Moses.

When word reached him that Moses had killed an Egyptian
 (Exodus 2:11-15) he would certainly not have hesitated to
 use this information to rid himself of his hated rival.
 Moses, anticipating this, fled from Egypt to Sinai. It is
 possible, from Moses' age at this time (40 years), to asso-
 ciate the end of Hatshepsut's rule and the beginning of the
 reign of Thutmose III with the flight of Moses from Egypt.

c. 1485

(5) AMENHOTEP II was the Pharaoh of the Exodus--took place in
 the 10th year of his reign (1443 B.C.)



THE ROUTE OF THE EXODUS

NORTHERN ROUTE:

Strengths:

1. Shortest way to get to Canaan from Egypt.
2. There's a Lake Sirbonus with a narrow strip of land the Israelites could have passed by. (Doesn't require a miracle.)
3. There's a Greek shrine to the god of sailors on Lake Sirbonus. There is a tendency to keep holy places holy, even if they are not of the same religion. The Biblical name **Baal Zephon** means 'god of sailors'.

Weaknesses:

1. When Raamses is relocated, it seems less likely that they would have taken a Northern Route.
2. Possible places of Pi-Hahiroth and Migdol are 30 miles away from Baal Zephon. The Biblical implication is that they are all relatively close together.
3. Just because there is a Baal Zephon in the North doesn't mean it is the same one from Biblical times.
4. [Ex 14:3] To be entangled in the land doesn't match the strip of the land they were to travel by.
5. [Ex 13:17] God didn't lead them by way of the land of the Philistines which IS the Northern Route.

CENTRAL ROUTE:

Strengths:

1. There are Egyptian forts in the area that could be Migdol.
2. Pi-Hahiroth could come from the Semitic word 'to scratch, engrave, dig with a hoe'. Therefore, Pi-Hahiroth could refer to the canal built between Lake Timsah and Bitter Lake.
3. At times the Bitter Lakes were marshy and easily crossed. A miracle wouldn't be required here either.

Weaknesses:

1. [Ex 14:3] The barrier here couldn't be described as a canal.
2. [Num 33:8-10] Five days journey would have put the Bitter Lakes FAR behind them.
3. Would there be a Shrine of Baal Zephon on such a little lake? Not likely. There was not a lot of need to appease the god Baal.



SOUTHERN ROUTE:

Strengths:

1. They can get boxed in or 'entangled' between the mountains and the sea.
2. It is a logical place for a shrine of Baal Zephon.
3. The Israelites could easily have camped beside the Gulf of Suez for 5 days.
4. Suf can mean 'weeds' as well as 'reeds'. Therefore it could mean sea weed and that would most likely be found in the Gulf of Suez. [Jon 2:5]

LOCATION OF MT SINAI:

NORTHERN ROUTE:

Strengths:

1. The Northern Route favors a northern location for Mt Sinai.

Weaknesses:

1. It would seem strange that if it was located within the nation of Israel (which it would have been), it wasn't a pilgrimage site. Israelites tended to make high places out of anything. This certainly would have qualified. However, it wasn't a pilgrimage site, so it is doubtful that this is the actual location of Mt Sinai.
2. [I Kn 19] It took Elijah 40 days to get from Beersheva to Mt Sinai. With the northern location, it wouldn't have taken nearly that long.

 SOUTHERN ROUTE:

Strengths:

1. Very impressive mountain range.
2. Only area of Sinai that springs come out of the rock (a feasible place for Israel to camp.)
3. It would take about 40 days to get from Beersheva to this region.

~~A~~ SOUTHERN ROUTE:

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DATING THE EXODUS ANTI-EARLY DATE

<u>Significant Factors</u>	<u>Interpretation</u>	<u>Conclusion</u>
1. <u>Exodus 1:11</u> mentions Israelites building the treasure city of <u>Ramses</u> . <i>Only looked at Ganoir, not Tel el Dab'a</i>	This must be in honor of Ramses II (19th dynasty).	This would place the Exodus in the 13th century B.C.
2. <u>Numbers 20:14-21</u> and <u>Judges 11:16-18</u> both record that Edom & Moab refused Israel permission to pass through their territories, along the King's Highway. <i>Implies Edom + Moab were stronger than Isr + so Isr retreated.</i>	No archaeological remains have been located in these areas <u>prior</u> to the 13th century B.C. <i>(Glueck)</i>	The Conquest could not be before the 13th century.
3a. Scripture does not mention the military activities of Seti I c.1300 B.C. or Ramses II c.1290 B.C. in Canaan.	These Egyptian campaigns must have taken place <u>PRIOR</u> to Israel's conquest.	Israel's conquest of Canaan was after c.1290 B.C. ...
3b. The records of Merneptah's campaign in Canaan c.1225 (13c) mention the presence of the Israelites.	<i>→ would be period of Judges - nothing said in the Bible.</i>	... and <u>prior</u> to c.1225 B.C.
4. Can't prove Hatshepsut adopted anyone. (no documents)	→	<i>∴ Moses wasn't adopted by Hatshepsut</i>
5. Goshen + the capital 18 th D (Thebes) were 400 miles away. How could Moses commute?	In 19 th Dym, the capital was in Goshen - easy commuting.	

DATING THE EXODUS PRO Early Date

Significant Factors

Interpretation

Conclusion

1. I Kings 6:1 indicates that the 4th year of King Solomon was 480 years after the Exodus

Since Solomon's 4th year was c.965 (963)

The Exodus took place c.1445 B.C. (1443)
That's 15c bc (Early date)

2. Moses was adopted by the daughter of Pharaoh, (the throne princess) *chron passed father → daughter. The husband was to rule as pharaoh. The girl married her brother. Occasionally new breed called m.*

Hatshepsut, the throne princess-wife of Thutmose II (18th dynasty-15th century B.C.) bore no sons

She was likely to adopt a child like Moses

3. In Judges 11:26 Jephthah refers to Israel's occupation of Land east of the Jordan for 300 years (since the Conquest.)

Jephthah lived c.1100 B.C.
(v26) + 300
c.1400
+ 40 wandering
c.1440

The Israelite conquest took place c.1400 B.C.
1405

Amenhotep III + IV
history)
diplomatic
archives

4. The Amarna tablets c.1400-1350 B.C. speak of a period of chaos in Canaan caused by the Apiru *We know our date for conquest corresponds w/ chaos in Canaan.*

^{not} (Habiru)
The Apiru was a general term used to describe peoples living outside the established political-social framework of a given region

In this case the Apiru of Canaan were probably the Israelites

Factor	Modern-Critical Interpretation	Modern-Critical Conclusion	Conservative Criticism <i>REFUTATION</i>	Conservative Solution
1. Exodus 1:11 mentions Israelites building the "store city" of Raamses in Egypt.	<p>This city must have been located in the Delta region of Egypt since the Bible shows Israel left Egypt from this region.</p> <p>The biblical city of Raamses MUST BE the city built by Raamses II of the 19th Dynasty because:</p> <p>1)The first New Kingdom Dynasty [the 18th] was located at Thebes, 400 miles from the Delta.</p> <p>2)The first 19th Dynasty pharaoh to build a city in the Delta was Raamses II.</p> <p>3)Raamses II named his city in the Delta, Per-Raamses which is obviously the "Raamses" of the Bible.</p> <p>4)Pictorial evidence shows Asiatic slaves were used to build Raamses II's city.</p>	<p>Since Raamses II is thought to have ruled c.1297-1230 B.C., the Exodus must be placed in the 13th century.</p>	<p>The city built by Raamses II in the Delta CAN NOT BE the city built by the Israelite slaves because:</p> <p>1)Raamses II's city was a CAPITAL <u>not</u> a "store" city.</p> <p>2)Raamses II can not be the "pharaoh of the oppression" and the "pharaoh of the Exodus". <i>(old pharaohs in Delta region from 13th century)</i></p> <p>3)If Raamses II was the "pharaoh of the oppression", then the next pharaoh [Merneptah] must be the "pharaoh of the Exodus". However, Merneptah records that he found Israel ALREADY IN CANAAN when he invaded that land in the <u>fifth</u> year of his reign.</p>	<p>THERE IS ENOUGH PROOF that pharaohs of the 18th Dynasty DID SPEND TIME IN THE DELTA and initiated construction projects there:</p> <p>1)Thutmose III had a vizier at the old capital of Memphis.</p> <p>2)Thutmose III had major construction projects at Memphis and at Heliopolis.</p> <p>3)Amenhotep II was born in Memphis and had extensive estates in Memphis.</p> <p>4)No major military campaign was led by Amenhotep II after his 10th year which was c.1445 B.C. This is what we would have expected if Egypt's power had been broken by the 10 Plagues.</p>
2. Numbers 20:14-21 and Judges 11:16-18 both record that Edom and Moab refused Israel permission to pass through their lands along the Kings' Highway.	<p>Nelson Gleuck found no record of settled habitation in these areas between the end of the EB and the Iron Age [c.1300 B.C.].</p>	<p>Therefore, it is not possible for this refusal of permission to have been issued by Edom and Moab before the 13th century B.C. since Edom and Moab would have been too weak [if present at all] to resist Israel.</p>	<p>Later research DID REVEAL EVIDENCE of settled occupation in the MB and possibly the LB as well. Also, Israel did NOT turn away from Edom & Moab BECAUSE THEY WERE TOO POWERFUL, but because God told them to do so [Deut. 2:4-5, 8-9].</p> <p><i>to drive them out to dispose of them, so they didn't to fight</i></p>	<p>Deut. 2 gives NO SIGN OF CITIES pertaining to Edom and Moab. Only in connection with the Amorite king Sihon and the Ammonites do we find cities mentioned. This conforms EXACTLY to remains uncovered in Transjordan.</p> <p><i>→ they went out to fight & they didn't to fight</i></p>

Edom was a nation, not a geographical area. Gleuck was wrong.

Analysis of SOLUTIONS posed by Conservative Scholars TO THOSE FACTORS WHICH SEEM TO DEMAND A 13TH CENTURY Exodus/Conquest

Factor	Modern-Critical Interpretation	Modern-Critical Conclusion	Conservative Criticism	Conservative Solution
<p>3. Scripture does not mention the Canaanite campaigns of Seti I (c.1300 B.C.) or those of Raamses II (c.1290 B.C.).</p> <p>An Egyptian stele does record that Israel was present in Canaan at the time of the campaign of Merneptah (c.1220 B.C.).</p>	<p>Since the scriptures dealing with the time of the Judges mentions the oppressions of minor nations like Moab and Ammon, it is not possible for the Bible to have failed to note the activities of the Egyptians.</p>	<p>Israel MUST NOT HAVE ENTERED CANAAN prior to the campaign of Seti I and Raamses II.</p> <p>Israel MUST HAVE ENTERED CANAAN between c.1290 (Raamses II's campaign) and c.1220 (Merneptah's campaign) during the late 13th century B.C.</p>	<p>If the failure of the Bible to mention the campaigns of Seti I and Raamses II are proof that Israel was not yet in Canaan, WHY IS THE FAILURE OF THE BIBLE TO MENTION THE CAMPAIGN OF MERNEPTAH NOT PROOF OF ISRAEL'S ABSENCE?</p>	<p>The failure of the Bible to mention the military campaigns of these pharaohs CAN BE EXPLAINED by:</p> <p>1)The fact that the ROUTES TRAVELLED by these pharaohs (the main trade routes) were OUTSIDE THE AREAS WHERE ISRAEL HAD SETTLED (the hills of Judah, Samaria, and the Lower Galilee).</p> <p>2)The Book of Judges is a record of how Israel forsook God and was punished when God sent an oppressor upon them. Since EGYPT was NOT USED BY GOD TO PUNISH HIS PEOPLE, Israel, there was no need for the author of the Book of Judges to mention these Egyptian campaigns.</p>

Analysis of ATTEMPTS by Modern-Critical Scholars TO DISCREDIT a 15th CENTURY DATE for the Exodus and the Israelite Conquest

Evidence for 15th Century Date	Criticism	Modern-Critical Interpretation	Modern-Critical Conclusion	Refutation of Modern-Critical Argument
<p>2. In Judges 11:26 Jephthah refers to Israel's occupation of land east of the Jordan for 300 years.</p> <p>Since Jephthah lived c.1100 B.C., this dates the Conquest to c.1400 B.C.</p>	<p>The number 300 is too round to be authentic</p> <p>It is also too long since the whole period from the Exodus to Solomon was only 300 years.</p>	<p><i>based on pt 2 - but pt 1 hasn't been proved.</i></p>		<p>The Philistines began oppressing Israel in the time of Jephthah [c.1100 B.C.]. This requires the impossible compression of events of Judges 1 - 11 into the 125 years from a c.1225 Conquest.</p>
<p>3. Moses was adopted by the "daughter of Pharaoh" [the throne princess].</p> <p>Since Solomon's 4th year was c.965 B.C., the Exodus would be placed in c.1445 B.C.</p> <p>Since Moses was 80 at the time of the Exodus he would have been adopted c.1525 when Hatshepsut was the throne princess.</p>	<p>There is no evidence that this was done by Hatshepsut.</p>	<p>Since Hatshepsut bore no sons, the adoption of a Hebrew child would have been a particularly notable event.</p> <p>The fact that there is no Egyptian record of her having done so is proof that she did not do so.</p>	<p>The failure of the Egyptian records to record the adoption of a Hebrew slave can best be explained placing this event in the 19th Dynasty, when the abundance of royal sons would have made the adoption unworthy of notice.</p> <p>This would place the adoption of Moses and the Exodus/Conquest in the 13th century B.C.</p>	<p>With many princes in 19th Dynasty, unlikely for throne princess to need/want to adopt a Hebrew slave child.</p> <p>Hatshepsut lacked a son and known to have been strong-willed. Also, having an adopted son [and heir] would help explain her seizure of the throne to prevent Thutmose III from assuming real power.</p> <p>Thutmose seized power in c.1485 B.C. - when Moses would have been 40 yrs. old [the year he fled from Egypt] if we place the Exodus in c.1445 B.C.</p> <p>Since Thutmose III defaced all the inscriptions of Hatshepsut, should we expect to find any records of her having adopted Moses?</p>

Analysis of ATTEMPTS by Modern-Critical Scholars TO DISCREDIT a 15TH CENTURY DATE for the Exodus and the Israelite Conquest

Evidence for 15th Century Date	Criticism	Modern-Critical Interpretation	Modern-Critical Conclusion	Refutation of Modern-Critical Argument
<p>4. The Amarna tablets c.1400-1350 B.C. speak of a period of chaos in Canaan caused by "Apiru".</p> <p>Israel left Egypt c.1445 B.C. After 40 years in Wilderness, they would enter Canaan in c.1405 B.C.</p>	<p>There is nothing in these tablets which establishes that these "Apiru" were Hebrews.</p>	<p>The term, "Apiru" was a general term used to describe peoples living outside the established political- social framework of a given region.</p>	<p>The "Apiru" of the Amarna tablets were either local bandits or nomads encroaching upon the settled areas of Canaan. Either of these (or both) would have been likely since there was no strong Egyptian presence.</p>	<p>It is true that nothing in the tablets <u>demands</u> that we relate the "Apiru" of the tablets with Israel. However, nothing in the tablets <u>prevents</u> us from doing so, if other factors indicate we should.</p>

Late Bronze Age I
1550-1400 BC

7/27

THE ISRAELITE CONQUEST: LBI (15th Century) or LBIb (13th Century)

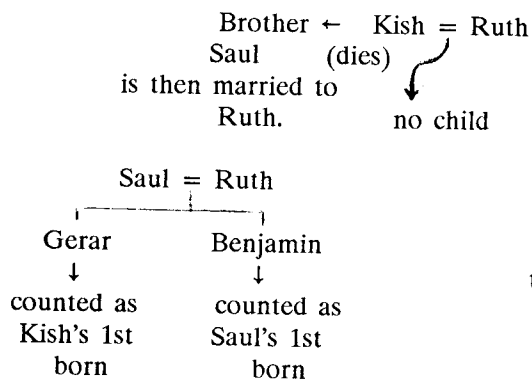
<u>City</u>	<u>LBI(c.1400)</u>	<u>LBIb (c.1225)</u>	<u>Dr. Bryant Wood</u> Tel Malhata (the lists)
1. Arad (Tel Arad) <i>Thugrt</i>	Did not exist	Did not exist	"MBIIc" dest.
2. Hormah (Tel Masos)	Did not exist	Did not exist	"MBIIc" dest.
3. Heshbon (Hesban)	Did not exist	Did not exist	Did not exist
4. Dibon (Dhiban)	Did not exist	Did not exist	Did not exist
*5. Jericho	Existed- <u>no destr.</u>	Did not exist (<u>LBIa dest.</u>) c.1325	"MBIIc" dest.
6. Ai (Et-Tell)	Did not exist	Did not exist	Khirbet Nisiya "MBIIc" dest.
*7. Gibeon	Did not exist	Did not exist	"MBIIc" abandoned Tombs still used
8. Jerusalem	<i>Pos.</i> <u>Existed-no destr.</u>	Existed-no destr.	Existed-no destr.
9. Hebron	Did not exist	Existed- <u>no destr.</u>	"MBIIc" dest.
10. Debir (Tel Rabud)	Did not exist	Existed- <u>no destr.</u>	"MBIIc" dest.
11. Lachish	Existed- <u>no destr.</u>	Existed- <u>no destr.</u> (<u>Iron Ia dest.</u>) c.1140	"MBIIc" dest.
12. Jarmuth	Evidence Unclear	Evidence Unclear	Evidence Unclear
13. Libnah	Location?	Location?	Location?
14. Eglon	Location?	Location?	Location?
15. Hazor	<u>Destroyed</u>	Destroyed (?) LBIb c.1225 or Iron Ia c.1190	LBI destruction

JUDGES

- ▶ Simeon's boundaries are unclear and later appear to be absorbed into Judah.
- ▶ Diff between what G told them they could have and what He let them take.

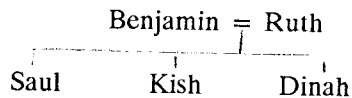
Many laws are not practical in today's society but were in the tribal society:

1. **Revenger of the Blood.** (if it's manslaughter, you can go to a city of refuge; If it's murder, you'll be put to death.) In the deceased's family, a "revenger of the blood" was appointed and he was the only person allowed to kill the offender. Also, he couldn't lie in wait for him, it was only applicable if the revenger ran into him accidentally outside of a city of refuge. Once the killer is killed, it's over. Family feuds don't start over this.
(There's no concept of a crime against state/law in tribal society, rather against an individual/family.)
2. **Levirate Marriage.** (Nothing to do with Levites.) Levir = "next of kin (male)"

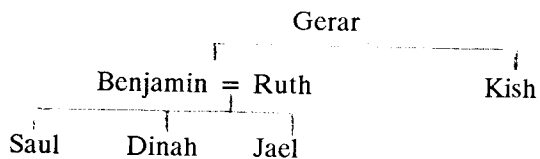


The idea behind this is to ensure that the family name is carried on and the inheritance goes to someone.

3. **Inheritance.**



Ruth doesn't inherit because she could remarry someone of another tribe. Dinah wouldn't inherit for the same reason. Saul receives a double portion and Kish a single portion. Why? Because Saul has obligations: he must take care of Dinah and Ruth (provide a dowry and provide a home)



If Benjamin died, Saul would inherit. [Num 27:1-6] But what if Saul died before Benjamin? If there were no sons, daughters could inherit [Num 36:1-] If they were to marry into a different tribe, their inheritance (land) would belong to another tribe and that would get messy, so they must marry within their tribe so the land stays in the tribal boundaries. If Dinah or Jael married outside the tribe they would disqualify themselves for the inheritance and Kish would get it.

4. Administration of Justice

For regular problems: [Deut 1:10-16] Judges (captains) were made over each tribe. [Ruth 4] The whole matter was discussed before the elders of the city so they could supervise the transaction. [Jud 11:1-2,7] Elders of Gilead had to listen to the complaint of Jephthah's brother and cast him out.

For big problems: Deut 17:8-11 Go up to the high place and have the priests and Levites judge you. You then MUST do according to their judgement.

GOD'S APPROACH TO CRIME

► An individual is responsible for his own actions.

1. One must pay **retribution** for crimes committed: beatings, monetary, death, depending on the severity of the crime. [Ex 21:12] There's NO escape for murder, but there are cities of refuge for accidental killings. [Ex 21:15-17] Certain crimes require the retribution of death.
2. There were such stiff penalties for **deterrence**. [Deut 13:11, 17:13, 19:18-20, 21:20-21] Israel would hear of these penalties and fear. Why doesn't this work in today's society? Because we don't impose the penalties in the same way that Israel did:
 - a) In Israel, the people saw the punishment (flogging etc.) including death.
 - b) The punishments were very unpleasant.
 - c) Punishment was swift.
 - d) The punishment was certain to be meted out because the Israelites lived together in small communities and everyone knew each other.God goes straight to the causes of the crime. [Ex 22:22-24] So the widows and orphans wouldn't be driven to crime because of their affliction. [Lev 19:9] So the poor won't have to steal. [Lev 25:35] No interest was to be taken. [Deut 15:12-15] Slavery was only for 7 years and then the servants were given a good stake in life so they wouldn't have to sell themselves back into bondage.
3. **Rehabilitation**. (Jails don't rehabilitate.) Slavery would allow men to learn from successful men and allow them to have a chance to make something of themselves (by learning a valuable trade for example.)

PERIOD OF THE JUDGES

► Name: named so because the judges were the most important figures in Israelite society. It really should be called the TRIBAL PERIOD.

► Significance: it notes Israel's beginning as a nation. (They weren't one before this because they lacked a national territory up until this time.)

► Characteristics:

1. Incomplete conquest of Canaan. [Jud 2:1] God promised to give them Canaan, but Israel didn't fulfill it's part of the bargain. a) He made a covenant with Labyu the king of Shechem. (In the Amarna tablets, letters from the kings of Megiddo complain that Labyu had made league with the Apiru.) b) [Jud 2:2] They didn't destroy the altars but adopted false worship. (Baal and Astarte.) There was ritual prostitution: ****sympathetic magic**► priestess and male worshipper coming together symbolized the coming together of Baal and Astarte. It was an attempt to control the gods and force them to send the rain to fertilize the soil.

2. Cycles of Sin, Servitude [Jud 2:13-15], Supplication [Jud 2:18], Salvation [Jud 2:16]. The Judges were the ones that delivered them.

► Nature of Office: Deliverer, tribal judge (official administrator) [Jud 10:1-3, 12:8-13] Deborah was already an administrator when she became a deliverer. Prior to Samuel's time, a judge only had jurisdiction over 1-3 tribes at a time (usually one). There could be more than one judge at a time for the whole nation however.

► Calling: It was just that. [Jud 6:14-16] Gideon was not a "great" person. a) God chose whom He chose. b) The choice G made is confirmed with the HS. [Jud 3:10, 6:34] Without the HS, forget it.

** Sympathetic magic. Magic is an attempt to control forces that you ordinarily cannot. In this case it forces gods to give the response you want. This could quite possibly be one reason G hated this form of worship: because His people tried to use magic on Him.

A form of Baal worship was **Child Sacrifice**.

The child had to be: -perfect
-firstborn male (most valuable to the father)

This is also an attempt to control the actions of a deity. By offering the god that which was most valuable, the god must surely obey the offeror's wishes.

Ex. II Kings 3:25-27 King of Moab attempted to control his god by sacrificing his son. He wanted the Israelites to see the sacrifice. The Israelites were convinced of the magic of the Moabite god and retreated, thinking they couldn't possibly win.

Pagan Belief: Gods are territorial. Ex. II Kings 5:15-17 He's convinced that he can't worship YHWH on Syrian soil, that God is territorial. Also, Israel felt they had to recognize the gods of the soil they were living on. They wanted to control gods too, not obey one. [Jud 3:7] served more than one Baal because they were territorial.

In judges leadership is sporadic.

Othniel, of Judah

[Jud 3:12] "city of the palm trees"--referring to Jericho. It's an oasis because of its natural springs. God always chooses the deliverer.

Ehud, of Benjamin

His right hand was deformed, in a day where everyone was right-handed. He's known to be of a high rank because he's chosen as the emissary for a tribute payment.

[Jud 3:19] The king of Moab thinks the message is about an Israelite uprising, so he clears the room. Ehud was able to sneak the dagger in because security probably thought since his right hand was deformed he could pose no threat to the king. Wrong!

Deborah, of Ephraim

Her general was Barak of Issachar. (Ironically, Barak's name means "lightning" in Hebrew and he was a big chicken.) People responded to Deborah as a judge because she was already established as a prophetess.

(Judges 4 and 5 are two different accounts of the same battle.)

[Jud 4:2] Jabin, king of Hazor, head of a Canaanite confederation; Sisera was his general

[Jud 5:19] The kings of Canaan were the other members of the confederation.

Why was Mt Tabor chosen for the meeting ground for Israeli troops? Because it sticks up in the middle of a plain and has a view for miles. Therefore, they could see if anyone was coming, when, and from what direction.

[Jud 4:15] It had rained and Sisera's chariot was stuck in the quagmire of the valley (it had poor drainage and any sudden rainfall turned it into a swamp. Since the Canaanites were not trained in hand to hand combat, they fled. [Jud 5:21] The river Kishon flooded as well, which was too bad for the Canaanites who fled back into that direction, because they were wiped out. [Jud 4 = focus on Mt Tabor, part one of the battle; Jud 5 = focus on Kishon river, part two of the battle.]

[Jud 5] Deborah mentions several tribes. The fighters: Naphtali, Issachar, Zebulun, Benjamin, Ephraim, part of Manasseh. Those who should have fought, but were more interested in business: Dan and Asher.

Gideon, of Manasseh

The Midianites were nomadic raiders. Jud 6:11 He was hiding wheat successfully because there had been no grapes yet and consequently no reason to raid the vinepress. He showed some initiative here in saving

some food from the raiders.

v36 Gideon wanted a sign. (fleece)

The battle is fought at night in 3 different directions. Ephraim controlled fording places of the Jordan to keep the Midianites from fleeing.

8:6 Their literal right hands were cut off. A tradition.

Othniel, Ehud, and Deborah were all important people in their own right. Gideon and Jephthah were of no special consequence; nobodies.

Jephthah, of Gilead

Jud 11:1-2,4,7 "Israel" = Gilead (Gad and Manasseh) [Jud 10:17-18]

Background: The elders had previously judged against Jephthah and he retreated into the mountains where he had a band of mercenaries.

- ▶11:12 Ancient feud here: Ammon thought Israel had taken their land way back when they entered the land of Canaan. In reality, the Amorites pushed the Ammonites eastward before Israel left Egypt and Israel took the land from the Amorites.
- ▶10:18 No one wanted the responsibility of heading a campaign against the Ammonites, no matter what the reward was.
- ▶11:5-6 They swallowed their pride big time when they asked him to return after treating him so shabbily. However they didn't offer him the position they had originally stated because of his origins. The captain didn't have the same authority that the head did.
 - [10:18] "head" = **rosh** (heb)
 - [11:6] "captain (commander)" = **nagid** (heb)
 - ▶v7 Jephthah was insulted and let them know about it.
 - ▶v8 They offer him "Rosh"ship, giving in.
 - ▶v10 They took an oath so Jephthah would believe them. So he was rosh **and** nagid.
 - ▶v28 Diplomacy didn't work in this situation.
 - ▶v29 Despite all of his faults, G was willing to work with him.
- ▶11:30-31 Rash vow. He felt that he needed to bargain with God. (The influence of the pagan environment convinced him that in order to "get G to do what he wanted", he needed to sacrifice whoever came out of his house.) Even so, it wasn't a great sacrifice because usually a lowly servant would come out of the house first to help the master clean up before greeting the family. He was offering something of little value. And it backfired when he had to sacrifice his only child.
- ▶The choice is God's to call whom he will. Sometimes it's high class, like Ehud; sometimes lowly like Jephthah.

ISRAEL AND THE PHILISTINES

PHASE 1 ----- EARLY EXPANSION AND OPPRESSION

SAMSON Oppressing Dan and Judah
 Objective: Secure southern Via
 Maris and surrounding area
 Samson kills Philistine lords

PHASE 2 ----- PEAK OF PHILISTINE POWER

ELI Extension into central area
 Benjamin and Ephraim under attack
 Char. ★Loss of ark
 ★Destruction of Shiloh?
 SAMUEL ★Extended phase of occupation
 despite Samuel's victory at
 Mizpeh (I Sam. 7)

PHASE 3 ----- STRUGGLE TO OVERTHROW PHILISTINES

SAUL Free Israel from Philistine control
 DAVID
 ★Battle of Michmash (I Sam. 14)
 ★David vs. Goliath (I Sam. 17)
 ★Israeli territory free of Philistines.

PHASE 4 ----- PHILISTINES ATTEMPT TO REESTABLISH CONTROL

SAUL ←→ DAVID Achish, King of Gath (I Sam. 21:11,
 27:2)
 Saul killed at Mt. Gilboa

PHASE 5 ----- FINAL PHILISTINE ATTEMPT TO SUBDUE HILL COUNTRY

DAVID Battle of Baalperazim at the
 valley of Rephaim (II Sam. 5)

PHILISTIA vs ISRAEL

► The most dangerous and difficult local conflict to determine which people would impress their culture on the land of Canaan. Philistia had the greater strength and monetary resources, but Israel had God on their side.

► **Philistines Origin:** from the island of Caphtor [Am 9:7; Jer 47:4 = Kaptara which is Crete from Mesopotamian sources]; Cherethites [I Sam 30:14,16, Zeph 2:4-5] Cretan. Therefore, their origin is from the island of Crete.

► Around 1200 BC, there was a migration of many peoples. (by sea "people of the sea", "sea people") Commerce is based on Maritime trade; much raiding/fighting in all major Palestinian coastal cities and in Egypt. The southern group of these "sea peoples" are what we now know as the Philistines.

► These Greek roots come out in various parts of the Bible. Ex. Champions duking it out for the sake of the whole nation--Hektor/Achilles; David/Goliath. Also, in Greece, riddles were used quite extensively. This comes over into Samson's use of riddles with Delilah.

► These Philistines quickly adopted the Canaanite culture as their own. The same language was spoken: Canaanite (Hebrew's roots) The Philistines' god was Dagon, a NW coastline god.

PHASE 1: Early expansion and oppression

Samson, of Dan

Gerar: a Philistine settlement.

Albright: an unprecedented rapid acculturation of Philistines to Canaanite language and culture. No other example in history. Oh yeah? ► What about the Jews coming to America [late 19th Century till present?]

► MBIIA--traces of Aegean cultural influence on the "Philistia Plain"

► c.1500-1400 BC--increase of cultural influence from the Aegean area (bichromeware)

► At the time of Abraham there was a small outpost of Philistines (Cretan) in Canaan. (Cretes were good businessmen--merchants)

► With the collapse of the Minoan (Crete) society [1200 BC], Minoans fled and wandered in Canaan. Then the merchant outposts, already established, helped to acculture these wanderers. They settled along the Via Maris and intended to control more of the major trade route. Dan is therefore the first tribe to feel the heat.

► Because of rainfall problems, Judeans begin to settle close to plain of Philistia. (It's an agriculturally more desirable.) The Philistines began to get antsy because the Israelites looked like they were getting too close for comfort.

Jud 1:34-35; 18:1-11 Danites looking for new homes because they were squashed in the northern part of their land and being constantly pressured by antagonistic forces.

► Samson: unique because he's called from birth. He acts on behalf of himself in these situations, even though he is helping the people at the same time. (His motivation is selfish.) Ultimately G's purpose was served when Samson ended his life.

► Jud 16:20 Strength was given through G's spirit, not his hair. The hair was just a symbol between G and Samson, one he treated cheaply.

► Jud 16:3 He took the postern gate (like a doorway)--the one people could enter/exit the city from after dusk and before dawn when the main gates were closed. They tried to lock him in. When Samson found this door locked he was frustrated and carried it 35 miles uphill to Hebron.

► Jud 15:11 Judah was under Philistine authority at this time.

► The reason Samson's eyes were put out is so that when he pushed the millstone around in circles, he wouldn't get dizzy.

PHASE 2: Peak of Philistine Power

Above Joppa, the Via Maris extends into the central area.

Why? a) To skirt the Yarkon river;

b) It's a swampy land produced in the plain because there's no natural drainage places.

Med.
Sea

Said
Danis

flat plain

flat country

I Sam 8 Kings will:

-take sons to battle

-taxes; also take some of their fields to pay his officers.

-he'll have servants and take your sons and daughters for that purpose.

► Samuel is saying, if you want a king, you'll have to pay the price. So in addition to all his other roles, Samuel becomes "king maker", in that he established the institution of monarchy in Israel. (Institution=the rules and parameters by which it'd be run. It wasn't an absolute monarchy, rather a constitutional one.)

PHASE 3: Struggle to Overthrow Philistines

[I Sam 17:13-15] Kings→Saul [I Sam 9] Was it inevitable that Saul would fail? No. there was the capacity for success but the fault lay with Saul. His failure wasn't because of his vanity and he felt he didn't have to listen to G anymore, as many people believe.

► I Sam 15:7-9, 13-24 His downfall was because he was afraid of crossing the people.

v17 "although you don't think much of yourself, you could do it with G's help."

Saul was dominated by fear of the people.

Limitations on Kingly Power:

1. I Sam 9:16 The king is the 'nagid'(commander/viceroy), not the 'rosh'(the head man) Therefore, **the nagid is responsible to the rosh for his administration of gov't.** (In this case, God.)

2. Samuel comes to Saul as a prophet = 'navi' = "one who brings [word of the Lord]" I Sam 15 Means by which G tells people how they're doing. **Nagid is subject to G's authority as expressed by the prophet.**

3. **The king is not the High Priest.** (Uzziah tried to be the High Priest and was punished for it.)

4. Deut 17 The king must make a copy of the law, thereby learning it. It's like a constitution. **Limited in lawmaking power by the laws of God.**

5. **Saul is anointed.** Anointing was used by Pharaohs to signify control over vassal kings. This signifies that G is in control over Saul.

[I Sam 10:1-7] Obviously, Saul didn't believe; he had to be shown that it was G's choice. He was afraid of the office.

v21-27 Saul hid from the office. Then, because of a few rebels, he didn't want to rule. "They don't like me."

11:5 Saul's not serving as king, he's working in the field.

11:15 A long time has gone by since Saul was anointed king, but he hasn't been reigning.

13:6-12 His army was chicken. In fear that he would lose all his troops, he disobeyed G.

14:6 Jonathan was the one with the faith.

17:38 David was given Saul's armor because "the clothes represent the man"--Saul realized that as king he should've gone as the champion, and he felt David would be replacing him if he wore his armor.

18:4 Jonathan realized that as a prince, he should've gone since his father didn't. That's why he gave David his robe.

18:15 Saul was afraid of David. He had bravery in battle, but he wasn't brave in facing the people.

THE KINGS

David never ruled a unitary kingdom. (There was always a double territory: separate identities and administrations.)

CAPITAL: David ruled in Hebron, the capital of Judah, for 7 years. They changed the capital because Hebron was too deep south. Jerusalem is on the border. (After Saul's death, Benjamin is totally in the North.) Jerusalem is an island of Canaanites (Jebusites) between Benjamin and Judah, similar to Washington D.C. This removes jealousies between tribes because none can boast that they house the capital.

CULT: The religion needed to be centralized. David brought the ark to Jerusalem and the Tabernacle and High Priest. He wants to build a Temple too, but because of sin, he wasn't allowed to.

JUSTICE: The king was the Supreme Court. [I Sam 8:20] There were no appeals in these courts. If the elders can't figure it out, it's taken straight to the king. If they make a decision, you're stuck with it. There were no middle level courts. [II Sam 12,14] These cases were taken to David. David loved justice and he ruled on it. Then he realized it was directed at him.

II Samuel 12 The Bathsheba Tale

► The rich man had innumerable flocks and herds. The poor man only had one ewe lamb which was like a daughter, it was so close to his heart. The rich/poor contrast is used to highlight the lack of the poor man's resources. In a normal case of theft, the rich man would have had to restore four-fold what he had taken. [Ex 22:1] It certainly wasn't of the magnitude that required death. [Deut 17:5] However, restoring four-fold would have been no real punishment to the rich man and no real recompense to the poor.

► II Samuel 8:15 *Mishpat* = the letter of the law = "judgement"
 Tzedakah = righteousness; equity = "justice"

► II Samuel 12:6 The rich man had no pity on the poor man, taking away the only thing that gave his life meaning. The king is held responsible to administer *tzedakah*.

► *Tzedakah* in this case meant an intensification of the penalty:

II Sam 12:11-12 This was fulfilled by Absalom. David was being warned.

v14 Four sons of David died unnatural deaths. (Four-fold restoration.)

II Samuel 14 The Widow's Tale

► There were many similarities between the widow's case and David's. It was a son vs. son case where the parents wanted to know the course of action to take place. In both cases it was murder, not manslaughter. However, there was no mediation in either case, wherein the fault lies. Someone should have stepped in to ensure that no harm would befall the sons in both cases. In David's case, he should have acted upon the rape of Tamar and punished Amnon. Then there would have been no need for Absalom to kill Amnon. *Mishpat* here calls for the death of the murderer. However, death should be set aside for *tzedakah*. The widow's grief would have been compounded having all of her sons killed--and so would David's. So, in this case, *tzedakah* relaxes *mishpat*.

Administration: II Sam 2:18, 8; I Chr 25-27

DAVID'S FOREIGN RELATIONS

The trade routes were well within David's kingdom.

[II Sam 5:17] The Philistines went to battle with David as soon as he assumed control over Israel, before

he could get his kingdoms in order. v18 The Valley of Rephaim was right by Jerusalem. Their motive was to divide the kingdoms so they couldn't band together and pose a threat to Philistine lands.

Hiram wanted something from David. [II Sam 5:11] As king of Tyre, a Phoenician city, renowned for its sea-trade, he saw Israel as a land bridge between the Mediterranean Sea and the Red Sea. He wanted an **alliance** so he could have access to the Red Sea and because Tyre needed to import food from Israel--their coastal plain was nothing compared to Israel's. David agrees and this treaty continued throughout the days of Solomon. Much of David's wealth resulted from this trade. (Tribute payments from his vassal states and tolls on trade routes also contributed to this.) There were examples of similar alliances at the same time. Byblos (on the Med.) & Egypt (on the Red); Sidon (on the Med.) & Philistia (hoping to be on the Red.) These alliances got a lot of Eastern Trade, from India, China, etc., and the competition was high. When the Philistines were wiped out by David, tho, Sidon was outa luck.

After this time, there were two other times that Israel and Judah joined together and conquered the trade routes: during the reigns of Ahab/Jehoshaphat and Jereboam II/Uzziah. Then Tyre cozies up to gain an alliance and the nations both prosper greatly.

After all of David's wars, he was the King of Judah, the King of Israel, the King of Ammon, Moab was a vassal state and Edom was governed by Israeli gov't (gives a more forceful control than vassalage would. Possibly done b/c Edom was a direct link to the Red Sea.

SOLOMON'S REIGN

►Where were King Solomon's Gold Mines? Speculation: Ophir = Peru; West Saudi Arabia

►It was a time of great prosperity; but it began to sour...why?

In marrying foreign princesses, they were allowed to keep the same religion, because it was a political marriage. Solomon was exposed to false gods and in his old age, his wives begin to really work on him. The issue is that he allowed his wives to keep their own language, culture and religion not that he intermarries.

[II Kn 11:1-3] He built public sites of worship for his wives' sakes. Because of this, G promises to rend the kingdom. v14-25 Hadad rears his ugly head...The reason Egypt gives refuge to him is that having a mutual enemy makes them friends. Also, Rezon creates some trouble for Solomon's kingdom.

Reasons Behind the Dissatisfaction Leading to Division:

1. [I Kn 4:7] The twelve divisions in the kingdom responsible for supporting the kingship were all in the northern kingdom.
2. [I Kn 9:15-19] Problem with corvée.

►[II Kn 11:29-32, 37-40, 17:21] The Northern Kingdom is taken away from Solomon's line.

►[II Kn 12:1-6] Rehoboam had to go to Shechem to receive the crown in the North, because the Northerners wouldn't allow him to just receive it in Jerusalem. He'd already been accepted by Judah. However, while in Shechem, when questioned about his policies towards the North, he got ticked and promised more oppression. Consequently, he is not accepted by the North, and the Kingdom is once again split.

►[II Chr 11:15-17] There were Northerners who chose to stay in the South at this time, however. These were emissaries, merchants--those with cush jobs who were motivated by money, or religious zealots who wanted to be near the Temple in Jerusalem.

Four Times the Northerners Go/Stay in the South:

1. At the beginning of the split, those in mercantile occupations chose to stay with their businesses, rather than go North and forfeit them.
2. When the Assyrians smashed Israel, many Northerners fled to Judah. [c. 721-719]
3. At Hezekiah's Great Passover many came down to observe it and didn't return to the north. [c. 714 BC]
4. At Josiah's Great Passover, many came down and stayed, wanting to be close to the Temple.

The North secedes (Israel), so how come it kept the name?

- ▶ B/c Jacob's prophecy said that his name would be on Ephraim and Manasseh
- ▶ After Saul's death, there was a split and the South seceded to have David as their king, and they called themselves Judah, choosing another name.

Israel's Assets:

- ▶ Physically larger nation, larger population.
- ▶ Had the vast majority of the best agricultural land. (The further north and the further west you are in Palestine, the better the rainfall.) In the north, the mountains go east and west rather than north and south as in Judah. It has the most fertile soil (volcanic up in the area of Galilee.)
- ▶ Most of Solomon's fortress cities and mercantile centers were in the north. (Judah is inland, off the major trade routes, unlike Israel.)

Israel's Liabilities:

- ▶ Judah was more unified. There was a lack of unity in the north because there were so many different tribes.
 - ▶ There was no capital city, and therefore no religious center, no treasuries, no top bureaucrats or military officers. The capital couldn't be a neutral city because it would have to be in one of the tribe's territories and would doubtless bring jealousies.
 - ▶ When David conquered the nation, Israel 'absorbed' the Canaanites. Therefore the north was influenced by pagan worship moreso than the south.
- ▶ Israel had more pros than cons, but they wouldn't obey and consequently, G wouldn't bless them. Jereboam failed because he took his eyes off G (lacked faith), who could have paled the liabilities into non-existence.

JEREBOAM

▶ Religion

He established shrines at Dan and Bethel so the people wouldn't go down to Jerusalem. [Jud 18:18-20, 30] Why those sites? Dan had been an established shrine for generations. Bethel was considered 'holy ground' because it's where Jacob built the pillar. They assumed that G put His name there. And you know what assuming does.

Golden calves were erected at these shrines, either to represent G or His portable earthly throne. (Standing on the back of the calves. With one foot on Dan and the other on Bethel, His presence could be over the entire nation of Israel.)

He changed the date of the fall Feast from the 7th month to the 8th month. [I Kn 12:33] The reasoning behind that was that if you went down to Bethel for the Feast in the 7th month, the temptation would be to keep on going to Jerusalem. Also, if you continued to go to Jerusalem in the 7th month, you'd stick out and be ostracized since the whole nation was now supposed to keep the Feast in the 8th month.

He took the role of High Priest. Also, since the established priests and Levites could rally the people to reject his reforms, he created his own priesthood, ousting the current one. [I Kn 12:31] The new priests wouldn't dare cross Jereboam because he made them from the poor classes and he could just as easily return them to that. [II Chr 11:13-16]

Some rejected all this tho and continued to go to Jerusalem.

▶ Capital

Jereboam chose 2 capitals. [II Chr 12:25]

1. Shechem. Chosen because this city was on a trade route and was where Joshua had the covenant with the 12 tribes.

DAVID ACQUIRES AN EMPIRE FOR ISRAEL
(II Samuel 8 Summarizes David's Military Activities)

ENEMY NATION

-Philistines

OVERALL OUTCOME: David has control over all the major trade routes through the lands in the area.

SOURCE REASON FOR THE MILITARY ACTION

-II Sam. 8
-II Sam. 5:17
-A weak enemy poses no threat to them. Israel and Judah had previously been too busy fighting among themselves.

RESULT
-II Sam 8:1 The Philistines are subdued. David exercises loose control over them.

-After 7 years and 6 months of rule over Judah, David now becomes King over Israel. A united Kingdom causes Philistine unrest and attack.

-Within David's capital in Hebron, the Philistines attack near Jerusalem to split the two kingdoms apart once again.

-Moab

-II Sam 8:2

Two SPECULATIVE Reasons

-Moab becomes David's vassal. (I Chron. 18:2)

-I Chron 11:2

1. David's parents were in exile in Moab while David was fleeing from Saul. Perhaps the Moabite King had surrendered David's parents to Saul. -David would have been very upset at their betrayal. This would explain the cruelty David showed.
2. An offensive battle in order for David to gain control of all of the "King's Highway."

-Ammon

II Sam. 10:
vs. 1-14

I Chron. 19
vs. 1-15

II Sam. 8:12

-David's Ambassadors were shamed.

-David absorbed Ammon into his empire. David becomes King of Ammon. (II Sam. 12: vs. 29-30)

~~Ammonites~~
-Hadadezzar

II Sam. 10:
vs. 6-13

Three Confrontations

1st Confrontation (at Rabbath-Ammon)
Hadadezzar's army that David would expand north a
little as a test.

Hadadezzar calls upon his vassals beyond the Euphrates. (II Sam. 12:29-30)

II Sam 10:
vs. 15-19

2nd Confrontation (at Helam in Gilead)

David inherits vassal kingdoms in southern Syria. (II Sam. 10:19)

II Sam. 8:
vs. 3-8
vs. 9-10

3rd Confrontation when Hadadezzar was preoccupied with Assyrian threat against his border at the Euphrates.
Toi, of Hamath, sends gifts, delivered to Kezi-Bo, an Ammonite (the Ammonites were the descendants of the Ammonites who were the sons of Lot, of Hamath, who was delivered to Kezi-Bo and Ammonite by David's men.)

David's reign extends all the way to the Euphrates.

-Edom

II Sam 8:13,14

This might have been one of the only offensive battle David engaged in. Possibly to gain the Southern part of the "King's Highway."

-Edom becomes a vassal state.

ISRAEL AND THE ARAMEANS OF DAMASCUS

ISRAEL/JUDAH

ARAM

DAVID-----^{-Defeats-->}-----HADADEZER, son of Rehob, King
 II Samuel 8:30 of Zobah.

SOLOMON-----REZIN establishes himself as
 king in Damascus (late in
 Solomon's reign).

BAASHA/ASA-----"BEN-HADAD" (I)
 at war Asa bribes "Ben-Hadad" of
 (I Kings 15:16) Damascus to attack Israel
 (I Kings 15:18-20).

AHAB-----"BEN-HADAD" (II)
 ° Ahab defeats "Ben-Hadad," I Kings 20:29-30.
 ° Ahab grants alliance to "Ben-Hadad," I Kings 20:34.
 ° For 3 years, no war between Israel and Syria.
 Secular sources indicate this is the time of Ahab
 and "Ben-Hadad's" allied victory over the Assyrians.
 ° When the Assyrian threat is removed the alliance be-
 tween Israel and Syria is dissolved, since Ahab focuses
 his attention on the return of Ramoth Gilead from
 "Ben-Hadad." Ahab is killed in his attempt to defeat
 the Syrians.

SONS OF AHAB-----"BEN-HADAD" (II)
 Hazael-Commander-in-Chief
 (or Chief Minister)
 ° Elisha informs Hazael
 that God intends to
 replace his master,
 II Kings 8:10.
 ° Elisha sends his assistant
 to anoint Jehu to replace
 Ahab's son, Joram (II Kings 9:1-10).

JEHU-- (II Kings 9:13-10:36)----HAZAELE (II Kings 8:15)
 ° Kills Joram (King of Israel).
 ° Kills Ahaziah (King of Judah).
 ° Kills Jezebel.
 ° Kills the sons of Ahab.
 ° Kills the Baal worshippers.

(over)

ISRAEL/JUDAH

ARAM

JEHU-----HAZael

Israel and Judah are reduced to a state of helplessness since Jehu's acts resulted in:

- °End of the Israel-Judah alliance.
- °End of the alliance with Tyre.
- °Death of the top military and civil leaders.

HAZael gains complete dominance over Israel (II Kings 10:32-33), as Elisha had prophesied (II Kings 8:12).

Israel and Judah at the nadir of power and wealth.

JEHOAHaz-Israel is oppressed-----HAZael (II Kings 13:3)

- °II Kings 13:4-Jehoahaz pleads with God.

possessed all the land of Israel... a structure... prosperity...

JEHOASH-----"BEN-HADAD" (III) II Kings 13:24

- °II Kings 13:5-God gives Israel a deliverer. Secular sources indicate that Adad-Nirari III, King of Assyria, delivered Israel from Syria.

Damascus' power is broken.

- °Jehoash recaptures the cities of Israel and defeats Amaziah, King of Judah.

A PERIOD OF REVIVAL IN POWER AND WEALTH BEGINS IN ISRAEL.

JEROBOAM II

- ° Assyria is preoccupied with internal struggle.
- ° The power of Damascus is broken.
- ° Israel is thus able to fill the power vacuum.
- ° Alliances with Judah (King Uzziah) and Tyre are renewed.
- ° Israel and Judah dominate Moab, Ammon and Edom. (all...)
- ° The prosperity and power of Israel/Judah second only to that of David and Solomon.

Peak of 10th century prosperity about the split.

2. Penuel (on the east side of the Jordan.) Penuel means "face of G" and was the place where Jacob wrestled with G.

- ▶ Everyone followed in Jereboam's footsteps.
- ▶ Jereboam used pagan ways to worship G and He didn't go for it.
- ▶ The North felt that they were bearing the brunt of all taxes.
- ▶ Dan has a cobblestone path from the city gate to the high place.

From the time of the split onward, there's a history of WAR between the two kingdoms. [I Kn 14:30, 15:1,7,9,16]

Why So Much Warfare?

In the first split, Benjamin was in the North. Now it belongs in the South. That's very important to Judah because Benjamin borders on Jerusalem. It would be very dangerous for Judah if Benjamin was a northern tribe because they'd be very vulnerable with their capital city on the border.

Judah had half the trade routes, and Israel had the other half. They both fought for control of all of them.

I Kn 15:17 Israel set up a blockade at Ramah in Judah. This was a serious detriment to Judah's economy because the fortified city was located at a junction of the major trade routes and Judah had no control over them any more.

v18 Treasures of the Lord's house = temple was like a bank. Many wealthy citizens stored their money in the Temple. Asa simply expropriated their funds for the good of the nation.

v19 Asa wanted Syria to be his ally instead of Israel's. So he buys off Ben-Hadad for a section of the trade routes. (Asa didn't rely on G when he fought against Israel because he couldn't be sure whose side G was on, plus he could solve the problem himself. When it came to the Ethiopians, however, he knew G was on his side and he also knew he couldn't do anything about it, that without G's help, he was dogmeat.)

[II Kn 15:22] Israel stopped building the fortress so Asa took over and through corvée,, built his own two fortresses (using Ramah's materials). Purpose: to prevent Israel from blockading the trade routes again.

v27 Flashback. Israel tried to enter Judah at the southwest corner also.
IRONY: after all the warring, the borders remained basically the same.

RHEOBOAM

▶ [II Chr 11:1, 5-12] Plotting these cities on a map shows a line of fortress cities as a defense on the western border from the Philistines. There were also cities on the south and east to defend from Edom, Moab and the Amalekites. There were also reinforcement cities further inland. IRONY: There was no string of fortresses along the northern border, the only one that they ever had trouble with. The idea behind that was that they didn't want to alienate Israel by putting up defense; they were nourishing the hope that Israel would return to Judah.

▶ [II Kn 14:11-12] Shishak's campaign included Israel and Judah in a desire to gain control of all the trade routes. The fact that he was successful should have shown Israel that G doesn't care about the physical. [II Chr 14:11-12]

▶ In Israel, there were 19 different dynasties in the monarchy. G kept hoping that one of them would return Israel to G, but none of them did.

▶ In Judah, there was only one dynasty...the line of David ran pure.

Israel	Judah	Aram-Damascus
Jereboam I	Rheoboam	(Asa's ally) Ben-Hadad I
Baasha	Abijam (Abijah)	
	Asa	
Omri Ahab = Jezebel (wife) Ahaziah	Jehoshaphat	Ben-Hadad II (Attacks Israel in an attempt to control the trade routes)
Jehoram	Ahaziah = Athaliah (wife) Daughter of Ahab + Jezebel	

Omri established Israel as a major power in international affairs. Thus, whenever Israel is mentioned in the Assyrian records, it's known as: *Bit Hymri* = Beit Omri = House of Omri.

Samaria was made the capital during the time of Omri. [I Kn 16:15-19, 21-27]

He constructed a 3-way alliance:

1. Israel with Tyre--sealed by the marriage of Jezebel to Ahab;
2. Israel with Judah--sealed by the marriage of Athaliah (Ahab's daughter) to

Jehoshaphat.

It was a time of great economic prosperity and military security.

INTERNAL AFFAIRS

1. Baal Worship

[I Kn 18:1-2] Jezebel brought with her the worship of Baal which spread throughout the country. The people worshipped YHWH alongside Baal. Those who openly condemned Baal worship were liquidated. G shut off the rains for 3 years because of this, resulting in famine. This was an attempt to show that Baal, (whose worship was to secure fertility of the soil) was useless. [I Kn 18:20-] The people needed to be shown the power of YHWH and the lack of power of Baal because they no longer knew which god was the real one.

Five Features of Elijah's Confrontation:

1. It took place on Mt. Carmel, a renowned place of Baal worship. Elijah requested that because they thought gods were territorial and if YHWH could perform on Baal's turf it would be even more impressive.
2. There were 850 prophets of Baal and Astarte vs. Elijah.
3. He lets them have a good bit of the day to stir Baal up. (He didn't want them to have the excuse that they hadn't had the chance to win him over yet.)
4. The symbol of Baal is lightning so that's why it was the sign to light the fire. If anything, Baal would be able to perform that.
5. G's bull was drenched in water during a time of drought and famine, yet G still lit the fire.

Finally the people had their answer. They knew they had been tricked by the prophets of Baal and in anger, killed them all at Elijah's command.

2. Naboth's Vineyard

[I Kn 21:1-] "inheritance of my fathers" = *nahalah* = special piece of land given when Joshua divided the land. You didn't just SELL the land. It was almost sacred. Naboth feels he can't sell it. So, Ahab sulks. v7- Jezebel comes from a place where the king doesn't get told no. In her culture, the insult must be redressed. v10- the addition about the slight against the king allowed him to inherit Naboth's land.

►[I Kn 20:13,28] G is trying to show Ahab His power. v32-34→ Ahab didn't kill Ben-Hadad, yet treated him with favor and made him an ally. Why did Ahab disobey?

►[I Kn 22:1-] A major battle was fought at a choke-point, Karkar on Orontes between Assyria and a Coalition of 12 Kings. (Ben-Hadad and Ahab were the ringleaders.) Ahab didn't want the vacuum between Assyria and Israel, so he needed Aram as a buffer zone.

►The prophecy against Ahab wasn't fulfilled until his second son's reign. King Jehu wiped out Ahab's whole family and then every vestige of Baal worship. (He staged a big festival and killed all Baal worshippers.) He should've gotten rid of the golden calves but he BALKED. He didn't have total faith. That didn't please God.

Link with Jereboam II's reign and Amos.

►Wealth breeds selfishness.

►Message to northern kingdom, yet he lives in Judah.

ch's 1-2 Israel is listed in the 8th position (the absolute extreme)--the worst. (The fascination with the number 8 originated in Babylon with the sun, moon and 5 planets [wandering stars] and the 8th was the permanent fixture of the stars.)

1:6 Edom = Aram = into Hazael's hands

v13 When Hazael came down, they got into the action.

2:1 Pagans view that if the bones are burned, they wouldn't get a chance at the afterlife. So, Moab's harshness is carried beyond the grave.

v6 Addressed to the judges--bribery causes the righteous to lose. The amount of the debt was so minor that it was only worth a pair of sandals, so sell the borrower for the least thing--GREED. Total lack of social justice.

v8 cushioning knees with clothes taken as security for a loan. (They need to return it before sundown, which obviously they didn't do.) The mind behind the man is being criticized.

Problems

1. Lack of Social Justice.

2. False religiosity. 5:21-24 Give me true religion, not this smack. justice = *mishpat*; righteousness = *tzedakah*

3. They thought they were G's pet people. [ch 9:7]

[ch 4:6] G couldn't possibly be punishing us--we can't do anything wrong.

[ch 6:13] Boasting of 2 military victories--inside Israel's boundaries. (Sign of weakness when they had to defend their own soil, rather than fighting on foreign ground.) Should show them that their power is waning.

7:11 Misquoted message.

v12 Why link bread and prophecy? "If you want to earn a living, since you're a professional prophet, go south, because we don't want to hear you."

v14 'son of a prophet' = *beni navi* = defines a professional prophet. Should be translated, "No! I [am a] prophet; not the son of a prophet."

JUDAH AND ASSYRIA

[II Kn 16:1] Ahaz

v3-4 added because it sets the political state of Judah.

v5 Why have they ganged up on him? [Is 7:1-4, 5-6] "smoking/smoldering firebrand"→ about to go out. Ahaz needs to be replaced. Why?

Assyrians had control of Pekah and Rezin and they wanted a grand coalition with Ahaz joined. Ahaz said NO. G couldn't let him be replaced because then David's dynasty would be cut off. [Is 7:10] Ahaz had no faith in G--it was for David's sake that G allowed him to continue. [Is 7:14] Not necessarily only a messianic prophecy. Refers to a woman he knows, otherwise, how could it be a sign to him?

v7 He didn't believe in G, but surrendered his nation to Assyria in order to have military protection. Stupid because the Assyrian king would've squelched the rebellion anyway.

v10-13 The Assyrians, to assert control, required that all vassals incorporate worship of the god Hadad-

Rimon in its Assyrian form. Thus the altar is like the one in Damascus. [Is 8:5-8 v6 The waters that flow softly = G's intervention. v7-8 predicts Assyria will take all of Judah except the head, the capital.]

[II Kn 18:1] Hezekiah

- v1 14th yr of Hezekiah → Sennacherib's invasion (c 701 BC) Therefore 715 would have been the first year of Hezekiah. However, he must have reigned before 721 because the king of Israel was still on the throne during his early reign. The early reference is to his joint-reign with his father.
- v5 He was different in his ability to exercise faith. [II Chr 30:1, 10-11, 25]

► Hezekiah refused to pay tribute and continue to worship Assyrian idolatry. Prophecy in Is 8 is fulfilled. Assyria descends on Judah.

[II Kn 18:13] 14th year of his sole reign.

- v14 Lachish under siege.
- v15 Bank treasures, in Temple, expropriated.
- v16 Also the Temple was stripped to raise \$.
- v17 Sennacherib wasn't going to let him get away with just tribute.
- v18 Negotiators
- v22 Hezekiah had also taken away altars of YHWH, letting there be only one...in Jerusalem, so sacrifices could be monitored to make sure people were doing it right. The temples remained but the sacrificial altars were discontinued. JIBE→ How is that God going to save you when you took down His altars? They're trying to break the morale of the people.
- v26 They could see how the people on the wall were being affected so they requested speaking in Aramaic, a language only the educated would know.
- v27 They refused because it was their intent to create unrest in the people.
- v32 They offered exile; what a treat, compared to death.
- 19:1-2 He had faith that God would answer him when he sent for Isaiah, the messenger through whom God would speak.
- v15-19 It took faith for Hezekiah to hang tight.
- v35 God did take care of it. Siege of Jerusalem is lifted.
- v36 Sennacherib had gotten word of rebellion at home and went back to take care of it. He was killed a few years later.

► PROBLEM: Those in Jerusalem didn't thank God for sparing them. Rather, they began to think that Jerusalem was inviolate, that God couldn't let anything happen to it because the Temple is there and because He couldn't let the House of David be wiped out.

[II Chr 32:2-4] He prepared for a siege because he knew they were in for it. [II Kn 20:20] He built a water tunnel and then covered up the spring so the Assyrians couldn't get at it.

Manasseh

- II Kn 21:3 Idolatrous-- the Assyrians became strong again and imposed false worship (Later Manasseh repented.)
- v18 Literally. Bones put in the same grave.

Amon

II Kn 21:19 He reigned for only two years.

- v23 His top officials killed him off. Why? It appears that Assyria was weakening (c 625 BC) and they wanted to rebel against it. Amon didn't want to so they assassinated him. The people, remembering what trouble the last revolt against Assyria brought, got rid of the top officials lest they wind up in the same boat.

Josiah

II Kn 23:4

► He found the book of the Law and got mad, realizing how far they had strayed from what God really required.

v4-5 Incense altars destroyed; Hezekiah had already destroyed the sacrificial altars.

v9 Didn't serve at the Temple but stayed.

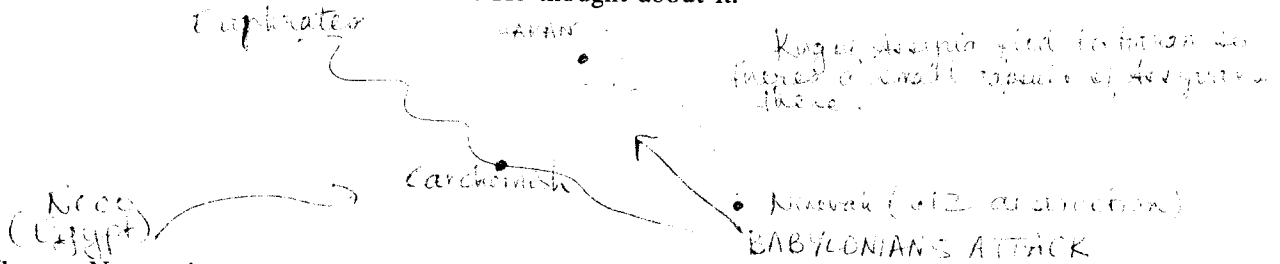
v10 Connected with Child Sacrifice. What is a Topheth? There was one found in Carthage--a city founded by Phoenicians (remember, Canaanites descended from Phoenicians)--it is a sacred burial ground for sacrificed children's remains.

v11 Statues of horses near the entrance of the Temple. Very thorough reform.

v15 Totally destroyed Bethel in the Northern kingdom (golden calf).

v19 Destroyed Samaria's false altars. It is possible that Josiah entertained hopes of reunifying the two nations. He should have asked God what He thought about it.

v29

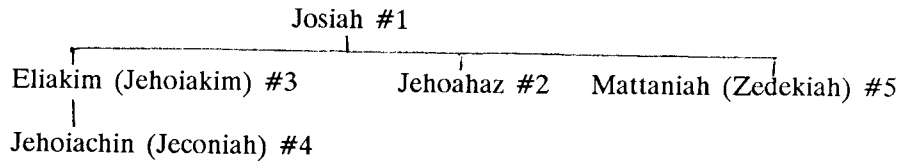


Why was Neco going to assist the Assyrians? Because if he can keep Babylon on their side of the Euphrates, he can have control over the entire Canaanite area, most importantly the trade routes. (Assyria is too weak to control them any longer.)

► Josiah decided to throw a wrench into Neco's plans by attacking him. He thought that if he could defeat the Egyptians, he could gain control of the trade routes and unite Israel and Judah. He attacked at a narrow pass in Megiddo, because he was vastly outnumbered and stood no chance otherwise. He lost anyway.

II Chr 35:20 God did speak through Neco,

v23-24 Josiah was killed. He was SO sure God would help him.



#2 Jehoahaz

II Kn 23:30,33

► He was the people's choice over his older brother Eliakim, probably because his foreign policy was similar to Josiah's. He was pro-Babylonian, thinking that when Babylon took over, they'd allow him to remain on the throne. The Egyptians removed him and Judah was a vassal state.

#3 Eliakim (Jehoiakim)

► Eliakim was put into kingship as an Egyptian vassal. They changed his name to show that he was so much under their power that his name was even subject to change. When Neco was routed by the Babylonians, he became a Babylonian vassal. The people refuse to acquiesce to Babylonian rule, however, and rebellion takes place. Jehoiakim is removed.

#4 Jehoiachin

► He followed in his father's footsteps and rebelled against the Babylonians. He found himself in exile.

#5 Mattaniah (Zedekiah)

► He is placed on the throne by Nebuchadnezzar. He rebels and is killed off, along with all his sons. The nation is now in total captivity. [Jer 26:2-6, 7:1-7,12]

ANCIENT ISRAEL

Lecturer: Mark Kaplan
August 29, 1988

- Deut 10:17 God did not show partiality to Israel when he chose them to be his people.
- Acts 10:34 He was working with them as part of his overall plan.
- God operates by choosing a few to train in his way and then by using that chosen few to bring more into his fold.
- Acts 7:7 Church is a legacy of Israel's church.
- Deut 7:6 God chose them for no explainable reason. They were no better than any other people.
- Exo. 19:1-6 1443 B.C. God's constitution to Israel. They were a "Kingdom of Priests." They were to be an example, a pioneering nation to bring others into God's fold.
- Deut 4:1-10 If they had applied the laws, other nations would have been aware.
- * The law was the only thing that set them apart from other peoples. *
- I Pet 2:9 God is dealing with the church today as he was with Israel then.
- a chosen nation, a royal priesthood*
- God is fair in that he deals with one nation or people first and uses them to bring others into the fold. The others are tried because they are not God's chosen. The chosen are tried because they have to live up to God's standards and they usually fail from time to time. None will be able to boast because all are saved by grace eventually.
- I Cor 10:11 Example as a reason to study Israel.
- Deut 32:7-10 Told specifically to look at ancient Israel. The Bible is written from a foundation being laid with the law, then it is the history of a people who had the law and their success and mostly failures.
- Isa. 46:9 Remember, to help your prophecy perspective. Biblical history shows God's being in charge and shows his plan.
- Psa. 78:81 Psalm 81 was traditionally recited on the 5th day of the week during the sacrifice.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan
August 31, 1988

About a century ago, a great attack was brought against classical texts, especially the Bible. However, modern archaeology tends to verify the authenticity of classical texts, including the Bible.

Much information concerning ancient history is nebulous and absolute statements are difficult to make.

Key Chronological Benchmarks in the Bible:

- | | |
|--------------|---|
| IKgs 6:1 | 480 years transpired from the Exodus until Solomon started building the Temple (963 B.C.). |
| Exo 12:40 | "Lived in Egypt" refers to the people who were sojourning in Egypt (i.e. those living in Egypt, being Israel) not the amount of time Israel was sojourning in Egypt. The patriarchs, the same group of people, sojourned elsewhere also. The LXX rendering of this verse would support this argument. |
| :41 | "Selfsame day" in Hebrew means "bone of this day." |
| Gal. 3:16-17 | Abraham was circumcised 430 years before the Exodus. Thus, Abraham lived 430 years before 1443 B.C. (the churches date for the Exodus) and was thus circumcised in 1873 B.C. |

ANCIENT ISRAEL
Lecture: Mark D. Kaplan
September 2, 1988

When one studies Ancient Israel it becomes evident that the Bible is a book about God dealing with his particular people.

Isa. 11:12 Chapter 11 is referring to a millennial setting.

God will gather Israel together, even though they are divided and scattered.

Isa. 14:1 Israel will rule again in the end time.

Isa. 61:1-3
Isa. 65:21

Such scriptures are not simple spiritual analogies as some believe, but are literal and national in scope, referring to a literal national restoration of the physical people of Israel, while also containing spiritual antitypes regarding the church as well.

Isa. 19:23 Egypt and Assyria, two ancient nations, are mentioned as being extant in the millennium.

Matt 19:27-28 The apostles will rule over 12 literal tribes.

Rev. 7 The chapter implies a literal physical people. - (2000 of 2000)

Rom. 11 God is not working with the physical nation of Israel to convert people to his way at this time, but is using the Church, a spiritual type of physical Israel, to convert people.

Psa 128:6 Gal 6:16 refers to this verse - an important scripture in Jewish thought. The church is assuming the spiritual role of Israel today.

Gal. 4:26 The church is spiritual Jerusalem.

Jer. 31 God makes a new covenant with physical Israel.

The Environment of the Patriarchal age:

A.M. (anno mundi) is years from Adam.

2009 A.M. is the birth of Abraham.

The flood occurred in 1656 A.M.. After the flood, many relics of the pre-flood world were still intact. The deluge did not totally destroy everything. Thus, those surviving the flood had access to structures, inscriptions, etc., of the pre-flood world.

Abraham lived about 3.5 centuries after the flood. Mathematically, there could have been as many as 40 million people on earth at this time.

The B.C. year for the flood is thought to be about 2325-24 B.C. Archeological evidence points to this time as being a tumultuous age socially and physically.

Gen. 10:1-4

The genealogy of nations. Since Japheth's list is given first, he probably was Noah's first born son.

Sons of Japheth:

Gomer and Magog	Turkey & plains of Eurasia
Medi	The Medes
Javan	The Greeks
Tubal/Mesech	Migrated further out.
Tiras	Ancient Thrace
Ashkenaz	Germany--Medieval Rabbis referred to Germany as Ashkenaz.
Ripath	France--Rabbis referred to it as Zaraphath. France had some Canaanite influence; witness the Phoenician trading in that area.
Sepharad	The name for ancient Sardis and eventually applied to Spain.
Hellus	Greece
Kittim	Cyprus
Tarshish	A city in Asia Minor.

Sons of Ham:

Mizraim	Egypt--The Hebrew term "aim" means "pair." Egypt consisted of two separate areas of Upper and Lower. The first 7 dynasties (3274-2325 B.C.) were pre-flood. Thus the great pyramids were also pre-flood. Egypt is "Misr" in Arabic.
Phut/Canaan	Asia

Cush Africa and India

Nimrod Nimrod may be connected with Lugal-Zagesi who was a ruler of Erech. He seemed to have maintained ephemeral rule over Sumer and conducted military campaigns from the Persian Gulf to the Mediterranean Sea.

Abraham Sumer was the dominant civilization of the ancient world, making many technological advances, including the base 60 mathematical system. It was not semitic.

The Akkadians, however, were a Semitic people. Abraham was from the land of Akkad and spoke a Semitic language. Hebrew is a semitic language. The Canaanites were also Semitic and Abraham could surely converse with them. The Hebrew of the scriptures is written in a Canaanite, Semitic dialect.

Many cities at this time became the nucleus of great empires, such as Nineveh becoming the hub of Assyria.

ANCIENT ISRAEL

Lecturer: Mark Kaplan

September 7, 1988

Map p. 27

Nuzi: Several tablets were discovered there.

Rashama: Major discoveries.

Ebla: Major discoveries.

The area from the Persian Gulf, up the Tigris and Euphrates river valleys over into Palestine is called the fertile crescent because it was a crescent shaped fertile area from Canaan to Sumer where agriculture was possible.

The geography of an area affects one's perception of life.

The land of Canaan is a bridge between Europe, Asia and Africa. Trade passed and armies marched through it. Thus, peoples living in Canaan were very visible due to all this interaction.

The eastern coastal region, of the Mediterranean is called the Levant.

Israel was first taken from Egypt, placed in isolation in the Wilderness, and then placed in a very visible important location in Canaan.

* In Canaan, therefore, Israel would have to either become powerful or it would not and could not exist. *

Reasons Geographical Descriptions are mentioned in the Bible:

1. It gives the Bible accountability.
2. It makes the account more graphic and gives it more impact.
3. It gives the Israelite view of the world.
- * 4. The Bible points and orients one to Jerusalem, the future capital of the world.

Map p. 103

Review it for Friday.

"The deeds of the Patriarchs are assigned to their descendants." Meaning that the national descendants of the Patriarchs tend to shadow the lives and experiences they lived.

Example: Abraham went to Egypt and left with wealth. Israel did the same.

Israel was only in Egypt for around two centuries. The Patriarchs were also sojourning in Canaan.

Abraham

Was born about 1972 B.C.

Archaeology shows that there were many languages existing in the pre-flood world. Thus, Gen. 11 is unique in that there was one language in the earth and God saw the need to confuse the it.

Dt. 32:7-8

Implies that God separated man before the flood ("sons of Adam").

Gen. 10:31-32

God divided peoples by their families and languages.

:8-11

Asshur and Nimrod seem to have had an alliance. Asshur was a son of Shem.

V5 could mean that Nimrod went to Asshur (Assyria), a place already in existence, and built a city, rather than him actually building the city of Asshur.

Power was first concentrated in southern Mesopotamia in Sumer, then it slowly shifted northward and westward.

2Chr 12:3

Ludim is mentioned. They settled in Africa south of Egypt.

:14

Casluhim - Philistines. Caphtorim - Crete. The Philistines probably spent time in Crete before they came to Canaan.

The Babel incident may have occurred 2254 B.C.

The Philistines were already in Canaan in Patriarchal times but many more came in later and posed a problem for Israel.

2:4

North Africans were originally called Berbers. Tradition says they were the ancestors of the Philistines.

The 4 cities listed in Zeph:4-7 and Gath are the 5 cities of the Philistines.

Canaan was the term used for the area of Israel, but the Romans later called it Palestine after the Philistines who lived there.

"Amorites"

Is a term used loosely by historians for a large number of people who overran old Babylon. The Bible uses it as a term for a people in Canaan.

"Eber"

Son of Shem, seems to have been a root for the name "Hebrew" and Abraham came from him. But Hebrew may refer to Abraham crossing the Euphrates. Hebrew means "one who crosses over" (Joshua 24:2-3).

Eponym

A person who gives his name to a nation.

Asshur
Arphaxad
Aram

Assyria
Chaldeans
Syria

V23 depicts the peoples Abraham lived with in Canaan.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan
September 14, 1988

Given the flood, logic would dictate that all of the human race would have to all come from Noah's three sons. Thus racial and other national characteristics were already somewhat intact with that group.

Japheth
Gen. 9:25-27

v27 would indicate Japheth would be large. The Oriental world is indeed very large.

There is a city in the scriptures called Jaffa or Joppa. This word eventually comes to have a meaning that equates it with beauty.

Javan (Greece) was concerned with beauty. Descendants of Japheth also settled in India.

Nebuchadnezzar transported many Egyptians to India. Gypsies came from India.

**Agricultural
Symbolism**

The patriarchs were pastoral people; they were shepherds.

Heb. 11:13

Shepherds are necessarily wonderers and sojourners. Israel came into Egypt as shepherds.

Exo. 12

God gave Israel a calendar based upon agricultural cycles.

Exo. 23

The Holy Days are given in an agricultural context, with respect to harvest seasons.

By settling down in its own land, Israel would become agricultural. Thus, the people will no longer be a pastoral people, but an agricultural people.

The Temple rituals and later Jewish liturgy are tied to agricultural cycles.

Lev. 23:39-40

Gathering materials to build booths.

Neh. 8:14-15

The Pharisees kept the feast in the above-mentioned way. They kept the feast with four items: citron, myrtle, willow and palm.

These four items symbolized four agricultural areas:

Palm	-	Coast
Willow	-	Rivers
Myrtle	-	Mountains
Citron	-	Required agriculture
Myrtle	-	Represents the eye
Willow	-	Represents the lip

Taste represents your knowledge (inner),
fragrance represents your deeds (outer).

Citron has taste and odor--knowledge & deeds.
Myrtle has odor--deeds.
Palm has taste--knowledge.
Willow has neither--neither knowledge or
deeds.

Rev. 7:9-10

This is a similar ritual performed for the
Feast by the Jews.

John 12:12-13

Similar as above. In both cases, Psalm
118:25-26 is recited.

Geography

Israel is a small area with small features by
American standards.

The Jordan River is 147 miles long. Mt.
Hermon is about 9000 feet in the North. The
Dead Sea is the lowest place on earth at
about 1300 feet below sea level.

From the East

1. The eastern hills.
2. The Jordan rift valley (Arabah).
3. The Central hills.
4. The Coastal plain.
5. The Negev Desert in the South.

Climates

1. Coastal plain is California-like.
2. Mountains are more moist.
3. Desert and Jordan Valley are hot and
dry.

Since Israel is on the fringe of the desert,
water has always played an important role in
the area. Water is usually plenteous in the
north while scarce in the south.

People are, and have been, continually trying
to find new ways to store water.

Num. 13:27

The land was a fruitful and productive land.
However, since the area is marginal, if the
land were abused there would be disastrous
results.

Josh 17:18

Deforestation occurred.

The Ottoman Empire practiced massive deforestation. Israel has been reforested over the last 100 years.

There were 4.5 million trees in Israel in 1947. Today, there are 113 million trees. The area today is beginning to resemble it as it was 3000 years ago.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan
September 16, 1988

Israel of the Bible is about the size of Maine. Within that small area is a multitude of geographic variety.

Israel's boundaries should extend from the Sinai over to the Euphrates.

Gen. 15:18

The River of Egypt is probably not to the Nile but a Wadi in the desert.

Rainfall

Upper Galilee	--	28" / year
Lower Galilee	--	19" / year
Coastal Plain	--	21" / year
Jerusalem	--	19" / year
Negev	--	8" / year
Elat	--	1" / year

This rain comes in one-half the year and must be used carefully. Water is usually sufficient, except for the south, but must be used carefully.

Yarah

Means "to shoot." It is used for rain or for works.

Torah

"Teaching doctrine."

John 10:34

The Torah is generally the term for the Law or Pentateuch. However, it can also refer to all the scripture.

The Pharisees used the word "torah" for the entire Jewish way of life.

Gen. 8:22

Four seasons.

There is a dry season and a rainy season. The rainy season has the former rain and the latter rain.

Former Rain

Yoreh

Is a harder rain (~~latter~~ rain) that hopefully occurs after the Feast in the fall.

Malgosh

Is a softer, gentler rain in the spring.

Latter Rain

The heavier, former rain prepares the land for planting. The latter rain waters the planted crops, preparing them for the long dry summer.

Zech 14:18

Egypt does not depend on direct rain. They irrigate from the Nile. Thus, to injure Egypt by withholding rain, rain would have to be withheld in the head-waters of the Nile.

Deut 11:8-14

Israel did not have to depend upon irrigation. God would watch over the land. However, if they disobeyed, He would turn His back.

Moreh

Is the word used for a teacher. In certain contexts it could be referring to the former rain.

Joel 2:22-23

Former rain is moreh.

The civil year begins in the fall with the seventh month (a tradition that goes back to the creation of Adam). The Ecclesiastical year begins in the spring with the first month.

Tredakah

Righteousness. Tredakah is used in Joel 2:23 for "faithfully." Thus the former rain is given by YHWH as a teacher for righteousness.

Isa. 55:10

As God gives physical rain, He also rains down Truth.

The Jews use the 15th day of the 11th month (Shebat) as a mark for the change from wet to dry seasons. The Jews used this as a mark to begin counting the tithe on the produce of the tree. It is a Jewish arbor day.

The first harvest consisted of barley in the spring. The offering of the first crop was called the omer.

Lev. 23:9-10

"Sheaf" = Hb. "Omer."

If you were harvesting this grain and trying to make bread, it would be unleavened because it would not have sufficient time to leaven.

Pentecost kicks off the early wheat harvest. There is an offering for that. During the summer, grapes, olives and other fruits are harvested.

Lev. 26:5

The harvest would go until the grape harvest in the fall and planting until the spring. Four agricultural products emphasized in the Bible: Olives (harvested through the winter), Grain, Vineyards, and Flocks. Produce of the land.

Job 1:3

2Chr 32:27

Produce of the land.

Isa. 5

Chapter 5 is a vintage song. Vintage agriculture was an important aspect of the people.

Deut 8:7-9

The area had lots of underground springs that made certain areas very fertile. Otherwise arid areas would have fertile areas in them because of the springs. Minerals were there also.

Gen. 12:6

Shechem was near mounts Ebal and Gerizim. Abraham probably went to the top of Mount Ebal. From there, one can see part of every tribe's inheritance.

Once the rainy season is over, a heavy dew falls over Israel.

The Feast at Christ's time had a water pouring ceremony. On the last day the Jews prayed for rain. In the spring, they prayed for dew.

Gen. 27:28

Dew asked for.

Hos. 14:5

God compares Himself to dew.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan
September 19, 1988

- Deut 32:1-2 Dew is used as a metaphor for good speech.
- Hos. 6:4; 13:3 Dew goes away in the morning as does Israel's faith.
- The Jordan River Valley lies in a rain shadow. The western slopes of the mountain ranges on either side of the Jordan are moist.
- Mediterranean Sea** The Hebrew word for "sea" and "west" are the same; thus, showing the importance of the Mediterranean Sea to Israel. (Mediterranean means "center of the earth.")
- Num. 13:29 The Mediterranean is called "the sea."
- The people of Israel were oriented to the east. When one faced east, one's right hand would be to the south. Thus, the Hebrew for "south" and "right" is synonymous. "Yemen" has a southern meaning. Benjamin, in the south, was said to be on the "right hand."
- Num. 23:31 Mediterranean is called "Sea of the Philistines."
- Deut 11:24 "Western Sea" (NKJ) or "Uttermost Sea" (KJV).
- Num. 34:6 The "Great Sea" was the Western border.
- Dead Sea** The Dead Sea is called the "Salt Sea" in Hebrew.
- Gen. 14:3 "Salt Sea."
- Sea of Galilee**
- Deut 3:17 "Chinnereth" was a name for the Sea of Galilee. It means "harp-shaped." Sea of Arabah is another name for the Dead Sea, after the rift valley in which it is located.
- "Galilee" means "circular" or "rolling," referring to the topography around it.
- Num. 34:11 Chinnereth.
- Josh 12:3 Chinnereth and Salt Sea both mentioned.

Luke 5:1 "Gennsaserat" was another name for the Sea of Galilee.

John 6:1 Herod Antipas (3 B.C. - 39 A.D.) ruled Palestine under Tiberius. Galilee came to be called the Sea of Tiberius.

Josh 11:5 The "waters of Merom" was probably a small lake on the Jordan just north of Galilee. The Israelites referred to the area as lake Bulah.

A "wadi" is a seasonal stream.

The Wadi el-Arish is taken to be the southern boundary of Israel.

Num. 34:5 Probably the brook of Egypt is the Wadi el-Arish.

Sirocco is a hot wind that blows out of Africa and Arabia in the early summer. It lasts about 50 days and is called the Sharav by the Hebrews.

Grapes can be harvested in the middle of the 5th month (Ab). Thus, the 15th day of the 5th month is a Jewish festival. The larger grape harvest in the fall was a very joyous occasion.

Jud. 9:7-9 Virtue of the Olive tree.

Psa.104:15 Grain, wine and oil (from olives). Wine is a symbol of rejoicing. It is also compared to wrath because it is similar to blood. God's wrath is symbolized as a grape harvest.

Rev. 14:17-19 Wrath as winepress.

Gen. 49:11 Blood as wine.

Olive oil is used as a fuel, a medicine, and for anointing. "Anointing" means "savior."

Luke 10:33-34 Oil and wine are used as medicine.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan
October 10, 1988

The olive is important in Israeli culture. It is used for food, its oil for cooking, medication and anointing.

- Gen. 1:1 The olive tree is hearty and could have survived a great flood. It is also symbolic.
- Matt 3:16 The date is also symbolic. Both the date and olive oil symbolize God's spirit.
- "Gath" = vat or press
"Shemen" = oil
- Gath-Sheman is an oil press.
- Gen. 26:36 Gathsemane comes from the above root. Christ prayed there in a place symbolic of oil.
- Zech 14:4 Christ prayed in Matthew 26:36 at the foot of the Mount of Olives. The Mt. of Olives is 2000 cubits from Jerusalem (one cubit is 25.2 inches).
- Acts 1:12 Christ ascended from the Mount of Olives.
- Exo. 3:1 The church is tried by fire but not consumed as the burning bush.
- Exo. 25:31-40 The olive tree is pictured in the Tabernacle by the menorah.
- Eph. 2:19-22 Tabernacle pictures the Church.
- 1140-1205 The Arch of Titus may give a clue to the shape of the menorah for it pictures a Roman soldier carrying it away from Jerusalem.
- Psa. 104:15 Oil is symbolic.
- "Sheva" is Hebrew for "seven." It seems to be related to the root "savea" which means to be filled or satiated. "Shamin" = fat; "Shemen" = oil and is probably related to all the above words.
- The number eight is a symbol of prosperity: 8 days of circumcision, 8 days of Feast of Tabernacles and 8 days of Passover/Unleavened Bread.
- Psa. 6 "Shemen."

IChr 15:21

"Sheminith."

Amos 1-2

Deals with 7 nations. In Amos 2:6, he deals with the eighth nation--Israel.

Hebrew, Roman and Greek numbers are also represented by letters. Christ's name = 888 in Greek.

Christ

"Christos" in Greek, means "the anointed one." The king and high priest were anointed to their offices. Thus, the Jews were expecting the Messiah to assume His office of global leadership.

Psa. 23:5; 92:10

"Oil."

Exo. 27:20

The lamp was to burn continually. It was a priestly function to tend it. It used olive oil for fuel. The light = God's Truth, the oil = God's Spirit.

When Christ returns to the olive trees in Zech. 14, he is saving both the Church and the remnant of Judah.

Zech 4:11-14

Olive oil symbolizes the two anointed ones.

The menorah is the national symbol of the state of Israel.

Rev. 1:12

Seven lampstands.

The menorah had seven lamps on it. There are seven separate lamps in Rev. 1:12, which symbolize the seven Church eras.

Rom. 11

Paul compares Israel to an olive tree. He took that from Jer. 11 where Israel is also compared to an olive tree.

There were seven eras, as depicted by the menorah, in Israel's history. The eras are delineated by governmental styles.

Era #1

Moses / Joshua

Era #2

Judges

Era #3

United Monarchy

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October 12, 1988

7 Era of Israel	1. Moses / Joshua	1443 - 1357 BC
	2. Judges	1357 - 1048 BC
	3. United Monarchy	1048 - 928 BC
	4. Divided Monarchy	928 - 721 BC
		528 BC
	5. Governors/Tax Collectors (Foreign domination)	581 - 167 BC
	6. Hasmonean--Priest/kings (Maccabees)	167 - 63 BC
7. Scribes & Pharisees (Roman political rule)	63 - 31 AD	

The message to the seven church eras in Revelation could mirror a similar message to the seven eras of Israel.

Ephesus Israel as a new nation began strong and later lost its fervor. Nicolaitans are connected to Baal worship. Judges 2:7-11.

Smyrna The message to Smyrna seems to typify the fragmented governmental period of the Judges. There was a beginning of counterfeit religion. Samaritans called themselves Jews.

Shechem is a modern area where the Samaritan religion is still extant. During the period of the Judges, a Canaanite movement infiltrated into Israel and attempted to combine Israelite and Canaanite religion.

Pergamos Kings rule Israel and the government is more organized. Israel had a military. The message to Pergamos uses military terminology. Solomon brought idolatry and immorality into the nation.

Thyatira Jezebel existed in Israel during the divided monarchy. There was also a remnant in Elijah's time who did not follow false religion.

Sardis The Jews were very lax during the exile, captivity and restoration period and had little zeal for God.

Philadelphia The Maccabees were few, had great zeal, overthrew Antiochus Epiphanes, and restored Judah. They also conquered the Samaritans, who claimed to be Jews and restricted their religious activity.

Laodicea

The Jews became lax again. However, some still had zeal and became the nucleus of the church.

Linguistics of Palestine

Scholars classify languages by family names. The language family may or may not be indicative of race.

Semitic languages supposedly came from Shem and Hamitic languages, prevalent in Africa, came from Ham.

Akkad spoke a semitic language. Abraham probably spoke semitic Akkadian. There were two primary divisions of it: one in Assyria; the other in Babylon. Akkadian became the first international language in the Middle East.

People in northern Palestine spoke Aramaic. The language of Canaan was Hebrew. Hebrew is a Canaanite dialect.

Pro. 114:1

Egyptian languages were Hamitic in origin. Ancient Egyptian is called Coptic.

Gen. 31:47

Laban spoke Aramaic and Jacob spoke Hebrew.

Both languages were related but, as shown above, were also different. Both use the same alphabet and have similar dialects.

By the middle of the first millennium, Aramaic replaced Akkadian as the language of international commerce.

ANCIENT ISRAEL
Lecturer: Mark Kaplan
October 14, 1988

Languages in Africa and the Middle East are known as the Afro-Asiatic or Hamito-Semitic languages. Hamitic languages are in Africa and Semitic languages in the Middle East.

Psa. 81

Coptic is the term for the language of Ancient Egypt. It was Hamitic. Today, Egypt speaks Arabic which is a Semitic language. Ancient Israel spoke Semitic and could not understand Coptic.

Semitic languages can be broken into eastern and western.

Akkadian was an eastern dialect and can be further broken into Assyrian and Babylonian dialects.

Gen. 10:

Eber comes from Arphaxad. Arphaxad was related to the Babylonians (Chaldeans). Abraham came from Eber.

Chaldee is a King James term for Aramaic.

Aramaic is a western Semitic language coming from Syria.

Western Semitic can also be broken into northwest and southwest. Aramaic is northwest. Hebrew is a northwest dialect and is also a Canaanite dialect (Isa. 19:18).

Syrian, Syriac, Aramaic, Chaldee and Aramean are all terms for Aramaic. Hebrew sometimes really means Aramaic in the N.T. The Talmud was mostly written in Aramaic. Many groups use Aramaic in religious services (as Latin is still used by Catholics).

Aramaic in the Bible:

Gen 21:47

Leban called the place by an Aramaic name. This is the first direct quote written in Aramaic in the canon.

Jer. 10:10-12

Verse 11 is written in a different language, in Aramaic, because the statement has international implications.

II Kings 18:26 "Speak not in the language of the Jews." The average Jewish peasant could not understand Aramaic at the time of the Assyrian conquest (cir. 710 B.C.).

Neh. 13:23-24 Jews were assimilating the languages of the people around them. The main language of the Jews could have been Aramaic or Hebrew at this time.

Hebrew came to be the language of the priesthood, the scribes and of scholarship. The general spoken language of the Jews was Aramaic.

Targum

The Law was read each Sabbath in the synagogue publicly. The Law was read in Hebrew, but most of the people could not understand it because they spoke Aramaic. Thus a custom was established that as the Law was read an interpreter would read also in Aramaic. Such readings were paraphrases of the Law and were eventually written down and are known as Targums. Targums came to be read along with the Law and were eventually placed in the margins of the Law. The Targum form used was the Targum Onkelos.

Ezra 4:7 Verse 8 is written in Aramaic by Ezra. He could have been quoting the original document. This continues to Ezra 6:18. The people probably better understood Aramaic. When he completes talking about the temple and begins to talk about religious business in Ezra 6:19, he switches back to Hebrew.

Ezra 7:12-26 Written in Aramaic. When Ezra prays in verse 27, he switches back to Hebrew.

Dan. 2:4b The quote is written in Aramaic. The book is written in Aramaic through Dan. 7:28. Aramaic is used to speak to the world at large and Hebrew in religious situations or messianic prophecies.

Matt. 27:46 Matthew quoted Christ in Aramaic. Several words in the N.T. are transliterated from their original language.

ANCIENT ISRAEL

Lecturer: MARK D. KAPLAN
OCT. 17, 1988

Hamito-Semitic and Afro-Eurasian languages are synonymous.

Hamitic is the general term for all African languages.

Canaan came from Ham. However, the Canaanites spoke Semitic. Thus, language types are not necessarily racial. Language types are based on linguistic characteristics, not race.

Daniel has two parts: 1-6 and 7-12. Chapters 7-12 are prophecy after Daniel's lifetime; thus, causing secular scholars to argue that the second half of Daniel was written much later as an historical account. However, Aramaic links the book from Chapter 2 through Chapter 8.

- Mark 5:41 An example of Hebrew-slanted Aramaic.
- Mark 15:34 This passage is more Aramaic than the account in Matt. 27:46.
- "Hebrew" in the N.T. may not always be Hebrew, but may be referring to Aramaic.
- Rev. 9:11 The Hebrew here is actually Hebrew.
- Acts 21:40 "Hebrew" could be referring to the language of the Jews--which would be Aramaic. Thus, Paul could have been speaking Aramaic.
- Acts 1:19 An Aramaic reference.
- 1Cor. 16:22 "Anathema" is translated from "maranatha" in Aramaic. This could have been a generic, recognizable term.
- Cuneiform was originally a syllabry language. It eventually evolved into a phonetic language.
- Hieroglyphics was a language of pictograms. It became more phonetic as the pictures developed into sounds and came to be known as hieratic. By the middle of the first millennium, they developed a script called Demotic, which was used for secular and foreign affairs.

The first evidence of the alphabet goes back to 1500 B.C. in the Sinai Desert. The peoples of coastal Palestine are credited with spreading the language. The Hebrews are not given any credit, although Solomon surely helped to spread the alphabet.

By 200 A.D. hieroglyphics were no longer used.

Hieroglyphics were unable to be translated until 1798 when Napoleon discovered the Rosetta Stone in Rashid, Egypt. It was written in three languages: Greek, Coptic and hieroglyphic. It was finally translated in 1822.

Cuneiform was not able to be translated until the early 19th century when the Behistun inscription was discovered by Rawlinson. It was an inscription by Darius I of Persia written in Old Persian, Elamite and Akkadian Cuneiform.

Thus, it has not been until the late 19th and early 20th centuries that scholars have had enough linguistic information to seriously study and reconstruct ancient history. Most of their discoveries support Biblical accounts.

The Hebrew alphabet that Moses used had 22 basic forms. Some chapters are written in alphabetical order. There are 8 verses for each letter of the alphabet in Psalms 119. The order of the Hebrew alphabet is thus preserved there. Such uses of the alphabet in literary arrangement is termed acrostic. Psalms 25, 34, 37, 111, 112, 119, and 145 are all acrostic. Psalm 10 is partially acrostic and is termed as broken acrostic. Psalms 9 and 10 may have been connected to make an acrostic and are one Psalm in the LXX.

Lam. 1-4

These chapters are acrostic.

Prov. 31

This chapter is acrostic.

Lam. 3

There are 66 verses - 3 for each letter - and are arranged alphabetically with 3 verses for each letter.

Rev. 1:6

First and last letter

Rev. 21:13

First and last letter

The Greek alpha and beta come directly from the Hebrew aleph and beth and the rest of the alphabet is similar. Thus, the language we use today is related to ancient Hebrew.

ANCIENT ISRAEL

Lecturer: Mark Kaplan

October 21, 1988

Cuneiform tablets are sometimes referred to as stele.

Moabite Stone

A stone found in Dibon, Jordan in 1868 with an inscription from a king mentioned in the Bible (also known as the Mesha stone).

2Kgs 3:4-5

(850 B.C.) The stone tells Moab's view of how they threw Israel off of them. The language is very close to biblical Hebrew, thus showing that ancient Moabite differed little from Hebrew.

Rev. 16:16

"Armageddon" is a Hebrew word spelled in Greek. The "A" should be an "H," but Greek has no letter "H."

The Reshita is an Aramaic translation of the N.T. Some contend that since the Middle East at the time of Christ spoke Aramaic, that the Aramaic translation would be the best. However, the Epistles were written in Greek to Greeks and God used the Greek language to preserve the N.T.

John 19:17

"Golgotha" is an Aramaic term.

:13

"Gabbatha" is a heavily Aramaicized Hebrew word.

:19-20

The sign was written in three languages. Most anyone could have read this sign. The Jews could have read it whether the term "Hebrew" referred to the Hebrew language or Aramaic.

The form of Hebrew letters have changed over time from a Paleo-Hebrew script to a more Aramaic-styled script called "Square." The Jews adopted this style of script while in exile in Babylon. Ezra forced this script on the Jews because Samaritans had set up a fake religion and were claiming to be part of the true religion. He wanted the authentic scriptures of the Jews to be written in the Aramaic script to set them apart from those of the Samaritans.

North Semitic
(Paleo-Hebrew)

Modern English

Modern Hebrew

Our modern letters come from the Northern Semitic language.

Letters were also used as numbers by the Greeks and Hebrews. It can't be proved when this system came into being. All numbers in the O.T. are given in written words, not numeric digits. Jewish scribes would sometimes alter the spelling of words to get a numeric equivalent. The study of numbers in scripture is called Gematria. Such study became a craze for awhile.

IJn. 3:2

John calls Christians "children of God." In the O.T., "sons of God" is used for God's people.

John 21:11

153 is the numeric equivalent to "son's of God" in the Hebrew.

Acts 21:40

Syro-Chaldaic is another synonym for Aramaic.

Psa 119

Athbash is the term for reversing the Hebrew alphabet.

The first letter becomes the last; the second becomes the 21st; the 3rd becomes the 20th, etc.

Jeremiah seems to use this letter substitution technique.

Jer. 25:26

Sheshach (Sh Sh K, in Hebrew) is the Athbash for Babylon (B B L in Hebrew).

Jer. 51:51

Sheshach = Babylon.

Bustrophedon: writing in the back and fourth style.

<---- <---- <---- <----
----> ----> ----> ---->
<---- <---- <---- <----

It literally means "as the ox plows."

The Greeks began to write in a left to right fashion around 500 B.C.

-----> -----> -----> ----->
-----> -----> -----> ----->
-----> -----> -----> ----->

The Hebrew alphabet has no vowels. Semitic language letters infer the vowel sounds, thus making vowels unnecessary.

Some vowel letters were used in Ancient Hebrew (some appeared on the Moabite Stone). The Greeks began to insert vowels in their alphabet.

Later in Hebrew, vowel points (dots and dashes over the letters) were used to signify the vowel sounds.

ANCIENT ISRAEL

Lecturer: Mark Kaplan
October 24, 1988

Southwestern semitic languages include Arabic. Himyaritic and Sahean are early Arabic languages.

The ancient Ethiopian language is semetic and related to Hebrew. Ge'ez is a classical Ethiopian dialect.

Thus, early Arabic and early Ethiopian are related to biblical Hebrew and scholars use these and other languages to gain insight into biblical Hebrew.

Adis Abbaba is the capital city of Ethiopia. It means "new flower." Tel Abib has a similar meaning.

Hebrew is a blunt, direct language, lacking in adjectives and adverbs. Thus, to relate effect, Hebrew uses many colorful expressions and figures of speech.

Greek, however, is a very expressive language.

ICor 1:22 The Greek language is more philosophical and refined while Hebrew is blunt and direct.

When the Bible says Abraham was 99 years old it probably means he was in his 99th year. He was, therefore, 98 by our reckoning.

Gen. 11:27 Abram was probably not the first born.

 :32 Terah died in Haran at 225 years of age.

Acts 7:4 Abram left Haran when Terah died. He was 75 when he entered Canaan.

Thus, considering an Exodus date of 1443 B.C., 430 years back to Abraham's circumcision when he was 98 = 1873; thus he entered Canaan at 75 years old in 1896 B.C.

IChr 5:1 The first born is not always listed first.

Abraham probably left Ur in 1936 B.C. when he was 35.

Jacob left home in 1775 B.C.

Correct page

ANCIENT ISRAEL

Lecturer: Mark Kaplan
August 29, 1988

Deut 10:17

God did not show partiality to Israel when he chose them to be his people. He was working with them as part of his overall plan.

Acts 10:34

God operates by choosing a few to train in his way and then by using that chosen few to bring more into his fold.

Acts 7:7

Church is a legacy of Israel's church.

Deut 7:6

God chose them for no explainable reason. They were no better than any other people.

Exo. 19:1-6

1443 B.C. God's constitution to Israel. They were a "Kingdom of Priests." They were to be an example, a pioneering nation to bring others into God's fold.

Deut 4:1-10

If they had applied the laws, other nations would have been aware.

The law was the only thing that set them apart from other peoples.

I Pet 2:9

God is dealing with the church today as he was with Israel then.

God is fair in that he deals with one nation or people first and uses them to bring others into the fold. The others are tried because they are not God's chosen. The chosen are tried because they have to live up to God's standards and they usually fail from time to time. None will be able to boast because all are saved by grace eventually.

I Cor 10:11

Example as a reason to study Israel.

Deut 32:7-10

Told specifically to look at ancient Israel. The Bible is written from a foundation being laid with the law, then it is the history of a people who had the law and their success and mostly failures.

Isa. 46:9

Remember, to help your prophecy perspective. Biblical history shows God's being in charge and shows his plan.

Psa. 78:81

Psalm 81 was traditionally recited on the 5th day of the week during the sacrifice.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan
August 31, 1988

About a century ago, a great attack was brought against classical texts, especially the Bible. However, modern archaeology tends to verify the authenticity of classical texts, including the Bible.

Much information concerning ancient history is nebulous and absolute statements are difficult to make.

Key Chronological Benchmarks in the Bible:

IKgs 6:1

480 years transpired from the Exodus until Solomon started building the Temple (963 B.C.).

Exo 12:40

"Lived in Egypt" refers to the people who were sojourning in Egypt (i.e. those living in Egypt, being Israel) not the amount of time Israel was sojourning in Egypt. The patriarchs, the same group of people, sojourned elsewhere also. The LXX rendering of this verse would support this argument.

:41

"Selfsame day" in Hebrew means "bone of this day."

Gal. 3:16-17

Abraham was circumcised 430 years before the Exodus. Thus, Abraham lived 430 years before 1443 B.C. (the churches date for the Exodus) and was thus circumcised in 1873 B.C.

Gen. 21:38-41

Jacob were with Laban for 20 years.

:41

There was probably another 20 years between the first 14 and last 6, making his tenure in the area 40 years.

Abraham lived during the Neo-Sumerian period of Akkadian civilization (2070 - 1960 B.C.) and departed Ur just before its close.

Sumerian institutions such as the base 60 and their lunar-solar calendar survive till this day. Their calendar had a 360 day year; thus every few years they intercalated a month.

Ur-Nammu was a famous Akkadian ruler during the Neo-Sumerian period. With information from the ziggurat he built we can deduce that the Akkadians were once a mountain people and pictured God dwelling on a mountain.

The rulers of Ancient Ur were accompanied in their burial by their staff and attendants.

Saggs

The Greatness of Babylon.

George Conteneau

Everyday life in Assyria and Babylon.

Conteneau states that Mesopotamia was a very harsh environment in which to live and affected its people in such a way as to cause them to be harsh and lacking humor.

Anu was the Babylonian goddess of love, fertility and war. This eventually developed into a triad of gods consisting of Anu, Ea and Enlil.

Anu was associated with the storm god.

Ea is associated with wisdom. Ea may be connected with YHWH. Ea was the father of Marduk. Marduk eventually is called (Baal) Bel Marduk.

Nabiv is the son of Marduk who is his spokesman.

Theophoric names have god connected with them.

Jer. 52:31

Evil Merodach is connected with Marduk.

Isa. 46:1

Bel Marduk and Nabiv are mentioned.

ANCIENT ISRAEL

Lecturer: Mark Kaplan

October 26, 1988

- Pro. 2:3-5 There is an effort involved to understand anything especially biblical chronology.
- The number 40 is sometimes used as a significant number.
- Acts 7:23 Moses left Egypt at 40
 v. 30 40 years as shepherd.
 v. 37 Forty years as a Prophet.
- Noah lived 600 years before the flood and 350 years after, for a total of 19 Jubilees.
- Abraham lived 75 years with his father.
 Isaac lived 75 years with Abraham. Thus 75 seems to be a pattern.
- Gen. 15:13 The 400 years probably began after Abraham died. The dates for the conquest of Canaan (1403-1397 B.C.) probably reflect the above.
- Acts 13:19 Some Judges ruled at the same time in different areas. Thus the 450 years includes overlapping administrations.
- I Kings 6:1 480 years from the Exodus until Solomon's 4th year.
- Judges 11:6 1104 B.C.
- The civil year went from autumn to autumn and the religious from spring to spring. The Jews feel that Tishri 1 is the day of Creation. Nissan 1 is the first day of God's sacred year.
- Some want to use a later date for the Exodus (1290 B.C.) and say that the 480 years in I Kings 6:1 refers to 12 generations (using 40 as a generation; $40 \times 12 = 480$) which did not last 480 years.
- I Chron. 6:1 Moses was the 4th generation in Egypt.
- Ex. 1:11 Scholars use this verse to support the 1290 B.C. Exodus date and contend it occurred during the reign of Ramses II.
- I Kings 14:25 Egypt was not a threat to Israel until the 5th year of Rehoboam when Pharaoh Shishak invaded.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

October 31, 1988

- Gen. 15:2 Abraham had no child by his own seed.
- :3 A non-blood relative would be his heir. It would seem that Lot would be considered his heir since Lot was a blood relative.
- Gen. 16:2 Sarai wanted her maid to bear a child in her stead. The child would be considered her child. Notice the use of "I."
- Gen. 21:10 Sarah disassociates herself with Ishmael.
- :11 Abraham is upset.
- :12-13 Ishmael would also become a nation.
- Gen. 25:5-6 Abraham sent his other sons away with gifts.
- The above can be better understood by examining the Nuzi tablets.
- There is a trend today to de-emphasize the Nuzi tablets because the Bible is viewed only as literature.
- The Nuzi tablets date from the 15th century B.C. and deal with the social and legal traditions of the Hurrians.
- Abraham, Isaac and Jacob lived in the 20th - 18th century B.C. in Canaan.
- The Nuzi tablets are relevant in that they describe the legal and social culture from which Abraham had come. The Hurrians lived in Haran and are thus applicable to Abraham even though there is a gap in years.
- These customs can be traced back hundreds of years on earlier tablets. Also, traditions in the Middle East, even today, change very slowly.
- Gen. 15:1-3 According to the Nuzi tablets, it was a custom to adopt a household member to be an heir. The decision of choosing an heir was based on closeness and not necessarily blood. The adopted heir had to be born in the household, thus, signifying a special closeness. For the child of a servant born in it's master's household had his identity

with that household. Servants lost their identity and came to be identified with the household in which they served.

Gen. 21:10-11

It was normal for the period that if a natural son were produced that the rights of inheritance were set aside and given to the blood son.

Gen. 16:2

It was a custom for a barren wife to give her husband a child by her servant. The child would be legally a son of the wife, not its natural mother.

Gen. 30:3

Giving birth on the knees of another woman was another tradition. It signified a special closeness between the adopted mother and new child.

In the above manner, one could create an heir where there is not one.

After a woman had a child for another she would still be a servant but could not be sold or sent away. For Sarah to send away Hagar was a violation of the customs of the day.

A Patriarch was considered to be a Patriarch because he led and ruled over an extended family. His sons, their wives and his daughters were all under his authority. The son who succeeded the Patriarch took rule of the family and household.

Gen. 27:29

A reflection of the eldest son ruling the entire household.

For a son to leave the household he had to have permission from the Patriarch. Before Abraham died, he divided his inheritance among his sons and released them to go and established their own households. This left Isaac alone to receive the promise.

The firstborn probably received a double portion because he had added responsibility in that he had to take care of his father's household (i.e. his mother, her maids, his sisters, etc.).

The Law of Moses conforms with the cultural traditions of the times in many instances.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan
November 2, 1988

World events at Christ's second return will be similar to those at His first coming.

Four Important Jewish Cities:

Safed.
Tiberias--scribal activity took place.
Jerusalem.
Hebron--Abraham was buried there.

These cities are important to modern Jews because they have been inhabited throughout history until the present.

Hebron was eventually given to the Levites. It also was for a time the capital of Judah during the divided Monarchy.

Jews give dates in B.C.E. (Before Common Era) and C.E. (Common Era).

Jewish folk-lore says that the last 10 tribes are somewhere in a hidden land and will be reunited with Judah under the sceptre in the last days.

Numbers In The Bible:

Something that happens three times signifies the establishment of some order.

Things are organized in 3's and then broken into 7 parts.

Eccl 4:12

3 has strength.

The Old Testament has three parts broken into 7 books each.

Deut 16

3 seasons of Holy Days. There are 7 high days.

Hos. 2

3 betrothals and 7 aspects of the betrothals.

9 has some significance. Christ died at the ninth hour.

4 has significance with the earth. 4 directions N.S.E.W.; 4 corners; 4 world-ruling empires.

The "feminine" is also emphasized. The land is "she," the nation is "she." There are 4 matriarchs and 3 patriarchs, totaling 7. There were 2 other handmaidens making 9. There were 4 mothers of the 12 sons of Jacob.

Abraham

Islam calls Abraham the first Moslem. The modern Jews look back to Abraham.

Gal. 3:7;
Acts 7:1-4;
Gen. 26:5

A summary of Abraham as viewed by God.

:19

He would pass on a heritage to his children. There were 4 righteous generations of him: Abraham, Isaac, Jacob and Joseph.

Gen. 13:6-9

Abraham gave to the other person, showing his generosity.

Gen. 18:1-8

Hospitality is important in the Middle East. They date their tradition back to Abraham.

Gen. 22

Abraham did God's command in a quick and discerning manner.

Gen. 19

Abraham pleads for Sodom and Gomorrah. He took risks for others.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

November 4, 1988

Israel is somewhat unique in that he remained monogamous.

Gen. 26:1-2

Israel did not leave the land.

Heb. 11:20

By blessing, Isaac assumed the role of a prophet.

Gen. 24:63

Implication is that he was praying.

Gen. 22:6-9

Isaac was not a child and could have resisted his father if he chose. Ch. 22 is a type of the Father and Christ, and the crucifixion.

JACOB

Gen. 32:26

He wrestled with God. This shows tenacity.

Gen. 35:2

Jacob was in bondage to Laban, which was a type of Israel's bondage. Upon gaining his freedom, he made an altar and ordered his house to get rid of false gods and idols.

Heb. 11:21

Jacob was a prophet in that he blessed his son.

Gen. 46:1-4

Jacob was told to go to Egypt. There he would see Joseph.

MATRIARCHS

IKgs 14:31

The mother was important and was thus mentioned.

IKgs 15:2

Mother is mentioned.

Pro. 1:8

The mother played a major role in raising the child and the reign of a king was a reflection upon the mother's training of that king; be it good or bad.

2Tim 1:5

Timothy was taught by his mother and grandmother.

Sarah

Gen. 18:6

Sarah did the job. Abraham had confidence in her abilities.

Heb. 11:11

Sarah had faith.

Gen. 24:67 She had a good relationship with Isaac.

Rebekah

Gen. 24:17-21 She was hospitable and a hard worker.

:57-58 She went voluntarily. She became a type of the church who marries Christ unseen.

Rom. 9:10-12

Leah

Reuben, Simeon, Levi, Judah, Ishaccar, Zebulon are her children. Both the priesthood and scepter came through her.

Zilpah, her handmaid, had Gad and Ashur.

Lev. 18:18 Prohibition on marrying two sisters.

Gen. 29:34-35 She praised God for her children.

Gen. 30:14-17 She was very devoted to him.

:20 Praise for the sixth son.

Rachel

Gen. 30:22-24 Joseph is born to Rachel.

Gen. 31:30 The gods were not so much a religious issue. They were symbolic of passing on the family inheritance. Therefore, Rachel was protecting her husband by ensuring an inheritance from her father.

Jer. 31:15-17 A promise is made to Rachel that her descendants will return to their land.

Matt 2:17 This prophecy is applied to Herod's massacre of the children.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

November 7, 1988

The organization of Patriarchial leadership filtered down to the organization of the tribes of Israel.

Patriarchial Organization

- Gen. 42:36 The power of a parent over a child was always assumed. Such approaches are not familiar to us today. The parent could exercise the power of life and death.
- Gen. 43:12-14 The father made the decision.
- Gen. 19:5-8 The parent could do such in that society. He had tremendous power over his daughters.
- Gen. 22:2 Abraham loved Isaac. God does not require human sacrifice and used this instance to show that and later condemns it throughout the Bible.
- Gen. 31:32 Government was loosely-knit in Canaan, consisting of city-states. The Patriarch was the final source of adjudication. No higher law was appealed to.
- Gen. 38:24 Power to order his daughters' death.
- Gen. 38:8 A Levirate marriage was when a brother married the widow of a deceased brother. The inheritance would pass through the original husband's line to any new children born.
- Gen. 14:14 318 servants in his household.
- Josh 6:25 Rahab's family became part of Israel's nation.
- Matt 1:5 Rahab was in the line of Christ.
- Gen. 41:45 Inheritance came through Joseph--the man.
- Exo. 2:21 Moses' children became Israelite.
- Ruth, a Moabitess, is included in the line of Christ because she became part of Israel when she married. All lineage passed through the father.

Organization of Israel

Israel was organized in a five-fold pattern.

Josh 4:12

"Armed" can be translated in "fives" or "fifths."

Exo. 13:18

"Orderly ranks" = in "fifths."

Pentagon
5-SIDES
ISRAEL'S CAMP

AM

Israel is referred to as the "people" (Heb = "am") when viewed in a religious, cultural or social perspective.

2Sam 1:17

People = "am."

Goy

Israel is referred to as a nation ("goy" in Hebrew) in terms of its political application.

Gen. 10:5

Nations - "goy."

The roots of "Gentile" is in the Hebrew "goy."

Gahal, Dt. 5:22

The people are also referred to as an assembly (Heb. - gahal).

Qoheleth

"Qoheleth" is the one who calls an assembly. The Greek word "eklesia" comes from "Qoheleth."

Eda, Num. 1:2

The word "eda" is used when referring to the congregation as a church or religious body.

The Twelve Tribes

"Amphictyony" is the Greek word for the useage of twelve in cycles.

Gen. 22:20-24

Twelve is an important number in Biblical organization. Twelve children are mentioned here. These may be twelve Aramean tribes.

Gen. 25:2

Abraham had six sons by his concubines (six is 1/2 of twelve.)

Gen. 25:16

Twelve princes came from Ishmael.

Gen. 36:10

There were thirteen sons from Esau. Amilech is a son of a concubine and became a separate nation later on. The remaining twelve do not become separate nations.

First is the nation and second is the tribe.

Two terms are used for "tribe": "Shebet" refers to the sceptre; "Matteh" (=branch) refers to the geneological side.

Deut 33:4-6

"Shebet" is used because it is referring to government or rule.

2Chr 6:71-72

"Matteh" is used here.

Within the twelve tribes were 57 different clans or families.

Then the clan is broken into the "father's house" or household.

7:2

Then it is broken into the members of the household.

Josh 7:12

A clan of Judah, a household, and a man.

Nation--tribe--clan--household--man is the five-fold breakdown of the nation.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

November 14, 1988

Tribal Structure

1. Nation
2. Tribe
3. Extended Family (clan)
4. Father's House (household)
5. Males in household were responsible for leadership.

Two Approaches to Clans

1. Life in general; Hebrew mishpahah which equals family or clan.
2. Elaph = division (military organization).

Mishpahah

Mishpahah--"extended family" or "clan."
Also, father's household.

Jud. 18:2

"Family."

Eleph

Eleph--military division.

ISam 10:19

Gathering together by clans or thousands.
For instance, how did the Israelites migrate to N.W. Europe? By tribes or clans.

Num. 17:6

"Fathers' houses."

Josh 7:16-17

"Family" or mishpahah of Judah.

Nasi

Nasi--"prince," one elevated to leadership role .

Exo 22:28

Shall not curse "nasi" of your people.

Num. 1:4

Leaders of your father's house.

13:2

A ruler among them.

34:18

Prince of every tribe.

Marriage and the Passing On of Inheritance

Luke 1:5

Zachariah and Elizabeth of priestly tribe.

Common background preferred for mates
However, in-breeding is not good.

- Exo. 6:23 Line of Levi marries line of Judah. (Aaron marries Elizabeth--->offspring become priests.)
- ISam 18:27 Judah and Benjamin marry--David and Saul's daughter Michal.
- Jud. 14:1-3 Samson of Dan seeks Philistine as wife--->his parents protest.
- Deut 7:1-3 Prohibition of seven different nations from marrying Israelites. Line drawn between God's covenant people and others.
- IChr 2:21 (Jubilee system--every 1/2 century, families could return to their land--never totally lost. Jubilee system was never reinstated after captivity.)
- Hezron, Caleb's father, (not the Caleb of later prominence) at age 60 took a wife from the east bank tribes which shows certain flexibility in the system. His grandson inherited from his wife's east Manasseh inheritance, not his grandfather's tribe of Judah.
- Num. 27:1-11 God reveals to Moses the system of inheritance if there are no sons.
- 36:3-9 If the daughters marry into another tribe, the inheritance would be lost! So in this case, Moses says the daughters must marry within their own tribe.
- Reuben**
- Gen. 29:32 Two translations of his name: "See, a son" or "the Eternal has looked upon my affliction."
- 30:14 Involved in politicking within harem--sticks up for his mother Leah. Gives her mandrakes for favor of his father. Results in Issachar's birth.
- 35:22 Reuben wanted to make sure Bilhah's status didn't raise above Leah's, after Rachel's death, so he sleeps with Bilhah to bring her down.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan
November 16, 1988

- IChr 2 The Caleb mentioned here is not the Caleb of historical fame. The Caleb of the Exodus is mentioned in IChronicles 4:15.
- Gen. 37 Reuben is the firstborn but is unable to control his other brothers. Reuben should have been the leader and protected Joseph.
- :29 Reuben intended to return to the pit and rescue his brother, but they had already sold him.
- Gen. 42:37 Reuben had a very emotional nature.
- Gen. 49:3-4 Reuben had dignity and power, but was unstable.
- Num. 16 Reuben's descendants were involved in Korah's rebellion. Reuben desired more of a leadership role. (He lost his rights to the firstborn's inheritance and leadership role as a result of his sleeping with Jacob's concubine.)
- Num. 1:21 46,500 men in Reuben.
- Num. 26:7 43,730 men in Reuben. Their numbers were reduced probably due to war and rebellion.
- Deut 33:6 Reuben would always have a future filled with warfare. Reuben settled on the east bank of the Jordan and was thus more exposed to conflict and surrounding nations. This also tended to separate them from the rest of Israel.
- Josh 15:6 Reuben, Gad and Manasseh were instructed to help the rest of Israel conquer Canaan even though they dwelt in Trans-Jorda. Afterward, they erected a landmark to show their participation in helping the tribes west of the Jordan to conquer the land.
- Josh 22:11 The erection of this monument was seen by the rest of Israel as an idolatrous act.

- :24 They, in fact, erected it as a witness of tribal unity and the fact that they worshipped YHWH.
- Jug. 20:8 Reuben was given a city of refuge.
- Jug. 5:15-16 Reuben was criticized for not getting involved in the battles of Deborah. Their residing in the isolation of the Trans-Jordan, away from the rest of Israel, gave them the sense of being a separate entity from the rest of the tribes.
- IChr 5:19-22 They called for God's help and received it.
- IChr 5:26 In 745-727 B.C. Reuben was taken captive by Tiglath-Pileser because of their vulnerable position in the Trans-Jordan. They were the first to be invaded.
- Simeon** The 10 lost tribes are accounted for by Joseph having a double portion. Judah, Benjamin and Levi were not lost. But, Simeon is never mentioned as a tribe later in Israel's history. This would leave only nine lost tribes if Simeon were not a part of Israel. However, Simeon was in Israel.
- Josh 19:1 Simeon was surrounded by Judah and inherited with Judah. How were they part of the lost 10 tribes then? It seems that they left Judah and resettled in the Northern Kingdom. Ezra and Nehemiah never mention any tribes other than Benjamin, Judah and Levi as resettling the land.
- Simeon's name is similar to the name of the offspring of a hyena crossed with a wolf. Such an animal would be very dangerous.
- Gen. 42 Joseph singled out Simeon. He was probably the ring-leader in wanting to kill Joseph.
- Gen. 34:25 Simeon was a leader in the Dinah incident.
- Simeon was very volatile and rash as was Levi.
- Gen. 42:5-7 Simeon was so volatile that they were scattered among the tribes as a hot spice is scattered throughout a meal.
- Deut 33:7 Simeon is not mentioned. "Here" is probably including Simeon in Judah.

Jug. 1:1-3

When the land was conquered, Simeon and Judah took the lead.

Simeon's population declined from 59,300 at the Exodus to 22,200 at the end of the wondering. Many may have left and migrated elsewhere.

Num. 25:6-7, 14

The man with the Midianite woman was of Simeon. Many of Simeon could have been killed for acts of rebellion.

IChr 4:24-43

Simeon increased rapidly and expanded eastward as far as Petra.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

November 21, 1988

Prophecy of the 12 Tribes

- Deut 27 The tribes were gathered together in a location that would become the city of Shechem. It lies between Mount Ebal and Mount Gerizim. Mt. Gerizim later became the holy mountain of the Samaritans.
- :12-13 Blessings occur on Mount Gerizim and cursings on Mt. Ebal.
- Josh 8 The tribes carried out the blessings and cursings.
- The tribes on the mount of cursing could be more involved in the end-time beast power than the others.
- Gen. 49:18 Dan was quicker to get involved with paganism than the other tribes.
- Judg 18:30 Jonathan was a Levite priest, not a Manassehite, who was set-up by Dan as a pagan priest. "Manasseh" is probably an emendation of "Moses" and should be rendered as "Moses" in the text.
- Levi When Israel was taken captive, any people who would have fled Israel were assimilated into Judah with no distinction of tribal identity. However, the priests, or tribe of Levi, were kept separate.
- Psa 135 God viewed Israel in three categories: Priests, Levites and the rest of the nation.
- Paul had knowledge that he was of Benjamin. That distinction would soon fade within Judaism.
- Neh. 11:3 The Levites and priests have kept their distinction among the Jews till this day.
- Lev. 23 The Feasts of God were established as rituals to help Israel keep the Law when they entered the land. "Hag" is the Hebrew for "feast"

which means a gathering together. The Levites had the responsibility to ensure the gathering of the people and the preservation of the Law.

Deut 31:9-11

The priests kept a physical copy of the Law. It was read to the entire congregation every seven years.

The Levites were given 35 cities throughout Israel. These cities were points of instruction from which to disseminate the Law.

The sons of Aaron were given 13 cities in and around Jerusalem.

Prophets were usually Levites, but many were not of Levi, however.

Judah

Judah was by far the largest single tribe. Judah means "praised."

Gen. 38:28-29

Judah had children with Tamar from which two branches arose: Perez (Breach) and Zerah. In the Bible, the focus is on Perez. Zerah evidently left Israel and assumed leadership in other lands.

Gen. 49:8

The Jews have always had people in influential positions of the nations in which they were taken captive.

:10

Scepter will not depart from Judah. Judah was not a king, yet.

Gen. 42:22

Reuben's apology.

Gen. 44:18-34

Judah's intercessor for Benjamin.

Gen. 49:10

Christ (Shiloh) was the one to ultimately inherit the scepter. David inherited it as a preliminary.

Acts 22:3

Judah was used as a national term, not just tribal. It also refers to Benjamin and Levi in a national sense, because they were a part of the nation of Judah.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

November 23, 1988

Acts 13:21

Saul reigned for 40 years, from 1048-1008 B.C.

David hid from Saul at En-gedi in the wilderness of Judea. There was a spring there. The wilderness is a hot, dry desert.

Saul tried to kill David in Gibeah. He then fled to Ramah to see Samuel.

The Psalms give an account of David's experiences.

At Ramah, Saul and his soldiers came to capture David but came under the influence of the spirit and joined in with the singing services then being held. Saul took his clothes off and sang naked for two days.

1Sam 20

David then fled to Nob where he ate the shewbread.

1Sam 21

Doeg, Saul's shepherd and an Edomite, viewed what happened. As a result, Saul ordered every priest and their families to be slaughtered.

1Sam 21:10

David then fled to Gath to get away from Saul. Gath was a Philistine city. They knew that David was the anointed king. They thought that by helping David they could gain future influence with him when he became king. David began to fear for his life and fled the area by faking insanity.

1Sam 22:2

He fled to the cave at Adullam. The poor and oppressed sought him there. His family was there also.

David then took his family to Moab for protection.

According to tradition, the king of Moab turned David's parents over to Saul. Saul then killed them.

Moab was the first country David decimated upon gaining the throne.

Upon leaving Moab, David fled to Masada or the "stronghold." The prophet Gad came and told him to leave Masada, and he thus left.

David and his men went to Keilah and helped the city defeat the Philistines. But David later learned that the Keilahites were planning on turning him over to Saul. The lone survivor of Nob, Abiathar, came to David there.

He then fled to Maon. Saul was getting closer to him. Jonathan came and strengthened him there.

Saul almost captured David's forces. But Saul had to leave the area and fight an invading Philistine army.

David then fled to En-gedi on the Dead Sea coast and dwelt in a cave. There were natural springs there.

It was in this cave that David cut off part of Saul's robe.

David then fled to Masada and then to Carmel. There, David and his men protect Nabal and his flocks from invaders. Nabal then turned on David and David was going to kill him, but Abigail, Nabal's wife, intervened. Nabal later died of a stroke and David took Abigail as a wife.

He then fled to Ziph where he chanced upon the forces of Saul. God put all of Saul's forces to sleep and David and his men walked right up to Saul and his general and stole Saul's water gourd and spear.

He then fled to Gath to stay. The Philistines gave him a city from which he could operate. David carried out raids against Philistine cities in Judah from there. The Philistines thought he was raiding Jewish towns. He remained there until he learned of Saul's death.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

November 28, 1988

Judah

The book of Psalms is called "Tehillim" which means "psalms of praise."

Gen. 49:8

Judah means praise.

Rom. 2:29

Take-off of praise.

Gen. 49:10

Shiloh probably refers to a person. Shiloh may be a phraseology and mean: "He whose right it is."

Gen. 21:27

A reference to Shiloh: "...whose right it is." The Hebrew here is close to "Shiloh."

When the kingdom split, the entire tribe of Judah and any other peoples of any other tribes there (specifically Levi and Benjamin) became the nation of Judah. Jew, thus, became a national term for anyone in the nation of Judah regardless of genealogy.

Luke 2:36

Some, however, remembered the original tribe from which they came. Anna was of Asher.

Phil 3:5

Paul was of Benjamin.

Acts 22:3

Paul called himself a Jew.

Esth 2:5

Mordecai was a Benjamite.

Issachar

Gen. 30:18

Issachar refers to "hire." It also can be rendered "he who brings reward."

Issachar increased in population during the wilderness wandering.

Judg 4:3

(1211 - 1191 B.C.) There was 20 years of Canaanite oppression.

Issachar helped to overthrow the Canaanite oppression.

Issachar contributed a Judge to Israel.

IChr 12:22

Issachar rallied around David.

- 2Chr 30:9-18 Some from Issachar could have come to Judah out of Israel fleeing Assyrian oppression.
- Zebulun** Zebulun and Issachar seems to have closely associated with one another. They were the last two sons of Leah. Zebulun could mean "dwelling."
- Isa. 9:1 The region of Zebulun was taken captive by Assyria and was also an area of foreign conquest.
- Gath-Hepher was an area of Canaan given to Zebulun.
- 2Kgs 14:25 Jonah could have been of Zebulun and could represent the character of the tribe.
- Judg 5:14 Zebulun played a major role in the campaigns of Deborah.
- During the wilderness wandering they increased in size slightly.
- Judg 12:11 Zebulun provided a Judge (1073 - 1063 B.C.).
- "Strange Parallels" was a book which speculated that the Dutch were descendants of Zebulun.
- Gen. 49:13-15 Issachar tended to stay put in their own land. Zebulun was more outward looking and engaged in trade and commerce. The two, thus, mutually benefited from one another.
- Deut 33:18-19 Both are mentioned together in one verse. They worked together as a unit. The Jews have looked at the two as a cultural model where one group would specialize in trade and another in studies.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan
November 30, 1988

The Hertz Commentary is a Jewish commentary prepared by the official Rabbi of the British Empire. The Jews have 54 readings to read throughout the year each week known as the "Haphtarah." Along with the Haphtarah readings, there are additional prophetic readings.

Gad

Gen. 30:10

Gad means "troop" or "fortune."

Gad and Asher were the sons of Zilpah.

Gad had 45,000 people at the Exodus, but lost population during the wandering.

Josh 4:12

Gad helped the rest of the Israel to conquer the land.

Deut 33:20-21

Gad would be increased. They would seem to have a particular talent for administration and judging.

Josh 22:1-4

Gad returned to Trans-Jordan after helping the rest of Israel.

1Chr 5:18-22

These people were descendants of Ishmael.

1Chr 5:25-26

Gad was invaded by Assyria under Tiglath-Pileser (745 - 727 B.C.) from 742 - 734 B.C.

2Sam 2:8

Ishbosheth was set up as a king in Gad.

2Chr 12:8

Gadites supported David.

2Sam 17:24-29

David was received in Gad.

2Kgs 10:32

Gad was conquered by Aram in 840 B.C.

Asher

Asher means "happiness," "fortunate," or "blessed."

Asher increased from 41,000 to 53,000 during the wandering.

Judg 1:30

Asher did not drive out all of the Canaanites as they were instructed.

Judg 5:17 Asher was reluctant to really become involved in the conquest of the land.

1Chr 27:16-23 Gad and Asher are not mentioned here as having a leader.

Ephraim Ephrath means "fruitful."

Gen. 35:19 Rachel was buried in Ephrath.

Gen. 48:7 Ephrath was an older name for the Bethlehem area. Bethlehem means "house of bread." "Lehem" is the Hebrew word for bread. Bethlehem is a fruitful agricultural area where grain is grown.

1Sam 1:1 Samuel was an Ephrathite of the tribe of Levi, not an Ephraimite.

1Kgs 11:26 Jeroboam was an "Ephrathite" not necessarily an Ephraimite. Ephraim was the dominant tribe in the north.

Ephraim was born in Egypt. Joseph received the firstborn inheritance and passed it on to his sons.

Gen. 41:50-52 Ephraim is born.

Ephraim lost about 10,000 members during the wandering.

Joshua was from Ephraim. Ephraim played a major role in the conquest of the land and was placed in the central part of Israel. Shiloh and Shechem were in their borders.

Judg 7:24-8:3 Ephraim helped Gideon to fight.

Judg 12:1 There was conflict between Ephraim and other tribes.

:13 Abdon was from Ephraim.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan
December 2, 1988

- Num. 13:30-14:2 Israel refused to enter the promised land and wished they were back in Egypt.
- Num. 16 Korah's Rebellion.
Israel was a rebellious people.
- Num. 15:37-40 YHWH commanded Israel to wear a particular type of garment to help them remember who they were. Such was probably commanded because of their rebellious nature.
- Deut 22:12 They were commanded to wear special garments to remind them who they were.
- John 14:26 The Holy Spirit sets Christians apart, not tassels on one's garments.
- Lev. 11:44 Since God is set apart (holy) His people were to be set apart.
- 1Pet 1:16 The same principle applies to Christians.
- Lev. 19:27 Pagan religious cults marked their bodies in some manner as part of their ritualistic activity.
- :28 Some did self-mutilation while mourning.
Verse 27 is used by the Orthodox Jewish community today to justify their men growing the extremely long sideburns and ear locks.
- Exo. 23:19 This passage is indicative of God not wanting pagan religious rituals practiced by Israel.
The archeological discoveries of Ras Shamra at Ugarit have added immensely to Biblical Scholarship. The boiling of a kid in its mother's milk was a Canaanite religious ritual according to the findings.
- Exo. 34:25-26 God did not want the above ritual included in the Passover.

Kosher Foods

The Pharisees took this to the extreme in that they prohibited the mixing of meat and dairy products. This Jewish practice is called Kosher.

Gen. 18:7-8

This verse seems to undermine the kosher philosophy. The Jews explain this by saying that they ate the dairy products before eating the meat.

Ephraim (cont'd)

Isa. 9:20-21

God felt that Israel should cooperate. However, they fought one another.

Jer. 31:20

God will have mercy on Ephraim.

Manasseh

Manasseh increased in population during the wilderness wandering.

1Chr 5:18

One-half of Manasseh was in the Trans-Jordan.

:26

The Trans-Jordan community was carried off by Assyria earlier than the rest of the Tribe.

1Chr 7:14

1Chr 12:19

Manasseh supported David.

Judg 8:22-23

Gideon was of Manasseh and refused to be a king over Israel.

Judg 9

Gideon's son, Abimelech, was set-up as a king after his death. Abimelech reigned for 3 years from 1112-1109 B.C.

Israel was to be tested for 390 years and Judah for 40 years. 390 years from 1112 B.C. goes to 722 B.C. which was the fall of Israel to Assyria. Ezekiel said that Israel did not have a righteous king for 390 years.

2Chr 30

Part of Manasseh partook of the Passover.

The first capitol of Israel was Tirzah in Manasseh.

1Chr 5:2

Judah received the scepter and Joseph the birthright.

Judah was chosen for the scepter. The Temple itself was located in Benjamin.

Deut 33:12

Prophecy of the Temple in Benjamin.

God loved Rachel and gave her children,
Joseph and Benjamin, tremendous blessings.
The birthright went to Joseph. Benjamin was
the location for the Temple. Benjamin also
had an opportunity with Saul and through a
marriage with David's line to be part of the
scepter.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

December 7, 1988

- Eze. 38 "Rosh" means "head." Thus, "prince of Rosh" can mean "head prince."
- Benjamin (Cont'd) Benjamin was a buffer tribe between Judah and Joseph.
- Psa. 80:1-2 Benjamin and Joseph are considered as a branch of the nation because they were Rachel's only two sons.
- Benjamin increased in size during the wilderness wandering.
- Judg 20 The events of chapter 20 took place c. 1360 near the beginning of the Judges period.
- Judg 19 A Levite with a concubine came to Gibeah in Benjamin. The men were so sick that they demanded to have sex with the party.
- :22-25 The man gave them his concubine instead and she was sexually assaulted until she died.
- :29-30 He dismembered her and sent her throughout Israel. It was the most devious deed Israel had seen.
- Judg 20:1-2 All of Israel came against Benjamin.
- :10 Israel was going to revenge Gibeah.
- Judg 3:20-21 The Benjamites were famous in warfare because they could fight with either hand. Ehud evidently had his right hand immobilized.
- Judg 20:16 They could use their left hand.
- 1Chr 12:1-2 Benjamin was ambidextrous, they could use both hands.
- Judg 20:44-48 Israel destroyed Benjamin and only 600 were left.
- 2Chr 14:8 Benjamin built up its population over the years.
- Judg 21:1 Israel swore not to let their daughters marry any of the 600 men left.

:6 Israel grieved.
:8-12 Israel destroyed Jabesh Gilead because it did not join them in fighting Benjamin, but spared their virgin women and gave them to Benjamin.

:18-21 Benjamin received 200 additional wives by "catching" women from a festival.

The wives from Jabesh Gilead were probably of Manasseh and the 200 caught from the festival were probably of Ephraim. Thus, descendants of Rachel married descendants of Rachel.

Benjamin remained with Judah and David rather than joining their northern brothers when the kingdom split.

Saul was a Benjamite and was chosen to be Israel's first physical king because Benjamin was such a small tribe that a king from there would not pose a threat to the other tribes.

Jer. 6

Benjamin was given the opportunity to leave Judah before it fell.

When Sennacherib came into Judah in 701 B.C., part of Benjamin was taken to Assyria and met the same fate of the rest of Israel. Thus, in Bible prophecy, to find Benjamin one should look to the wanderings of the lost tribes of Israel.

The British Israelites used Benjamin to support anti-Semitism. They say the early Christians were of Benjamin, not Judah.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

December 9, 1988

Lebanon, though not a major power today, is mentioned many times in the Bible as playing a role in end-time events.

Rev. 12:6

The Church fled to the area of Armenia. Armenia is in the news today.

Many areas not otherwise powerful will play a role in end-time events.

Oba. 19

Benjamin will possess land in the trans-Jordan area.

Some tribes had cities in the territory of other tribes.

Josh 17:14-18

Ephraim and Manasseh cooperated at first when entering the land.

Exo. 31:1-7

There was a tribal balance within Israel to keep any one tribe from gaining control of the entire nation.

Lev. 24:11

A 1/2 Egyptian and 1/2 Danite was caught blaspheming.

Dan

Gen. 30:6

Dan means "judge." It has the connotation of advocating.

Gen. 49:16

Dan will judge. One of the most famous judges was Samson from Dan. Dan evidently had this talent.

:17

They were very vicious militarily.

Deut 33:22

Dan located itself north of the Jordan. It would also leave there.

Judg 5:17

They also dwelt on the coast where they became involved in shipping.

1Chr 12:35

They were involved in David's army.

Dan and Naphtali were the two sons of Rachel's handmaid and had a special relationship.

2Chr 2:14 A Danite was married to an outsider from Tyre. Their son, Hiram, was very talented and assisted Israel in the area.

1Kgs 7:13-14 Here, the above woman is said to have been from Naphtali. She could have been from the city of Dan, or could have married someone from Naphtali.

Naphtali Naphtali lost population during the wandering.

Gen. 30:8 Naphtali means "wrestlings."

Judg 4:6 Barak was of Naphtali.

1Chr 12:34 Naphtali was involved in David's army.

1Kgs 15:20 Naphtali was exposed to invasion because it was near the border. Ben-Hadad of Syria (Aram) invaded Naphtali. The Jews conspired with Ben-Hadad against Israel.

Isa. 9:1-2 The area of Israel where Naphtali was located was always in danger.

2Kgs 15:29 Assyria took Naphtali captive before the rest of the nation fell.

Eze. 48 The final reallocation of the tribes is different than the original one. The children of the wives are in the center and the children of the concubines are on the sides.

Numb 1 The line-up of the tribes of Israel. They lined up in groups of families based on their mothers.

Isa. 58:8 Three tribes were the rear guard as per the Numbers 1 arrangement.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

December 19, 1988

The Law was God's constitution with Israel.

Exo. 24:3

Israel agreed to the terms of the constitution.

Later, Israel wanted a king and received one. The kings' line went through the line of David.

Because of sins, the kingdom split into two nations; Israel in the north and Judah in the south.

2Kgs 6:6

Israel was involved in an alliance against Judah.

Textural Errors

Hebrew letters originated with the paleo-Hebrew script. However, over time the script changed to resemble Aramaic script and came to be called "square." In square script, many of the letters are similar and are thus confused.

Many translational difficulties arise from the fact that some of the letters are similar.

In a reverence to preserve original script, the Jews placed marginal notations to be read aloud instead of the original text that was felt to be in error. The marginal note is called a "Q^ore" = that which is read. The textural difficulty is called the "K^othib" = that which is written.

Fall of Israel

In 722 the capital of Israel, Samaria, fell. In 721 the deportations began.

Two Assyrian rulers were involved in the Fall of Israel. Shalmaneser V ruled until 722 and probably fell Samaria. Sargon II (718 - 705 B.C.) took credit for taking the people away captive.

Assyria

After Sargon II, the next ruler was Sennacherib (705 - 682 B.C.). He harrassed Judah. Esarhaddon was the next ruler (681 - 670 B.C.).

Ezra 4:1-2

The Assyrians continually brought in new peoples to settle the land of Israel. Esarhaddon is credited with bringing in captives also.

2Kgs 21

Assurbanipal (669 - 627) was very interested in art. Under him, the great library at Nineveh was consolidated. The Assyrians were great record keepers.

Gen. 48:5

Assurbanipal probably took Manasseh of Judah captive. Manasseh probably began his reign in 696-695 and ruled to around 645. He was an idolatrous, evil king.

Isa. 8:14

Jacob made Ephraim and Manasseh to take on the status of the firstborn sons, thus making them the national leaders.

John 3

The term "Israel" applies to all of the tribes.

2Chr 34:11

Jews were Israelites. "Both the houses of Israel."

2Kgs 21:19-24

"Teacher of Israel."

Deut 31:24

Manasseh was taken captive to Babylon by Assyria. He was sent back as a client king.

Deut 17:18

Ammon then ruled (641 - 639) after Manasseh. Assyria's yoke was evidently weakening during his reign. He was executed by his servants and his son Josiah (640 - 609) reigned.

2Chr 33:15

A copy of the Law was kept with the ark.

2Kgs 22:8

The king was supposed to write out the law. Manasseh corrected much of the sacrilege he had performed. Ammon then reverted back to paganism. The copy of the Law was probably lost somewhere in the Temple.

Lev. 25:9-10

The priests found a copy of the Law and presented it to Josiah. The king was moved and began a religious restoration. The nation re-agreed to the terms of the covenant as they did in 1443.

The Jubilee was declared in the Autumn - 622 was a Jubilee year. The law was renewed that year. Then for

greatest religious reformation ever seen in Judah. Temple worship was henceforth consolidated in the Jerusalem Temple.

2Chr 34:32-34

The covenant was made in the spring just prior to the Passover. Thus 622 marks the beginning of covenant renewal.

Eze. 1:1

The 30th year could be the renewal of the covenant in 622 B.C.

Eze. 4:6

The 40 years may go from 622 - 582.

The key to the decline of Judah was the death of Josiah who died at an early age.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

December 21, 1988

As Judah became weak, factions within the country looked to various nations for alliances.

The Masoretic text is the traditional Hebrew text, having the Q're's and K'thib's.

2Chr 34:1-7

Josiah became king at a young age and began a religious reformation.

The fall of Judah had an impact on the Jews that is felt to this day.

Lev. 26

Idolatry and the Sabbath regulate a nation's relationship with God. Thus, after the captivity, the Jews took great concern to not violate the Sabbath or partake of idolatry.

2Chr 35:3

The ark was not even in the Temple at that time.

2Kgs 23:29

The Egyptians had an alliance with Assyria against the Neo-Babylonian Empire (Nineveh had fallen in 612).

In 610 the Chaldeans pushed the Assyrians to Haran and took the city. In 609, the Assyrians and Egyptians attempted to take it back. The Assyrians were finally defeated at Carchemish.

2Chr 35:20-24

The Pharaoh at Josiah's time was Necho II (609 - 594). As he marched to help Assyria, he killed Josiah at Megiddo.

Lam. 4:20

Part of the book of Lamentations could have been written as a result of Josiah's death.

2Chr 36:1-4

Jehoahaz became king of Israel. The prophet Jeremiah thereafter was considered dangerous to the state. The Chaldeans respected him more than Israel. He ruled three months.

In 608 B.C. Jehoiakim was made king by Pharaoh Neco. In 607 Egypt was confined to its own land by Babylon.

2Chr 36:9
2Kgs 24:8

There was a pro-Chaldean faction which wanted to set up Jehoiachin, a grandson of Josiah who was only eight years old, as king. He ruled about 8-10 days. 10 years later, he ruled three months. His total rule was thus three months and 10 days.

2Kgs 24:1

By about 600 Egypt could not exercise further influence over Judah. Judah became a tributary of Babylon from 605- 602.

:2

Jehoiakim was taken captive by the Babylonians and Judah's enemies were sent to raid the land in 604. This began a 2520 year period in which the throne of David no longer controlled Jerusalem until 1917.

Jehoiachin was taken prisoner in 597 B.C. after ruling only three months.

Zedekiah was then installed by Babylon as king. He was Jehoiachin's uncle, not his son.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

December 23, 1988

The dynasty of Omri ushered in a line of rulers steeped in paganism. King Ahab and Jezebel were the worst of this dynasty.

Ahaziah was the son of Athaliah, the daughter of Ahab, the son of Omri.

2Chr 22:2 The forty-two years listed here is the age of the dynasty of Omri, not the age of the king. He was 22 when he ruled.

2Kgs 24:2 In 604 B.C. the Chaldeans came against Jehoiakim. In 598 he was taken captive.

2Chr 36:5-6 He was taken captive and carried to Babylon.

2Kgs 23:6 He died there. Jehoichin then reigned.

Jer. 22:24 Coniah is another name for Jehoiachin. No heir of him shall ever sit on the throne. Joseph came through his line. Mary did not.

Ezekiel was taken captive in late 598 B.C. Daniel was taken captive in 606-605. Daniel was of the royal line, Ezekiel of the Levitical.

Jer. 29:4-10 Jeremiah advised those in captivity to continue on with their line. In 70 years they would return.

The captivity was the beginning of the Diaspora.

2Kgs 24:12 Jehoiachin was taken captive in 598 B.C.

D. J. Wiseman translated the Babylonian Chronicles which give information about this period.

On March 16, 597 B.C., Jehoiachin was taken captive.

Eze. 1:1 30 years after Josiah's restoration.

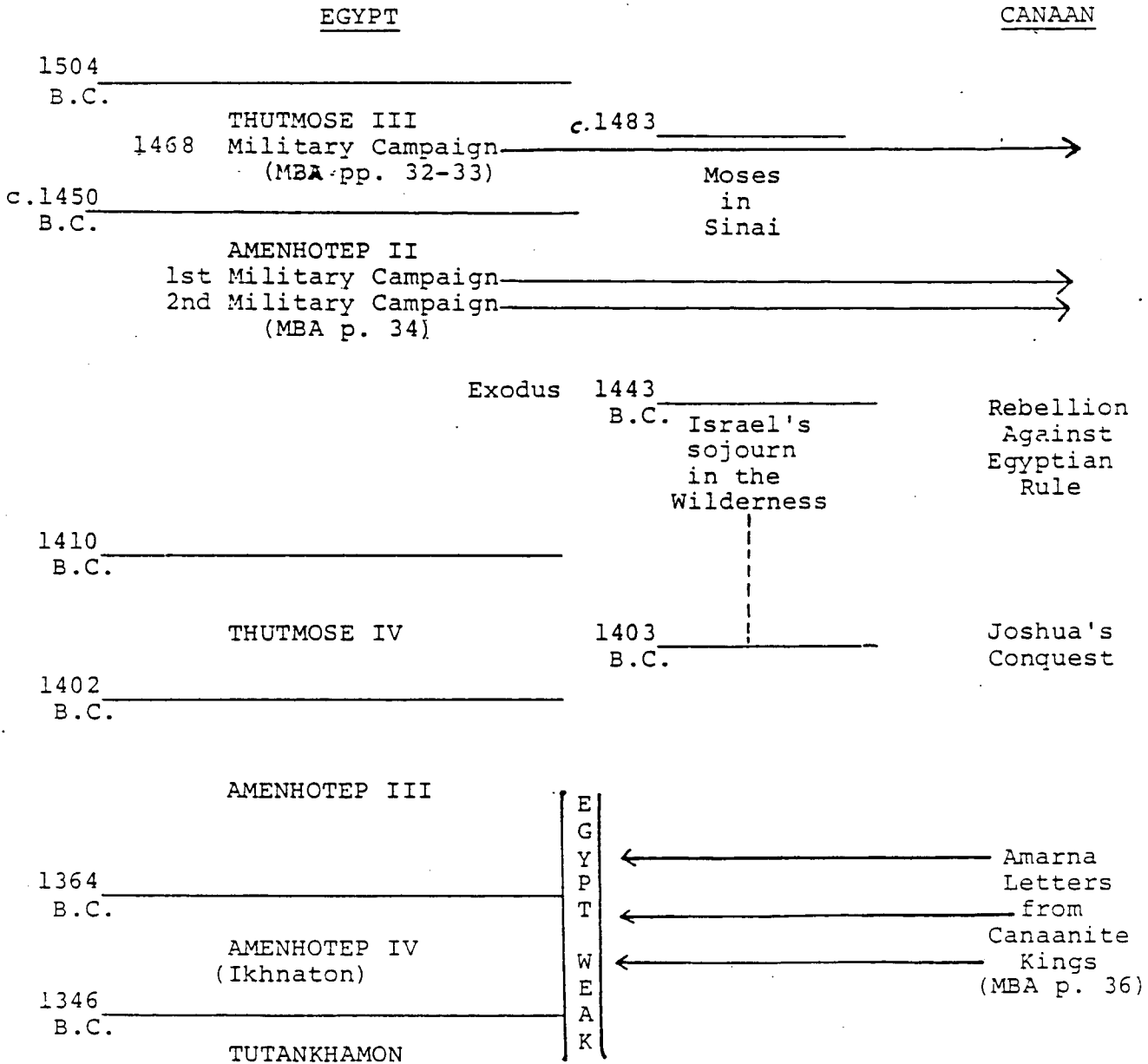
Eze. 40:1 "Our captivity." It was written while Jehoiachin was in captivity. Both Ezekiel and Jehoiachin were captives, thus the term

"our captivity."

- 2Kgs 24:17 Zedekiah was taken captive.
- 2Kgs 25:1 The Chaldeans came against Jerusalem in the winter of 588 B.C.
- :3-5 In July of 587 the walls were broken through and the army retreated. They were overtaken, however.
- :6 Zedekiah was taken captive.
- :8-12 From the seventh day to the tenth day of the fifth month, the city was plundered and the Temple and palace were destroyed. The people were taken captive, but some were left behind.
- :22 Gedaliah, a Jew, was made a governor by the Chaldeans over those remaining in Judah.
- Jer. 41:2 Rebellious Jews assassinated Gedaliah in an attempt to overthrow the Chaldeans.
- :10 The rebels went to Ammon to regroup and fight the Chaldeans. They eventually flee from the Chaldeans to Egypt.
- The assassination of Gedaliah in 582 B.C. ends the 40 years of Ezekiel (622-582 B.C.). Judah no longer exists after 582.
- Eze. 24:1 Ezekiel is told that Jerusalem is falling. This is the siege of January 588.
- 2Chr. 36:21 Jerusalem fell during a year of release.
- Jer. 52:29-30 The captivities occurred in 587 and in 582.
- :31 In 561 Jehoiachin is released from captivity.
- Zech 8:19 The Jews established various fasts in commemoration of the events in the fall of Judah.

CHRONOLOGICAL CHART OF SIGNIFICANT EVENTS
IN BIBLICAL HISTORY
FROM ABRAHAM TO THE CAPTIVITY OF JUDAH

<u>Dates</u>	<u>Event</u>
20th century/ 19th century B.C.	Abraham & Isaac
19th century B.C.	Jacob. Descent into Egypt



EGYPT

CANAAN

1333
B.C. _____

HOREMHEB

1303
B.C. _____

Military campaign
(MBA p. 37)

SETI I

→ Monument of Seti I
at Bethshean
records victory over
Apiru at Mount Yarmuta
(biblical Jarmuth)
alloted to Issachar
(Joshua 19:21, 21:29)
(MBA p. 37)

1290
B.C. _____

1286 Military campaign
(MBA p. 38)

RAMESES II

→ Battle at Kedesh
against Hittites
? Othniel ?

c.1270 Papyrus Anastasi I

→ Mention of the
"Chief" of Asher
opposing travel
(MBA p. 39)

1223
B.C. _____

c.1220 Military campaign
(MBA p. 39)

MERNEPTAH

→ Victory poem:
"Israel is desolate"

1211
B.C. _____

c.1200 Deborah

c.1150 Gideon

c.1100 Jephthah &
Samson

c.1080 Samuel

1040-c.1007
B.C.

Saul - King of Israel

1 Samuel 9 - 31

c.1007-c.1000
B.C.

Ishbosheth - King of Israel
David - King of Judah

2 Samuel 2 - 4

c.1000-c.967
* B.C.

David - King of Judah and Israel

2 Samuel 5

c.967-c.927
B.C.

Solomon - King of Judah and Israel

1 Kings 1

c.927 B.C.

Division of the Kingdoms

1 Kings 12

ISRAEL

JUDAH

late 900's
B.C.

Jeroboam I

Invasion of
Pharaoh Shishak
c.922

Rehoboam

1 Kings 14

late 900's
B.C.

Baasha

Warfare &
Final Settlement of
Common Border

Asa

1 Kings 15

c.850 B.C.

Ahab

Mutual Alliance
and Alliance
with Tyre

Jehoshaphat

1 Kings 16-
1 Kings 22

c. 840 B.C.

Jehu

Vassal of
Assyria

Athaliah

2 Kings 10
2 Kings 11

early 700's
B.C.

Jehoash

Period of Revival

Amaziah

2 Kings 13
2 Kings 14

c. 760
B.C.

Jeroboam II

Mutual Alliance
and Alliance
with Tyre

Azariah/Uzziah

2 Kings 14
2 Kings 15

PERIODS OF EXCEPTIONAL WEALTH AND PROSPERITY

c. 745
B.C.

Menahem <

Vassal of Assyria

2 Kings

PekahAhaz

734 B.C. Alliance with Rezin,
King of Damascus for
attack on Judah

2 Kings 15:37
2 Kings 16

732 B.C. Assyria seizes
Israelite territory
& deports population
of Galilee and Gilead

2 Kings 15:29

Hoshea

721 B.C. Assyria conquers Samaria
Most of remaining people
in Israel deported

2 Kings 17

END OF THE NATION OF ISRAEL

Hezekiah

714 B.C. Great Passover 2 Chr. 30

701 B.C. Invasion of Judah 2 Kings 18
by Assyrian King 2 Chron.32
Sennacherib

Josiah

c.625 B.C. Book of the Law 2 Kings 22
found in Temple

609 B.C. Killed fighting 2 Kings 23
Pharaoh Neco at
Megiddo

Jehoahaz

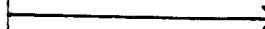
Judah a
Vassal of
Egypt



609 B.C. Removed from throne by Pharaoh Neco 2 Kings 23

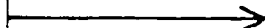
Jehoiakim

Judah a
Vassal of
Egypt



609 B.C. Appointed by Pharaoh Neco 2 Kings 23

Judah a
Vassal of
Babylon



604 B.C. Confirmed on throne by Nebuchadnezzar 2 Kings 23

c.601 B.C. Rebels against Nebuchadnezzar 2 Kings 24

Jehoiachin

598-597 B.C. Taken into captivity in Babylon by Nebuchadnezzar 2 Kings 24

Zedekiah

586 B.C. Jerusalem destroyed by Nebuchadnezzar 2 Kings 24
2 Kings 25

END OF THE NATION OF JUDAH
UNTIL RESTORED BY CYRUS

FROM ANCIENT EGYPTIAN RECORDS . . . PHARAOHS OF THE TIME OF THE EXODUS

by Mr. Keith Stump

In 1898, local *felaheen*--Egyptian peasants--drew the attention of Loret, the French archaeologist, to a remarkable find in the Valley of the Kings.

It was an ancient tomb, carved long ago into the sandstone cliffs of the Theban hills opposite Luxor by the Nile.

As an excited Loret entered the tomb, he found a corridor, rough and undecorated, leading downward, deep into the hills. Following the sloping corridor, Loret eventually arrived at what proved to be a false burial chamber, created by ancient architects to confuse tomb robbers.

In the floor of this chamber, the archaeologist found a stairway descending into the actual tomb chamber, a large room supported by six pillars.

The false burial chamber had obviously failed in its purpose, for the stairway had been uncovered in ancient times by tomb robbers.

As he entered the funerary chamber, Loret found a magnificent quartzite-sandstone sarcophagus (stone coffin). The sarcophagus was all that ancient grave-robbers had left when they plundered the chamber long ago.

Inside the sarcophagus lay a mummy, festooned and garlanded. Loret quickly read the hieroglyphs to discover the identity of the mummy.

This was the tomb of Amenhotep II, a pharaoh of Egypt's Eighteenth Dynasty!

The find was significant. It was the first tomb ever opened in which a pharaoh was found where he had been laid, undisturbed by tomb robbers. And the burial chamber proved to be one of the most beautiful and impressive in the entire Valley of the Kings.

Few scholars suspected the full significance of this monumental discovery. For, unknown to Loret and his colleagues, the French archaeologist had entered the tomb of the Pharaoh of the Exodus--the very king who confronted Moses more than 33 centuries earlier!

Needless Confusion

Much needless confusion exists regarding the historical setting of the biblical Exodus.

Most Bible scholars, ignoring or rejecting the explicit chronological information of I Kings 6:1, have not properly understood the time scheme of the Exodus. They have placed that great event around 1290 B.C. or somewhat later, during the reign of Ramses the Great of Egypt's Nineteenth Dynasty--a full century and a half *later* than it actually occurred! This late date must be rejected.

A careful consideration of all biblical and extra-biblical evidence reveals that the Exodus occurred in the middle of the 15th century B.C.--specifically, in the year 1443, during the reign of Amenhotep II, whose tomb Loret excavated. *He* was the pharaoh who ruled from Thebes in Upper Egypt when the Egyptians would not let Israel go.

This date--1443--was 430 years after the covenant with Abraham, made in the spring of 1873 B.C. (Genesis 17:1, Exodus 12:40-41, Galatians 3:17). And it was in the 480th year before the laying of the foundation of the Temple in Solomon's fourth year (964 B.C.), as required by I Kings 6:1. An Exodus date of 1443 also harmonizes nicely with the Amarna Letters of ancient Egypt, which tell of "Habiru" (Hebrew) incursions into Canaan around 1400 B.C.--after the 40 years of wandering in the wilderness.

Now notice what Egyptian records say about this remarkable king and his dynasty.

Eighteenth Dynasty

The dynasty that enslaved Israel is known in Egyptian history as Dynasty XVIII, inaugurated by Pharaoh Ahmose about 1570 B.C. Amenhotep II--a descendant of Ahmose--was the sixth pharaoh of this dynasty.

Moses (born in 1523) was brought up as a prince of this ruling family. The "daughter of Pharaoh" (Exodus 2:5) who raised him would therefore be known in Egyptian history as Hatshepsut. She was the daughter of Pharaoh Thutmose I, a son-in-law of Ahmose.

Notice that the word *mose*--meaning "child" or "son of"--often appears as a part of royal names of this dynasty. *Ahmose*, for example, means "son of Ah" (the god of light). *Thutmose* means "son of Thoth" (the moon god).

The Hebrew child drawn from the Nile by Hatshepsut was called simply *Mose* or Moses--for his parentage was unknown.

Amenhotep (the Greek form is *Amenophis*) was the son and successor of the great empire-builder Thutmose III, "the Napoleon of ancient Egypt." Thutmose--perhaps the greatest of the pharaohs of ancient Egypt--would therefore be the biblical "pharaoh of the oppression."

In 1483 B.C., Moses was exiled from Egypt by this Thutmose upon the death of Hatshepsut, Moses' foster mother and protector. Hatshepsut (Thutmose III's aunt) had governed as regent for Thutmose III while he was a minor. But Thutmose and his aunt had been bitter rivals. Upon the death of Hatshepsut, Thutmose III--in a fury of revenge--purged her name and image from everything she had built throughout Egypt.

It was during Thutmose' long reign that Moses lived in exile in distant Midian, tending the flocks of his father-in-law Jethro.

"The Lord of Glories"

In the latter part of 1453 B.C., as the long-lived Thutmose III felt his strength failing, he named his son, Amenhotep II, as his co-regent. Their reigns thus overlapped somewhat.

Upon the death of Thutmose in 1450, Amenhotep assumed the sole leadership of the country. By his side was his beautiful queen Taa. Egyptologist Sir Flinders Petrie (1853-1942) estimated that Amenhotep was about 18 years of age at the time of his accession.

Now see what the ancient records reveal about this pharaoh. Amenhotep was a worthy son of the great Thutmose III. Physically, Amenhotep was a powerful man. Inscriptions reveal that no one in Egypt was his equal.

To illustrate: Amenhotep had a great bow, a bow so powerful that none of his soldiers was strong enough to use it. Only Amenhotep himself could draw it. This symbol of the pharaoh's unparalleled strength remained at his side throughout his reign, and was buried with him upon his death in 1425 B.C.

The fact of his unrivaled strength goes far in illuminating the character of this pharaoh who refused to "knuckle under" to Moses' God. Never in his life had Amenhotep been required to submit to anyone! He was accustomed to getting his own way. He was second to none. A man of great pride and given to boasting, he is referred to in ancient inscriptions as "the lord of glories."

Amenhotep's upbringing was carefully planned by his warrior father. Great emphasis was placed on athletic development and skills of warfare. Amenhotep was an apt pupil.

Supremely confident in his strength and skills as a warrior, the newly crowned Amenhotep quickly set out to establish his renown. He personally led his forces in battle. Two campaigns to quell uprisings in Palestine occurred early in his reign. During the first campaign, the proud Amenhotep displayed his archery skills before the people of Kadesh on the Orontes, a key north Syrian city.

These and other of Amenhotep's personal exploits are chronicled in the Temple of Amon at Karnak. We are informed that Amenhotep "was as a terrible lion" against his enemies. Scenes of him slaying his foes are found on numerous monuments. A scarab inscription calls him "the good god, lion over Egypt, lord of might, giving life like the sun."

Hard Heart

God, of course, knew of this great pride and stubbornness of Amenhotep. In Midian, God warned Moses, "I am sure that the king of Egypt will not let you go" (Exodus 3:19). It would be necessary for God to reveal Himself and His power and authority to this unresilient pharaoh in a series of devastating plagues.

Time and again, Amenhotep grudgingly conceded to Moses' demands--but only temporarily. His pride and stubbornness would quickly reassert themselves and he would change his mind--"harden his heart," as the Bible says.

The carnal mind is indeed "enmity against God; for it is not subject to the law of God, nor indeed can be" (Romans 8:7). And Pharaoh Amenhotep was carnal! From his earliest youth, his pride and glorying were in the flesh--in his physical prowess, in his skills of warfare.

Stubborn Amenhotep refused to humble himself. Only the death of his firstborn son got his full attention. With his once proud and powerful nation shattered, Pharaoh at last ordered the Israelites out. But even then, he afterward changed his mind and pursued them to the Red Sea.

As mentioned earlier, the Exodus occurred in 1443, 40 years after Moses' exile in 1483 (Acts 7:30). This was at the beginning of Amenhotep's 10th year (as counted from his appointment as co-ruler in 1453).

The destruction of Amenhotep's armies in the sea at that time is indirectly reflected in the Egyptian records. Not surprisingly, there are no further records of foreign wars following the time of the Exodus. There is little information of any kind about Amenhotep's later years.

"Of the remainder of his reign we know nothing," Petrie observes. Egypt is silent about its great defeat by a "foreign god." The Egyptians obviously did not wish to record their misfortunes.

More Corroboration

The events of that momentous year are well-known from the biblical record, and need not be recounted in detail here. But a few additional historical notes will prove of interest.

Egyptian history reveals that Amenhotep II was not himself a firstborn. Likewise, Amenhotep's son and successor--known to history as Thutmose IV--was not Amenhotep's firstborn. Thutmose IV was not at first designated to be his father's successor.

Historians do not know why Thutmose IV--a second-born son--succeeded to the throne instead of his elder brother. The Bible reveals the answer. Amenhotep's firstborn son died in the 10th and final plague on Egypt--the death of the Egyptian firstborn on the night of the Passover (Exodus 12:29-30).

Also of interest from a biblical standpoint is a wall-painting dating from early in Amenhotep's reign, found in the tomb of the high-ranking official Rekh-mi-Re in the Tombs of the Nobles at Thebes. The remarkable painting shows captive foreign laborers--including bearded Semites--making mud bricks (compare Exodus 5).

Pharaoh's Future

Contrary to the common notion about the Pharaoh of the Exodus, Amenhotep II did not drown in the Red Sea with his army. Read carefully Exodus 14:23-31. Ancient records reveal that Amenhotep II's reign lasted no less than into his 26th year. (This has been corroborated by a wine jar docket dated in his 26th year that was discovered in Egypt near the beginning of this century.) Sixteen of those 26 years followed the Exodus.

Upon Amenhotep's death in 1425, he was interred like his ancestors in the Valley of the Kings. There he lay undisturbed until Loret's discovery in 1898.

A controversy then arose as to whether Amenhotep's mummy should be left on site or whether it should be removed to the Egyptian Museum in Cairo. It was finally allowed to remain *in situ*, but with an armed guard to protect it.

But three years later, in November, 1901, when the guards' backs were turned, the tomb was rifled and the mummy was damaged by looters seeking overlooked treasures in the folds of the cloth wrappings. Amenhotep's body--much the worse for wear--was then quickly removed to Cairo, where it rests to this day.

His limbs, now thin and withered, were in life robust and muscular. One day, just over a millennium from now, those limbs will regain their former vigor and Amenhotep will again walk the earth. The Word of God will be opened to his understanding (Revelation 20:12).

He will be shown the error of his ways and offered the gift of God's holy spirit--the power to overcome his self-will and obstinacy--by a merciful God who holds no grudge against him for his past rebellions!

Yes, one day Amenhotep and Moses will have the opportunity to again stand face to face--as friends and brothers in the Family of God. ■

THE CHRONOLOGICAL RECORD

The following chart records a tentative list of the dates from the creation of Adam. The common mode of reckoning (B.C. and A.D.) are used and in addition, the years from the creation of Adam are labeled A.M. Creation week apparently occurred in the autumn of 3981 B.C. The first year from creation therefore extends from the autumn of 3981 B.C. to the autumn of 3980 B.C. To simplify matters, we might designate 3980 B.C. as the first year after creation, remembering that it commenced the previous autumn (Tishri 1).

	A.M.	B.C.
Adam created	0	3981
Adam 130, Seth begotten (Gen. 5:3)	130	3851
Seth 105, Enos begotten (Gen. 5:6)	235	3747
Enos 90, Kenan begotten (Gen. 5:9)	325	3656
Kenan 70, Mahalaleel begotten (Gen. 5:12)	395	3586
Mahalaleel 65, Jared begotten (Gen. 5:15)	460	3521
Jared 162, Enoch begotten (Gen. 5:18)	622	3359
Enos 65, Methuselah begotten (Gen. 5:21)	687	3294
Methuselah 187, Lamech begotten (Gen. 5:25)	874	3107
Lamech 182, Noah begotten (Gen. 5:28)	1056	2925
Flood decreed (Gen. 6:3)	1536	2445
Noah 500, Japheth begotten (Gen. 5:32)	1556	2425
Shem begotten (Gen. 11:10)	1559	2423
Noah's 600th year. *The Flood begins.	1656	2325
Noah's 601st year, Flood terminated (Gen. 8:13)	1657	2324
Shem 100, Arphaxad begotten (Gen. 11:10)	1659	2322
Arphaxad 35, Selah begotten (Gen. 11:12)	1694	2287
Selah 30, Eber begotten (Gen. 11:14)	1724	2257
Eber 34, Peleg begotten (Gen. 11:16)	1758	2223

*Actual year of Flood is 1656, that is 2326-2324?

In the days of Eber the earth was divided among the sons of Noah (Gen. 10:25).

	A.M.	B.C.
Peleg 30, Reu begotten (Gen. 11:18)	1788	2193
Reu 32, Serug begotten (Gen. 11:20)	1820	2161
Serug 30, Nahor begotten (Gen. 11:22)	1850	2131
Nahor 29, Terah begotten (Gen. 11:24)	1879	2102
Terah 70, Haran begotten (Gen. 11:26)	1949	2032
Abraham born when Terah is 130 (Gen. 11:32; Gen. 12:4) Year 1 of Abram is 2016-2015	2009	1972
Sarah born (Gen. 17:17)	2019	1962
Terah dies at 205; Abraham is 75 (Gen. 11:32; Gen. 12:4; Acts 7:2, 4)	2084	1897
Abrahamic Covenant (age 99)	2108	1873
<p>From here to the giving of the Law, the chronology is not consecutive. Therefore, God sums up the period by reckoning 430 years from this date (spring 1873 B.C.) to the Exodus. Gal. 3:17; Ex. 12:40-41.</p>		
Abraham 100, Isaac born (Gen. 21:5)	2109	1872
Isaac 60, Esau and Jacob born (Gen. 25:26)	2169	1812
Abraham dies (Gen. 25:7-8)		1797
Joseph born (Gen 41:46, 53-54; 45:6, 11; 47:8-9)	2260	1721
Joseph becomes assistant ruler of Egypt	2290	1691
Joseph sends for Jacob	2299	1682
Joseph dies	2370	1611
Aaron born (Ex 7:7)	2455	1526
Moses born (Ex 6:16-20; 7:7)	2458	1523
The Exodus, the Law given (Ex 12:41; Gal 3:16-17)	2538	1443
Year 40 of the Exodus (Deut 1:3)	2578	Begins 1404
Year #1 in Canaan (Josh 4:19)	2579	1403

PERIOD OF JUDGES

For the period of the Judges, there is no consecutive chronology. The sum is therefore covered in I Kings 6:1 as the 480th year.

	B.C.
Canaan conquered (spring to spring reckoning)	1403 - 1397
Joshua dies (110 years old, Josh. 24:29)	1379
Elders judge Israel 22 years	1379 - 1357
Chushanrishathaim or Mesopotamia Oppression (8 years, Judg. 3:8)	1357 - 1349
Othneil judges (40 years, Judg. 3:11)	1349 - 1309
Eglon of Moab Oppression (18 years, Judg. 3:14)	1309 - 1291
Ehud judges (80 years, Judg. 3:30)	1291 - 1211
Shamgar (Judg. 3:31)	
Jabin and Canaanite Oppression (20 years, Judg. 4:2, 3)	1211 - 1191
Deborah judges (40 years, Judg. 5:31)	1191 - 1151
Midianite Oppression (7 years, Judg. 6:1)	1151 - 1144
Gideon of Manasseh judges (40 years, Judg. 8:28)	1144 - 1104
Philistine Oppression (40 years, Judg. 13:1)	1104 - 1064

CONTEMPORARY, LOCAL EVENTS

	B.C.
Eli lived 98 years (I Sam 4:15)	1182 - 1084
Judged 40 years (I Sam 4:18)	1152 - 1112
Samuel born (judged Israel all his life, I Sam 7:15)	1106
Samuel dies	1010
Samson judges (20 years during Philistine Oppression, Judg. 15:20; 16:31)	1084 - 1064
Abimelech reigned (3 years, Judg. 9:22)	1112 - 1109
Tola, of Issachar (23 years, Judg. 10:2)	1109 - 1086

Jair, Gileadite (22 years, Judg. 10:3)	1086	- 1064
Ammonite Oppression (18 years, Judg. 10:8)	1104	- 1086
Bedan (I Sam. 12:11)		1086
Jephthah, Ephraimite (6 years, Judg. 12:7)	1086	- 1080
Ibzan, Bethlehemite (7 years, Judg. 12:9)	1080	- 1073
Elon, Zebulonite (10 years, Judg. 12:11)	1073	- 1063
Abdon (8 years, Judg. 12:14)	1063	- 1055

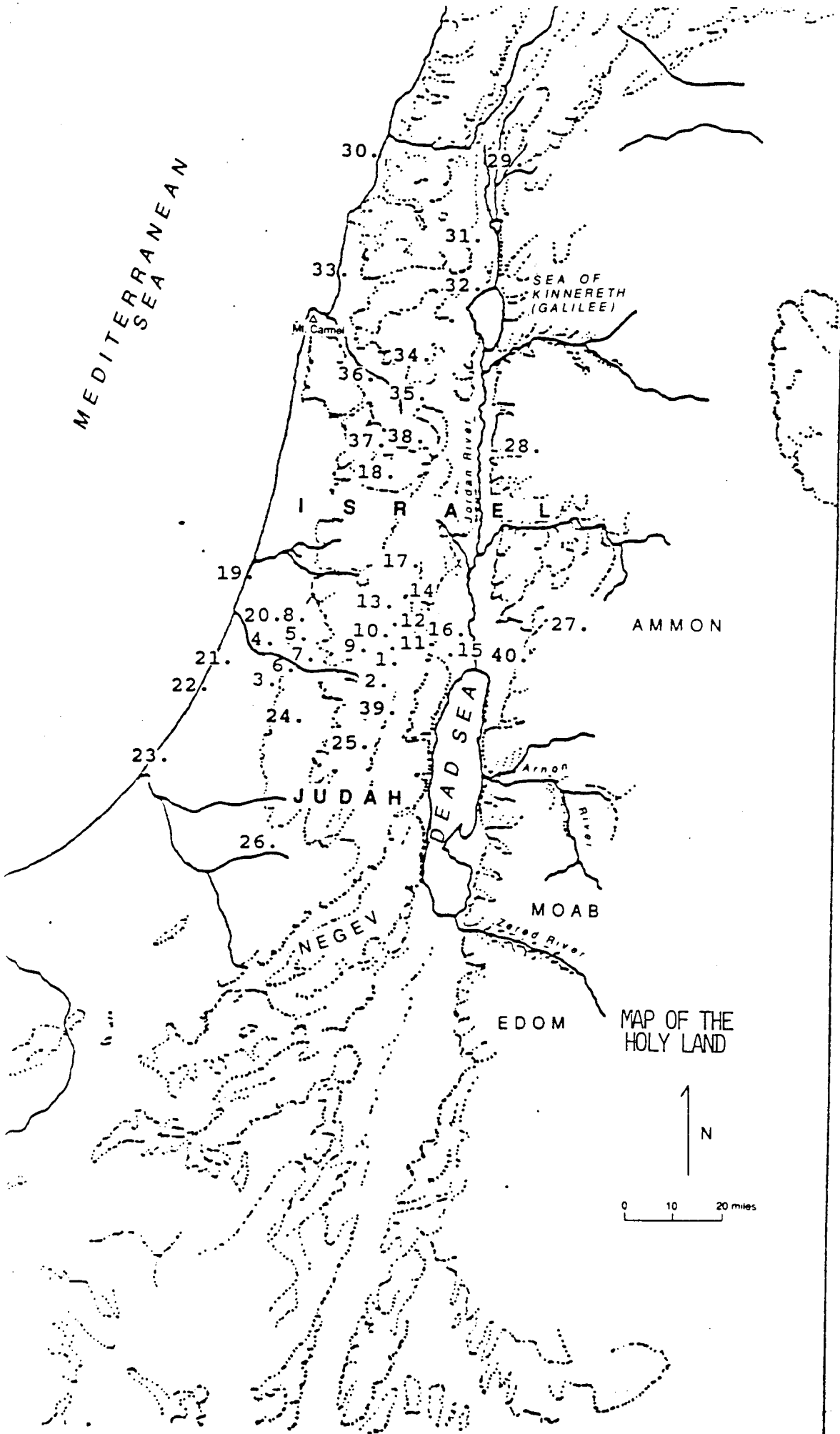
KINGS OF THE UNITED KINGDOM

(Autumn to autumn)	A.M.	B.C.
Saul's first year -- reigned 40 years (Acts 13:21)	2934	1048
David born (II Sam. 5:4)	2944	1038
David's first year -- reigned 40 years (II Sam. 5:4; I Kings 2:10-11)	2974	1008
David's 40th year	3013	969
Solomon's first year -- reigned 40 years (I Kings 2:12)	3014	968
Solomon's fourth year, Temple begun (I Kings 6:1, 480th year after the Exodus)	3017	964
Solomon's 11th year (I Kings 6:38)	3024	957
<p>The Temple finished after 6½ years. Construction commenced in spring of the 4th year, and ended in the 8th month (autumn) near the <u>beginning</u> of Solomon's 11th year, 958 B.C.</p>		
Solomon's 40th year	3053	929

KINGS OF DIVIDED KINGDOM

<u>JUDAH</u>		<u>ISRAEL</u>		<u>Reigned</u> B.C.
<u>King</u>	<u>Reigned</u>	<u>King</u>	<u>Reigned</u>	
Rehoboam	17 yrs			928-911
		Jeroboam	22 yrs	928-906
Abijam	3 yrs			911-908
Asa	41 yrs			908-867
		Nadab	2 yrs	907-905
		Baasha	24 yrs	906-882
		Elah	2 yrs	883-881
		Zimri	7 days	881
		Omri	12 yrs	882-870
		Ahab	22 yrs	871-851
Jehosaphat	25 yrs			870-845
Jehoram	8 yrs			851-840
		Ahaziah	2 yrs	851-850
		Joram	12 yrs	850-839
Ahaziah	1 yr			840
Athaliah	6 yrs			839-833
		Jehu	28 yrs	839-811
Joash	40 yrs			833-794
		Jehoahaz	17 yrs	812-795

<u>JUDAH</u>		<u>ISRAEL</u>		
<u>King</u>	<u>Reigned</u>	<u>King</u>	<u>Reigned</u>	<u>Reigned B.C.</u>
		Joash	16 yrs	797-781
Amaziah	29 yrs			795-764 792-751
Uzziah	52 yrs			787-735
		Zechariah	6 mo.	750-749
		Shallum	1 mo.	749
		Menahem	10 yrs	749-739
		Pekahiah	2 yrs	738-736
		Pekah	20 yrs	736-730
Jotham	16 yrs	(possibly includes the years of the "usurpers")		749-733
Ahaz	16 yrs			732-716
		Hoshea	9 yrs	731-722
Hezekiah	29 yrs			715-686
		Fall of Israel		718
Manasseh	55 yrs			697-642
Amon	2 yrs			642-640
Josiah	31 yrs			640-609
Jehoahaz	3 mo.			609
Jehoiakim	11 yrs			608-597
Jehoiachin	3 mo.			597
Zedekiah	11 yrs			597-587
Fall of Judah				587
Assassination of Gedaliah (Jer. 41) (Judah, in effect, disappears as a political entity)				582 (probable date)



MEDITERRANEAN SEA

SEA OF KINNERETH (GALILEE)

Mt. Carmel

Jordan River

DEAD SEA

Arnon River

RABBI RIVER

MOAB

EDOM

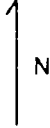
JUDAH

NEGEV

I S R A E L

AMMON

MAP OF THE HOLY LAND

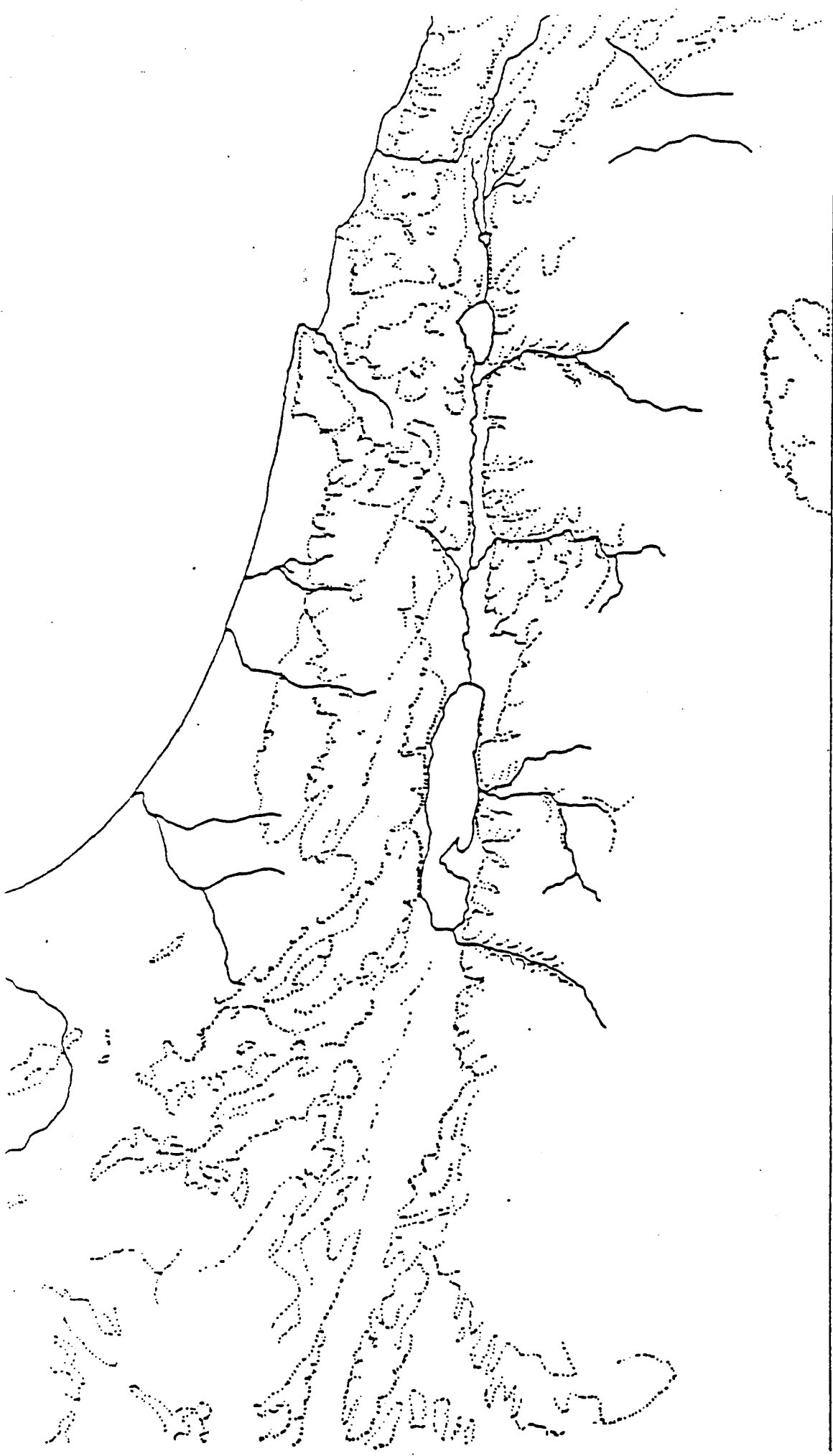


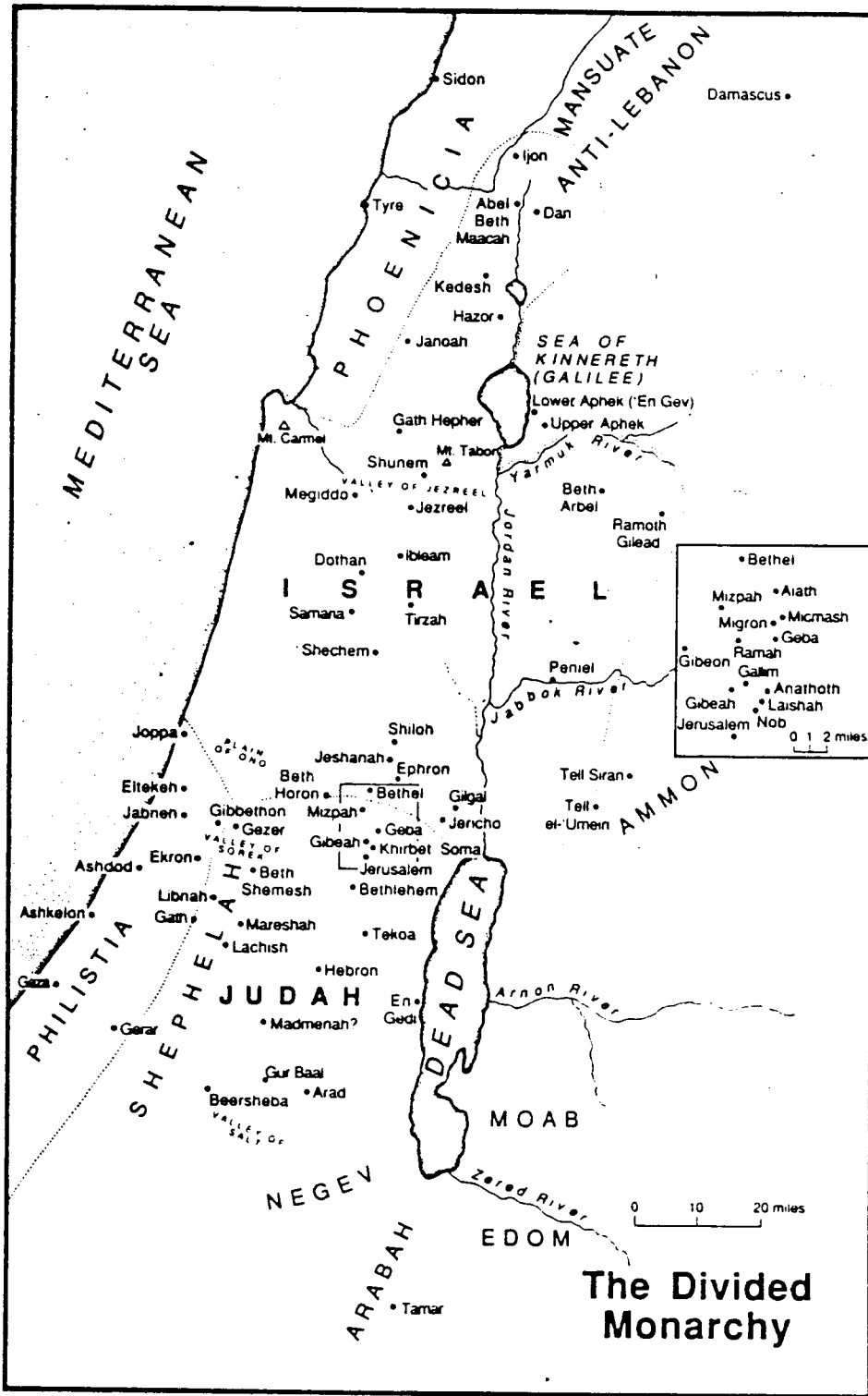
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1. Jerusalem
2. Bethlehem
3. Gath
4. Ekron
5. Timnah
6. Beth-Shemesh
7. Zorah
8. Aijalon
9. Kiriath-Jearim
10. Gibeon
11. Gibeah
12. Ramah
13. Mizpah
14. Bethel
15. Jericho
16. Gilgal
17. Shiloh
18. Shechem
19. Joppa
20. Gezer
21. Ashdod
22. Ashkelon
23. Gaza
24. Lachish
25. Hebron
26. Beer-Sheba
27. Rabbath Ammon
28. Jabesh-Gilead
29. Dan
30. Tyre
31. Hazor
32. Chinnereth
33. Acco
34. Mt. Tabor
35. Jezreel
36. Megiddo
37. Samaria
38. Tirzah
39. Tekoa
40. Nebo

MAP OF ANCIENT ISRAEL

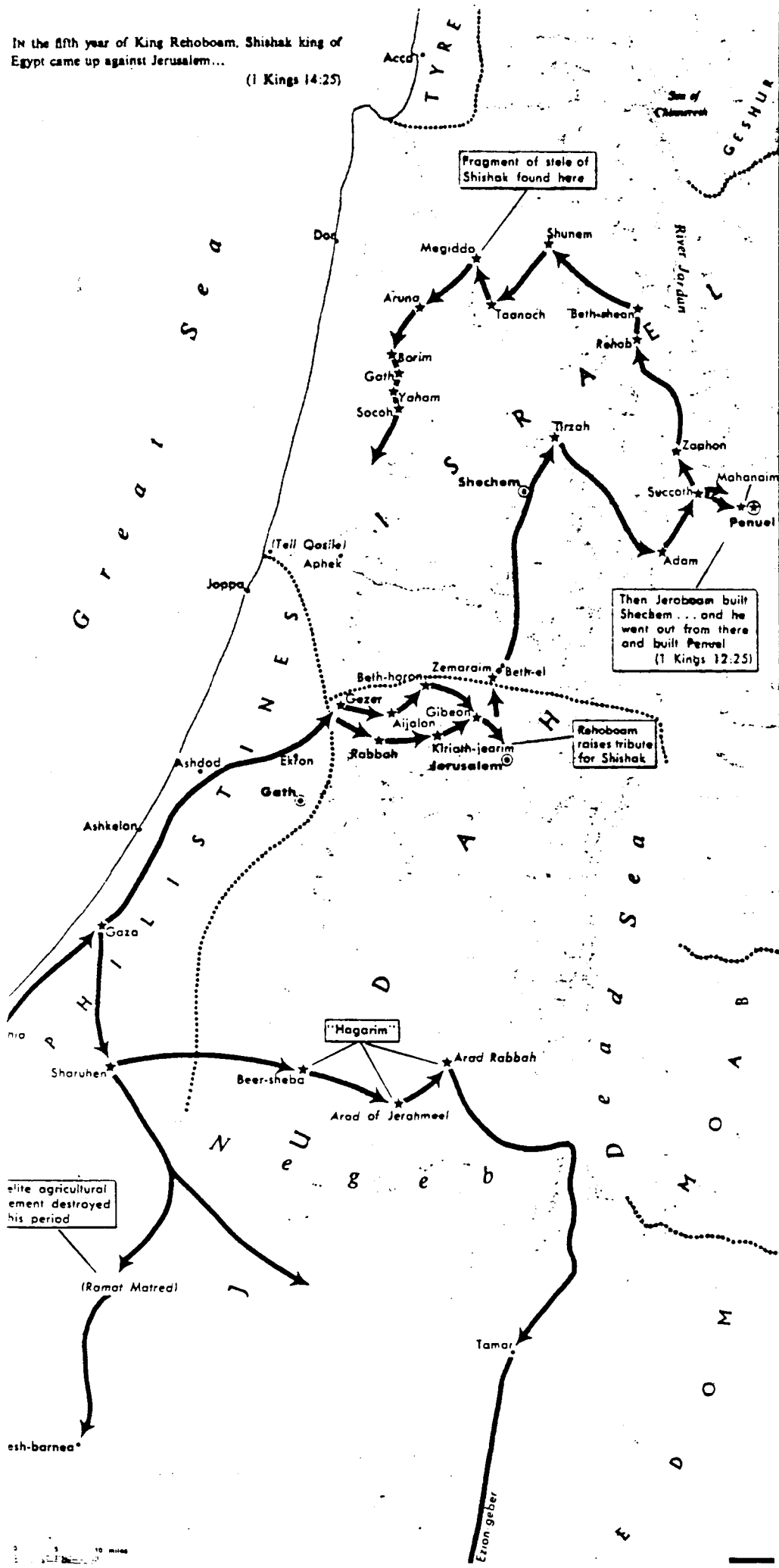
1. Jerusalem
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31. Hazor
32. Chinnereth
33. Acco
34. Mt. Tabor
35. Jezreel
36. Megiddo
37. Samaria
38. Tirzah
39. Tekoa
40. Nebo





The Divided Monarchy

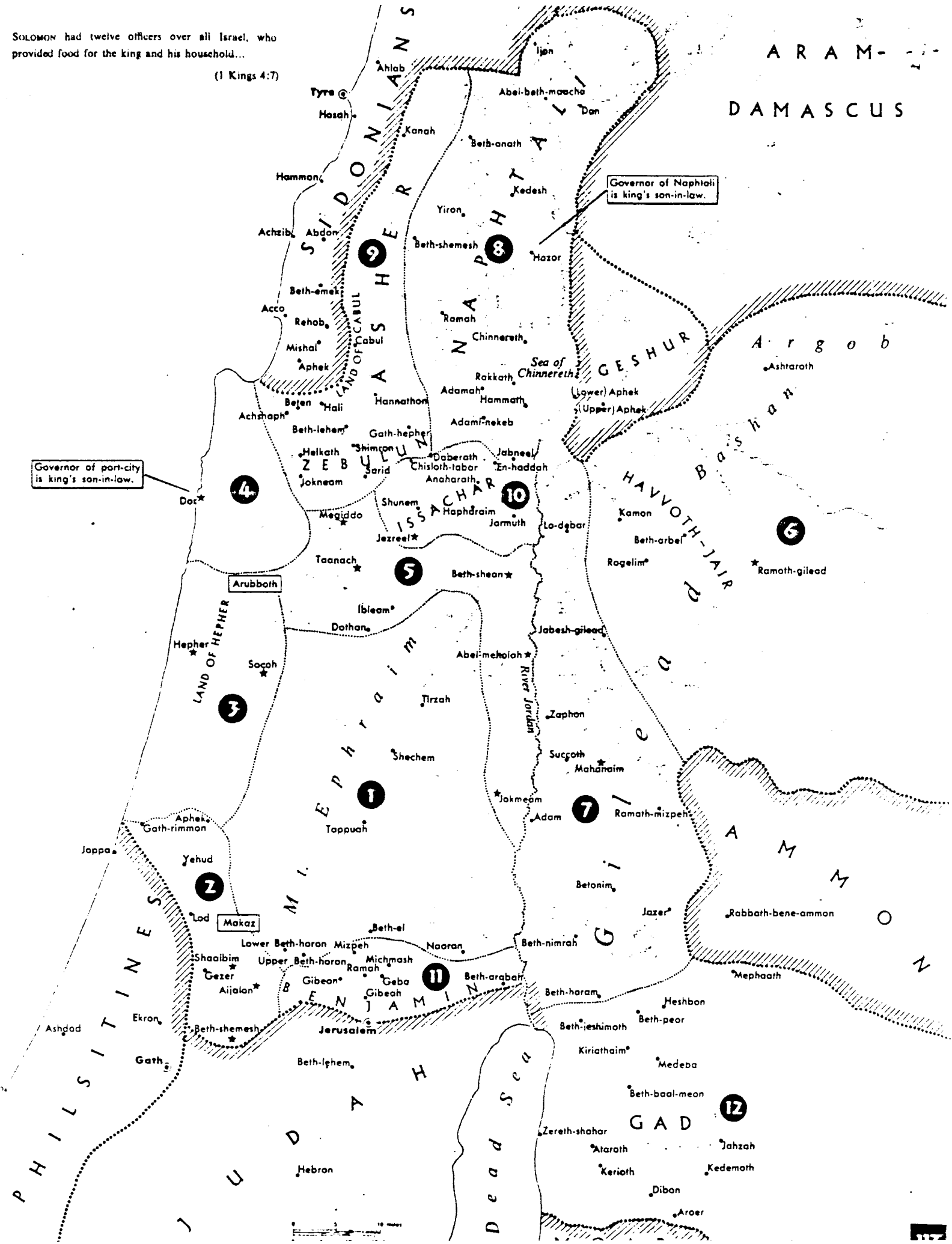
In the fifth year of King Rehoboam, Shishak king of Egypt came up against Jerusalem...
 (1 Kings 14:25)



SOLOMON had twelve officers over all Israel, who provided food for the king and his household...

(1 Kings 4:7)

ARAM-
DAMASCUS



Governor of port-city is king's son-in-law.

Governor of Naphtali is king's son-in-law.

4

Arubboth

3

2

Makaz

9

8

10

5

6

7

11

12

PHILISTINES

MI. EPHRAIM

JUDAH

NA PHTALI

GESHUR

HAVVOTH-JAIR

GAD

ARGOB

BASHAN

AMMON

SIPHONIANS

BENJAMIN

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ISSACHAR

ISSACHAR

Dead Sea

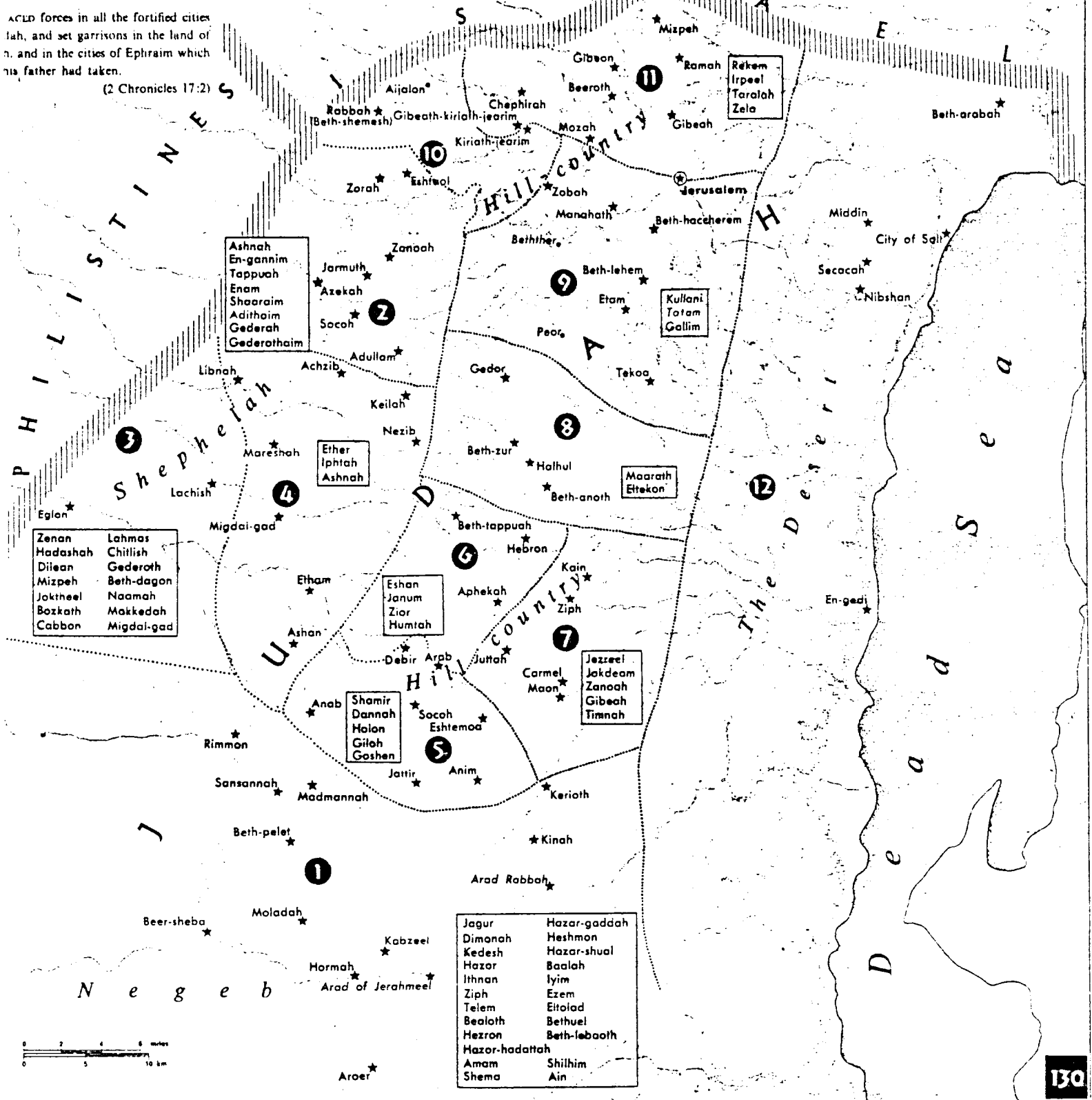
Sea of Chinnereth

River Jordan

Dead Sea

ACLED forces in all the fortified cities
lah, and set garrisons in the land of
n. and in the cities of Ephraim which
his father had taken.

(2 Chronicles 17:2)



- | | |
|----------|------------|
| Zenan | Lahmas |
| Hadashah | Chillish |
| Dilean | Gederath |
| Mizpeh | Beth-dagon |
| Jaktheel | Naamah |
| Bozkath | Makkedah |
| Cabbon | Migdai-gad |

- | |
|-------------|
| Ashnah |
| En-gannim |
| Tappuah |
| Enam |
| Shaaraim |
| Adithaim |
| Gederah |
| Gederathaim |

- | |
|--------|
| Ether |
| Iphtah |
| Ashnah |

- | |
|--------|
| Shamir |
| Dannah |
| Halon |
| Giloh |
| Goshen |

- | | |
|----------------|--------------|
| Jagur | Hazar-gaddah |
| Dimonah | Heshmon |
| Kedesh | Hazar-shual |
| Hazar | Baalah |
| Ithnan | Iyim |
| Ziph | Ezem |
| Telem | Eitaiad |
| Bealoth | Bethuel |
| Hezron | Beth-lebaath |
| Hazar-hadathah | |
| Amam | Shilhim |
| Shema | Ain |



THE HOME OF ABRAHAM

By K. J. Stavrinides

Students of the Bible know that Abraham was from the city of Ur, now clearly located in Lower Mesopotamia.

What is not often realized is that the location of Abraham's city of origin was not known until the 20th century.

Between 1922 and 1934, the British archaeologist Sir Leonard Woolley excavated Tell al Maqayyar (Mound of Pitch), as it was known to the inhabitants (a place repeatedly ravaged by treasure hunters), with a serious intention of discovering the civilization that lay beneath the mound.

Sir Leonard soon realized that he was excavating the site of the biblical home of the father of the Hebrew nation.

The result of his long arduous work was the removal of the biblical patriarch's birthplace from the list of unknown locations and its placement, for the first time in history, on the map of Sumer by the Persian Gulf.

Some critics questioned the accuracy of Sir Leonard's conclusion that the southern Ur was the home of Abraham. As Genesis 24:4-10 mentions Haran in the north as Abraham's "country" and "land of his kindred," they preferred to seek a northwestern location for Ur.

The reference to Haran as Abraham's "country" and "land of his kindred," however, is not a strong objection to Sir Leonard Woolley's discovery. Given either location for Ur, it would have been natural for Abraham to visit Haran, as long as his kindred were there.

In favor of the southern location, it can be shown that the archaeological evidence from Sir Leonard's excavation indicates a high culture in the southern Ur, with laws that fully account for Abraham's behavior with respect to legal inheritance, burial customs and general conduct.

The First "Archaeologists"

The river civilizations first came to the attention of Western scholars in the 17th century. In 1625, Italian nobleman and explorer Pietro della Valle returned from a visit to Mesopotamia, bringing with him tablets written in an unknown script that needed deciphering.

Neither this first explorer nor many who came after him--from Denmark (1761), France (1845) and Britain (1854)--understood scientific excavation. The expeditions conducted during these three centuries were no more than searches for museum pieces that would attract the attention of visitors.

More often than not, the "excavations" that were carried out by these groups did serious and permanent damage to valuable relics that had been safely buried for millennia.

The Early Culture of Ur

The whole area encompassed by the Tigris and Euphrates rivers, which is now known by the Greek name *Mesopotamia* ("land between the rivers"), became a focal point for archaeologists only during the end of the 19th century and at the beginning of the 20th.

Excavations at the lower part of the city revealed flint implements and a mud-hut culture that Sir Leonard Woolley placed in pre-Flood times.

The implements and the dwellings revealed a community whose mainstay was farming and husbandry. Fishing was also an essential part of life (the coastline was closer to the city at that time than it is today). Since the loom, too, was already in use, the inhabitants were not necessarily dressed in skins. At the same time, they were not what we might term a civilized society. The Sumerians moved into Ur at a later time with an advanced culture. They were skilled in the use of metals, and surviving records show that they excelled in the art of writing.

The invading Sumerian tribes captured Ur, along with surrounding areas, rebuilt it with burnt brick and constructed a wall around it. The archaeological finds from this period include the wheel, and the examination of the pottery reveals that the potter's art, even at that time, included the use of the wheel.

Like their predecessors, the Sumerians were farmers, but they also conducted trade with other peoples as far east as the Indus valley and as far west as Egypt.

By far the most important discovery at Ur was the vast number of written documents. The Sumerian language is the oldest known to us with surviving records.

No similarity has yet been established between this language and any other in the world. It is a known language, however, and has been classified among the agglutinative languages.

The Sumerian language was such an established feature of culture at Ur that even after the city declined--with the rise of Babylon--this language continued to be the means of expression for arts and letters.

A modern parallel is the literary role of Latin in European culture. Latin was so established in Europe that, as late as the 16th century, literature was written exclusively in Latin, even though countries used their own languages in daily life.

Scribes in Sumeria were specialists who had devoted much time and effort to the art of writing. The Sumerian name for scribe (*tupshar*) meant "one who writes on tablets."

The City Plan

Sir Leonard Woolley was able to draw up a plan of the city, incorporating details that had come to light during the excavation. The city of the patriarchal times had narrow, winding, unpaved streets. Its houses were slightly raised off the ground, perhaps as a practical precaution against inundations from the river. Its temples and shrines were in prominent places.

There was, of course, a cemetery, which has yielded most of the information we have today about Sumerian culture, and the whole city was surrounded by walls.

The architecture of houses and other buildings is impressive, given their historical setting of four millennia ago along with the desert conditions and the total lack of stone for building purposes. The lower part of the houses was constructed with burnt brick, which provided strength. The upper part of the houses was of ordinary (mud) brick.

The Sumerians were artistic enough to realize that the combination of two types of brick was unsightly and in need of hiding. Houses, therefore, were covered with plaster and whitewash.

Far from all expectation, the houses consisted of two levels and comprised 13 or 14 rooms carefully arranged around an open courtyard. In one corner of the courtyard were the stairs, which led to the upper level. The rest of the courtyard led to a kitchen, reception rooms, servants' quarters, a chapel and rooms used for storage.

The condition of these relics was not as bad as might have been expected. Some of the ovens, for example, were soon restored and used for baking fresh bread for the archaeologists working on the site.

The large amount of evidence that came to light from these excavations moved Sir Leonard to make a profound statement regarding the culture in which Abraham spent his early years:

"We must revise considerably our ideas of the Hebrew patriarch when we learn that his earlier years were spent in such sophisticated surroundings; he was the citizen of a great city and inherited the traditions of an ancient and highly organized civilization. The houses, themselves, bespoke comfort and even luxury" (*Ur of the Chaldees*, Sir Leonard Woolley, Pelican, 1938, page 90).

Law and Government

If Sumerian houses bespoke comfort and even luxury, the legal and governmental structures of Ur were very advanced, even by 20th-century standards. The numerous clay tablets provide us with the full text of laws and the governmental system.

At the head of the government was the "lugal" or "prince." He was a monarch--not an absolute monarch like those of Europe, but, at the same time, not a figurehead either. He was a powerful ruler and the ultimate authority for all appeals of the community. Under the lugal was a cabinet of ministers of war, communications, agriculture and finance.

A vital aspect of the governmental structure was the function of the scribes. The scribes were highly specialized in keeping records. It was their duty to keep the calendar up to date, to proclaim the month by each new moon and to intercalate an extra (13th) month whenever it became necessary. It was also the duty of the scribes to keep track of the receipts deposited in the temple by all citizens.

Religion at Ur

Among the religious edifices that made the greatest impression on archaeologists are: 1) The ziggurat--a tower about 200 feet long, 150 feet wide and 70 feet high, 2) the temples and shrines to various gods and 3) the Royal Cemetery.

The religious significance of these finds lies in the conclusion that the civilization of Ur was dominated by religion. The evidence overwhelmingly supports the biblical statement that Abraham's ancestors worshiped many gods (Joshua 24:2).

It is generally accepted that the Sumerians, who captured Ur, brought a worship of the "high places" with them; they must have come from areas that afforded mountain habitations for their gods. The mesopotamian area, however, afforded no such luxuries, and this natural deficiency prompted them to build towers that would function as high places.

The ziggurat was called "Hill of Heaven" or "Mountain of God" and was a standard feature of every Mesopotamian city. The steps of the ziggurat led up to a shrine that may have functioned as a post for the observation of the stars. The ziggurat was an impressive structure, not unlike the Egyptian pyramids, by its sheer size.

The ziggurat at Ur was built by Ur-Nammu and stood by the main temple, which was dedicated to Sin. Its four corners pointed to the four points of the compass, possibly as an indication of an extensive influence in the world.

At the base of the ziggurat were temples dedicated to various deities. The main temple was also the king's palace; he was, after all, the vice-regent of heaven. Here, in the temple, was his cabinet of ministers and, of course, his harem. The harem has persisted through history as a privilege of eastern kings and other potentates, the temples and the shrines speak for themselves in all cultures and the ziggurat has developed into the minaret and church steeple.

Excavation at the Royal Cemetery

The excavation of the Royal Cemetery has had the most profound effect on our understanding of the religious life at Ur. Here are some brief extracts from Sir Leonard's own description of the excavation in the Royal Cemetery:

"We found, in another part of the field, five bodies lying side by side. . . . Below them, a layer of matting was found and tracing this along we came to another group of bodies. . . . We found the earth side of the pit in which the women's bodies lay and could see that the bodies of five men were on the ramp. . . .

"Following the pit along, we came upon more bones which at first startled us by being other than human. . . . In front of the chariot lay the crushed skeletons of two asses with the bodies of the grooms by their heads. . . . At the foot of the ramp lay six soldiers, ordered in two ranks, with copper spears by their sides and copper helmets crushed flat on the broken skulls. . . .

"Against the end wall of the stone chamber lay the bodies of nine women wearing the gala head-dress of lapis and carnelian beads from which hung golden pendants in the form of beech leaves, great lunate earrings of gold. . . the whole space between them and the waggons was crowded with other dead, women and men" (*ibid.*, pages 23-51).

It is known, now, that the custom in the city of Ur was that a royal person had to be accompanied to the grave by his entire staff in perpetual attendance. The king, in this case, was accompanied by 65 men, and the queen by 25 people in all.

The order with which the dead were arranged around the royal person and the decency evident in their dress indicated to Sir Leonard that they probably had been marched down to the grave (perhaps in a drugged state) and their bodies arranged accordingly before the pit was filled in and the soil was trampled down on top of them.

The clear division of the royal tombs into different levels and floors showed that the pit was filled in stages and with appropriate ceremonies. These ceremonies included a human sacrifice at each level, until the top was reached.

Discoveries show the religious life of the inhabitants included magic, interpretation of dreams, astrology and fertility rites. This is suggested even by jewels in the shape of ears of corn, pomegranates and bulls.

Significant Finds

Sir Leonard's discoveries from 1922 to 1934 are an important benchmark for biblical studies. Ur was placed firmly on the map of historical cities, and clearer light was shed on the early life of Abraham.

Abraham emerges, on the strength of the discoveries, as a man with a background of refined culture, an heir of a body of literature and an artistic tradition and a product of a society that understood law and order and strong government.

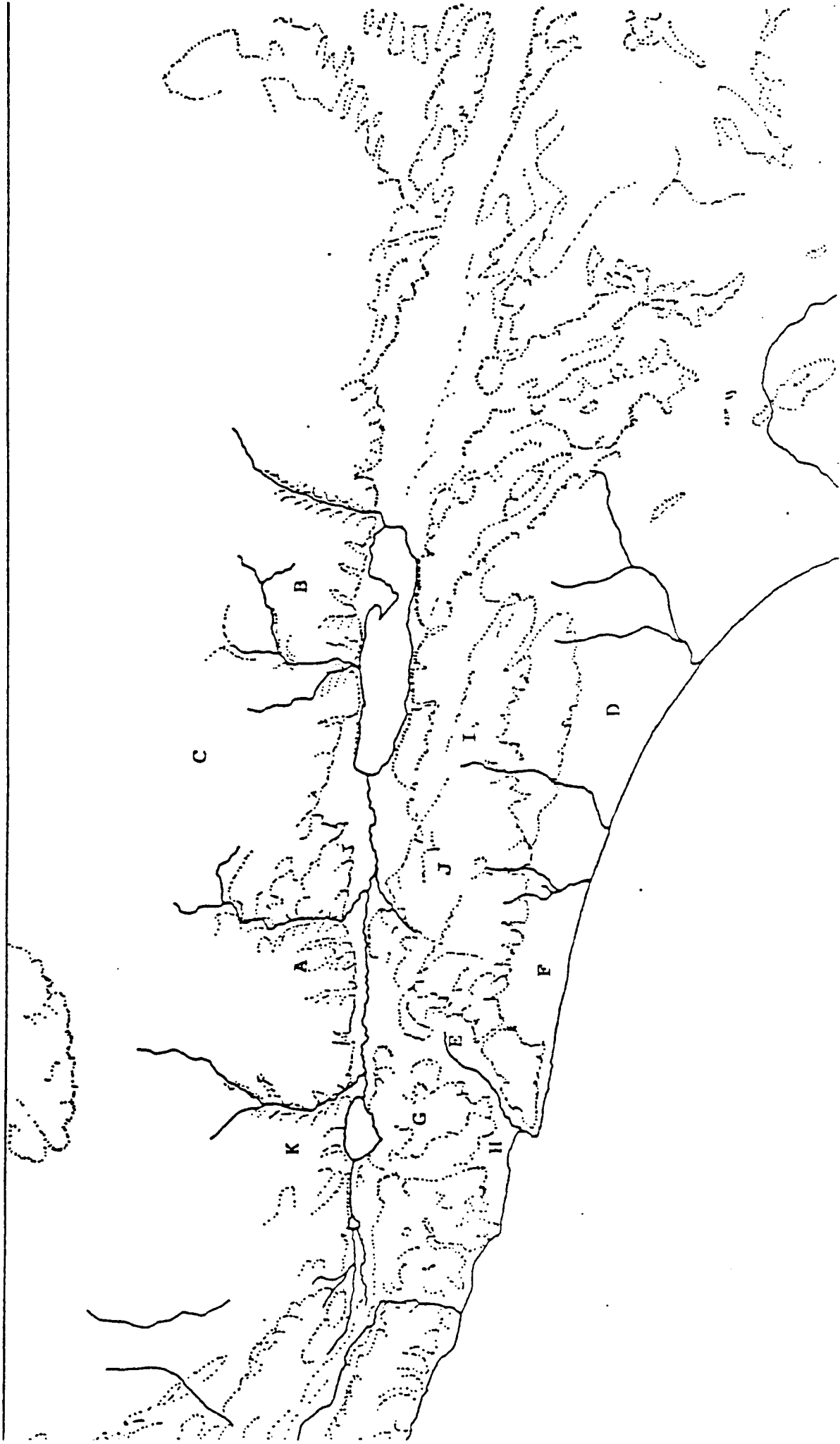
The archaeological discoveries have at last provided a cultural framework that can be valuable in developing a deeper understanding of the home, life and mission of Abraham.

HOW THE FINDINGS AT UR RELATE TO US TODAY

- ◆ The Tigris and Euphrates rivers are mentioned by name in the opening chapters of the Bible as proceeding from the Garden of Eden (Genesis 2:14).
- ◆ Some of the most influential cultures in the history of the world flourished on the banks of these rivers: Sumerian, Assyrian, Hittite, Babylonian and others.
- ◆ Sumeria has bequeathed its cultural legacy to the modern world in many ways. An example is the sexagesimal system, by which the day is divided into 24 hours, each hour into 60 minutes, each minute into 60 seconds and the circle into 360 degrees.
- ◆ Mesopotamia, and Sumer in particular, was the first culture to establish commercial banking, to standardize weights and measures, to make legal contracts and to codify civil laws and statutes in writing.
- ◆ Some 20th-century religious buildings had their beginnings in Abraham's city, including the church steeple and the minaret. .

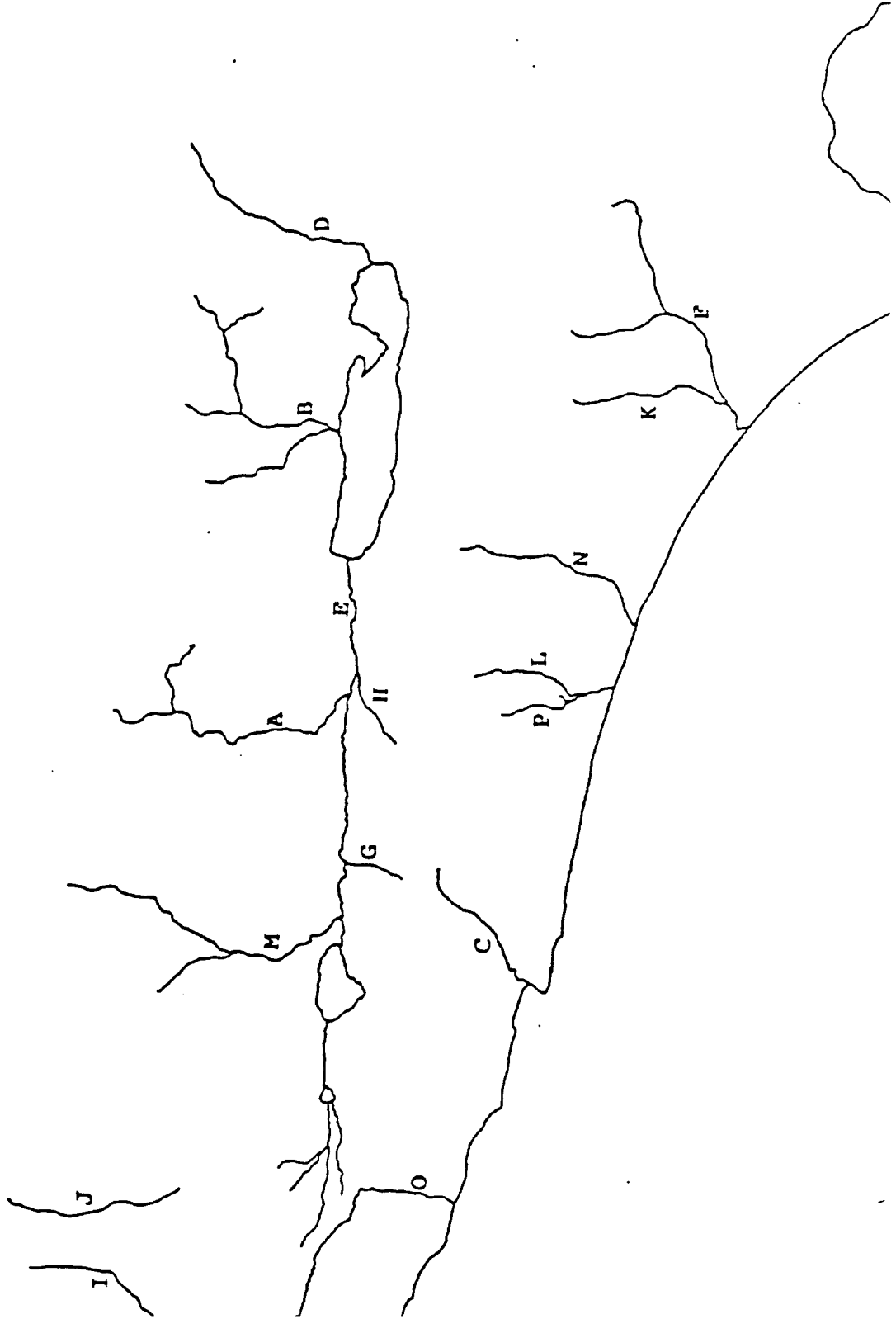
REGIONS

- Acco Plain - **H**
- Philistine Plain - **D**
- Sharon Plain - **F**
- Moab - **B**
- Ammon - **C**
- Bashan - **K**
- Mts. of Judah - **I**
- Gilead - **A**
- Galilee - **G**
- Mts. of Ephraim - **J**
- Jezreel Valley - **E**



RIVERS

- Yarkon. - L
- Gerar - K
- Besor - F
- Jordan - E
- Arnon - B
- Sorek - N
- Kishon - C
- Yarmuk - M
- Harod - G
- Kanah - P
- Jabbok - A
- Faria - H
- Amara - I
- Pharpar - J
- Litani - O
- Zered - D



Hill of Moreh - G

Mt. Gilboa - I

Mt. Nebo - F

Mt. Hor - J

Aruna Pass - H

MOUNTAINS

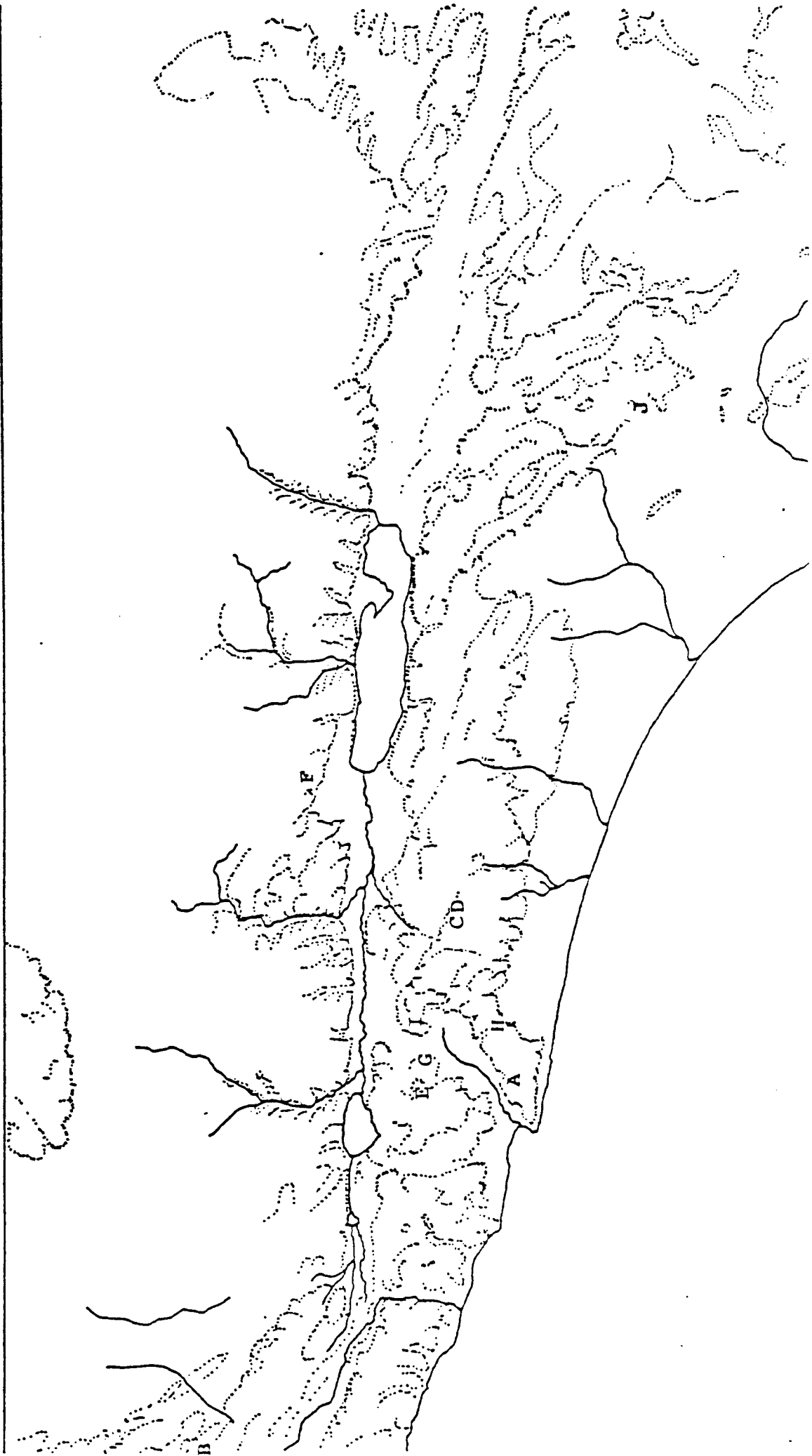
Mt. Carmel - A

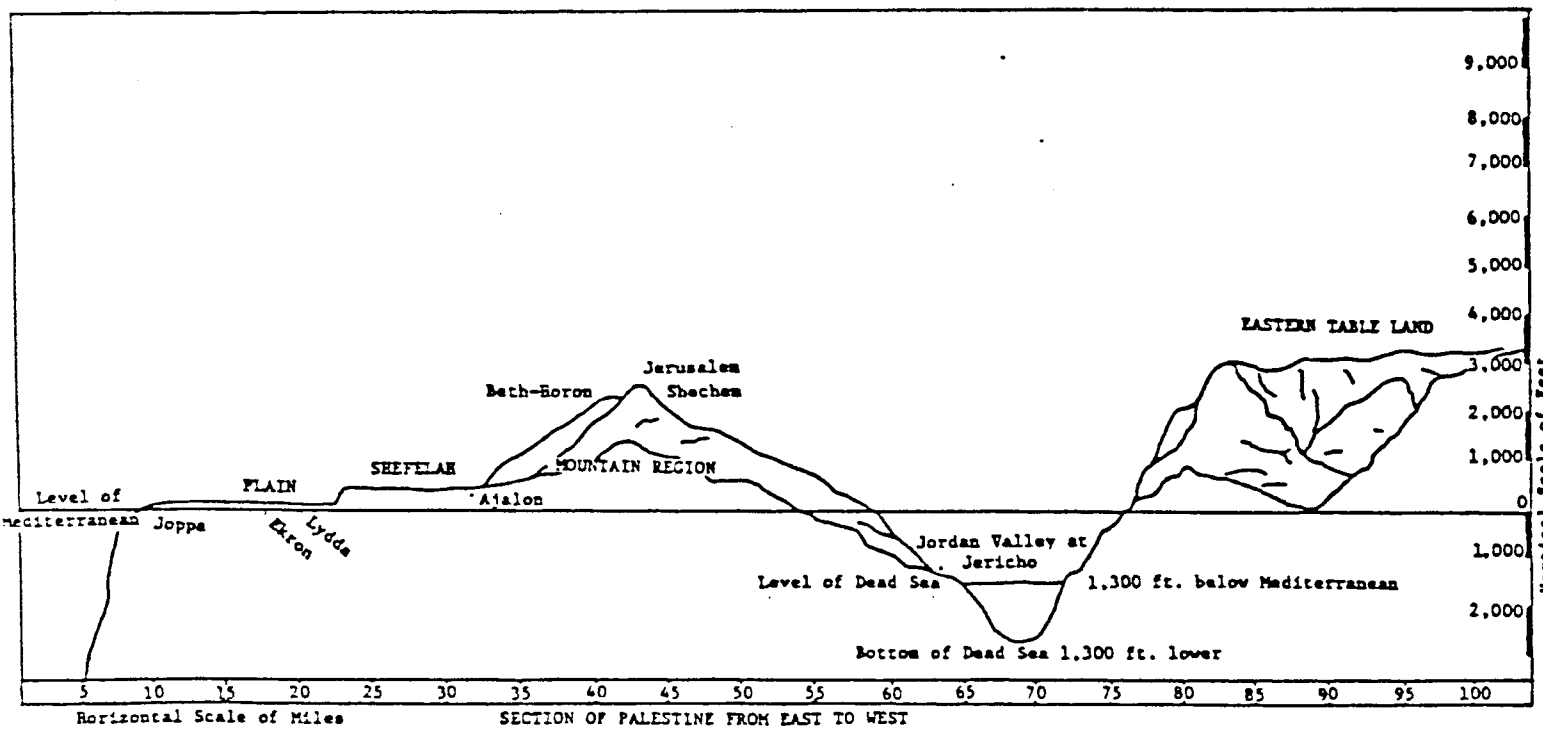
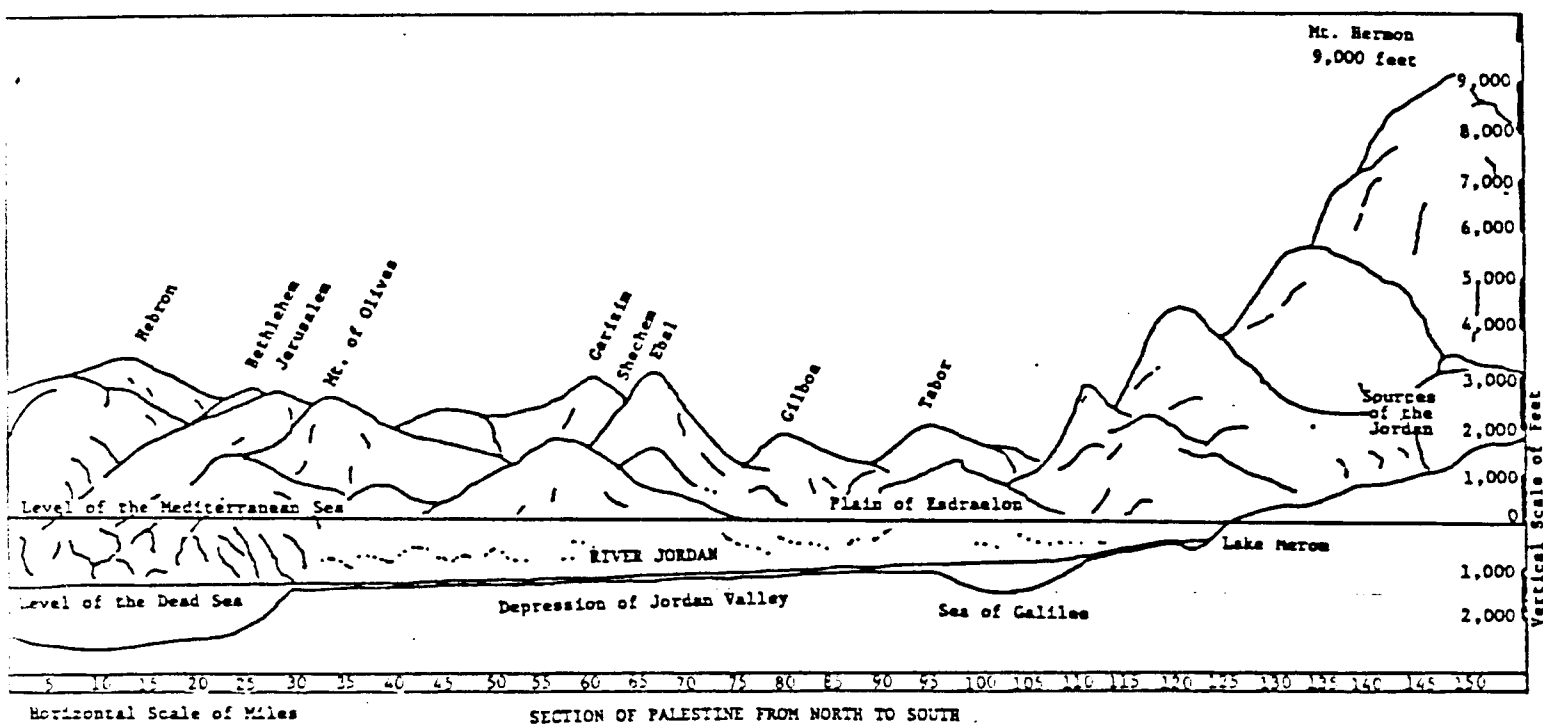
Mt. Hermon - B

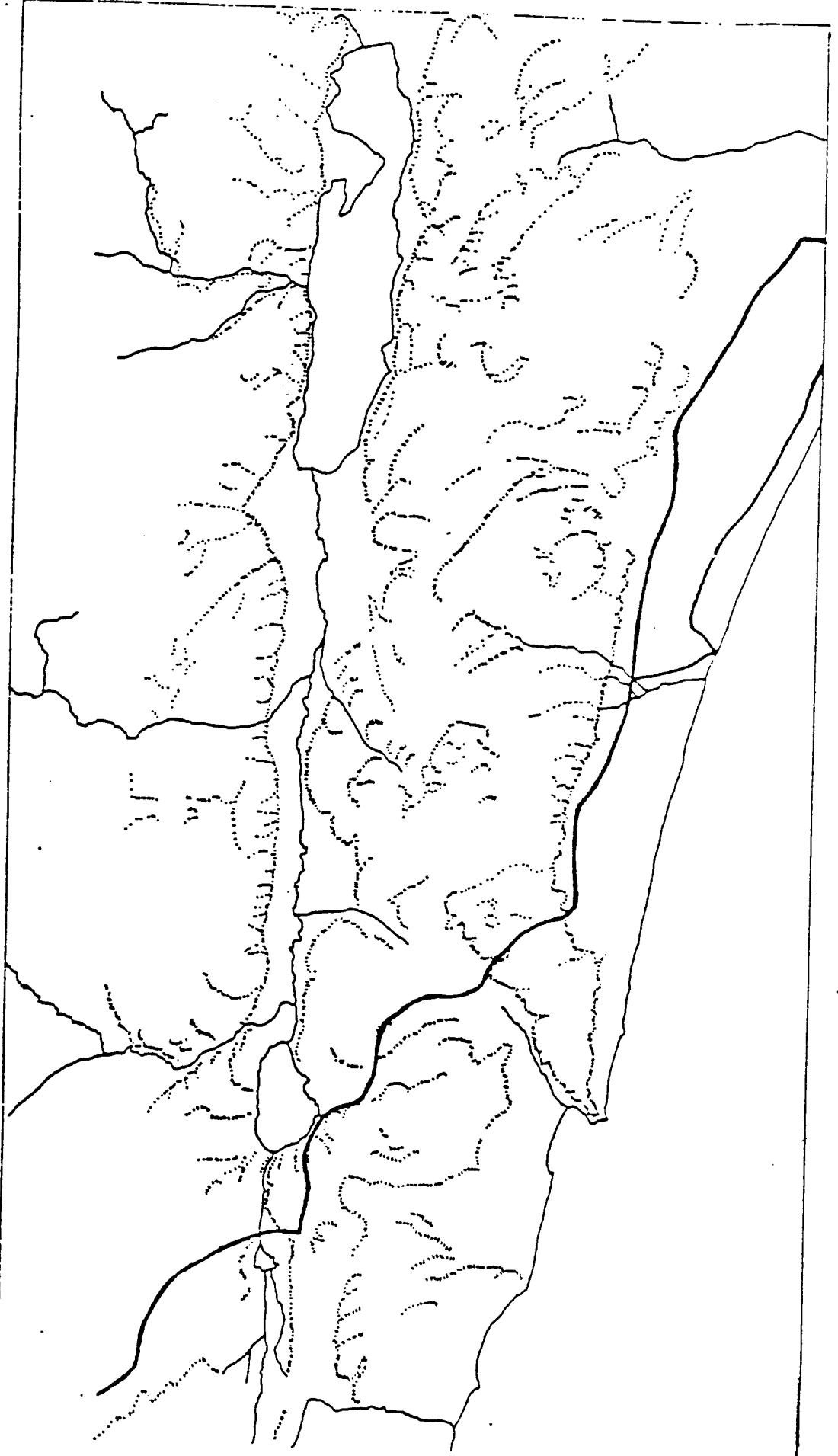
Mt. Ebal - C

Mt. Gerizim - D

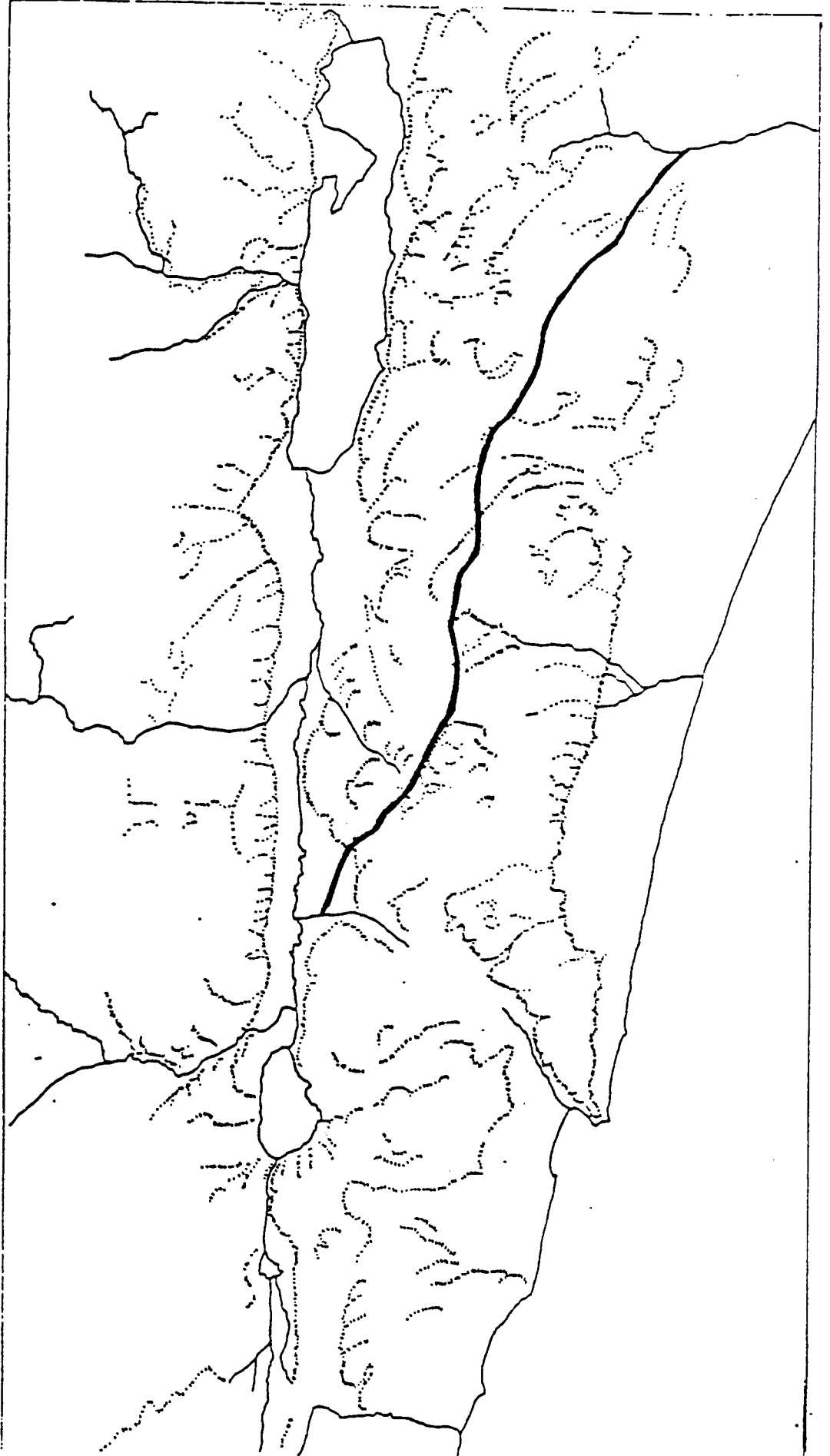
Mt. Tabor - E



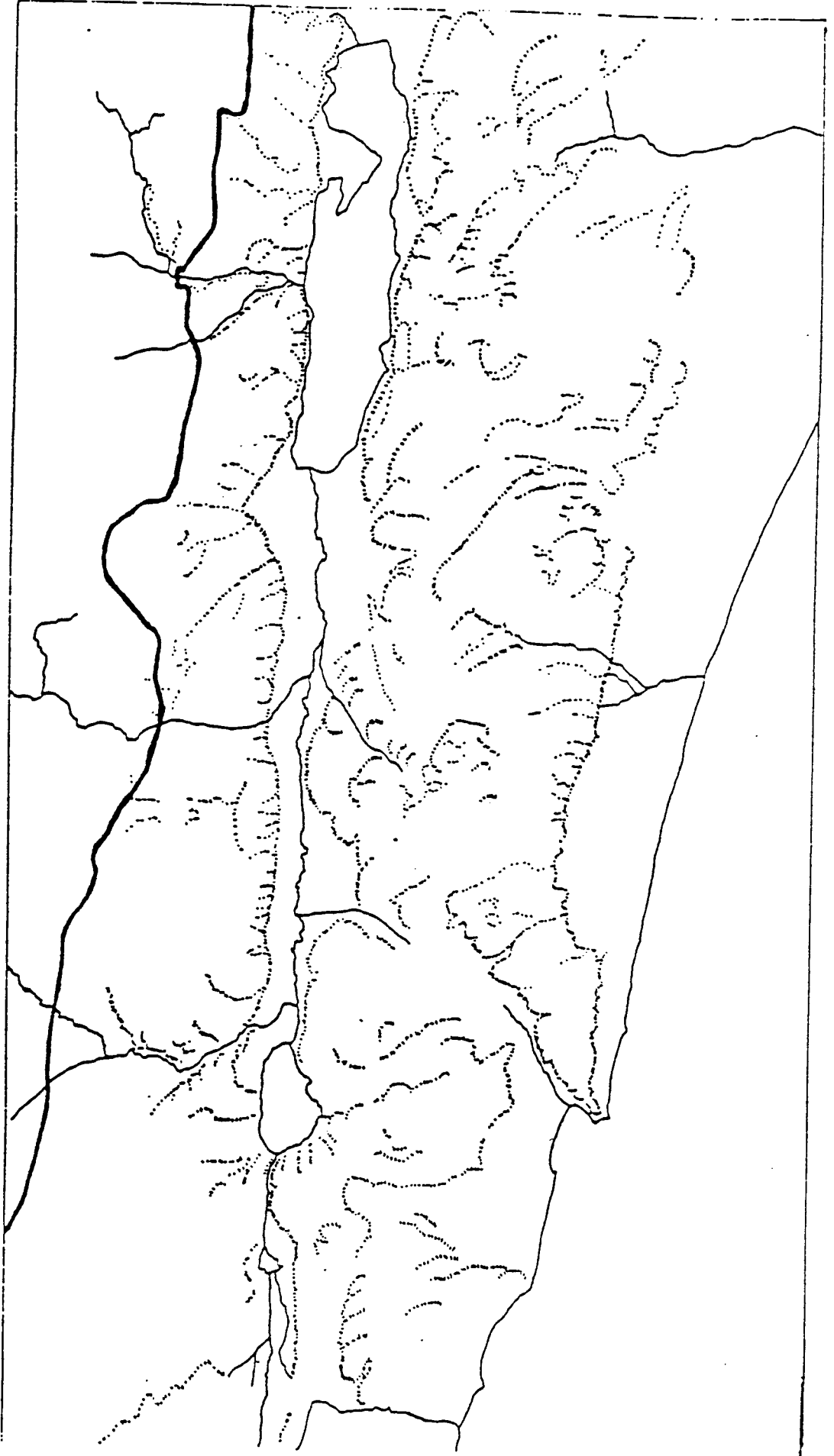


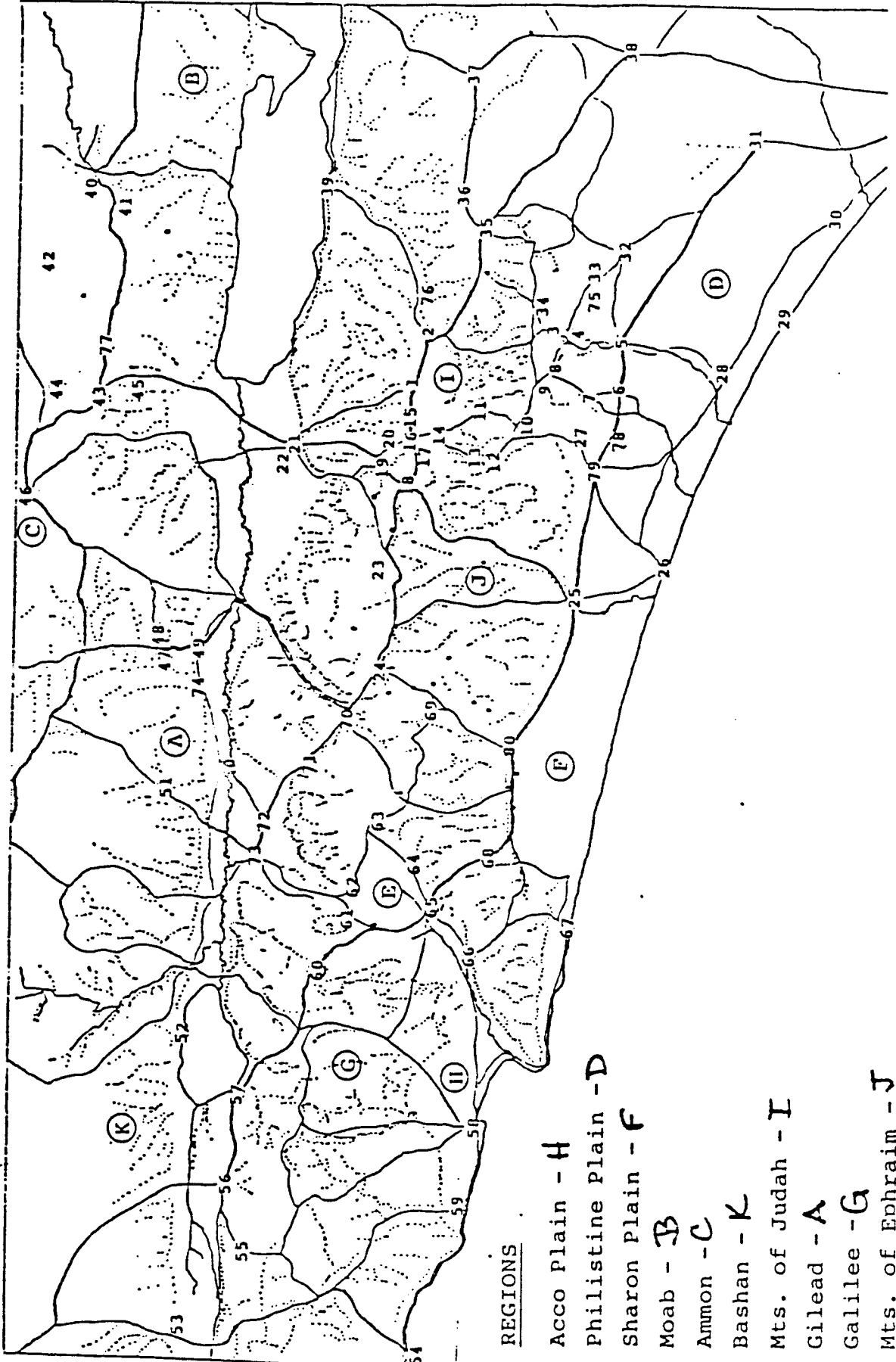


Ridge Route



King's Highway



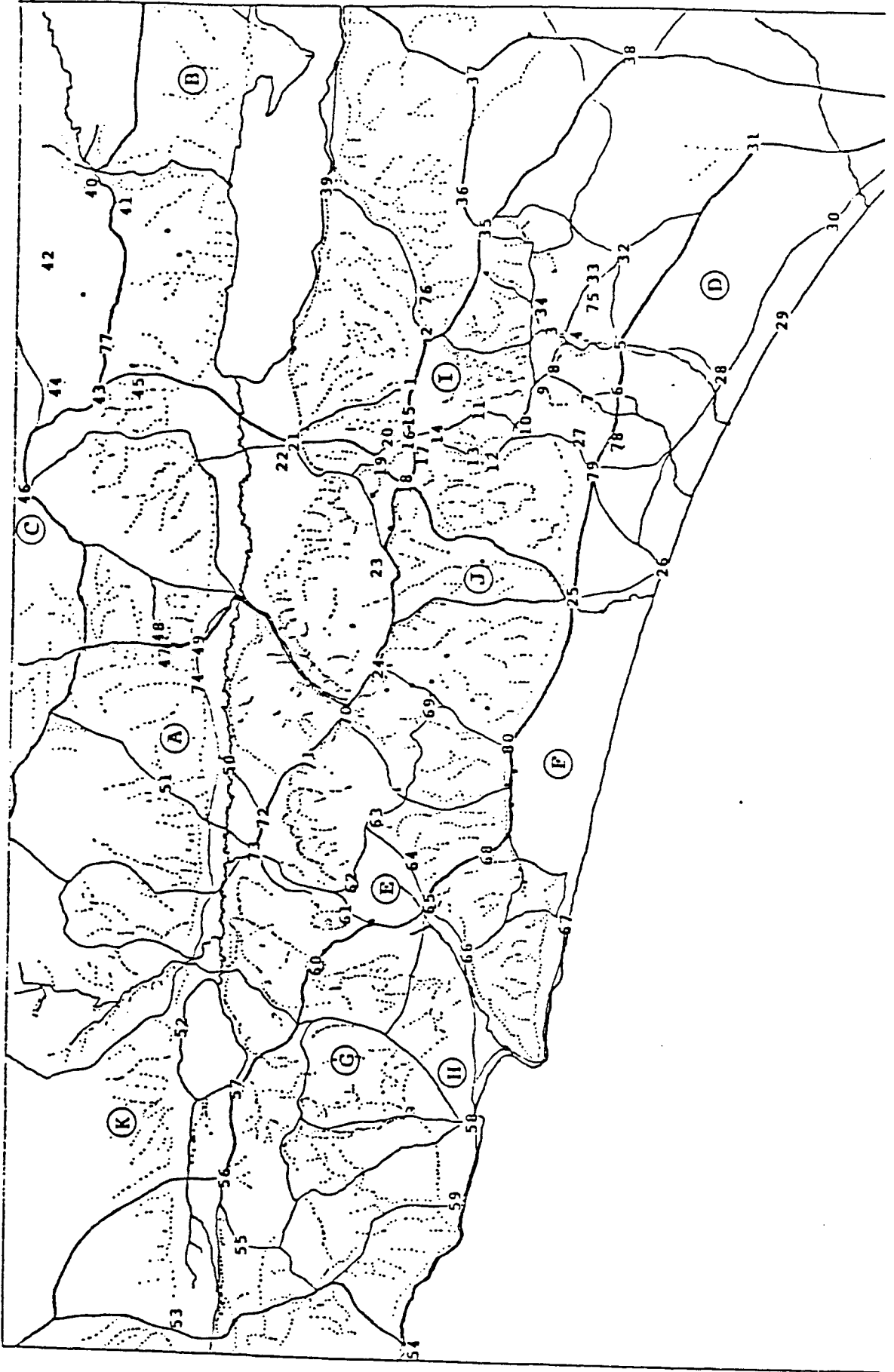


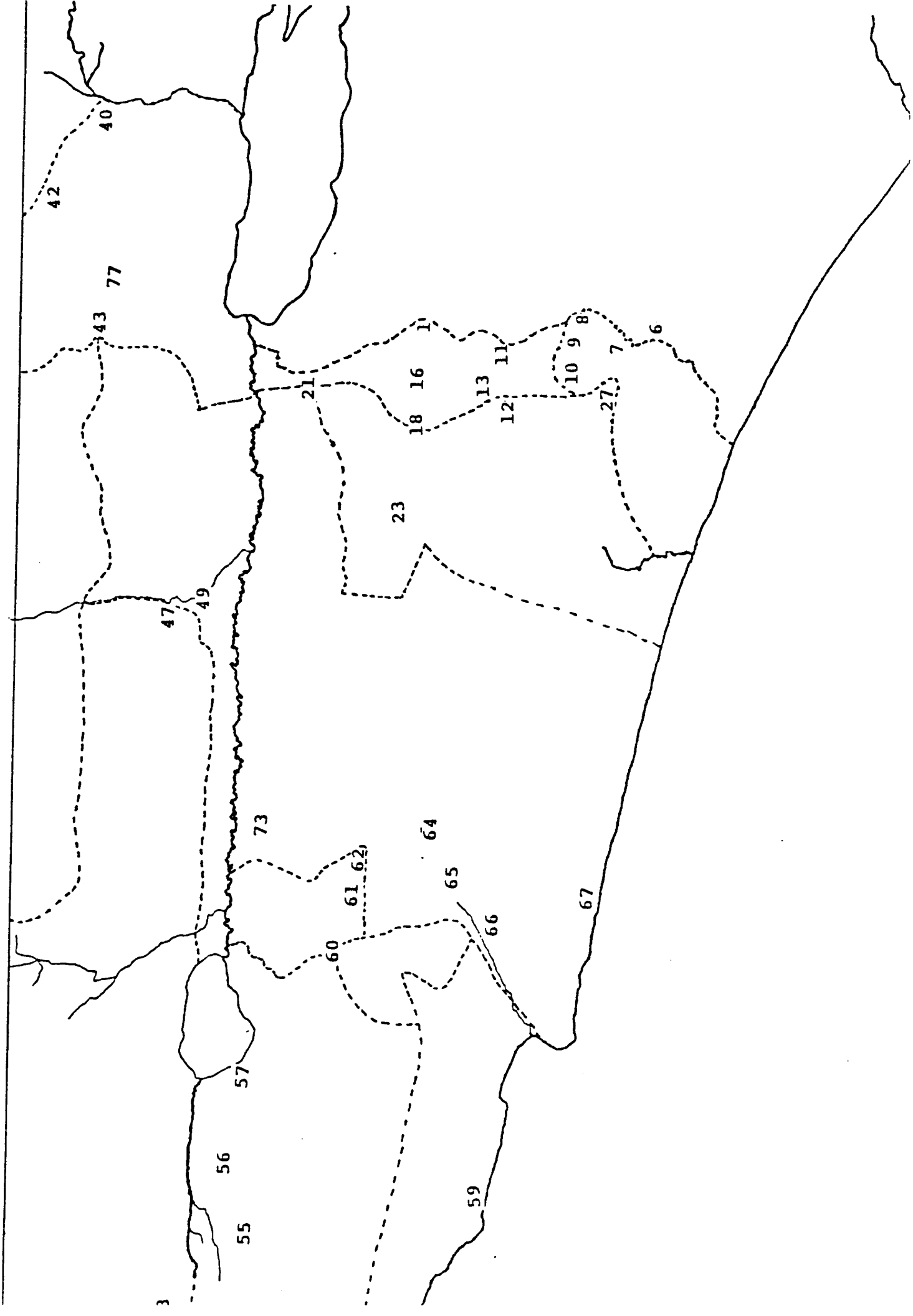
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- Acco Plain - H
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- Bashan - K
- Mts. of Judah - I
- Gilead - A
- Galilee - G
- Mts. of Ephraim - J
- Jezreel Valley - E

CITIES OF MAJOR IMPORTANCE

- | | |
|----------------------|--------------------|
| 1. Jerusalem | 45. Nebo |
| 2. Bethlehem | 46. Rabbath Ammon |
| 3. Socoh | 47. Mahanaim |
| 4. Azekah | 48. Penuel |
| 5. Gath | 49. Succoth |
| 6. Ekron | 50. Abel-Meholah |
| 7. Timnah | 51. Jabesh-Gilead |
| 8. Beth-Shemesh | 52. Aphek |
| 9. Zorah | 53. Dan |
| 10. Aijalon | 54. Tyre |
| 11. Kiriath-Jearim | 55. Kedesh |
| 12. Lower Beth-Horon | 56. Hazor |
| 13. Upper Beth-Horon | 57. Chinnereth |
| 14. Gibeon | 58. Acco |
| 15. Gibeah | 59. Achzib |
| 16. Ramah | 60. Mt. Tabor |
| 17. Mizpah | 61. Shunem |
| 18. Bethel | 62. Jezreel |
| 19. Ai | 63. Ibleam |
| 20. Geba | 64. Taanach |
| 21. Jericho | 65. Megiddo |
| 22. Gilgal | 66. Jokneam |
| 23. Shiloh | 67. Dor |
| 24. Shechem | 68. Aruna |
| 25. Aphek | 69. Samaria |
| 26. Joppa | 70. Tirzah |
| 27. Gezer | 71. Bezek |
| 28. Ashdod | 72. Rehob |
| 29. Ashkelon | 73. Beth-Shan |
| 30. Gaza | 74. Zarethan |
| 31. Gerar | 75. Morasheth-Gath |
| 32. Lachish | 76. Tekoa |
| 33. Mareshah | 77. Medeba |
| 34. Adullam | 78. Gibbethon |
| 35. Hebron | 79. Gittaim |
| 36. Ziph | 80. Socoh |
| 37. Arad | |
| 38. Beer-Sheba | |
| 39. En-Gedi | |
| 40. Aroer | |
| 41. Dibon | |
| 42. Jahaz | |
| 43. Heshbon | |
| 44. Bezer | |





Biblical Geography

Borders of the Tribal Inheritances

Reuben	Joshua 13:15-23	}	Jos. 13:32 Moses Distributed
Gad	Joshua 13:24-28		
½ Manasseh	Joshua 13:29-31		

Judah	Joshua 15:1-63	}	19:51 Joshua Distributed
Ephraim	Joshua 16:5-10		
Manasseh	Joshua 17:7-10		
Benjamin	Joshua 18:11-20		
Simeon	Joshua 19:1-9		
Zebulun	Joshua 19:10-16		
Issachar	Joshua 19:17-23		
Asher	Joshua 19:24-31		
Naphtali	Joshua 19:32-34		
Dan	Joshua 19:40-48		

Levi	Joshua 13:14,33; Joshua 21:1-41--cities and their suburbs
------	--

A NEW LOOK AT AN OLD PROBLEM:

THE DATE OF THE EXODUS

Evangelicals don't always agree on everything, and the date of the exodus is a case in point.

Many dates have been proposed, but many people would affirm (with, for example, W. Fields, *Exploring Exodus* [College Press, 1976]; W. Smith, *Old Testament History*, revised edition [College Press, 1979]), that the exodus occurred about 1445 B.C. They do so primarily--though not exclusively--on the basis of I Kings 6:1, which states that 480 years elapsed between the release of the Israelites from Egyptian slavery and the laying of the foundations of Solomon's temple.

Others would just as strongly insist that it took place around 1290 B.C. (with, for example, Eerdmans's *Concise Bible Handbook* [World Wide Publications, 1980]; J. Bright, *A History of Israel*, a third edition [Westminster, 1981]; J. P. Hyatt, *Exodus* [Eerdmans, 1980]; J. K. West, *Introduction to the Old Testament*, second edition [Macmillan, 1981]). They do so primarily--though again not exclusively--because of Exodus 1:11, which says the Israelite laborers built a store city called Rameses, which was named after the famous Egyptian pharaoh Rameses II.

Still others are uncertain on the issue (with, for example, G.W. Ramsey, *The Quest for the Historical Israel* [John Knox, 1981]; M. Woudstra, *The Book of Joshua* [Eerdmans, 1981]), tilting now toward 1445, now toward 1290. They have found it difficult to commit themselves absolutely to one date or the other because of the complexity of the evidence as well as the powerful arguments and ingenious explanations marshaled by both sides. The 1290 touters, for example, keep faith (so they say) with I Kings 6:1 by interpreting the 480 years as 12 generations--not of 40 years each (a more realistic figure). And the 1445 proponents handle (as it were) the Rameses reference either by finding the name Rameses used of lesser personages in Egyptian documents of the fifteenth century B.C. or by declaring Exodus 1:11 a later editorial updating (not a bad idea, incidentally, since Genesis 47:11--which also refers to Rameses--is surely to be so understood).

For many years I was a contented advocate of a 1290 exodus, because the archaeological evidence for the Israelite conquest of Canaan seemed to be consistently in favor of the later rather than the earlier date. Recently, however, three evaluations of the available data (some old, some new) have caused me to change my mind.

1. David Noel Freedman, a prominent Near Eastern studies specialist, has proposed that Abraham lived much longer ago than is assumed by those who hold to the late date for the exodus. Freedman's suggestion is based on the Ebla tablets as well as on recent excavations near the southeast end of the Dead Sea. The new evidence implies that Sodom and Gomorrah existed in the third millennium B.C. and were destroyed near the end of it. Since Exodus 12:40 implicitly ties the exodus date in with the dates of the patriarchs, pushing Abraham's life and times back in history means that the exodus must be placed earlier as well.

2. Hans Goedicke, an eminent Egyptologist, suggests a date of 1447 B.C. for the exodus on the basis of novel interpretations of the Great Speos Artemidos inscription from Middle Egypt and of the effects of the volcanic eruption that destroyed the Mediterranean island of Santorini early in the fifteenth century B.C. (see CT, June 12, 1981, p. 42). The inscription and the eruption combine to provide evidence of an enormous tidal wave that may have been the secondary means used by God to divide the waters of the Red Sea as well as to drown the Egyptians who were in pursuit.

3. John J. Bimson has produced a new attempt to reconcile the biblical and archaeological evidence in an important volume entitled *Redating the Exodus and Conquest* (Sheffield, England: Almond Press, second edition 1981 [first edition 1978]). What makes Bimson's treatment so compelling is that he treats every Old Testament passage in any way related to the subject at hand as well as every conceivable archaeological report or synthesis bearing on the exodus and conquest narratives. In a brilliant excursus on the dating of bichrome ware--the single most important type of pottery for dating the transition between the Middle Bronze Age (MBA) and Late Bronze Age (LBA)--he demonstrates that the LBA started much later than formerly thought. This in turn means that the MBA *ended* (midfifteenth century B.C.) much later than was formerly believed possible. Bimson then interprets the archaeologically verified destruction of numerous MBA cities in Palestine as the result not of Hyksos invasion (as many scholars conjecture) but of the Israelite conquest of Canaan under Joshua beginning about 1430 B.C.--which of course means that the exodus occurred about 1470 B.C..

All of the above proposals are controversial to a greater or lesser degree, but the three scholars have one thing in common: their findings all imply that the exodus took place at least 25 years *earlier* than even the early-date theorists allow. Bimson, who deals with this problem head-on, says that the 480 years of I Kings 6:1 is indeed a round number--but for a figure slightly *larger* than 480 (rather than smaller, as the late-date theorists propose), hence is critical of the 1445 date. But he is even more critical of the 1290 date, insisting that its advocates can produce scarcely a single biblical site that was destroyed by burning in the Late Bronze Age.

When all is said and done, however, must evangelicals seek a consensus on this matter?

Frank Gaebelin several years ago said to me, "I don't think that one's opinion concerning the dating of the exodus should determine his theological orthodoxy." True enough; but it is always interesting to see which way the evidence tilts us on controversial matters such as these.

Reviewed by Ronald Youngblood, professor of Old Testament and Hebrew at Bethel Theological Seminary, West Campus, San Diego, California.

Christianity Today. Vol. 26 #58, 12, Dec. 1982.

MRP Session V
Archaeology and the Bible
Dick Paige

PALESTINE: KNOWN BUT MOSTLY UNKNOWN

(Paul W. Lapp)

The American School of Oriental Research, Jerusalem, Jordan

Palestine (West Bank Jordan and Israel today) is perhaps the most excavated land in the world. Certainly the archaeological history of no country is better known. Since the beginning of archaeological work in Palestine at Tell el-Hesi in 1890 there have been few periods when there were not several expeditions in the field. The most complete survey of current archaeological work in Palestine is the "*Chronique*" of the *Revue Biblique*. The 1962 "*Chronique*" mentions nearly fifty sites at which archaeological discoveries were reported, mainly in 1960 and 1961. More than half these sites have been subjected to substantial excavation.

How Much Do We Know?

With some knowledge of the scope of archaeological activity in Palestine visitors in Jerusalem frequently ask: Are there still new sites to dig? Are there still exciting finds to be made in Palestine? One might go on to ask: Isn't our knowledge of biblical times fairly complete? Don't we have a picture of daily life at the time of Jesus which can be modified only in detail by future discoveries? The confidence with which archaeological conclusions are frequently drawn and the long books devoted to daily life in Palestine at the time of Jesus might suggest an affirmative answer.

My viewpoint here is that such a tiny fraction of the archaeological material has been excavated, and such a small fraction of that satisfactorily published, that even the most assured archaeological conclusions must still be considered far from final. This does not mean that all archaeological conclusions must be basically vague and noncommittal. Our knowledge of Palestinian archaeology has been built step by step, from the best hypothesis explaining evidence available at an early stage of exploration to the best hypothesis to explain evidence currently at hand. Without the discipline of continuous updating of hypotheses as new evidence comes to light chaos would prevail. The nonspecialist would find it much more difficult to judge among interpretations than is now the case. All that is stressed here is that in view of the vast amount of unknown material, archaeologists will be forced to modify or reformulate many, if not all, their hypotheses regarding the development of Palestine as the flood of new evidence continues to grow. Palestinian archaeology may be past infancy but has hardly gotten beyond childhood.

There are some 5,000 recorded antiquities sites and monuments in Palestine and Transjordan. *Supplement No. 2 to the Palestine Gazette Extraordinary No. 1375 of 24 November, 1944* listed some 3,500 spots as coming under the provisions of the then effective Antiquities Ordinance. Nelson Glueck has dealt with well over a thousand

sites in Transjordan, and this study was not entirely comprehensive.¹ If the new sites among the 400 in the Negeb examined by Glueck,² and other sites more recently discovered are added, a total of approximately 5,000 sites is reached.

Even this number will be steadily, though not rapidly, increased from year to year. This year, for example, the American School in Jerusalem has just excavated in two cemeteries north of 'Ain Sāmiyeh. Neither of these had been listed as archaeological sites, and at least three other unrecorded cemeteries have been noted in the vicinity. The cave in the Wādi ed-Dāliyeh from which the Samaria Papyri were recovered and the nearby cave inhabited in the Middle Bronze I period had not been previously noted (see Dr. Cross' article this issue). The annual topographical studies by members of the German Evangelical Institute usually bring to light yet unrecorded sites, and this year was no exception.

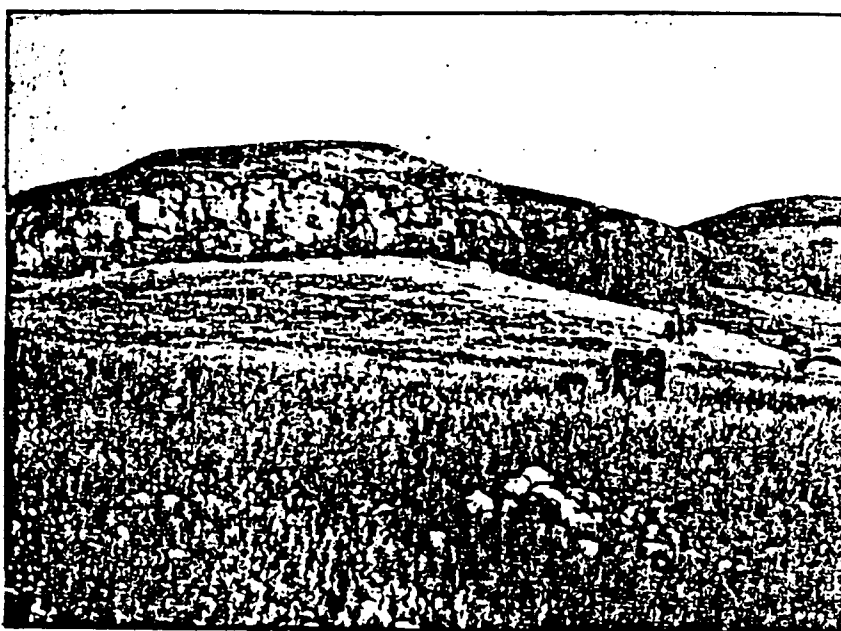


Fig. 6. The double site Tell Abū Kharaz with the low mound of Tell el-Meqberah in front of it, identified by Nelson Glueck with biblical Jabesh-gilead. Photo by Nelson Glueck.

Scientific excavations, including small soundings and clearances, have taken place at some 150 sites, or about three in a hundred. *The Westminster Historical Atlas to the Bible* (1956), plate 18, records nearly a hundred excavated sites, and the total recorded in the *Oxford Bible Atlas*, page 96 (to 1958), is some forty higher. Of these, the

¹ Nelson Glueck, "Explorations in Eastern Palestine, IV," *Annual of the American Schools of Oriental Research, XXV-XXVIII*, Part I (1951), pp. xviii-xix. Only about three-quarters of the sites in North Gilead were included and some sites near the mouth of the Yarmuk had not been examined. To these sites in an area between Amman and the Jordan River as well as a few not easily accessible on the east bank of the Dead Sea may now be added.

² Nelson Glueck, *Rivers in the Desert* (1959), p. x.

Westminster Atlas records major excavations at 26 sites, the *Oxford Atlas* at fifteen. This means that roughly one site in 200 has been the scene of major archaeological work. To be sure, many of the sites on record would not merit extensive excavation, but if only one in four were promising, major excavations have till now been carried out at only two percent of the potential sites.

More or less adequate records of surface finds and extant monuments exist for the recorded sites mentioned here, especially those in Transjordan and the Negeb studied by Nelson Glueck. Substantial historical conclusions may be drawn from this mass of evidence from surface exploration, but arguments from silence are always dangerous when dealing with this material, even when minor excavation has been carried out. At 'Arâq el-Emir, for example, surface exploration failed to recover any evidence of Iron I occupation, and yet excavation exposed impressive remnants of an Iron I fort. In a first campaign two five-meter squares were excavated to bedrock, but it was not until the second season that any evidence of occupation in the Chalcolithic and Early Bronze periods came to light. Even after three campaigns only a few sherds and coins purchased from the villagers suggest that Persian and Early Hellenistic stratification, the excavator's main concern, may yet appear in a future campaign.

As the home of Amos, Tekoa has attracted many visitors in Palestine with biblical interests. The visitor will hardly forget the barren, rocky mound with hardly enough dirt covering it to justify much of an excavation. Today convincing evidence of Middle Bronze II tombs appeared. Yesterday beautiful Middle Bronze I pots from there were offered for sale in Jerusalem. Two weeks ago I visited the site to record the tomb from which a beautiful seventh century B.C. tomb group was taken, and while there Architect David Voelter was able to plan an Early Roman tomb just discovered during the building of a new house (by Ta'amireh bedouin with money they earned from manuscript purchases). Obviously this site is ripe for a major tomb search and excavation project. Tekoa and 'Arâq el-Emir are just two current examples of the wealth of material which might be awaiting the excavator at any one of 5,000 sites--of which there may be no hint in surface exploration records. [Dr. Lapp wrote this paragraph on September 25, 1963--Ed.]

True, one may think, but certainly the chief biblical sites and the richest and most promising areas have already been excavated. This is true only to a small degree. A number of important biblical sites are still untouched, Jabesh-gilead (Figure 6), Ramah, and Hebron, for instance, though excavation at the last site may commence next year. Two of the host of untouched spots with minor biblical connections may be noted in Figure 10. Many ancient cities and villages have been disturbed only slightly by excavations. Bethlehem, Bethel, and Bethany are among these. Especially to be emphasized is the fact that at every site of a major excavation much more remains for the future than has been so far unearthed. The area dug during the three current seasons at Jerusalem added to that disturbed by almost countless past expeditions together accounts for only a tiny fraction of the surface of historical Jerusalem. Even Jericho, one of the most fully excavated sites in Palestine, could still keep a large expedition busy for many years. In fact, Miss Kenyon has planned her excavations so that substantial portions of the tell will remain available for future excavations when archaeological methodology has been improved and new techniques and analyses developed and refined. Only at Megiddo was there an attempt to strip a tell layer by layer, and there the plan was soon abandoned.

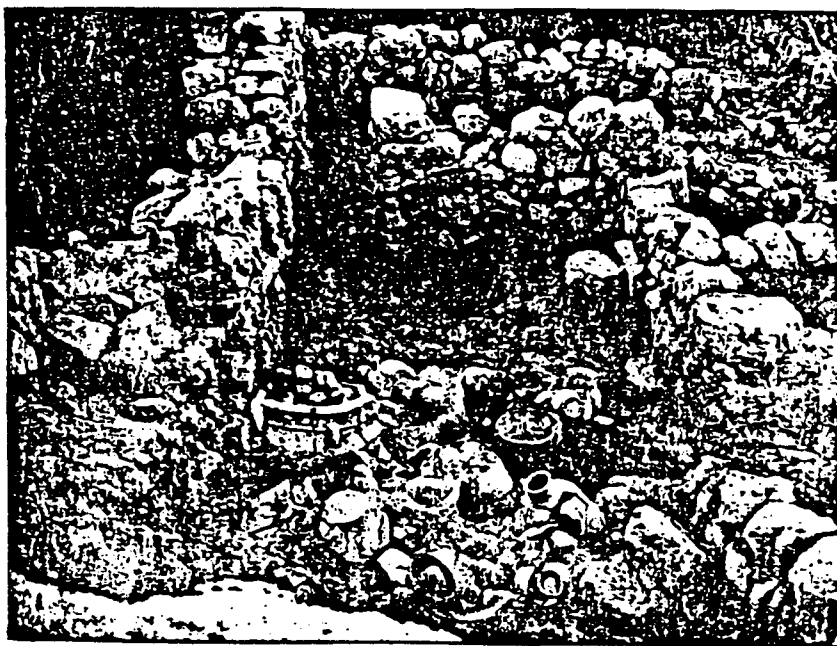


Fig. 7. A portion of the several hundred artifacts unearthed in a cult area at Tell Ta'annek during the summer of 1963 illustrating the flood of new evidence constantly pressing upon the Palestinian archaeologist for synthesis and interpretation. Photo Lois Glock.

There need be little fear that the constant flood of new and interesting artifacts coming to light through excavation and appearing in antiquities shops will begin to ebb in the foreseeable future. "Flood" is hardly an exaggeration. In the past two months on the Jordan side of Palestine, besides the Tekoa finds, the Jerusalem excavation has turned up enough inscribed Hebrew weights to double our evidence on the subject; the Taanach expedition has unearthed several hundred artifacts in a cult context (Figure 7) including a unique Astarte figurine mold, plus a Canaanite cuneiform tablet providing the best evidence yet on writing in twelfth century B.C. Palestine; Roman tombs in Jerusalem have produced spectacular jewelry and one of the finest collections of bone pins known; the richest Late Bronze burials yet discovered in Palestine have been excavated at Pella; some 35 Middle Bronze I tomb plans have been recorded at Dhahr Murzbaneh, several with large intact tomb groups; important structures and ostraca of the first and second century A.D. are reported from Herodium; important finds in a sounding at Shiloh have led to plans for resuming major work there; topographical work has led to a number of cogent new identifications of biblical and historical sites; and, as usual, more ancient documents are appearing on the market. News reports indicate that comparable discoveries have been taking place in Israel within the same period.

A Coordinated Strategy:

The last paragraph might give the impression that the flood of evidence pouring in is rather spontaneous and quite uncontrolled. Such an impression is perfectly correct. Apart from the practically complete lack of contact between archaeologists working in

Israel and those digging in Jordan, there is practically no coordination of excavation aims or plans between and among the separate expeditions. The Departments of Antiquities have no schedules of the ten most crucial sites in need of excavation. Responsible expeditions are free to select a site of their choice, and, unless there are other claims on the site a license can usually be obtained without difficulty. In Jordan competent American expeditions usually seek association with the American Schools of Oriental Research, but expeditions failing to meet its standards have little difficulty obtaining excavation permits. Indeed, recently royal patronage has been secured for such projects as the quest for the treasures mentioned in the Copper Scroll from Qumran Cave 3, diving for the cities of Sodom and Gomorrah under the Dead Sea, and a search for the body of Moses.³

Interested persons with an orderly frame of mind have often asked how a more systematic program of excavation could be introduced, and archaeologist colleagues have discussed coordination of the activities of the Departments of Antiquities and the various archaeological schools at work in Palestine. Some countries such as Turkey are quite strict about granting permits, and the choice of sites is quite limited in terms of the resources and plans of the expedition and the long term plans for its archaeological sites by the Department of Antiquities. To be sure, permission to excavate in Palestine should be based on such conditions as demonstration of a competent staff, evidence of resources adequate to carry on an excavation in keeping with the nature of the site, and assurance of high standard scholarly publication. Certainly no excavation should be licensed without a carefully trained and experienced archaeologist. Beyond this is a long range or coordinated program of excavation possible or desirable?

Underlying an answer to this question is the observation that it is impossible to provide satisfactory solutions to most of the problems of archaeologists concerned with history either by excavating according to the principle of random sample or by a calculated study of surface and literary evidence. If you were an archaeologist interested in gathering evidence on cult practices in the Early Bronze age, you might wish to put the names of sites at which Early Bronze sherds occur in a hat and select three at random. Chances are good that one of the sites is covered with masses of Byzantine and Roman debris, another is the site of a modern village, and the third is located where there is not an adequate labor force or water supply. In any case, excavators are not usually in a position to consider work at more than one site at a time, and if they have funds in hand for the next season, they consider themselves fortunate.

If, on the other hand, you studied each Early Bronze tell with care, were well acquainted with all pertinent material excavated in Palestine and neighboring lands, and came to the conclusion that precisely this spot on this mound is the most promising in Palestine for recovering Early Bronze cult material, most experienced Palestinian archaeologists would probably offer generous odds against your finding what you were looking for. Perhaps what you seek will remain hidden a few feet from your excavation; perhaps cult remains had been entirely razed in the later occupational history of the tell: perhaps this site had no special cult area. Even if you were to discover clear cult remains, could these be considered a representative find or could they represent a unique pilgrimage center or the seat of a wizard with his own ideas?

³ Ivar Lissner, "The Tomb of Moses Is Still Undiscovered," *BA XXVI.3* (1963), pp. 106-108.

In this instance, as in many similar problems, there is hardly enough comparative material to decide what could be considered typical or representative.

Under these circumstances most larger excavations in Palestine approach a mound with a series of aims and objectives and are open to the responsibilities of careful excavation and publication of whatever the pick brings up. These aims are such that only one or a few mounds may be considered completely satisfactory for a given expedition. An expedition digging for the first time in Jordan this summer was interested in a large tell with fairly continuous occupation in the Bronze and Iron ages and as little later debris as possible. The group wanted a site with biblical connections, one offering possibilities of epigraphic finds, one with potentialities for several campaigns, and one which could be excavated during the summer. The last requirement eliminated sites in the Jordan valley, and there was one tell which held out far more promise than any other, Ta'annek. In fact, after Ta'annek the next most promising sites were in Syria.

Many of the minor excavations in Palestine have been prompted by chance discoveries, some by a scholarly concern with a particular problem; and others are salvage operations. The clearance of the Wādi ed-Dāliyeh caves was prompted by the discovery of the Samaria Papyri there. (This find, incidentally, provides some justification for the Jordan government's closed-eye policy on some of the illegal digging for antiquities by bedouin. These documents would certainly never have been discovered by an archaeologist!) The excavation at 'Arāq el-Emir was undertaken primarily to secure stratified remains of the fifth and fourth centuries B.C. A sounding was undertaken at Tell er-Rumeith to gather evidence on its identification with Ramoth-gilead and to see if it offered promise for a large excavation (Figure 8). One of the aims of the Jerusalem excavations is to "salvage" the remains from open areas of Jerusalem which are about to be covered with modern structures, and a dig is proposed for Gibeah (Tell el-Fūl) next spring to glean information from its antiquities before the proposed palace for King Hussein is built there.

What all this suggests is that it is quite unlikely under present circumstances that any imposed program of excavation could improve upon the present flexible situation, in which expeditions are free to select sites in terms of their interests and qualifications while at the same time competent groups are available to handle urgent archaeological projects. With such vast amounts of material to be dug and such immense gaps in our knowledge, any competent person willing to devote time toward filling in the gaps should be welcomed and encouraged by all interested in Palestine's past.

The factors discussed above are important elements in the perspective with which any reader should want to approach reports on archaeological work in Palestine. Interpretations and conclusions about excavated material are commonly based on a tiny fraction of the potential evidence, and the representative character of this is often impossible to determine. As archaeological methodology is refined and digging tends to become more and more meticulous, the extent of an excavation will tend to decrease in proportion to the size of the staff and amount of technical equipment required. As a result the body of material on Palestine will probably not grow at a much faster pace in the near future than it is at present. Palestine will remain mostly unknown for many years to come unless some modern device such as the magnetometer is perfected to the point that a clear picture of the contents of a mound can be secured without the tedious processes of excavation.

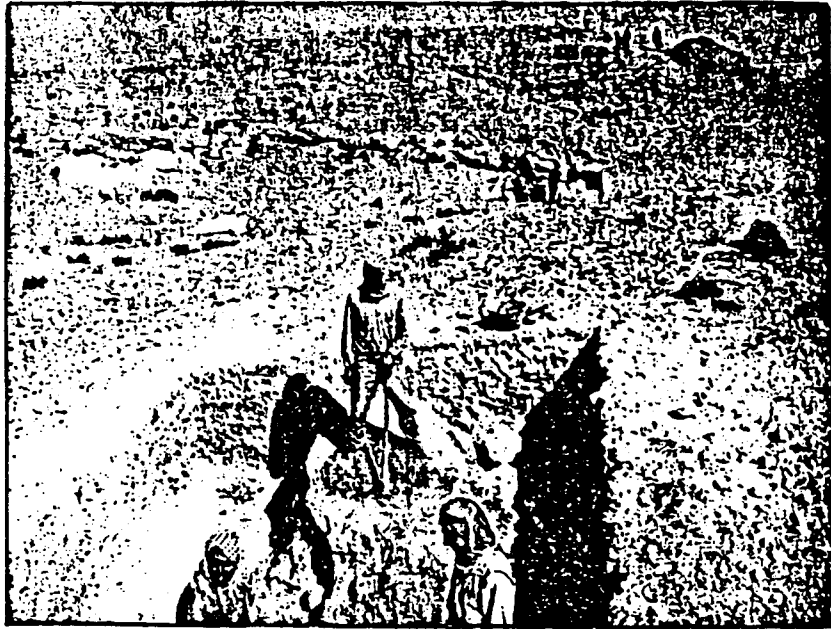


Fig. 8. Looking west at the soundings made at Tell er-Rumeith (identified with biblical Ramoth-gilead by Nelson Glueck) in the spring of 1962. Note the four "squares" excavated in bedrock: one on a secondary knoll to the east, one near the base of the mound, one on the steepest part of the slope where the fort wall was discovered, and one at the center of the mound (at the spot where Prof. Chas. Kraft is standing on the horizon). These soundings supported the biblical identification and indicated that a larger excavation would be desirable. Photo Paul Lapp.

Interpreting and Reporting

In view of the above discussion, specifying limitations in archaeological reporting is especially crucial. In the social and physical sciences, comparable human or laboratory circumstances may be repeated to test a given hypothesis, but an archaeologist cannot easily make another slice through his mound to test his hypothesis about, let us say, an unusual Late Bronze building. An ideal final archaeological report should make it possible for the reader to reconstruct the layers and associated structures and artifacts as they existed before excavation, but up to now this goal has not been approached even by the best archaeological publications. No one is in as advantageous a position as the archaeologist himself to understand the limitations of his evidence, and it is crucial that he report them.

The treatment of the Sacred Area in the preliminary report of the latest campaign at Shechem (a model of prompt and detailed reporting) may prove instructive at this point.⁴ The chief hypothesis is that the structure under the Fortress Temple forecourt, previously designated a palace, is now to be interpreted as a courtyard temple like Temples I and II at Bogazköy. From a table summarizing the history of the Sacred Area the conclusion might be drawn that the sacred character of the courtyard phase is

⁴ L. E. Toombs and G. E. Wright, *BASOR*, No. 169 (Feb. 1963), esp. pp. 17-18; cf. Wright, *Illustrated London News*, Aug. 10, 1963, pp. 204-208.

as assured as that of the Fortress Temple. Such a conclusion would seem dubious, since the Fortress Temple lies completely exposed for all to see while important parts of the courtyard phase, not specified clearly on the plans, remain unexcavated. As is common in a preliminary report, the hypothesis seems to be set forth in the most favorable light. The Bogazköy parallels are considered remarkable, but differences such as the separation of the chief cult room from the central court are not specified. Possible objections to the hypothesis such as the lack of cult objects and installations, the occurrence of domestic jar burials and ovens in the temple, and the presence of a noncultic structure within the sacred temenos are not considered.

The archaeologist is constantly tempted or forced to expand theories upon a small evidential base. He builds his hypotheses on the small excavated portion of a building complex or installation or on tatters of buildings disturbed by later occupation. He frequently uses arguments from silence based upon the absence of certain phenomena or artifacts when he has excavated only a tiny fraction of a mound or merely from surface finds. He has to describe nearly all structures without benefit of literary evidence or epigraphic finds. Sometimes whole building complexes leave little hint of their function.

There comes to mind immediately the well-known story of the archaeologist who related evidence of a large silt layer covering the area he was excavating to the great flood only to discover later on that the "great flood" had destroyed only a small part of his mound. Even more distressing is the way in which his original announcement of finding the flood has been perpetuated in the popular volumes which report archaeological finds to the public. In digging a Middle Bronze I cemetery this past month the first week was occupied with clearing some ten tombs in cemeteries with evidence of some 85 tombs visible from surface exploration. On the basis of this comparatively large sample we could have concluded that all the tombs were either robbed or their contents covered with heavy roof fall, but, happily, results of the second week belied that conclusion.

The shaded portion of the general plan of the Taanach excavations (Figure 9) illustrates what a small part of that tell was investigated in the 1963 campaign with a comparatively large staff and labor force, and only a small part of the shaded areas was actually excavated at bedrock. The other excavated areas shown on the plan are the work of three campaigns carried out by the German scholar E. Sellin in 1902-1904. With the less rigorous methods of digging in vogue at the beginning of this century nearly a fifth of the mound was excavated. Even these extensive operations did not provide sufficient evidence for Sellin's conclusions that there were no more important structures to be found on the site and that the city had never been surrounded by a fortification wall, for both were found in this season's excavation.

The wall fragments in the "Cult Area" of the Taanach plan point up the problem of interpretation involved when only portions of buildings are preserved. The excavator would like to be able to propose a reconstruction for the building and indicate how the inhabitants under Jeroboam I (922-901 B.C.) were using the building before it was violently destroyed in the late tenth century, possibly by Pharaoh Shishak in 918 B.C. Important for the interpretation are the finds from the destruction layer inside the building (Figure 7). They include objects of a cultic nature such as over a hundred pig ankle bones and an Astarte figurine mold, as well as noncultic objects including many large jars, some containing grain, over fifty large loom weights, about a dozen iron weapons and implements, and several weights. A detailed study of comparable material has not yet been made, but any attempt to complete the lines of the wall fragments

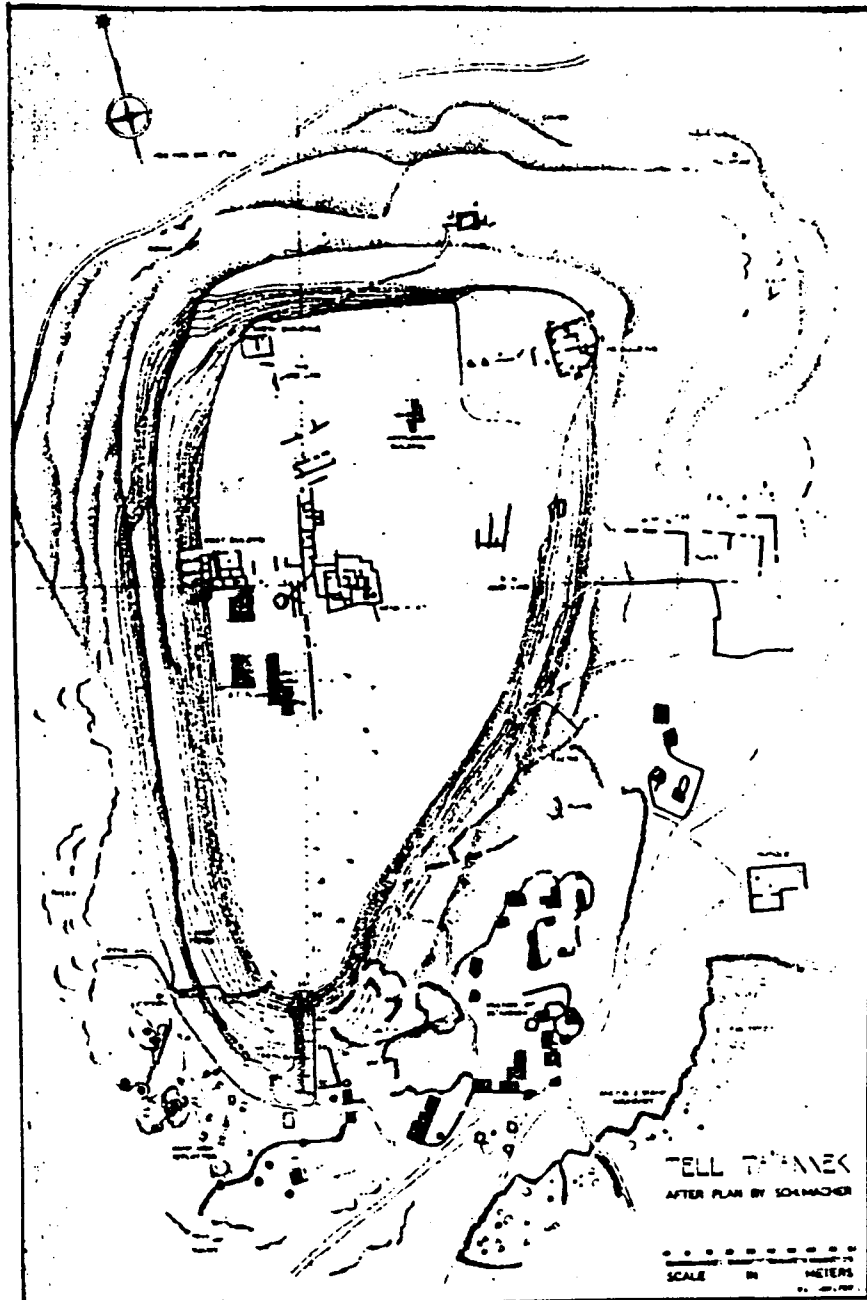


Fig. 9. Plan of Tell Ta'annek showing extent of early German excavations and the current Concordia-American Schools excavations (shaded). Plan by David L. Voelter.

along lines of what might be a similar cult structure should be undertaken with extreme caution. In fact, to be at all convincing the attribution of the function of the building will have to account for the noncultic as well as the cultic artifacts. It has been suggested that these remains provide background for the cultic and commercial activities of an enterprising group of priests who combined the sale of grain and loom weights with that of amulets and figurines, but this merely represents one of several possibilities. Perhaps this was the residence of the local medium or witch and perhaps the materials were not for sale at all but part of a sanctuary store.

The Late Bronze I complex at Taanach is a well-preserved series of rooms covering a fairly large area. It illustrates the problem of interpretation facing the archaeologist even when his evidence is left fairly undisturbed by later occupation. The complex so far excavated consisted of six rooms and an open court with a tramped earth floor. Five of the rooms had plastered floors and the floor of the sixth consisted of two large slabs of soft limestone. Two of the rooms were only four by four feet. Besides the usual masses of sherds, only a few nearly intact bowls and juglets, a broken water pipe, three fragments of a new type of plaque Astarte figurine, and a curious stone-lined circular pit plastered with a red clayey mortar were left by the ancient inhabitants to offer clues as to the function of the building. Even considering the poverty of comparative material from fifteenth century B.C. Palestine, the preliminary conclusion that this complex served "some industrial or storage purpose" is far from satisfying.

There is another aspect in the background of archaeological reporting which is too delicate to attempt to illustrate but is nevertheless an important factor for the reader of archaeological accounts to consider. It involves the pressures which commonly face archaeologists when they write their reports--pressures toward glossing over the limitations of the evidence and the weak points in hypotheses and toward inflating the importance of finds and maximizing interpretations. With a disappointing campaign the morale of the expedition staff might disintegrate; patrons might be less inclined to future generosity; colleagues might accord the expedition reduced prestige. When space is limited, what archaeologist, having reached bedrock at the end of an exhausting campaign, would not stress the exciting finds thirty feet down rather than that only three square yards of bedrock were uncovered? Pressed for an immediate report or news release at the end of a dig, it is difficult for an archaeologist to avoid piecing together creditable hypotheses, unsubstantiated interpretations, and experienced guesses into a "story" in which the reader frequently is at pains to distinguish a substantial hypothesis from a guess. An archaeologist would be as foolish to deny that such pressures exist as to claim that such pressures have had no influence on his reporting.

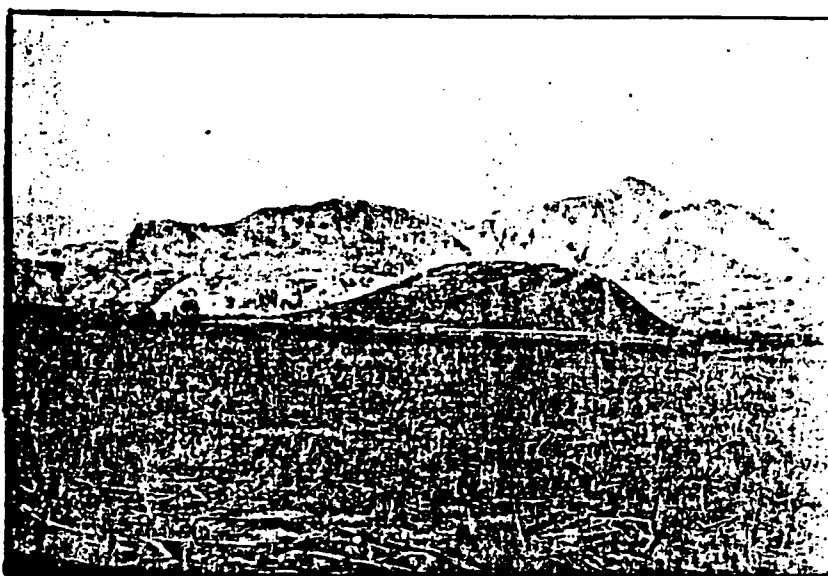


Fig. 10. Tell ed-Dāmiyeh (biblical Adamah connected with the blocking of the Jordan River when Joshua and his people entered Palestine) on the east bank of the Jordan, with Qarn Sarjabeḥ (Herod the Great's Alexandrium) towering in the background over the west bank of the Jordan. Photo by Nelson Glueck.

While we must content ourselves with interpretations of archaeological material which are for the most part far from satisfying, the flood of new evidence, bringing with it new and developing hypotheses and emerging pictures of ancient Palestine, makes Palestinian archaeology an attractive and challenging discipline for archaeologists and biblical scholars alike. Another writer on the scene dealing with the archaeological potential of Palestine would have used other illustrations, but the dominating impression could hardly be changed: Palestinian archaeology is in its childhood with a wide open, promising future.

The Second Season at Ancient Ashdod

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Pittsburgh Theological Seminary

The second season of excavations at ancient Ashdod commenced on June 2, 1963, after several weeks of preliminary work at the site. Full-scale operations continued for two months, while the staff, assisted by a skeleton crew, carried on specialized activities until termination of work at the tell in the middle of August. The Ashdod Project is sponsored by two American institutions in cooperation with the Israeli Department of Antiquities. Professor David N. Freedman of Pittsburgh Theological Seminary is the Director of the Ashdod Project, while Dr. James L. Swauger of the Carnegie Museum is the Associate Director. Dr. Moshe Dothan of the Department of Antiquities is the Director of the Excavation.

The Philistines played a major role in the early history of Israel, and are well known to us from the vivid stories in the books of Judges and Samuel. Nevertheless, they remain an enigmatic and elusive people, whose perennial fascination for scholar and layman alike is enhanced by the mystery surrounding their origins, their language and culture, their sudden appearance on the Palestinian littoral, and their successful domination of the country and its inhabitants. Until the present undertaking at Ashdod, however, none of the famous cities of the Philistine Pentapolis (Ashdod, Ashkelon, Gaza, Gath, and Ekron) had been excavated on a large scale. During the first season of digging (1962, see *BA XXVI* [1963], 30-32), which was mainly of an exploratory nature, it was possible to determine the general stratigraphy of the site, and to gain an impression of its great size. The current campaign has provided much more extensive and detailed information, confirming and correcting earlier views. By means of a series of trenches, it has been possible to determine the extent of the tell, and the range of occupied levels at Ashdod. The acropolis or upper city occupied an area of approximately 70 dunams (a dunam is 1,000 sq. meters, roughly a quarter of an acre); it was surrounded by a series of massive walls, varying in thickness from about eight to thirteen feet. The lower city included several large populated areas, likewise surrounded by thick walls. One section of the lower city has proved to be a densely populated industrial quarter, bearing witness to the commercial importance of Ashdod in the Iron Age. In addition a number of suburban areas outside the walls must be reckoned to the city-state of Ashdod, making the total extent of the city several hundred dunams.

Approximately twenty levels of occupation have been identified at various points on the tell. The following provisional list may be given: 1. Byzantine; 2. Roman (2nd to 4th century A.D.); 3. Herodian (1st century B.C. and A.D.); 4. Hellenistic (4th to 2nd century B.C.); 5. Persian (from the second half of the 6th to the first half of the 4th century B.C.); 6. - 9. Iron II (10th to 6th century B.C.); 10. - 14. Iron I (12th - 11th centuries B.C.); and 15. - 19. Late Bronze age (16th to 13th century B.C.).

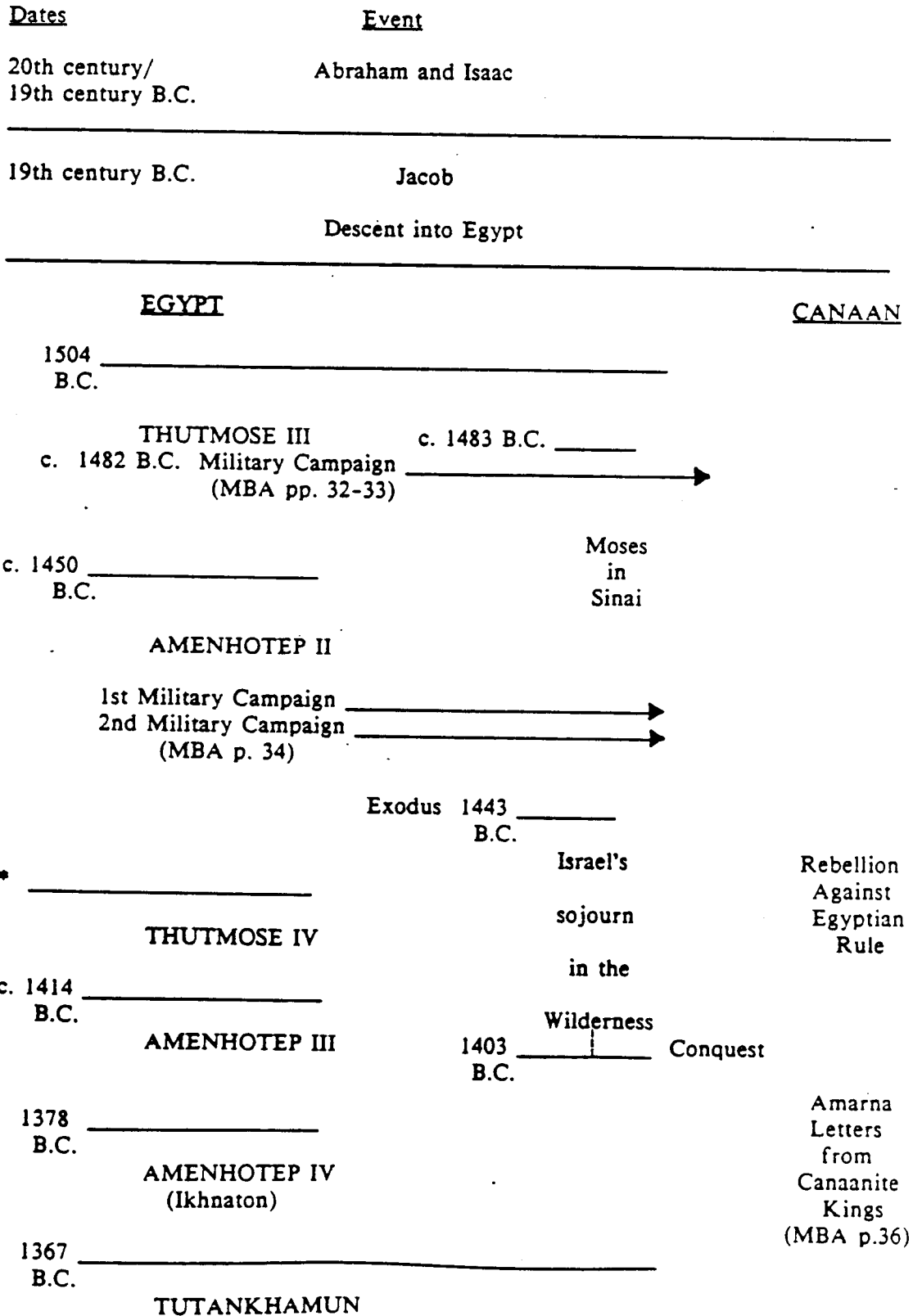
We may safely date the beginnings of Ashdod as a great commercial and military center to the earliest phase of the Late Bronze age. The discovery of a few sherds of the Early Bronze age (*ca.* 3000 - 2100 B.C.) during the last week of digging suggests that there may have been much earlier settlements at the site. Further excavation will be required to determine the nature and extent of this occupation, however. The discovery of a cylinder seal inscribed with Old Babylonian cuneiform signs (to be dated in the first half of the 2nd millennium B.C.) may bear upon the question of a Middle Bronze occupation of the site (21st to 16th century B.C.). The context in which the seal was found suggests rather that an ancient heirloom was brought to Ashdod in much later times.

The founders of Ashdod in the Late Bronze age also established a seaport for the city at Tell Mor on the Nahal Lachish (the Wady Suqreir, a perennial stream until it was drained a few years ago, which passes close to Tell Ashdod on its way to the sea). Thus goods could be carried by water from Ashdod to the port, and then trans-shipped along the Mediterranean coast to the trading centers of the world. The modern city of Ashdod, planned as the largest seaport in Israel, is rising at the same location (about 4 miles from ancient Ashdod), and will encompass three ancient sites, all of which served as ports for the old city at different times in its history (in addition to Tell Mor, they are Minat Isdud, the Ashdod-yam of Israelite and Assyrian times, and Nebi Yunis, named after the prophet Jonah, and dating from the same general period).

The establishment of the Ashdod complex of settlements as a great commercial and military center may be credited to the vigorous monarchs of the 18th dynasty of Egypt (from about 1580 to 1350 B.C.). They expelled the Hyksos at the beginning of the 16th century, pursued them through Palestine and Syria, and regained possession of the Asiatic provinces of the empire. Crucial to the success of the Egyptian armies was control over the great maritime highway which ran along the Palestinian coast from Egypt, and then crossed eastward to Syria and Mesopotamia.

****Retyped for clarity****

CHRONOLOGICAL CHART OF SIGNIFICANT EVENTS IN BIBLICAL HISTORY
FROM ABRAHAM TO THE CAPTIVITY OF JUDAH



EGYPT

CANAAN

HOREMHEB

Othniel

* 1289
B.C.

* 1289 Military campaign
B.C. (MBA p. 37)

Monument of Seti I
at Bethshean
records a victory over
Apiru at
Mount Yarmuta
(biblical Jarmuth)
alloted to Issachar
(Joshua 19:21, 21:29)
(MBA p. 37)

SETI I

*1279
B.C.

*1275 Military campaign
(MBA p. 38)

Battle at Kedesh
against Hittites

RAMESES II

"Papyrus Anastasi I"

Mention of the
"Chief" of Asher
opposing travel
(MBA p. 39)

1213
B.C.

1208 Military campaign
(MBA p. 39)

Victory poem:
"Israel is desolate"

MERNEPTAH

1203
B.C.

c. 1190 Deborah

c. 1140 Gideon

c. 1090 Jephthah &
Samson

c. 1050 Samuel

c. 1040 - c. 1007 B.C. Saul - King of Israel I Samuel 9 - 31

c. 1007 - c. 1000 B.C. Ishbosheth - King of Israel
David - King of Judah 2 Samuel 2 - 4

c. 1000 - c. 967 B.C. David - King of Judah and Israel 2 Samuel 5

c. 967 - c. 927 B.C. Solomon - King of Judah and Israel I Kings 1

c. 927 B.C. Division of the Kingdoms I Kings 12

ISRAEL

JUDAH

late 900's B.C. Jeroboam I ← Invasion of Pharaoh Shishak c. 922 → Rehoboam I Kings 14

late 900's B.C. Baasha ← Warfare & Final Settlement of Common Border → Asa I Kings 15

c. 850 B.C. Ahab Mutual Alliance and Alliance with Tyre Jehoshaphat I Kings 16- I Kings 22

c. 840 B.C. Jehu ← Vassal of Assyria → Athaliah 2 Kings 10 2 Kings 11

early 700's B.C. Jehoash ← Period of Revival → Amaziah 2 Kings 13 2 Kings 14

c. 760 B.C. Jeroboam II Mutual Alliance and Alliance with Tyre Azariah/Uzziah 2 Kings 14 2 Kings 15

PERIODS OF EXCEPTIONAL WEALTH AND PROSPERITY

	<u>ISRAEL</u>	<u>JUDAH</u>	
c. 745 B.C.	Menahem ← Vassal of Assyria		2 Kings 15

	<u>Pekah</u>	<u>Ahaz</u>	
734 B.C.	Alliance with Rezin, King of Damascus for attack on Judah		2 Kings 15:37 2 Kings 16
732 B.C.	Assyria seizes Israelite territory & deports population of Galilee and Gilead		2 Kings 15:29

	<u>Hoshea</u>		
721 B.C.	Assyria conquers Samaria Most of remaining people in Israel deported		2 Kings 17
END OF THE NATION OF ISRAEL			

		<u>Hezekiah</u>	
714 B.C.	Great Passover		2 Chron. 30
701 B.C.	Invasion of Judah by Assyrian King Sennacherib		2 Kings 18 2 Chron.32

		<u>Josiah</u>	
c. 625 B.C.	Book of the Law found in Temple		2 Kings 22
609 B.C.	Killed fighting Pharaoh Neco at Megiddo		2 Kings 23

JudahJehoahaz

Judah a Vassal of Egypt

609 B.C.

Removed from
throne by
Pharaoh Neco

2 Kings 23

Jehoiakim

Judah a Vassal of Egypt

609 B.C.

Appointed by
Pharaoh Neco

2 Kings 23

Judah a Vassal of Babylon

604 B.C.

Confirmed on
throne by
Nebuchadnezzar

2 Kings 23

c. 601 B.C.

Rebels against
Nebuchadnezzar

2 Kings 24

Jehoiachin

598-597 B.C.

Taken into
captivity in
Babylon by
Nebuchadnezzar

2 Kings 24

Zedekiah

586 B.C.

Jerusalem
destroyed by
Nebuchadnezzar

2 Kings 24

2 Kings 25

END OF THE NATION OF JUDAH UNTIL RESTORED BY CYRUS

ARCHAEOLOGICAL PROFILE OF ARAD

c. 587 B.C.	***** VI IRON IIc	Fortress rebuilt; new plan with casemate walls; Archive of commander, Eliashib found in ruins	Destroyed by _____
c. 597 B.C.	***** VII IRON IIc	Reconstructed buildings; slight difference from Level VIII; fortress similar to Kadesh-barnea and Negev; no temple	Destroyed by _____
late 600's	----- IRON IIc	No fortress	Time period of _____
early 600's	***** VIII IRON IIc	Reconstruction of older fortress on similar lines; temple is rebuilt, but there is no altar of burnt offerings in it	Destroyed by _____
701 B.C.	IX IRON IIb	Rebuilding of fortress with only minor changes from fortress of Level X	Time period of _____
late 700's	***** X IRON IIb	New fortress with new plan; solid walls, gate in center of east wall	Destroyed by _____ & _____
c. 734 B.C.	XI IRON IIa	First fortress built; gate in northeast corner; casemate walls; many towers; Temple with altar and Holy of Holies with stelae	Time period of _____
early 700's	----- XII IRON I	Small settlement; altars; non-Israelites (Kenites?)	Destroyed by _____
c. 813 or c. 842 B.C.	OCCUPATIONAL GAP		Time period of _____
mid-800's	NO REMAINS		_____
c. 922 B.C.	***** EARLY BRONZE AGE LEVELS		_____
mid-900's			_____
1000's			_____
1100's			_____
c. 2700 B.C.			_____

ARCHAEOLOGICAL PROFILE OF MEGIDDO

	III	New construction in radical new style with different geographical orientation	Administrative center of the
c. 734 B.C.		*****	Destroyed by
mid 800's	IVA	Major rebuilding with construction similar to that at Hazor; Inset-offset wall; water system and "stables" similar to those at Hazor	Time period of
c. 922 B.C.		*****	Destroyed by
mid 900's	VA/IVB	Large monumental construction; casement wall with triple gate complex similar to those at Hazor and Gezar; very prosperous city	Time period of
	VB	Buildings poorly constructed and modest in size; no sign of town planning; UNFORTIFIED	Time period of
c. 1000 B.C.		*****	Destroyed by
	VIA	New, extensive public buildings; some fortifications; gate similar to those in Anatolia and Aegean	Settled by
c. 1050 B.C.	VIB	Buildings of poor construction; UNFORTIFIED; Sacred area used all during EB, MB and LB unused	Settled by
c. 1125 B.C.		*****	Destroyed by
	VIIA	Large public buildings; rich treasure; same population as in VIIB and VIII	Destroyed by
1208 B.C.		*****	Destroyed by Merneptah
	VIIB	Wealthy city - though in decline	
	VIII	Large public buildings; rich treasures found in the city	
1482 B.C.		*****	Destroyed by Thutmose III
	IX	Large influential Canaanite city	

ARCHAEOLOGICAL PROFILE OF HAZOR

<u>Lower City</u>	<u>Upper City</u>	
		Complete destruction and conflagration by _____
c. 732	V	Reconstruction of major buildings
mid 700's	VI	Massive new buildings; prosperous period; grain silo
c. 840	VII	Period of reconstruction
		Extensive building activities; very prosperous period; large storehouses (stables?) similar to those at Megiddo; water system similar to that at Megiddo
mid 800's	VIII	
c. 900		IX Decline in quality of buildings
		City rebuilt with massive new buildings; casement wall with triple gate complex identical to those at Megiddo and Gezer; city very prosperous
c. 950	X	
		Limited settlement; no town planning; UNFORTIFIED
1000's	XI	
		IRON I Small settlement; foundations for tents and huts; pottery similar to that of hills of Galilee
1100's	XII	
		GAP IN OCCUPATION NO REMAINS
c. 1200	1-a XIII LBIIB	Reconstruction on lines similar to previous levels
	1-b XIV LBIIA	Very prosperous period
c. 1400	2 XV LBI	Reconstruction of original buildings; palace and temple
		Squatters in upper city only; city inhabited by people of same ethnic origin as before
late 1500's	Post-XVI LBI	
c. 1550	3 XVI MBIIC	Large monumental construction palace and temple; massive wall
1700's	4 XVII MBIIB	Massive fortifications begin

Complete destruction and conflagration by _____

Earthquake
Time period of _____

Dest. by Hazael

Dest. by BenHadad II

Time period of _____

Dest. by BenHadad I

Time period of _____

Settled by _____

Destroyed by _____

Destroyed by _____

MRP SESSION V
ARCHAEOLOGY AND THE BIBLE
Richard Paige

MEGIDDO STABLES OR STOREHOUSES?

I. The Debate Continues

The evidence was puzzling. There were these long, narrow rooms--three to a building (see illustrations). Each of the two side rooms was separated from the center room by a row of stone pillars, rather than a wall. Holes had been cut through the corners of some of the stone pillars. Between the stone pillars were squared-off blocks of stone into the top of which shallow basins had been cut (see illustration).

Two complexes of these puzzling buildings were found at Megiddo. In all, parts of at least 14 such buildings were excavated (see reconstruction). In front of one of the complexes was a large open space. In the center of this open space the excavators found a structure of sun-dried mudbrick about seven feet square which had been sunk into the ground about six feet deep, thus giving the appearance of a deep square pit. The pit was lined with a layer of mud plaster. The pit was as puzzling as the building complexes.

The Megiddo excavators frankly did not know what to make of it. One warm evening in the late 1920's the senior staff of the excavation was discussing the problem, when one of the men came up with a startling suggestion that seemed to pull everything together. The buildings were found in a stratum the excavators had identified as Solomonic--the buildings were nothing less than Solomon's Stables!*

It fit. It fit beautifully. It fit perfectly. The pillared side rooms were just the right width for horses. The side rooms--or horse stalls as they were immediately designated--were paved with rough stones, in contrast to the fine lime plaster which invariably covered the floor of the center room. The rough stones which paved the floor of the horse stalls prevented the horses' hoofs from slipping--naturally. The holes in the pillars were for tethering ropes, of course. The shallow stone basins between the pillars were mangers or feeding troughs. And what of the pit in the courtyard? That was probably a water tank for the horses.

It was not long before the archaeologists were talking of cavalry horses and officers' horses, a veterinary establishment and a harness store, a paddock and a parade ground--all designations which ultimately found their way into the expedition's published reports.

Not only did the archaeological evidence fit together so well, but this interpretation of the evidence was supported by the Bible itself. In 1 Kings 9:15, we

*The sole surviving participant in this discussion confirms that it took place, but declines to allow his name to be used.



One of the two complexes of buildings at Megiddo originally identified by the excavators as stables.

are told that Solomon raised a levy of conscripted labor to build Megiddo. Later in the same chapter of Kings, we learn that Solomon built cities for his chariots and horses (1 Kings 9:19). The next chapter tells us he had 1,400 chariots and 1,200 horses which he stabled in his chariot-towns (1 Kings 10:26; see also 2 Chronicles 1:14). The inference was too much to resist. Here indeed was specific archaeological confirmation of a Biblical text--and the physical remains, when properly interpreted, were more romantic and breathtaking than the Biblical references would have led anyone to imagine.

Unfortunately for this theory, later excavations at Megiddo by Yigael Yadin established to the satisfaction of almost all scholars that the stratum in which the "stables" were found were not Solomonic at all. The "stable" stratum dates from the ninth century, not the tenth century B.C.; the buildings were probably built by King Ahab rather than King Solomon (see *BAR*, Vol. I, No. 3, pp. 16-17, September 1975).

This took a good deal of the romance out of the identification: "Ahab's Stables" simply doesn't have the same ring as "Solomon's Stables". [sic] Moreover, it could no longer be argued that the Bible supported the interpretation of the buildings as stables.

This led Professor James B. Pritchard of the University of Pennsylvania to reassess the whole question--were the buildings stables after all?

In 1970, Pritchard concluded that the buildings were not, and could not be, stables. Indeed, the excavators' own reports showed that the artifacts found in the buildings were associated with human occupation, not animal occupation. This was, as the excavators had recognized, something of a problem. Twenty-two bowls, 10 storage jars,

jugs, a lamp, a flask, amulets, beads, a bronze chisel, a hair pin, three spindle whorls were found in the buildings--but nothing associated with horses. As Pritchard argues, "When one considers the ornate fittings depicted on the reliefs of Assyrian cavalry of the ninth century, it would be reasonable to expect something in the way of these trappings in an area given over to the housing of horses." But there was nothing.

All of the evidence which the excavators cited in support of their "stable" hypothesis, Pritchard found unpersuasive: The so-called tethering holes or halterholes were sporadic, not consistent features of the pillars. In one of the two complexes of these buildings, out of 54 pillars, only 20 were pierced with holes in the corners. The other complex of buildings had no such tethering holes in the pillars.* Even in columns with holes, the holes were sometimes pierced on the "stall" side, rather than on the center-room side of the pillar. The so-called "water tank" would not hold water, as anyone who has seen the effect of a few heavy rains on mudbrick would know; the mud plaster which lined the pit would have quickly dissolved if the pit had been filled with water. Impermeable lime plaster--used on the floor of the center rooms of the buildings--was easily available, yet it was not used to line the "water tank". [sic] Finally, the rough stones in the "stalls" would have had an adverse effect on the horses' hoofs; the lime plaster of the center room would have been better. So Pritchard argued.

What of the mangers, or feeding troughs, which, as Pritchard recognized, seemed the clearest evidence for the buildings' use as stables? Pritchard's answer was that the depth of the "mangers" was far too shallow to serve the attributed purpose, especially since the stone mason who chiselled out the basin could easily have made it deeper: "The stone mason had cut the block to a depth of only about one-fifth of the thickness of the stone. It is obvious that such a shallow trough--only six inches--would scarcely be the most practical container for grain or other food for a horse."

Professor Pritchard made these other telling points:

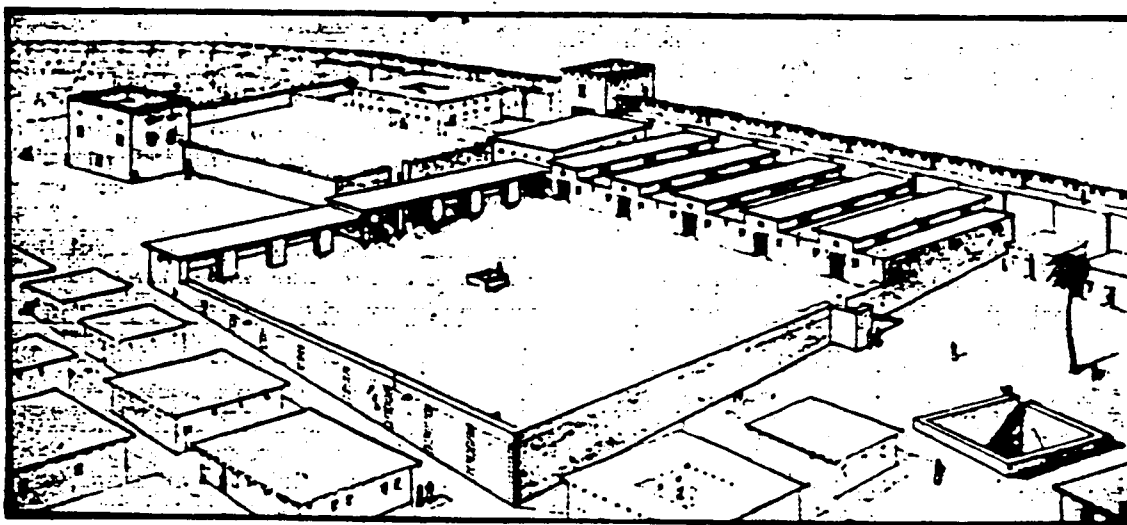
--With all the information we have from the ancient Middle East, is there anything to suggest that horses were kept in stable buildings rather than in open enclosures? "As far as I know," says Professor Pritchard, "there is no evidence in the ancient Near East for stables."

--The plan of the Megiddo buildings are peculiarly impractical for use as stables, something the excavators themselves noticed. Each building has a single entrance into the center room only (see plan). Each of the side rooms may be entered only from a single passageway from the center room, near the entrance to the building. This means that the horses would have to be led into the center room and then, in single file, led from there into the side stable rooms. The removal of the horses would be especially difficult, for they would again have to be led single file from the side stable rooms through the center room and out the single exit of the building. Worse still, the entire

*Sometimes, but not always, the absence of tethering holes can be explained on the ground that the pillar had not been preserved to a height at which the hole would appear. Pritchard suggests that the holes may have been used to secure drag ropes to haul the heavy pillars from the quarry to the building site. But the inconsistency of the appearance of the holes is as much a problem for this explanation as for the suggestion that they were tethering holes.

line of horses would have to be removed in order to get at a horse at the far end of the stable room. In short, the heavy stone "mangers" between the pillars prevented the horses from being removed *between* the pillars.

--Building with similar features at other sites suggested that these Megiddo buildings were not stables. At Hazor, Yigael Yadin had found a very similar long narrow building divided into three long rooms by two row[s] of pillars. Between the pillars of the Hazor buildings, Yadin found evidence of shelves built of two rows of rubble stones, analogous to the "mangers" at Megiddo. Yadin concluded that the Hazor building was a royal warehouse. It could not be a stable because the only entrance to the building was in the corner (see plan). The stabling of horses in the far room on the opposite side of the door, would have been impractical, if not impossible.



The Megiddo excavators' reconstruction of one of the stable complexes.

Professor Pritchard had himself found a pillared building in his own excavation at Tell es Sa'idiyeh. It had similar shelf installations between the pillars, but the building could not have been a stable as evidenced by its size and shape. The shelf installations must have served some domestic purpose as yet unexplained.

Professor Pritchard concluded that the Megiddo buildings were probably storehouses or barracks for soldiers, but certainly not stables.

After Pritchard published his reassessment of the Megiddo buildings, the excavators of Beer-Sheva, led by Professor Yohanan Aharoni of Tel Aviv University, published plans of similar buildings which they had found in the last few years at Tell Beer-Sheva (see plan). Zeev Herzog, the member of the Beer-Sheva excavation team responsible for that area of the dig, wrote an article in which he concluded that the Beer-Sheva buildings, as well as those at Hazor, Megiddo and other sites with parallel structures, were all storehouses. True, the Beer-Sheva buildings had three outside entrances to the street which might have made it easier to use as a stable. Except for this difference, however, the plan of the Beer-Sheva buildings was remarkably similar to those at other sites--buildings with three long narrow rooms, divided by rows of stone pillars. The spaces between the pillars at Beer-Sheva were filled with unhewn stones and silt. Near the pillars, the stones were piled higher; thus a kind of compartment was created

between each set of pillars. As at the other sites, the side rooms were paved with unhewn stones, while the center room was paved with plaster.

The similarity in plan suggested to Herzog that the buildings at all of these sites must have had the same function. And that function must have been as storehouses. This conclusion he based on the rich pottery finds discovered in the Beer-Sheva buildings. The evidence of the finds is particularly striking in that almost all of the pottery was found in the side storage rooms, rather than the center room which was used for loading and unloading. The center rooms were almost devoid of finds--just a few incidental sherds. By contrast, in the side rooms of one Beer-Sheva building were found 136 intact vessels, which included bowls, cooking pots, storage jars, flasks, jugs, juglets and a strainer. A variety of provisions such as flour, oil and wine must have been stored in these rooms. The variety of vessels suggests that buildings were in constant use. Products were brought in, measured, prepared and then taken out according to the needs of the administrative unit (civilian or military) for which they were intended. The center room served as a passageway for the transportation of goods. So suggests Herzog.

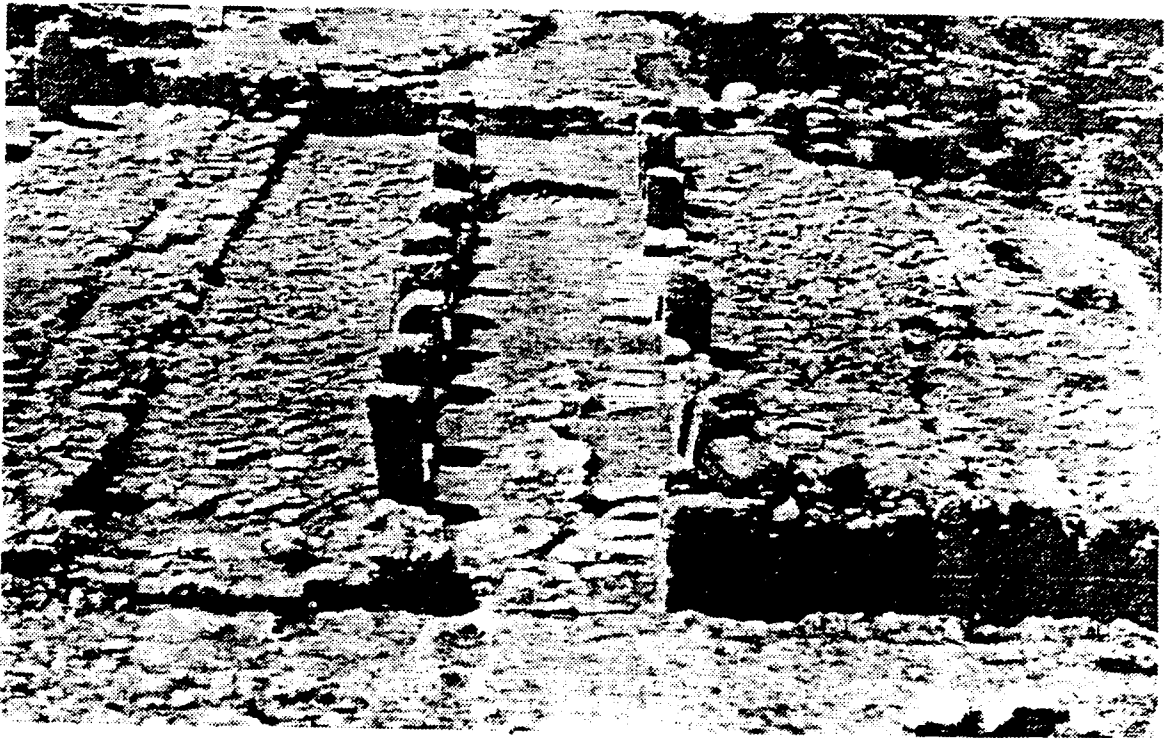
Herzog reconstructs the Beer-Sheva storehouses as indicated in the illustration (See also the illustration of the Beer-Sheva buildings). Since there was a common wall between the several storehouse buildings (see illustration), there could be no windows in the storehouse rooms. Herzog reasons that light for the siderooms [sic] came from clerestory windows above the center room; that is, the windows of the building were set in the two raised sides of the center room. The rows of pillars allowed passage of light and air to the side rooms. Structurally, the pillars supported the roof of the low side rooms and served to raise the ceiling of the center room.

Herzog identifies these storehouses with the *Mishkenot* or storehouses mentioned in 2 Chronicles 32:27-29: "Hezekiah built for himself . . . storehouses for the harvests of corn, new wine and oil."

However, Herzog is still bothered about some of the evidence that the Megiddo buildings were used as stables--like the holes in the pillars and the "mangers" between the pillars. In Herzog's opinion, the provisions to be stored in the side rooms, both at Megiddo and Beer-Sheva, were brought into the center room by donkey. At Megiddo, the donkeys were tied up through the holes in the pillars. The mangers at Megiddo and the basin installations between the pillars at Beer-Sheva, were indeed used as feeding troughs for the donkeys while they were being unpacked and loaded, says Herzog. (It is less clear why the center room at Beer-Sheva would have been used as a donkey passageway since each of the side rooms had its own outside entrance for loading and unloading.)

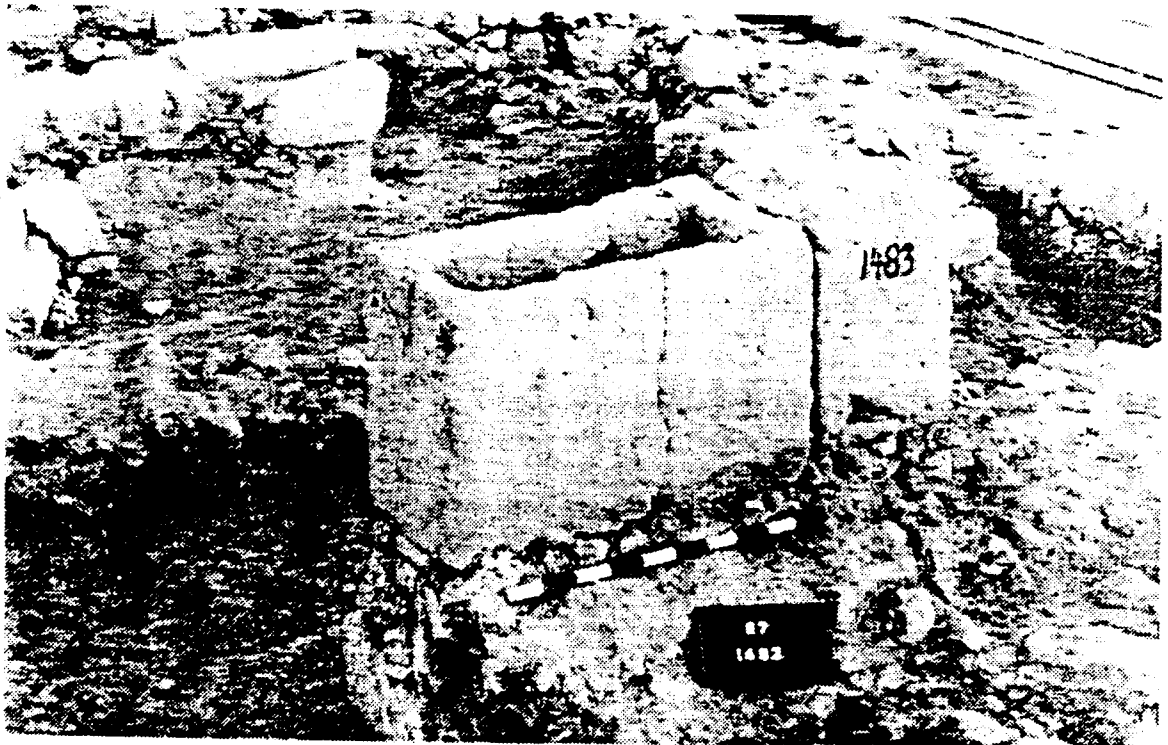
But the real support for the Megiddo buildings as stables comes not from Herzog, but from the most unexpected of sources--from the man who destroyed the notion that the Megiddo buildings were Solomonic, from the man who excavated the parallel buildings at Hazor with their corner entrances, from the man who regards the Hazor buildings as storehouses--Yigael Yadin. The Megiddo buildings, he says, are stables.

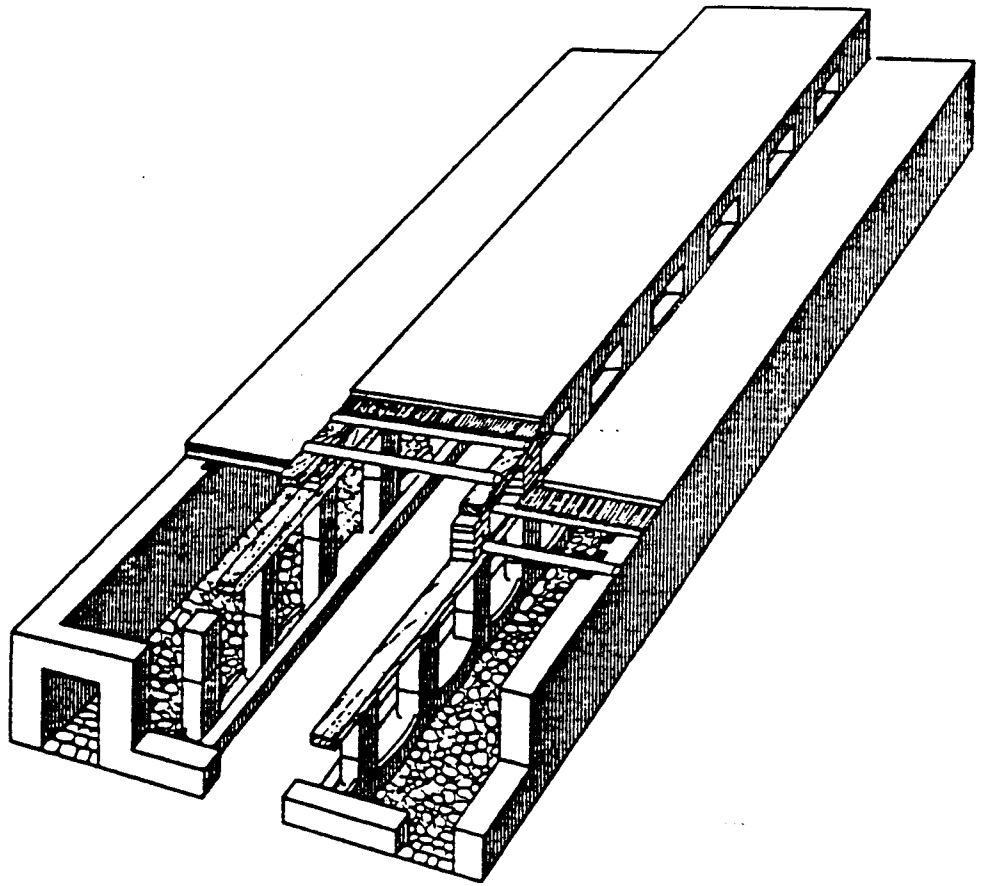
According to Yadin, Pritchard is wrong when he says that there is no evidence from the ancient Near East that horses were housed in stable buildings. Pritchard is also wrong, says Yadin, in his contention that the mangers are too small to be of practical use. Moreover, a text of Shalmaneser III records the fact that Ahab too had large fleets of chariots and horses, 2,000 of which he lent to fight against Shalmaneser.



A "stable" building from Megiddo. The entrance is through the door in center. The two side rooms are separated from the center room by pillars. The "mangers" were between the pillars.

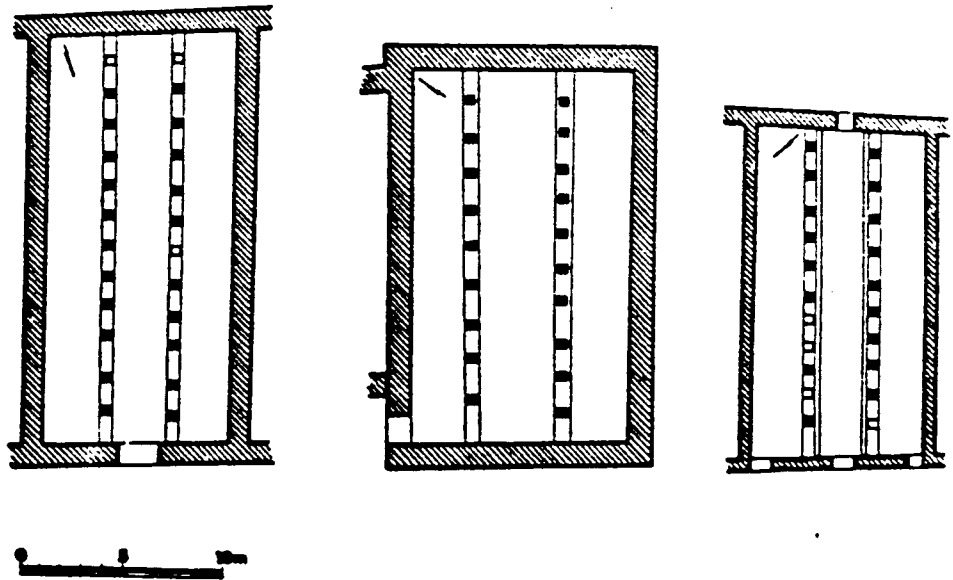
The installation identified by the Megiddo excavators as a manger for horse fodder.





The excavator's reconstruction of a Beer-Sheva "storehouse."

The plan of the long buildings at (left to right) Megiddo, Hazor and Beer-Sheva.





The Beer-Sheva buildings, identified by the excavators as storehouses.

Because Yadin's argument has appeared till now only in Hebrew, we re-print in a slightly condensed form his original article on the subject which appeared in the Hebrew journal *Eretz Israel*. The condensation was made by BAR and is re-printed with Professor Yadin's permission.

(For further details, see: P. L. O. Guy, "New Light from Armageddon," *Oriental Institute Communications*, No. 9 (1931), pp. 37ff; R. S. Lamon and G. M. Shipton, *Megiddo*, Vol. I, pp. 32-47 (1939); J. B. Pritchard "The Megiddo Stables--A Reassessment" in J. A. Sanders (ed.), *Near Eastern Archaeology in the 20th Century* (1970), p. 268; Zeev Herzog, "The Storehouses" in Yohanan Aharoni [sic] (ed.), *Beer-Sheva I* (1973), p. 23; Y. Yadin, "The Stables of Megiddo," *Eretz Israel*, Vol. 11, p. 57 (1971).

II. In Defense of The Stables at Megiddo

By Yigael Yadin

Yigael Yadin, head of Hebrew University's Institute of Archaeology, has led major excavations at Masada and Hazor. He is also editor of the Hebrew archaeological journal Qadmoniot.

After several seasons of excavations at Megiddo, I believe I have proven that the two groups of buildings commonly referred to as "Solomon's Stables" are not Solomonic but

must date to approximately the reign of Ahab.¹ However, I do not challenge the conclusion of the original Megiddo excavators that the buildings are indeed stables. It seems to me that the association with Ahab is quite consistent with the testimony of Shalmaneser III, according to which Ahab is credited with commanding a great number of chariots²--more, even, than were in possession of several of the kings around him.

Recently, Professor James B. Pritchard published an article in which he contests the identification of these buildings as stables, although he does accept my conclusion regarding their date.³ We should be grateful to Professor Pritchard for raising the issue, because it is wise, from time to time, to give new consideration to points heretofore universally agreed upon. It seems to me though that Pritchard's argument does not hold and that the conclusion of the original excavators that these are, in fact, stables is still valid. It is true that the original excavators at Megiddo were influenced by their belief that the buildings were Solomonic, by the fact that Biblical sources mention Solomon's chariots, horses, and the chariot cities that he built (I Kings 10:26), but it is also appropriate to point out that they based their assertion that these buildings were stables on the buildings themselves.⁴

I would now like to take issue with some of Pritchard's basic conceptions:

Pritchard bases his contention that the buildings in Megiddo are not stables on the similarity between the plan of the buildings--that is, long halls with two rows of columns--and the plan of the Iron Age buildings uncovered at Hazor and Tell es-Sa'idiyeh (to which we must now add those recently discovered in Beer-Sheva). Based upon the finds in these buildings to which Pritchard compares the Megiddo buildings, it is reasonable to assume that in their later stages they served as storehouses, or the like, and not as stables. However, the architectural resemblance is not sufficient to establish the nature of the Megiddo buildings, since, as Yigal Shiloh has correctly shown,⁵ the archaeological remains can indicate merely any typical rectangular building that required a ceiling support across its width. I will refer to these other buildings later, but it is worthwhile mentioning here that unlike the buildings at these other locations, the southern complex of buildings at Megiddo adjoined a huge courtyard, at the center of which was found a sunken watering trough. It is easy to explain this large trough--as the excavators of Megiddo did--in the context of stables, but its purpose is unclear if these buildings are to be regarded as storehouses.

¹ See Y. Yadin, "Megiddo of the Kings of Israel", *Qadmoniot* Vol. 3 (1970), p. 38; Y. Yadin, *Hazor* (The Schweich Lectures, 1970), London, 1972, pp. 150 ff.

² Y. Yadin, "Hazor, Gezer and Megiddo in the Days of Solomon" in A. Malamet (ed.), *Days of the First Temple*, Jerusalem, 1962, p. 103.

³ J. B. Pritchard, "The Megiddo Stables--A Reassessment", in J. A. Sanders (ed.), *Near Eastern Archaeology in the 20th Century--Essays in Honor of Nelson Glueck*, New York, 1970, pp. 268 ff.

⁴ P. L. O. Guy, "New Light from Armageddon," *Oriental Institute Communications*, IX, Chicago, 1931; R. S. Lamon & G. M. Shipton, *Megiddo. I*, Chicago, 1939, pp. 32ff, 41ff.

⁵ Y. Shiloh, "The Four-Roomed House--A House Type from Israel," in *Eretz Israel* XI, Jerusalem, 1973, p. 277.

The characteristic feature of the buildings at Megiddo--in contrast with the similar buildings at the other locations--consists of manger-like units that were discovered between the pillars.⁶ These mangers were made from large, hewn stones, whose tops had been chiselled out in a rectangular fashion. It was these troughs that led the excavators of Megiddo to conclude that they were, indeed, dealing with stables. Moreover, anyone who looks at these mangers, which were sometimes raised by being joined to the wall, or placed on top of benches to elevate them, will be easily convinced of the great effort made by the builders of Megiddo to install them. All who would criticize the "stable theory" must first explain the function of these mangers situated between the pillars. Moreover, many of the pillars had been perforated to produce tethering holes. Pritchard fails to explain the purpose of these mangers; indeed, his reasoning serves merely to negate his conclusions. He says that the shallow depression at the top of the stone blocks, which is only about six inches deep, is not appropriate for a manger. In his own words: "It is obvious that such a shallow trough--only six inches--could scarcely be the most practical container for grain or other food for a horse."⁷ However, I have discussed this point with several experts on horses, and they all state that the mangers at Megiddo conform to the best requirements, even modern ones: specifically, a high manger, so that the horse need not bend down; and a shallow trough to fix a precise measure of fodder. In addition, the great weight of the mangers--several hundred pounds--prevented the horses from knocking them over while feeding.

However, Pritchard's principle argument is that stables did not exist in ancient times.

"Is there evidence" he asks, "[that in ancient times] horses were kept in stables, and not in open enclosures? As far as I know there is no evidence in the ancient Near East for stables, especially buildings that resemble in plan those in use in the contemporary West."⁸

This conclusion seems strange indeed, for logic itself forces us to assume that in ancient, as well as modern, times kings would erect structures for their prized horses, to protect them from the cold and the rains that cause such heavy damage in the Near East, and in northern Israel in particular.

Fortunately, we need not be concerned with hypotheses. We have a great deal of documented evidence, not just that stables were necessary in ancient times, but that they included mangers which bear great resemblance to those discovered at Megiddo.

From an examination of the buildings at Tell El-Amarna, it can be clearly seen that several served as stables, for they contain both mangers and tethering pillars. This is dealt with at length in Badawy's book, from which I quote:

⁶ On many of the columns there are tethering holes.

⁷ Pritchard, (above, note 3), p. 271.

⁸ *Ibid.*, p. 274.

"Stables [for the horses] feature a built-up manger with tethering stones on one side and a feeding passage on the opposite side".⁹

"The police barracks, identified as such on account of the extensive accommodation for horsesThe entrance leads into a large central court surrounded by mangers and tethering stones with a row of deep contiguous stables on the east". [sic]¹⁰

Pendlebury also describes stables belonging to the noble estates at Tell El-Amarna:

"The stables often occupy part of one side of an estate. They consist of a cobbled standing space for the horses with a tethering-stone let into the ground. The square mangers are built up and behind them runs a feeding passage so that they can be filled from the outside." [sic]¹¹



Horses feeding from a shallow manger from a wall painting at Tell el-Amarna.

It is interesting to compare his description of the royal stables at Tell El-Amarna with the buildings at Megiddo.

" . . . The great parade ground with a deep well in the middle, long cobbled stables with mangers and tethering stones to the east". [sic]¹²

The royal stables uncovered at Ugarit¹³ are especially important, for not only were mangers discovered there which are identical to those at Megiddo, but also a handsome horse's bit.¹⁴

These mangers at Ugarit were placed on top of a stone bench for proper elevation. The measurements of the depressions in the managers [sic] are: 0.40 meters x 0.80 meters and 0.40 meters x 1.00 meters--almost exactly the same as the managers [sic] at

⁹ A. Badawy, *A History of Egyptian Architecture--The Empire*, University of California Press, 1968, p. 151.

¹⁰ *Ibid.*, p. 125 (Additional bibliography will also be found here). Regarding cattle-stalls, see N. deG. Davies, *The Rock Tombs of El Amarna*, London, 1903, pl. XXIX. See also H. Ricke, "Der Grundriss des Amarna Wohnhauses", Osnabruch, 1967, p. 47.

¹¹ J. D. S. Pendlebury, "Tell El Amarna", London, 1935, p. 113.

¹² *Ibid.*, p. 41.

¹³ I am grateful to Mr. Y. Shiloh who mentioned this to me.

¹⁴ *Ugaritica*, IV (1962), p. 3; Fig. 13, p. 18; *Syria*, XIX (1938) pp. 313 ff.; XX (1939), p. 284; *Illustrated London News*, June 6, 1940, p. 26.

Megiddo.¹⁵

These findings are sufficient to repudiate Pritchard's assertion that stables were not built in ancient times.

But there is more: One of the orthostats from the palace of Ashurnasirpal II at Nimrud¹⁶, [sic] contains a unique carving (see illustration) showing four royal chariot horses standing in a splendid stable, erected in a camp near the field of battle. From this we can conclude that even under field conditions prized horses were lodged in covered stables. Two of the horses in the illustration are feeding from a manger that greatly resembles those at Megiddo, both in form and in measurement. Note that in this illustration, the depression in the manger is shallow, just as at Megiddo. A shallow depression in a manger may also be seen on a tablet in the palace of Tiglath-Pileser III, which depicts a portable manger that was used in the field and placed on wooden legs to elevate it (see illustration).¹⁷



Horses feeding from a manger, depicted on a tablet from Tell el-Amarna.

Finally, my students Shulamit Geva-Rosolof and Barch Barondel have called my attention to a tablet (see illustration) and a wall-drawing (see illustration) from Tell el-Amarna which clearly depict mangers similar to those at Megiddo and Ugarit. Moreover, the artists, like those who did the Assyrian reliefs cited above, stress that the depressions in the mangers are shallow.

From all of this data, it seems plausible to conclude that the findings at Megiddo represent the only example discovered to date of what the Scriptures refer to as a "chariot city". [sic]¹⁸ Clearly, in a city of this type, it was necessary to have

¹⁵ Professor Schaeffer did not give me the measurements for the depths of the depression, but one is able to see clearly either from the plan, or from the photographs that the mangers are shallow, and that the depressions' measurements are similar to those of the mangers at Megiddo.

¹⁶ A. H. Layard, *The Monuments of Nineveh*, London, 1839. See R. D. Barnett, *Assyrian Palace Reliefs*, London (n.d.), pl. 21, for a good photograph of this tablet.

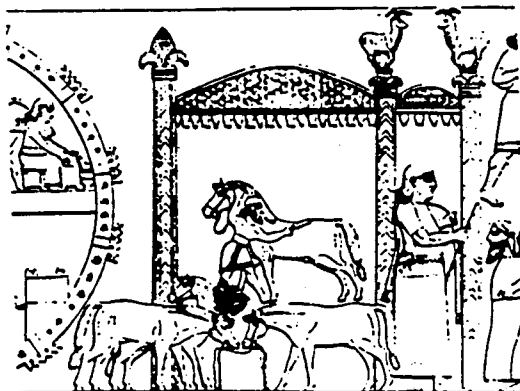
¹⁷ *Ibid.*, Plate 63; See also, R. D. Barnett & M. Falkner, *The Sculptures of Tiglath Pileser III*, London, 1962, Pl. LXIII, p. 24.

¹⁸ The existence of chariot cities is also attested in a document of Sargon II, in which is described his "Eighth Campaign" to Ararat. One of the passages states: "Their inner walls are strong, the outside walls are strongly built, their trenches are deep and

magazines for the storage of fodder, and it is possible that a second story above the stable wings, served such a purpose.¹⁹

The existence of basins or mangers between the pillars at the other sites, especially at Beer-Sheva, suggests that buildings such as those at Beer-Sheva were originally constructed as stables, not that the buildings at Megiddo were storehouses. In support of this theory we may point to the tethering holes recently discovered on several pillars at Beer-Sheva,²⁰ found on the floor of the adjoining halls. Zeev Herzog's theory that the mangers were used to feed donkeys while their burden was being unloaded²¹ is not plausible,--for why would the animals, together with their dung, be brought into food stores, when it was possible to discharge their loads within a few minutes, and to feed them outside?

An orthostat from the palace of Ashurnasirpal II at Nimrud showing horses feeding from a manger similar to the mangers at Megiddo.



enclosed above. Inside there are horses, a reservoir--the royal horses stand in the stables, and are well fed all year round." See, F. Thureau-Dangin, *La Huitieme Campagne de Sargon*, Paris 1912, p. 130, illustrations 188-191; D. D. Luckenbill, *Ancient Records of Assyria and Babylon, II*, Chicago 1926, p. 159. I am grateful to N. Newman for this reference, and for the translation cited above. We also learn of the existence of stables for horses and mules from the neo-Assyrian documents, recently published, which have been found at Nimrud, and date to the end of the 8th century. See also, J. V. Kinnier-Wilson, *The Nimrud Wine Lists*, London, 1972, p. 53 ("The King's Stables"). I am grateful to Professor A. Malamat for this information.

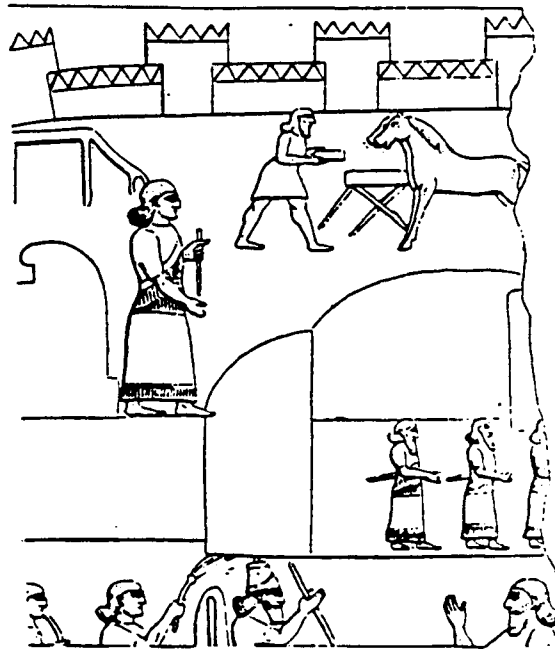
¹⁹ As my student A. Raban proposed in a letter to me dated March 19, 1973.

²⁰ "Hadashot Archiologiyot", [sic] 48-49 (1974), p. 84. To these stable complexes must be added the building discovered by J. Naveh at Khirbat al-Muganna, in which were also found rows of pillars in which tethering holes had been perforated; *IEJ*, VIII (1958), pp. 87ff. 94; Figs. 2-3. Naveh's assertion that the row of columns which is preserved in the central and western halls is located in the center of the halls, is inaccurate; the row is closer to the northern wall, and from this we are able to reconstruct the plan of these buildings, so that it matches very closely the reconstruction of the buildings at Megiddo and Beer-Sheva. It is worthwhile pointing out that these buildings, like their counterparts at Megiddo and Beer-Sheva, are situated in the city gate area, which is an appropriate location for horses' stables.

²¹ Y. Aharoni (ed.), *Beer-Sheva I*, Tel-Aviv 1973, p. 29.

The varied pottery finds in the buildings at Beer-Sheva testify only to their function in later stages of use. We may also ask whether, even at this late stage, the buildings, in fact, served as storehouses in a technical sense. Among the approximately 150 vessels discovered in one of the rooms of these "storehouses", [sic] only about a third were storage jars, while the rest included 21 cooking pots, 35 bowls, 8 flasks, 8 decanters and the like, [sic] Many millstones were also found in the buildings.²² Doesn't this indicate that in their later stages the buildings served as barracks for garrisoned troops and as food stores for the garrison?²³ It would appear that the kings of Israel and Judah originally planned their military cities for the stationing of cavalry or chariot detachments to be used in times of need, and that stables were erected at the very outset; when the stables were no longer needed, they were used as accommodations [sic] for the garrisons and for the food stores they would require.

(Translated by Aryeh Finklestein)



A shallow field-manger depicted on a tablet from the palace of Tiglath-Pileser III.

²² *Ibid.*, p. 15. The variety of the finds surprised the excavator: "Such a multi-varied composition is surprising in a communal storehouse, for we would expect to find vessels for stock-piling (food) of a uniform shape;" "The rest of the vessels do not belong to a category that one expects to find in storehouses." See Y. Aharoni, *Hafiot Umehkarim*, dedicated to Sh. Yeivin, Tel-Aviv 1973, p. 17.

²³ Z. Herzog's explanation for the existence of these vessels does not reconcile with the character of the find: "Products were brought in, measured, prepared and then taken out according to the needs of the administrative unit (civilian or military) for which they were intended." (above, note 21, p. 29). [sic] Was the food really taken out in bowls and jugs?

III. Afterword

Perhaps the most conspicuous omission from Yadin's article is any reference to his own site, Hazor, where a similar building was found, including shelves between the pillars on which mangers might have been placed. Yet in his Hazor report, despite these inter-pillar installations, Yadin states as to the Hazor buildings, "There is no similarity whatever to the stables at Megiddo, and the characteristic features are entirely wanting."* The problem with any argument that the Hazor building is, or was originally, a stable is that it has a single corner entrance. But if the building at Hazor is not a stable, isn't it fair to conclude that the buildings at Megiddo and Beer-Sheva may not have been stables.

What has been Pritchard's reaction to Yadin's defense of the Megiddo (and Beer-Sheva) stables?

"I can only state my appreciation for the points Yadin raises," Professor Pritchard wrote to the BAR," and for the new data which he presents to support his interpretation. I don't feel that I can add anything to what I have already written on the subject to support my own views. On a question of the interpretation of archaeological remains there is no final word; one can only be grateful for new arguments and a diversity of opinion."

*Y. Yadin et al. *Hazor I*, Jerusalem, 1958, p. 13.

****Retyped for Clarity****

MRP SESSION V
ARCHAEOLOGY AND THE BIBLE
RICHARD PAIGE

PIETY AND PATRIOTISM--SECULARISM AND SKEPTICISM:
THE DUAL PROBLEM OF ARCHAEOLOGICAL BIAS

By J. Edward Barrett

IT WAS THE DAY before the excavation was scheduled to end. Heinrich Schliemann, the German archaeologist who discovered the site of Troy, had his crew of 80 workmen furiously digging through the tel's various strata in quest of museum-worthy artifacts from the Homeric city (which he thought was at the bottom of the tel). Then, on June 14, 1873 an incomparable treasure of gold was found. That evening, after adorning his young Greek wife with the ancient jewelry, he reportedly told her: "You are wearing the treasure of Helen of Troy." Today, scholars are agreed that Schliemann, in his enthusiasm to find a city worthy of Priam, had cut right through the city known to Homer's heroes, and the gold he found belonged to a city 1000 years earlier.

Three years later Schliemann turned his attention to the ruins of Mycenae--where the expedition against Troy originated. Within a month he found royal graves, with the features of the dead exquisitely preserved on golden face-masks. Incurably romantic, Schliemann wired the King of Greece: "I have gazed on the face of Agamemnon." Modern scholarship judges that he was again wrong, though this time by only 400 years.

These two instances illustrate the influence that a romantic interest in the ancient world can have on the judgment of an archaeologist--the temptation to identify what we find with what we want to find. Perhaps the problem is intensified for the Biblical archaeologist, whose piety and patriotism often nurture and renew the romantic interest which first moved him or her to become an archaeologist.

In 1929 Sir Leonard Woolley, who should have known better, cabled the press from Mesopotamia: "I have found the flood." Evidence of a flood, or the bed of a shifted river, was indeed found by Woolley. But reference to *the* flood (of Noah) was an undisciplined, impulsive, and outrageous claim--perhaps better calculated to win financial support for the dig than to serve the causes of either truth or piety.

In 327 A.D. the site of the Holy Sepulcher was "discovered" by no less a credentialed archaeologist than Helena, the mother of Emperor Constantine. The drama of its identification can be seen only through mists of legend. Helena, guided by both a vision and a local bishop, believed she located the tomb of Jesus beneath a pagan temple, and remnants of the true cross in a nearby cistern. Eusebius, an historian in the service of the Emperor, reports the tomb's discovery in obsequious tones¹--though he conspicuously does *not* mention Helena's discovery of the site of Calvary. Within a generation, however, legend supplied what Eusebius had omitted, and the discovery of

¹ Eusebius, *Life of Constantine*, Vol. 3, pp. 25-40.

Golgotha, the tomb, and the cross itself were attributed to Helena. There is in the story no evidence whatsoever to help us distinguish authenticity from wish-fulfillment. Yet, no less a distinguished archaeologist than Kathleen Kenyon blithely and uncritically assumes "it is not unreasonable to believe that she must have been given some convincing evidence"²--which is a fine instance of piety substituting for proof.

However much subsequent devotion has hallowed the site, there is not the slightest reason to believe that anyone in 327 A.D., after two major destructions of Jerusalem and centuries of Christian longing not for the old world but for a new heaven and a new earth, knew where Jesus had been buried. Later references to Hadrian's motives in 135 A.D. for building a pagan temple on the site (to defile a Christian holy place) are clearly an anachronism which Hadrian is not available to correct.

A visitor to the southwestern spur of Jerusalem can today see the "tomb of David." It is an impressive site, hallowed by piety, patriotism, and centuries of Jewish suffering. The fact is, however, that this southwestern spur (today called Mount Zion) was not the "Mount Zion" on which the City of David was situated, and where David was buried (Ophel, the eastern spur was).³ In a strange and complicated "adjustment" of geography, the nomadic name "Mount Zion" has wandered from the eastern City of David (later extended to include the Temple Mount) to the western spur--partly because of Byzantine ignorance, and partly to accommodate the realities of piety and politics.

The temptation to identify sites that accommodate piety is not limited to the ancients. Anyone who has been on a dig in Israel, attended professional meetings, or read preliminary reports, knows the inordinate enthusiasm surrounding the possible identification of a Late Bronze Age or (better) Iron Age wall, gate, building, or object. I am aware of one dig where a "bench of the elders" just inside the city gate (where judgment was held) turned out in a final report to be only another nondescript section of a public building.

Piety and patriotism seek holy and national shrines. This search was an overt motivating force in the work of early archaeologists, and it is just below the surface today.

Antithetically, there is another force operative in the judgment of modern archaeologists. Compared with what we have been examining, it is a mirror image--the inclination to debunk the piety, patriotism, or accepted wisdom of (usually older) colleagues.

For example, this attitude is reflected in the view that the synagogue at Capernaum cannot possibly be the one in which Jesus taught, since Christian piety obviously wants it that way. This is not, of course, the way the argument is stated, but it is the way the evidence is handled. The usual reasoning is that the synagogue's architectural style belongs to the second or third centuries A.D. The fact (recently

² Kathleen M. Kenyon, *The Bible and Recent Archaeology*, John Knox Press, Atlanta, 1978, p. 96.

³ Kathleen M. Kenyon, *Jerusalem: Excavating 3000 Years of History*, McGraw-Hill Book Company, New York, 1967, Chapter II. Kenyon, *Digging Up Jerusalem*, Praeger Publishers, New York, 1974, Chapter 5. Hershel Shanks, *The City of David*, Bazak Publishers Ltd., Tel Aviv, 1973, pp. 15-22 and 99-108. See also: II Samuel 5:7; I Kings 2:10; Psalms 48.

discovered) that an almost identical structure was destroyed by the Romans at Gamla⁴ in 67 A.D. does not apparently move most modern archaeologists to rethink the criterion, but only to allow for an exception.

Interestingly enough, the recent finding of hoards of late fourth and fifth century coins beneath the floor of the Capernaum synagogue has led many scholars--prominent Americans among them--to plug for a fifth century date for the building. Several Israeli archaeologists, on the other hand, contend the coins were placed there after the synagogue was built. But no one seems to be reconsidering the possibility, based on the assured dating of the Gamla building, that the Capernaum synagogue is in fact the one in which Jesus preached. After all, no more likely candidate has been uncovered.

Since the 1930s, textbooks in archaeology have shown the "stables of Solomon" at Megiddo to be one of the few remaining monuments from the time of the united monarchy. Now we are told that they are neither Solomonic nor stables. That they belong to the time of Ahab does today seem unquestionable: That they are not stables strains the imagination.⁵

There is a strange kind of self-righteousness (not to mention sadistic glee) among those who assure us they are *not* pious. And, iconoclastic debate points are often counted, by those seeking to be intellectually respectable, as though they had double weight. The student of modern archaeology should be aware of these professional, in-house games of one-upmanship.

Biblical archaeology's search for truth is more like a process than a proof, sometimes achieving tentative consensus, but seldom if ever achieving unquestionable knowledge. Data that is reviewed by one mind suggests an interpretation that is often different when reviewed by another. These differences in perspective actually *contribute* to the process as theories are proposed, debated, and revised. Of course, piety, patriotism, ideology, training, and the opposite expressions of these, influence the archaeologist's judgment, just as they do the historian's. In candid moments, every professional archaeologist knows this--the best scholars know it about themselves; others only know it about their colleagues.

Probably most readers of *BAR* understand these matters. But it is good to be reminded, because the reader needs to be free from the tyranny of expecting scientifically certain "proof," in order to enjoy the excitement of the process that is modern archaeological scholarship.

****Retyped for Clarity****

⁴ See "Gamla: Masada of the North" in *BAR*, January/February, 1979, p. 12.

⁵ See "Megiddo Stables or Storehouses?" in *BAR*, September, 1976.

MRP Session V
Archaeology and the Bible
Dick Paige

THE FALL OF JERUSALEM IN THE LIGHT OF ARCHAEOLOGY

Harry M. Orlinsky

The destruction of Solomon's Temple and the Babylonian Exile are two events that we all take for granted. You may wonder what there is about the Destruction and the Exile that we need archaeology for. Everyone knows about these events. Everyone knows that Solomon's Temple was destroyed and that a Babylonian Captivity followed; so that archaeology can play but a relatively minor role here.

However, when I started out as a college student in Semitics, in the late twenties and the thirties, the Destruction and the Exile had come to be increasingly regarded by serious scholars as fictitious, and my teacher at the University of Toronto, Professor Theophile J. Meek, a person of very considerable knowledge and integrity, used to gloss over this period because he did not feel entirely secure with the data for it. The evidence for the destruction of Solomon's Temple, the evidence for the Babylonian Captivity, and the evidence for the return to Judah and its Restoration were all rather unsubstantial. Simply because the Bible related these events was hardly enough assurance for a scholar that these events had actually taken place.

If Jerusalem and the Temple were captured and severely damaged, and if the country at large was devastated by the Babylonian army, one should expect archaeologists in the course of their work to unearth physical evidence of this catastrophic event. It is true that by the end of the twenties, only a few Palestinian sites that were pertinent to our problem had been excavated and the reports on them published; so that the archaeological data for 586 B.C. were rather scant. Among these few sites, Beth-shemesh was the most prominent, and it contained a stratum of destruction. But according to its excavators, this level of occupation had been destroyed about 700 B.C., in the course of the Assyrian King Sennacherib's invasion of Judah; and thus a site such as Beth-shemesh--which lay some twenty-five miles west of Jerusalem, and which would have had to be neutralized by any enemy force which wanted to make certain that it would not be attacked from the rear while it made its way east toward Jerusalem--provided no evidence of Babylonian destruction of Judah.

Just a few decades ago, in the thirties, there had developed a group of scholars in this country and in Europe--for example, Charles Cutler Torrey of Yale, Gustav Hölscher in Germany, and George A. Cooke in England, all outstanding and serious scholars--who were writing very bluntly that there never was a significant destruction of Solomon's Temple, or of the country of Judah as a whole, in 586 B.C. Consequently, there was no great meaningful captivity, no widespread exile to Babylonia. Hence, they concluded, there was no restoration of Judah, since there was nothing to restore, and the whole event was essentially fiction.

Skepticism Toward the Bible

This attitude of skepticism to the Bible as a historical document was prevalent during the nineteenth century and the first two decades of the twentieth, until--as a consequence of World War I--the Ottoman Turkish Empire was destroyed, and France and England took over the Near East. Until the eighteenth century, the Bible had been universally accepted as a trustworthy history book of antiquity. Indeed, the Book was regarded as being literally true--the Creation, the Flood, Noah's Ark, the walls of Jericho, and all. But as the Age of Reason dawned, and in turn gave way to nineteenth-century philosophies of evolution and scientific materialism, the Bible, in common with all records of antiquity, Greek, Roman, and the rest, came to be very considerably discounted as reliable basis for the reconstruction of history.

The heroic doings of the patriarchs, Abraham, Isaac, and Jacob, as described in the book of Genesis, were discounted as mere myth. The very existence of Moses was doubted. Joshua was believed to have had little or nothing to do with the Israelite conquest of Canaan. David and Solomon were considered greatly overrated. And so on.

This negative attitude to the Bible was reflected in more recent times, for example, in the writings of the well-known social philosopher, Bertrand Russell, and the historiographer, R.C. Collingwood. What Russell wrote in 1944 in his popular *History of Western Philosophy* was (pp. 309-10):

The early history of the Israelites cannot be confirmed from any source outside the Old Testament, and it is impossible to know at what point it ceases to be purely legendary. David and Solomon may be accepted as kings who probably had a real existence, but at the earliest point at which we come to something certainly historical there are already two kingdoms of Israel and Judah. The first person mentioned in the Old Testament of whom there is an independent record is Ahab, King of Israel, who is spoken of in an Assyrian letter of 853 B.C. . . .

So that, to Russell, the first reliable fact in the Bible is the reference in the First Book of Kings (Chapters 20-22) to the existence of King Ahab, for he is vouched for in an extrabiblical source.

A "Fickle Dame"

Archaeology can be a disconcerting, even chastening discipline. One never knows what he will excavate and how the freshly uncovered materials will affect his or anyone else's theories. As the late Professor Montgomery of the University of Pennsylvania put it, (p. viii of the Preface to his excellent *International Critical Commentary . . . on the Books of Kings*): "The marvelous results of modern archaeology have been recorded, however imperfectly, usually without more than reference to the authorities, who then may disagree among themselves, or whose opinions may be shattered by fresh discoveries, for Dame Archaeology has been a chastiser of theoretical reconstructions of literary and so of religious history [sic]."

Indeed, for reasons and in a manner that I cannot discuss here, our "Fickle Dame" was responsible in great part for the attitude of skepticism, and even cynicism, toward the Bible as a historical document, as expressed by the Russells and Collingwoods. Interestingly, it has been the same "Dame," more than any other factor, that has been responsible for the development of quite the opposite attitude toward the Bible.

The Fall of Judah

Let us get to the specific case in point. The most important biblical material bearing on the Fall of Judah and the Babylonian Captivity is to be found in the last chapters of the Second Book of Kings, the books of Jeremiah, Lamentations, and Ezekiel, and Psalm 137.

In 2 Kings 24-25 reference is made to King Nebuchadnezzar's invasion and conquest of Judah, the destruction and despoilation of Jerusalem and the Temple, and the exile to Babylonia of the important strata of the population (the royal household, the military, civil service, government officials, craftsmen, etc.); as put in 24:14 and 25:12, "only the poorest of the people of the land remainedThe (Babylonian) captain of the guard left some of the poorest of the land as vinedressers and plowmen." Also, the fate of the royal family in captivity and of the people of conquered Judah is briefly described. Jeremiah talks of the imminent exile, and chapter 52 parallels much of the last chapters of 2 Kings. In his book, the prophet Ezekiel tells of his experiences as a member of the Judean captivity at Tel Abib in Babylonia, beginning with the year 592 B.C. Finally, the book of Lamentations (1:1: "Alas! Lonely sits the city / Once great with people! / She that was great among nations / Is become like a widow; / The princess among states / Is become a thrall") and Psalm 137 (v. 1, "By the streams of Babylon / There we sat and wept / As we recalled Zion") are traditionally regarded as compositions that resulted directly from the great national catastrophe of 586 B.C.

Ezekiel begins his story as follows (1:1-3):

In the thirtieth year, in the fourth month, on the fifth day of the month, when I was in the community of exiles by the Chebar Canal, the heavens opened and I saw visions of God. On the fifth day of the month--it was the fifth year of the exile of King Jehoiachin--the word of the Lord came to Ezekiel son of Buzi the priest, in the land of the Chaldeans at the Chebar Canal, and the hand of the Lord came upon him there.

Jehoiachin "King" in Babylon?

But objection was raised to the reliability of this passage: how could one accept as authentic a statement purported to have been made by a member (Ezekiel) of a defeated, captive community (Tel Abib), in exile in the land of its conqueror (Babylonia), in which chronological reference is made to the deposed and exiled King ("in the fifth year of the exile of King Jehoiachin"), on whose throne, back home in Jerusalem, the conqueror had set some one (Zedekiah) who would faithfully serve the foreign (Babylonian) master? This kind of recognition of the deposed king, and the more than merely implied rejection of the Nebuchadnezzar-appointed subservient king, would surely have been regarded as sedition, justifying even the death penalty. The Babylonian overlord would hardly have permitted such blatant treachery. Clearly, the critics said, the superscription and the chronological framework of the book of Ezekiel are not original, but rather the work of an editor of a later period who probably lived in another country, say, Judah; these passages simply could not be used as evidence for the great events of 586 B.C.

The Problem of the Persians

Again, on two occasions Ezekiel refers to the Persians: 27:10 ("[Proclaim a dirge over Tyre [Phoenicia]. Say to Tyre . . . :] Persia, Lud, and Put were your warriors in your army . . ."); and similarly in 38:5, in connection with Gog of the land of Magog. Elsewhere in the Bible, Persia and the Persians are mentioned only in such later books as Esther, Daniel, Ezra, Nehemiah, and Chronicles.

Now Ezekiel was supposed to be active in Babylonia from about 592 to about 570 B.C. But in the late twenties and early thirties, scholars were confronted by the fact that the Persians were not mentioned in any known Babylonian or other texts prior to about 560 B.C.; the Persians had simply not been significant enough before then to merit recorded mention. How then could Ezekiel know of them and mention them? Clearly, some scholars maintained, these passages are not Ezekiel's, but were composed after his time, perhaps by a person who added the superscription and chronological data mentioned above.

Jehoiachin Set Above Other Kings?

Finally, we are told in the last section in the Second Book of Kings (25:27-30; preserved also in Jeremiah 52:31-34) that

In the thirty-seventh year of the exile of King Jehoiachin of Judah, in the twelfth month, on the twenty-seventh day of the month, King Evil-merodach of Babylon, in his coronation year, released (lit., "lifted the head of") King Jehoiachin of Judah from prison. He treated him kindly and set his throne above those of the other kings who were with him in Babylon. His prison garb was changed, and for the rest of his life he always ate his meals at the king's table (lit., "before him"). And his regular rations were provided for him by the king--a portion for each day--for the rest of his life.

This statement was hardly the kind that a critical scholar could accept at its face value. What power did a captive king from such a petty kingdom as Judah wield as to merit or justify elevation above all other kings? There could be little doubt that the Judean writer wished to glorify his king and people, and so concocted this tale.

By the same token, the statement in 2 Kings 24:16 (cf. v. 14) that King Nebuchadnezzar's army carried off to Babylonia (along with . . . Jehoiachin . . . the queen mother, the king's wives, his chamberlains, his officials, the nobles of the land . . . and all the soldiers, seven thousand) "artisans and smiths," was not taken seriously by some scholars. After all, with its wealth of craftsmen and its tradition of fine craftsmanship, Babylonia hardly had need of the Israelite guilds whose members were relatively few in number and the quality of whose work was not exactly world-famous.

Early Persians Found

But unpredictable "Dame Archaeology" began to enter into the picture, and the study of the Bible was never again to be the same.

In 1930, a Jewish archaeologist at Princeton University and a specialist in Old Persian, Ernst Herzfeld, published an Old Persian text in which a great-uncle of Cyrus I refers to himself as "king of kings"; and a year later, Ernst Weidner of Berlin published an even older text, an Assyrian inscription of King Ashurbanipal (spelled Osnappar or Asenappar in Ezra 4:10), about 640 B.C., in which the grandfather of Cyrus I is mentioned. And thus Torrey's rejection of the "Persian" passages in Ezekiel, based as it was on argument from silence, itself had to be rejected: for if Persia and the Persians had become conquerors of importance already two generations before Ezekiel embarked on his exilic career, this prophet was certainly in a position to refer to them when and in the manner that he did.

Jehoiachin Still King While in Captivity

The clarification of the chronological reference to King Jehoiachin in exile came a year later. In 1928, W. F. Albright (then Director of the all-important Jerusalem part of the American Schools of Oriental Research) excavated at Tell Beit Mirsim (about twenty-eight miles southwest of Jerusalem) a jar handle stamped with a seal whose inscription read: "(Belonging) to Eliakim, steward of Yaukin." Two years later, two additional products of the same stamp were discovered, one at Beth-shemesh (about twenty-five miles west of Jerusalem) and the other at Tell Beit Mirsim. The important implications of this find for our problem at once struck Dr. Albright, and he published a brilliant article on "The Seal of Eliakim and the Latest Preexilic History of Judah, with some Observations on Ezekiel" (in *Journal of Biblical Literature*, Volume 51, 1932, pp. 77-106).

As summarized later by Albright himself ("King Joiachin in Exile," in *Biblical Archaeologist*, Volume 5, No. 4, December 1942, pp. 49-55):

Immediately after the find, the eminent Palestinian archaeologist, Father L. H. Vincent, identified the name "Yaukin" as an abbreviated form of "Joiachin". . . All three stamps were made from the same original seal, indicating that Yaukin was a person of very high importance, probably king, since seals bearing a formula of this type have been proved to belong to kings of Judah and surrounding lands. It was possible to demonstrate . . . that Eliakim had been steward of the crown property of King Joiachin while the latter was a captive in Babylonia . . .

Now Jehoiachin was a young man of about eighteen when he succeeded his murdered father Jehoiakim as king of Judah (597 B.C.), and he sat on the throne a bare three months before succumbing to the Babylonian invaders and going off into captivity. His uncle Zedekiah, put on the throne by the alien conquerors, was hardly recognized by the native population as their king. So that while Zedekiah was accepted perforce as king in fact, it was Jehoiachin whom many of the people, if not the majority, continued to regard as their king by right.

During the three months that he reigned, Jehoiachin was cooped up behind the walls of Jerusalem, besieged and blockaded as the city was by the superior Babylonian army; he and his compatriots were unable to go out or come in. It could therefore not have been he who sent out his official jars, with his royal seal stamped on their handles, to such places as Beth-shemesh and Tell Beit Mirsim for the collection of taxes; this was done by his successor Zedekiah, under Babylonian control. And if

Babylonia and its subject Judean king "recognized" exiled Jehoiachin--through the use of his royal stamp--in Judah proper, where an attempt at revolt and liberation would start first, surely it was possible, and legal, for Ezekiel to make use of the year of the exile--not of the accession--of King Jehoiachin. Indeed, any one composing chronological data in postexilic times, after Babylonia had gone the way of all governmental flesh, would automatically have chosen the accession year of the king for his chronological framework. And so Torrey's approach to the chronological data in Ezekiel was repudiated by the extrabiblical data uncovered by archaeology.



Seal of Eliakim found at Beth-shemesh in 1930.

Evidence of 586 B.C. Destruction Found

After this, other discoveries were made. Probably the most sensational--and unexpected--discovery came out of the dig at Tell ed-Duweir, Biblical Lachish (about twenty-five miles southwest of Jerusalem and eight miles northwest of Tell Beit Mirsim). In 1934, while clearing the pre-Persian level of the site, the director of the British (Wellcome-Marston-Mond) Expedition, J. L. Starkey, came upon a room that had experienced terrible destruction by fire; that whole level constituted burnt debris about a meter thick. A number of ostraca (sherds used as writing material) were found in this room--eighteen were found in January, 1935, and three more a little later--several of which were meaningful as well as legible. These Lachish Ostraca at once became a prime source of information about the invading army of Nebuchadnezzar, driving down

as it did along the edge of the hill country of Judah and neutralizing its fortified towns before proceeding to the heart of the country, the political and cultural center, Jerusalem. The ostraca were written only a few months before the capital city fell to the Babylonians. The last part of Ostrakon IV reads:

And let (my lord) know that we are watching for the signals of Lachish, according to all the signs which my lord has given, for we cannot see Azekah.

Not only Lachish, but Beth-shemesh too became prime evidence of Babylonian devastation of Judah in 586. For with the improved knowledge of pottery and other archaeological materials, it became evident that what had previously been considered the 700 B.C. level of (Assyrian) destruction was really the 586 level of (Babylonian) destruction. Indeed, since the early thirties, about a score of the many sites that have been excavated in Palestine-Israel exhibit clear evidence of widespread destruction precisely at the 586 level; such places--in addition to Lachish and Beth-shemesh--as Beth-zur, Bethel, Ras el-Kharrubeh (the Anathoth of Jeremiah), Gibeon, and Tell en-Nasbeh (probably Mizpah) come readily to mind. As put to me by one archaeologist: "The devastation was so complete that town after town was never reinhabited, and it was centuries before the country recovered."

Dig Your Nearest Museum First

The climax for our problem--if our problem required any after the excavation of Lachish and its Ostraca--occurred at the height of Nazi prestige and World War II. In the middle thirties, the Hitler regime had consolidated its hold on Germany enough to devote part of its organized efforts to prepare the basis for the worldwide and permanent destruction of the prestige and reputation that the Jewish people had built up in the course of its almost four-thousand year career of recorded history; the Nazis knew full well that to destroy the Jewish people without also defaming its name would not constitute real extermination. Thus early in 1936, the Reich Institute for the History of the New Germany announced that compulsory courses in scientific anti-Semitism would henceforth be taught in all German schools.

And so, well-oiled wheels were set in motion to gather from all over Germany, and from areas already or yet to be conquered, every bit of data pertaining to the career of the Jewish people since it appeared on the stage of human history; these data were to be assembled, classified, studied, and published to prove the infamous and degenerative character of this people. The operation grew into the "Institut zur Erforschung der Judenfrage" (1941) under Alfred Rosenberg.

Now let us go back a bit. In 1905, a German expedition excavating the ancient site of Babylon uncovered near the Ishtar Gate and the magnificent palace of the Royal House ("The House at which Men Marvel") a structure with fourteen vaulted rooms, in which were found some 300 cuneiform tablets. These tablets were sent to the Kaiser Friedrich Museum in Berlin for proper disposition. But something went wrong; a funny thing happened in the Museum on the way to the cataloguer, and this horde of texts got misplaced, and for three decades they lay there, unknown and unread, as lifeless and lost in the dust of the Museum as they had been in the dust of Babylon for the two and a half millenia [sic] preceding.

In the course of the intensive search for documents relating to the Jews, Ernst F. Weidner of the Museum was informed that a batch of cuneiform tablets had been discovered in the basement of the Museum. Our lost find had been found--to prove once again that it is always worthwhile to dig your nearest museum first, before embarking on a dig many thousands of miles away.

Contents of Tablets Exciting

When Weidner began to decipher the tablets, he became very excited. One of the things he did was to send off a letter to Albright at the John Hopkins University in Baltimore, telling him something of the sensational contents of a number of the tablets. . . . But then World War II broke out, and virtually all academic contact was broken between Berlin and Baltimore. Naturally, Albright was not at liberty to divulge publicly the contents of Weidner's letter to him.

In 1941 and 1942 rumors spread in this country that Weidner's article had appeared, but no one had seen it directly. Then one fine day late in 1942, as I was sitting and working at my desk in the library of the John Hopkins, the librarian came over to ask me to help her catalogue a book that had come in to the Classics Department. I looked at the volume and became very excited. I rushed out with the as yet uncatalogued book to tell Albright about the utterly unexpected arrival of the volume. I burst into his office--I hope I did not forget to knock on the door first--and exclaimed "Here it is! Here it is!" After I calmed down, I told him that it was volume II of the *Festschrift* for the French scholar, Rene Dussaud (*Mélanges Syriens offerts à M. René Dussaud*; Paris, 1939), and that Weidner's article was in the volume. Albright then proceeded to write a popular article on "King Joiachin in Exile" for the very next issue of *The Biblical Archaeologist* (December, 1942).

So far as I know, this was apparently the only copy of the Dussaud volume that was to be found in the United States until after the war was ended. It was, I believe, sent out by someone in Switzerland. Photostatic copies of the article were sent to scholars who requested it. I even sent out a microfilm of the article to Professor Sukenik at the Hebrew University in Jerusalem; but it was returned to me after the war, with the explanation: "Flammable." I suppose that the censors were right: this microfilm might have ignited something terrible in the midst of the otherwise calm events of World War II. The reader may find this letter of explanation to the censors of interest:

Harry M. Orlinsky
2518 Brookfield Avenue
Baltimore, Maryland
June 15, 1944

TO THE AMERICAN AND PALESTINIAN CENSORS:

The enclosed is a reproduction of an exceedingly important article. It deals with a Babylonian tablet which helps to prove that the Biblical account of the circumstances surrounding the Babylonian Exile is correct. The article appeared in a volume published in Paris late in 1939. It so happens that only one copy of this volume reached the U.S.A., at John Hopkins University. Since no copy reached the Near East, Prof. E. L. Sukenik of the Hebrew University in Jerusalem, Palestine, wrote me on April 18, 1944 via Clipper Air Mail, asking that a reproduction of the article be made, if at all possible, and sent to the Hebrew University. To make sure that a copy gets there, I am sending out now a microfilm reproduction of the article, and a few weeks later I shall send out a photostatic reproduction.

Respectfully submitted,
(signed) Harry M. Orlinsky

The John Hopkins University

**Babylonians Considered Jehoiachin King
Even Though Critics Did Not**

In his article, "Joiachin, König von Juda, in babylonischen Keilschrifttexten" (pp. 923-935), Weidner reproduced, transliterated, translated, and discussed the relevant passages of those of the nearly 300 tablets that were pertinent to the Judean Exile. One of the tablets (written in 592 B.C.) contains the decree of King Nebuchadnezzar that daily rations of oil and grain be given to "Yaukin, king of the land of Yahud," his five sons, and other Judeans. This fact indicates that although conquered and in captivity, King Jehoiachin and his entourage were free to move about in Babylon. As to why he came to be imprisoned (later to be pardoned, in 561, by Nebuchadnezzar's son and successor, Evil-merodach), we know nothing definite. It may be that a planned revolt in Judah that was to be coordinated with an attempt by the Judean king to escape, brought about his incarceration. In any case, it would seem that even the Babylonian government itself regarded Jehoiachin as Judah's legal king, perhaps keeping him for possible restoration on the throne in Jerusalem if that should serve Babylon's purpose. However, if the Babylonian government at home referred to Jehoiachin as

"king of the land of Judah," then his contemporary and fellow-exile, Ezekiel, could readily describe events in relation to the year of Jehoiachin's exile--as Albright had argued brilliantly a decade earlier on the basis of the seal impression on the broken jar-handles from Tell Beit Mirsim and Beth-shemesh.



Tablet found at Babylon listing rations given to "Yaukin, king of the land of Yahud."

Furthermore, mention is made in these tablets of sailors, musicians, gardeners, horse- and monkey-trainers, shipworkers, carpenters, and other craftsmen, from such varied and even distant places as Ashkelon (Philistia), Tyre, Byblos, Elam, Persia, Media, Judah, Egypt, Asia Minor, and Aegean Greece. Nebuchadnezzar, it is now known even more than before, initiated a vast building campaign in his capital city. The legendary "Hanging Gardens of Babylon" (really terraced or rooftop gardens that looked "hanging" from a distance) constituted one of the products of this campaign. For this, the king needed urgently craftsmen of all kinds, and he paid above average wages to attract them. Small wonder that he made it a point to have craftsmen of conquered countries (among them, e.g., "the artisans and smiths" of 2 Kings 24:16) brought to Babylon as forced labor.

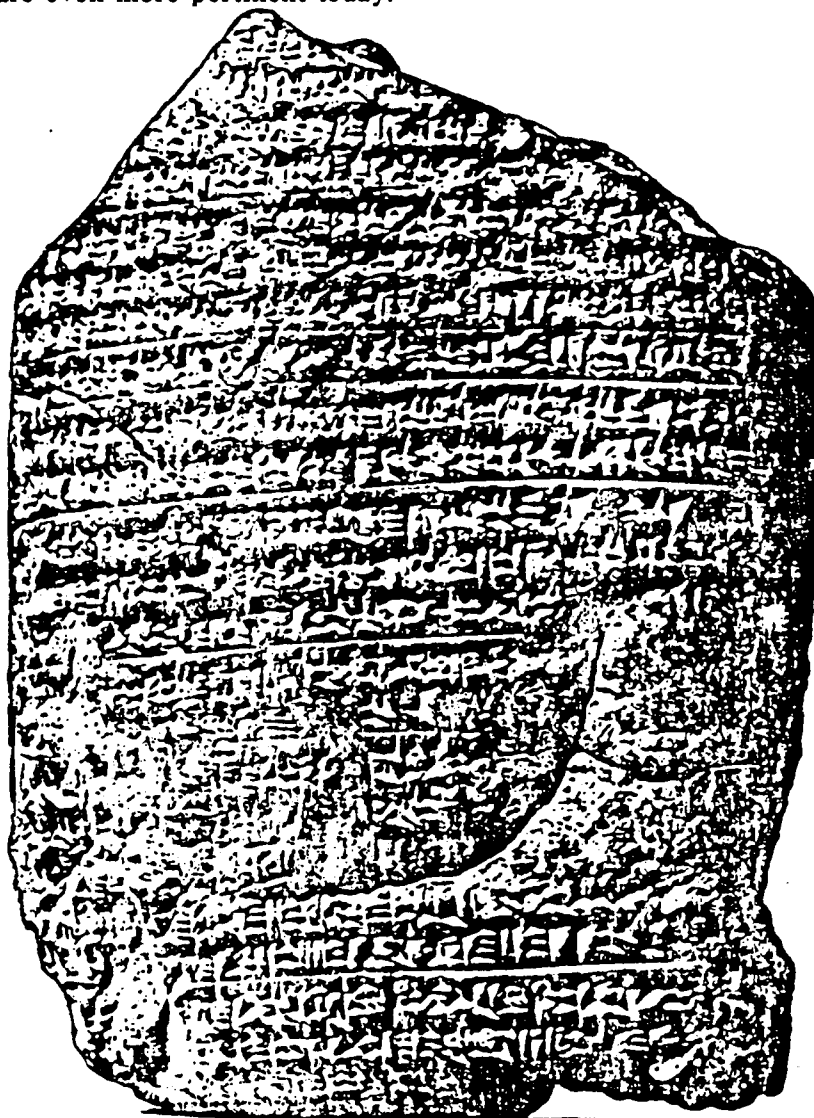
Bible an Unusually Reliable Historical Document

It is not very often that archaeology can demonstrate a specific statement or event in the Bible in the manner that we have demonstrated in this article. For the most part by far, archaeological discoveries in Israel and elsewhere in Bible lands do

not bear directly on the Bible. However, it has become virtually impossible to look upon a factual statement in the Bible as unreliable simply because there is lacking an extra-Biblical datum to authenticate it; archaeology since World War I has seen to that.

To be sure, as I wrote in my *Ancient Israel* in 1954 (pp. 7-9), "Modern historians do not . . . accept every part of the Bible equally as literal fact. Yet they have come to accept much of the Biblical data as constituting unusually reliable historical documents of antiquity, documents which take on new meaning and pertinence when they are analyzed in the light of newly discovered extra-Biblical sources . . .

"This radical re-evaluation of the significance of the Bible has been necessitated by the archaeological discoveries of the past three decades . . . The material, social, and religious configurations of the Sumerian, Egyptian, Babylonian, Hurrian, Assyrian, Canaanite, Hitite, and Aramaen societies can be delineated to an increasingly satisfactory degree. It is now possible to see the entire ancient Near East from a thoroughly new perspective, and so it has become necessary to re-examine the Biblical record in the light of our broadening understanding . . ." The foregoing statements of 21 years ago are even more pertinent today.



Babylonian Chronicle telling of Nebuchadnezzar's defeat of Jerusalem in 597 B.C.

(An abridgement of Chapter 7 of *Essays in Biblical Culture* by Harry M. Orlinsky, KTAV Publishing House, Inc., New York, 1974.)

Harry Orlinsky is a professor at the Hebrew Union College-Jewish Institute of Religion in New York. He is a leading Old Testament scholar, being one of the world's authorities in biblical philology, Septuagint, and Bible translation..

Editorial Note

In addition to the evidence presented in Prof. Orlinsky's excellent article, we also have Nebuchadnezzar's own record of the fall of Jerusalem. First published by Donald J. Wiseman of the British Museum in 1956, the Babylonian Chronicle for Nebuchadnezzar's seventh year tells of his defeat of the capital of Judah:

Year 7, month Kislimu: The king of Akkad moved his army into Hatti land, laid siege to the city of Judah and the king took the city on the second day of the month Addaru. He appointed in it a (new) king of his liking, took heavy booty from it and brought it to Babylon.

(Ancient Near Eastern Texts Relating to the Old Testament, p. 564).

The king of Akkad was Nebuchadnezzar himself, Hatti land was Palestine, the city of Judah was Jerusalem, and the second day of the month Addaru was March 16, 597 B.C. The new king that Nebuchadnezzar appointed was none other than the Zedekiah of 2 Kings 24:17.

****Retyped for clarity****

MRP SESSION V

ARCHAEOLOGY AND THE BIBLE

Richard Paige

THE IMPORTANCE OF DATING

By Paul W. Lapp

Paul W. Lapp served as Director of the American School of Oriental Research in Jerusalem. At the time of his tragic death in a drowning accident in 1970, he was a professor at the Pittsburgh Theological Seminary. This article has been adapted from a volume of his posthumously published papers entitled The Tale of the Tell, edited by Nancy L. Lapp, copyright 1975 by the Pickwick Press.

Contacts with history in high school or college have left most of us with something of a distaste for chronology. At least those in the over-thirty generation can hardly have escaped history courses where the instructor concentrated almost exclusively on chronological structure, key events and persons of the period; and the study of history boiled down to memorizing a chronological framework, the dates of kings, and dynastic charts. Does it really matter whether Columbus discovered America in 1392, 1492, or 1592?

From one perspective, precise chronology is not essential to historical appreciation and understanding. To one without a clear perception of the course of events of the 14th, 15th, and 16th centuries, misdating the discovery of America by a century hardly distracts from whatever significance the event has for him.

On the other hand, if a historian were to take such a cavalier attitude toward chronology, he might easily conclude that the discovery of America was the result of the creative forces unleashed by the Reformation or an attempt to test the theory of Copernicus. It is important for the historian to reckon with the fact that Copernicus was nineteen when America was discovered. A historian can do little with persons or events which cannot be fitted into a rather precise chronological framework.

For this reason, if archaeological material is to be of maximum historical value, it must be as precisely dated as possible. For example, an archaeologist discovers a major destruction of a Palestinian town and concludes that the evidence points to a date between 1250 and 1150 B.C. Without further evidence or a more precise dating, it would be impossible to decide whether the destruction was the result of internecine warfare between Canaanite towns, an Egyptian campaign, Israelite tribal conquest, or an attack by a Sea People.

Is archaeology able to provide datings precise enough to be of historical value?

Scholars disagree on an answer to this question. Sober replies vary from "Sometimes" to "Almost never." One competent scholar concludes that the evidence points to an identification of certain ruins with Saul's fortress as the best hypothesis.

Another insists that the evidence is too meager to justify such a postulation. Such positions tend to become overpolarized when the weaknesses and tentativeness of the best hypothesis are not emphasized or when the "best" hypothesis is ignored as one among several interpretive options. What is a desirable *modus operandi*? It seems clear that when the "best" hypothesis seems improbable or unconvincing, it might well be dismissed and the material left a conundrum. In other cases it seems desirable to define the best interpretation of the evidence, even if it is necessary to stress the speculative nature of the postulation.

I tend to feel that archaeological material is sometimes susceptible of sufficient chronological precision to be of historical importance. After all, the evidence of ancient history is so limited that very few statements approach the indubitable. To illustrate, Ahab was killed in a battle near Ramoth-gilead about 850 B.C. The probable site of Ramoth-gilead suffered a major destruction about the middle of the ninth century B.C. The identification of the site is not unquestionable. The destruction could have occurred a few years before Ahab's death when a cow kicked over a lamp or a few years thereafter when an enemy set his neighbor's grain heap ablaze. Yet, the best hypothesis based on the extant evidence would connect the destruction with the battle in which Ahab was killed.

Where is the line to be drawn between such hypotheses and the objectionable practice of overcorrelation of Biblical and archaeological material? It takes well-balanced judgment to draw that line appropriately, and no two historians would draw it at exactly the same point. It may be observed that advances in archaeological precision make connections more and more viable. It is now frequently possible to date archaeological groups within a quarter- or half-century. Correlations with such material are certainly more convincing than material dated no more closely than within a century or two--as is the case with the vast majority of archaeological finds in Palestine to date.

Imagine that the world's first excavation was about to take place in Palestine and you were the archaeologist. You proceeded to dig, carefully separating the artifacts from each layer. In post-dig analysis you observed that frequently succeeding layers seemed to contain a very similar repertory of forms, sometimes new forms appeared alongside those of the preceding layer, and occasionally there were complete typal breaks between successive strata. You were led to conclude that the groups separated by major breaks in typology represented important chronological periods and that new forms in basically similar groups represented innovations within the major periods.

This illustrates, in a simplified way, the two disciplines that must be successfully employed of archaeological material is to be closely dated--*stratigraphy* and *typology*. If layers are mixed or if a pit is missed in digging, the typological analysis will prove faulty. If the typological analysis does not concentrate on features distinguished by successive layers, it will not be of chronological significance.

Archaeologists operate with *relative* and *absolute* dating. The succession of groups of artifacts by layer from the first excavation in Palestine, suggested above, is in fact a relative chronology. It provides evidence of forms which emerge, change, and disappear at specific points in a sequence of layers representing human habitation. In 1901 Sir Flinders Petrie, Palestine's first scientific excavator, introduced the principle of sequence dating. He attempted to reduce a mass of Egyptian tomb material to fifty successive stages. Material from early Palestinian digs was related to this relative Egyptian sequence by Petrie and others.

How can relative chronology be converted into an absolute B.C. or A.D. date? Suppose that in your first Palestinian excavation you had discovered three Ptolemaic coins of the early third century B.C. on the floor. This would provide a good indication that all groups of artifacts from layers below the floor predated the coins and all subsequent layers postdated them. Nearly every excavation adds a few such links with absolute chronology. When the sequences from all excavations in Palestine are combined, there are enough links with absolute chronology in most periods to provide quite close absolute dates. As evidence from new digs comes to light, the process of refining chronology continues.

From this perspective it might be expected that in its early history Palestinian archaeology was geared to relative chronology, and, as new evidence appeared, gradually more accurate absolute dates were assigned to the successive phases. In fact the actual progress toward precise absolute chronology in Palestinian archaeology took a much more confusing course. Progress followed a circuitous route for many reasons.

Probably the chief block to orderly progress was the lack of much careful, stratigraphic excavation throughout the history of Palestinian archaeology. Despite lack of precise stratigraphic excavation methods, early excavators made progress in understanding the evolution of forms of artifacts. But these results were thrown into confusion by the seemingly reliable results of subsequent digs which were in fact not very reliable. Finally, in the 1930's more careful digging and publication began introducing the sequential structure which still stands today.

Another difficulty was the fact that from the start Palestinian excavators tied their finds to the epochs and events of Near Eastern history and archaeology. Once such relationships were made, it became difficult to gain general assent for new proposals, even when they were based on much stronger evidence. Palestinian excavators come out of a strong Western tradition of independent research that often makes *prima donnas* of leading scholars. The failure of archaeologists to consider the material of their colleagues, particularly those of another nationality, before proposing or proclaiming their correlations is by itself an important factor in the lack of steady progress toward chronological precision.

A third deterrent, particularly for the third and second millennia B.C., was the lack of consensus on the chronologies of Palestine's neighbors. Often the links between relative and absolute chronology consisted of imported artifacts from neighboring countries, where they were tied to the reign of a particular pharaoh or assigned a quite precise temporal span. Following Egyptian scholars, who plump for a high, a middle, or a low chronology for the early pharaohs, Palestinian scholars debate most often not the merits of each case, but which chronology best fits the material from Palestine. Such *ad hoc* arguments hardly contribute to advances in chronological precision.

A fourth obstacle to systematic development of chronological precision was the neglect of detailed, critical pottery studies. Most scholars were content with knowledge of general lines of ceramic development based on oral tradition. These oral traditions were set down in the excavator's publications of his pottery. Newer pottery publications then cited or catalogued the previous examples of a particular pot along with proposed datings. Often no distinction was made between dates proposed for unstratified examples and for specimens from a context with good links to absolute chronology. This chorus of uncritical datings had the unfortunate result of gaining for the datings an undeserved confidence. If a dozen archaeologists cite a similar date for a certain form, it must be correct. Unfortunately, in many cases the dozen archaeologists were all merely repeating what was originally an uncritical oral tradition. Advances in

chronological precision come when an archaeologist with a rigorously critical approach publishes a detailed study of the stratigraphic changes in ceramic forms and the evidence for their absolute dates.

By far the most common finds on Palestinian tells are potsherds. Broken pieces of jars, jugs, bowls, and lamps litter virtually every layer of the mound from about 5000 B.C., when pottery first appeared in Palestine, down to modern times. In fact, many of the layers in the comparatively poor tells of Palestine contain nothing but sherds. If changes in pottery take place at a fairly rapid pace and can be identified, pottery can serve as the archaeologist's best chronological tool.

Pottery has many variable characteristics. Preparation of the clay includes levigating it to a coarser or smoother consistency and adding inclusions. The inclusions vary in fineness and consist of straw or grit of various kinds to stone or sand. The clay is formed into vessels by hand, on a slow or fast wheel, or in a mold, or a combination of these. The vessel may be shaved, decorated with incision or puncturing, surfaced with slip, paint, or glaze, and burnished or polished. It may be fired high or low in a kiln with or without reduction or stacking. Further decorative wash, burnishing, or incision may be executed after firing.

Nearly all of these features are of at least potential chronological significance. Pottery from one era of a town's history may have used different clay beds than their predecessors, used different inclusions, preferred incision to painted decoration, fired their kilns higher, and the like. Some features offer rather precise chronological indications. For instance, pattern burnishing was in vogue only for a few brief periods of Palestine's history, and overfiring of pots was common in the later Late Bronze age and the Early Hellenistic period. Spectrographic analysis and careful attention to inclusions would provide helpful results for chronology, but the analysis is expensive and time-consuming and will be of little significance until such analysis is consistently reported by a number of excavations.

While these characteristics offer chronological data, only rarely do they reach the level of chronological precision required if archaeological material is to be of historical value. The same clay beds, potters' wheels, and painted traditions often lasted for centuries. There is only one feature of ceramic vessels that undergoes a continuous process of change that can be observed at intervals of a quarter- or half-century. That feature is shape.

The most common categories of ancient ceramic vessels are jars, jugs, juglets, craters, bowls, cups, platters, cooking pots, and lamps. In the Early Bronze age, for example, there may be several jar types but perhaps only one jug type. Some jar types continue through the Early Bronze age; others may be introduced at an early stage and disappear at a late stage within the Early Bronze age. These are chronological facts of significance, but what is of importance for precise chronology is the change that takes place in the shape of a particular jar type during the course of the Early Bronze age. Bases may become more pointed, rounded, flattened, or elongated. Handles may shift their point of attachment, change their manner of attachment, or develop from round to oval to flat. Most often rims are the best chronological indicators. Possible rim shapes are almost infinite, and a particular rim shape tends to develop persistently and rapidly. Such changes in shape are perhaps the closest counterparts to the modern phenomenon of annual model changes for cars and appliances.

To leave the impression that all pots change shape regularly and rapidly would be incorrect. Some shapes tend to change much more rapidly than others. Jar rims tend

to be much more precise chronological indicators than lamps. Some forms seem to persist for centuries with little or no change, while other types disappear after flourishing for only a few years or decades. A few simple types tend to persist or recur century after century. Some exotic shapes have a very short life and can be immediately identified and closely dated even by a novice.

For those schooled in an "evolutionary mentality," it should be noted that the formal trend of Palestinian--and indeed all ancient pottery--is commonly downward. Finely made examples of a new and pleasing shape appear. Soon a decline in quality becomes apparent and the shape begins to sag or bulge. Since it is virtually impossible to accurately publish subtle changes in quality even by verbal description, a refined understanding of the dating of pots requires extensive experience in going over basket after basket of pottery as it comes from layer after layer in the field.

The knowledge of pottery chronology grew as leading excavators such as Sir Flinders Petrie, Pere L.-H. Vincent, and Clarence Fisher shared their field observations. The digging of W. F. Albright at Tell Beit Mirsim in southern Judea resulted in a critical examination of this oral tradition. In the final reports of that excavation, published between 1932 and 1943, Albright was able to provide a fairly complete picture of the changes in pottery shapes from the late third millennium down to the early sixth century B.C.¹ Pottery chronology for the periods preceding Tell Beit Mirsim was systematized in a dissertation under Albright's direction by G. Ernest Wright in 1937.² Systematization of our knowledge of pottery chronology for later periods has been slow to appear. The writer's dissertation, published in 1961, attempted to systematize the ceramic chronology for the period from 200 B.C. to 70 A.D.³ Well-dated material for the late fourth and third centuries B.C. has been recently published by Fawzi Zayadine and Nancy Lapp,⁴ and the first published attempt to define the formal changes of the Persian period is found in my contribution to the Kurt Galling *Festschrift*, issued in 1970.⁵ Knowledge of pottery development in the periods after 70 A.D. is still confined largely to a quite imprecise oral tradition.⁶

¹ W.F. Albright, "The Excavation of Tell Beit Mirsim," Vols. I, IA, II, III, *Annual of the American Schools of Oriental Research*, XII, XIII, XVII, XXI-XXII (New Haven: American Schools of Oriental Research, 1932-1943).

² G.E. Wright, *The Pottery of Palestine from the Earliest Times to the End of the Early Bronze Age* (New Haven: ASOR, 1957).

³ P.W. Lapp, *Palestinian Ceramic Chronology, 200 B.C. - A.D. 70* (New Haven: ASOR, 1961).

⁴ F. Zayadine, "Early Hellenistic Pottery," *Annual of the Department of Antiquities of Jordan*, XI (1966), pp. 53-64; N. Lapp, "Pottery from Some Hellenistic Loci at Balatah (Shechem)," *Bulletin of the American Schools of Oriental Research*, 175 (1964), pp. 14-26.

⁵ P.W. Lapp, "The Pottery of Palestine in the Persian Period," in *Archaologi und Altes Testament, Festschrift fur Kurt Galling*, ed. A. Kuschke and E. Kutsch (Tubingen: J. C. B. Mohr, 1970), pp. 179-197.

⁶ See now, especially the Heshbon studies of J. Sauer, *Heshbon Pottery 1971* (Berrien Springs, Michigan: Andrews University Press, 1973).

The constant stream of newly published material has made possible considerable refinement of the chronologies of Wright and Albright. Among the most notable of these are Basil Hennessy's study of the Early Bronze age, Kathleen Kenyon's analysis of the Bronze age tombs at Jericho, and the publication of the Iron age pottery of Samaria by Kenyon and of Tell Deir 'Alla by H. K. Franken. In our present state of refinement, and with few exceptions, we are able to date larger ceramic groups from the late fourth millennium B.C. through the first century A.D. within a century. In many instances in the last two millennia B.C. it is possible to date groups within fifty years, and on occasion within a quarter-century.

It should be apparent that an expert in ceramic chronology is indispensable for any dig dealing with post-5000 B.C. material in Palestine. In most cases pottery provides the crucial and exclusive evidence for dating the dig's discoveries. If this evidence is not controlled, the finds of a dig are of little more significance than those purchased in an antique shop. In fact, if an excavator does not have a thorough knowledge of ceramic chronology, he would be favoring historians if he were to stop digging and purchase his artifacts from an antiquities dealer.

Before the introduction of pottery about 5000 B.C., the most ubiquitous stratified finds are flints. While they provide the best evidence available, they do not provide as precise chronological indications as pottery. Once introduced, a flint type tends to persist longer than a pottery type, but without any developments comparable to those of pot rims, handles, and bases. This means that our chronological knowledge is much less precise, and, in fact, the farther into the past we penetrate, the longer are the periods we are able to identify.

The resulting picture is usually interpreted as an indication that the farther back we go, the slower was the pace of change and development. This interpretation should be accepted with some skepticism, for the picture is actually the result of a lack of materials for delimiting shorter periods of time. Time and again new evidence from pre-history has astounded even the specialists with its sophistication. The third millennium B.C. is still commonly called the horizon of Palestine's earliest towns, but the Jericho excavations have brought to light a massively fortified town of the seventh millennium B.C. The sophistication of its houses is sufficient to emphasize that periods of creative development were heavily interspersed with eras of stagnation. Some earlier ages may have changed as rapidly as those where pottery makes the changes perceptible.

Technically speaking recorded history begins about 3200 B.C., the date of the Sumerian documents bearing man's earliest known writing. By the early third millennium [sic] B.C. the archaeological materials of Palestine can be linked with the absolute dates derived from the early documents of her neighbors. Until recently, prehistoric material was largely confined to sequence dating. Archaeologists may have rather arbitrarily estimated how long certain changes took or relied on the extremely broad datings of palaeontologists, among whom disagreements over periods of five million years are not uncommon.

Much greater precision has been achieved in prehistoric chronology through Carbon 14 dating. Carbon 14 is a radioactive isotope of carbon with a half life adjusted in 1962 to 5730 ± 40 years. Most available dates were figured from previously accepted half life of 5568 ± 30 years. Others have operated with a half life of 5800 years.

This range of over 200 years in half life determination is already an indication of the relative precision of Carbon 14 dates. To be added to this is a \pm factor, usually expressed as a 1 value. With a 1 value the chances are one in three that the actual

date lies beyond the proposed date range. It would seem preferable to work with a 2 tolerance in which chances are 21 in 22 of the date falling within the proposed range. This would put dates about 3000 B.C. in a ± 250 year range, 6000 B.C. dates in a ± 500 year range, and earlier dates with a corresponding larger tolerance factor. Carbon 14 dating is still in process of refinement. Its dates will perhaps require additional slight adjustments, but it has already introduced considerable clarity into the chronology of the later prehistoric periods. Its chief limitations are the necessity of a relatively large sample of carbonized material for destruction and the cost of \$100 to \$250 per test.

It is a common misconception that Carbon 14 has also made important contributions to chronological precision in the historical period. From the third millennium B.C. on Carbon 14 dates can do no more than corroborate in a very general way the datings derived from the study of pottery and other artifacts. If pottery from a certain stratum points to a date in the first half of the sixteenth century B.C., it is reassuring to have a Carbon 14 date of 1720 ± 175 B.C. On the other hand, if the Carbon 14 date came out 1257 ± 160 B.C., it should more than likely be dismissed as a contaminated sample. *Carbon 14 dating is not precise enough to contribute to chronological precision in the historical period.*

Compared with pots most other kinds of artifacts are relatively poor chronological indicators. They do not occur frequently enough in stratum after stratum to provide the constant chronological indication needed by the field archaeologist. Their sparsity has also meant a lack of sufficient stratified evidence to define rapid typological changes that might exist in certain kinds of artifacts.

Stone vessels and implements are notoriously conservative. Millstones and grinding bowls persist for centuries and millennia with no apparent change of form. Occasional groups, such as the Hyksos alabasters, can be associated with a particular period, but even in such cases I know of no uninscribed stone vessels that can be dated to any single century with confidence. Fashions in metal tools and weapons changed more rapidly, but no particular specimen can be dated within a century. Blown glass, first appearing in the Early Roman period, is limited by its technique to a fairly small typological repertory and is of limited chronological value.

Finds of clothing fasteners and jewelry of all kinds are still less common, so that characteristics only of broader periods may be identified. Jewelry confronts us with other chronological complications inherent in individual taste, international style, and especially the heirloom factor. Jewelry may be preserved in royal and aristocratic families for centuries. Figurines, including the relatively common fertility goddesses, have similar chronological limitations, enforced by the conservative tendencies of superstition.

Scarabs can on occasion serve as links with absolute chronology when they bear the symbols of one of the pharaohs. Unfortunately carving of scarabs bearing a pharaoh's name often continued long after his death. As a result, the manner in which the carver portrayed the beetle is often of more chronological importance than the symbols carved on its belly. Recent publications of groups of hundreds of scarabs, such as those from the Jericho tombs, are disappointing from a chronological perspective.

Seals, too, on occasion serve as links with absolute chronology when they bear the name of a known ruler or official. Even when they bear unknown names, their script can often be quite closely dated. Seals belong to artistic styles which can at times be dated within a century. If seals were as common as potsherds on Palestinian mounds, our chronological framework would be much more precise. Unfortunately they are

rather rare finds in the poor mounds of Palestine.

Coins first appear in Palestine about 500 B.C. and become common after the fourth century B.C. Since most coins can be attributed to a particular ruler and often indicate a specific year of his reign, they are of considerable importance as chronological indicators and as links with absolute chronology. Perhaps the main reason for the comparative neglect of pottery chronology after the sixth century B.C. is the assumption that coins can replace potsherds as chronological indicators in the later periods. This premise is wrong for a number of reasons. While coins are rather common finds, they are far less ubiquitous than potsherds. Many later layers of Palestinian mounds contain no coins. Since coins are small, they often present stratigraphic problems. Has this coin slipped through a crack into a lower layer? Was this coin on the floor or in the fill immediately above? Even hoards of coins may present stratigraphic difficulties for they are frequently hidden in cracks and crevices. Most important is the heirloom factor. Coins remained in circulation in antiquity longer than they do at present with the popularity of coin collecting. When a single coin is found on a floor, it is impossible to tell for sure whether it was minted a few years, several decades, or even a century before it was lost.

Where ceramic chronology has not been precisely worked out, numismatic evidence often provides the best chronological data. But where groups of pots can be dated within a quarter- or half-century, coin evidence often provides no more than general corroboration of the ceramic dating. The endurance of common crockery for a half century or more would be quite exceptional, but quite common for coins. It is strange but true that uninscribed sherds can often serve as better chronological indicators than dated coins.

As already noted, shorter inscriptions are often found on scarabs, seals, and coins. Occasionally a pot will be incised with the name of its owner or potter. Monumental inscriptions are found on standing stones or stelae, on statue bases, and on the walls and floors of buildings. All such written material may be classed as incised because its letters are ordinarily carved. Related are the clay tablets inscribed in the cuneiform characters of the Mesopotamians by a wedge-headed stylus. Documents written in ink are less often preserved, but such recent discoveries as the Dead Sea Scrolls, the Samaria Papyri, and the Arad ostraca are spectacular examples of the preservation of such documents in Palestine. Most of the Dead Sea Scrolls are parchments, written on specially treated animal skins prepared in long rolls. Papyrus sheets are prepared by weaving strips of the papyrus reed. An ostrakon is a potsherd which served as a piece of scratch paper, for short messages, receipts, bills of lading, and the like.

Written finds are even more infrequent in Palestine than in neighboring lands, and documents bearing a date are rare among written finds. Not a single specific date is mentioned in the Dead Sea Scrolls, but each of the Samaria papyri bore the day, month, and year of writing. The writers, of course, were not aware of how many years before Christ they lived, but the years of the reign of a particular Persian king are easily converted into B.C. dates.

Even when documents bear no dates, they are usually of considerable chronological help. This is because handwriting changes about as rapidly as the shapes of pots, and can be closely dated. Even though the Dead Sea Scrolls bear no dates, the evolution of the script of the first centuries B.C. and A.D. makes possible the dating of individual documents to a quarter- or half-century. It should be emphasized that just as the inscriptions on contemporary buildings differ from our handwriting, so it is necessary to distinguish between the development of ancient incised and cursive scripts. Cursive

writing tends to change much more rapidly.

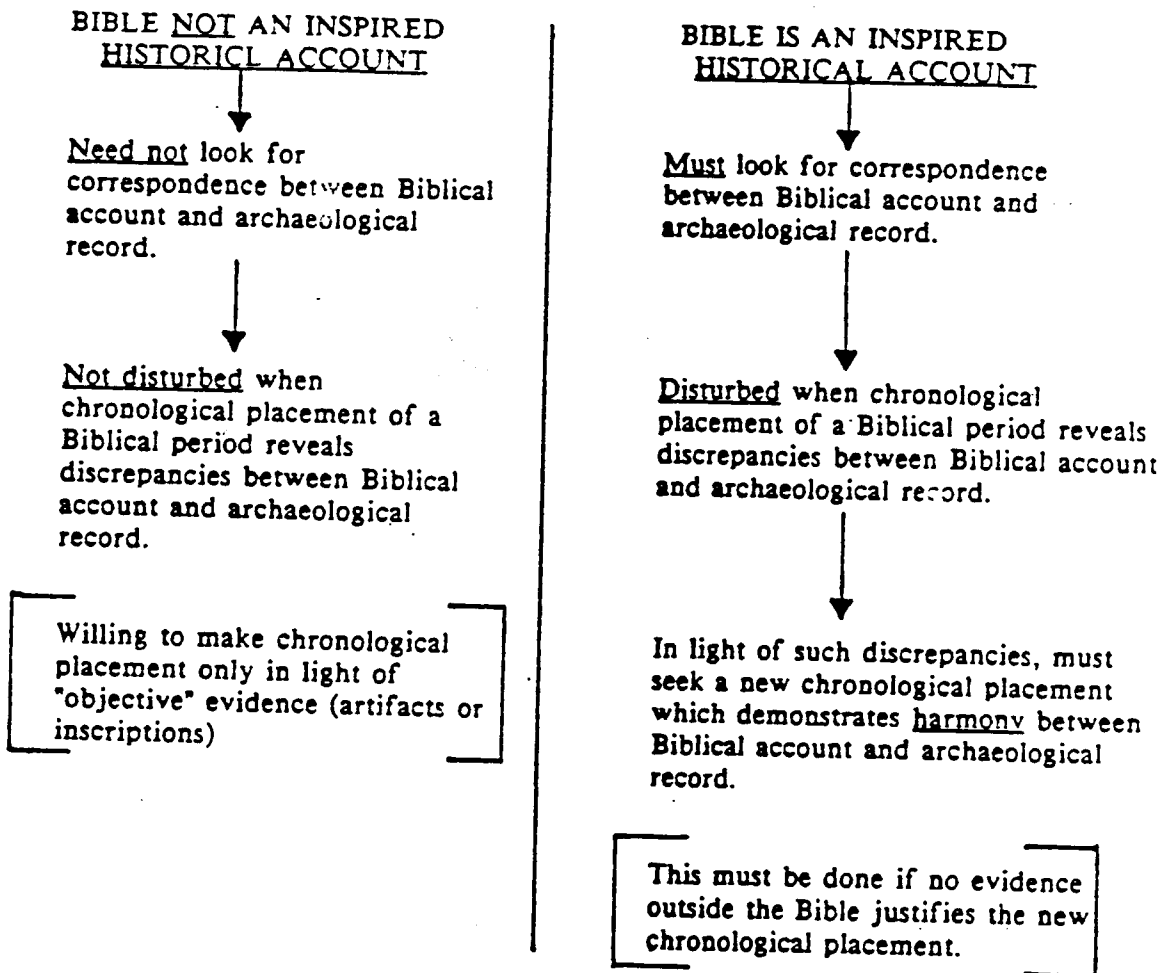
For the last three millennia B.C. the most common finds providing links with absolute chronology are imports, mostly pottery. Often the pots imported into Palestine from Egypt, Cypress, Greece, Phoenicia, Syria, Anatolia, Mesopotamia, and even farther abroad can be assigned quite precise absolute dates in their countries of manufacture. Discounting a short time lag for shipment, these dates may be accepted as manufacturing dates for the examples found in Palestine.

It should be emphasized that the date indicated by the imported pot is its date of manufacture, and the date indicated by a script is the date the document was written or the artifact was inscribed. This does not mean that these dates can automatically be applied to the strata in which they are found. If they indicate a date in agreement with that provided by the local potsherds with which they are found, they corroborate that date. They may well date earlier than the ceramic horizon with which they were found. Dead Sea Scrolls from a single cave may be dated from the late third century B.C. to the middle of the first century A.D. Imported pots may have been used rarely and been preserved much longer than local kitchen ware, just as our "good china" is often much older than our "everyday dishes". [sic] Written documents and imports, like coins, are often subject to the heirloom factor. On the other hand, if the date provided by the import or written material postdates the ceramic horizon of the layer, something is wrong with the dating of the pot in its country of origin, the dating of the script, the local ceramic chronology, or, most commonly, the stratigraphic excavation or analysis.

A very rare link with absolute chronology is provided when constructions specifically described in historical texts can be located. The most dramatic example of this for Palestine is a discovery of Yigael Yadin. After excavating a gateway from the time of Solomon at Hazor, he noted gateways with virtually identical plan and dimension at Megiddo and Gezer (see September 1975 BAR, p. 14). That all three were in fact planned by Solomon's architect is confirmed by the Biblical account, "This is an account of the forced labor King Solomon levied for the building of . . . the wall of Jerusalem, Hazor, Megiddo, and Gezer" (1 Kings 9:15). This means that the pottery contemporary with the construction of these defenses may be assigned with considerable confidence to the reign of Solomon. Even such discoveries contribute less to the refinement of ceramic chronology than might be expected. Unfortunately, none of the three gateways have been excavated according to the best stratigraphic methods.

****Retyped for Clarity****

APPROACHES TO CHRONOLOGY



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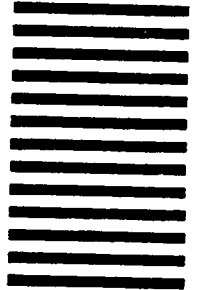
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So-called
Geological Eras

"Cenozoic Era"

What geologists label the "Cenozoic Era" is, in reality, the Age of Man's existence on the earth. It is characterized by the abundance of animals and plants essential for human survival. Livestock and other mammals, and fish and fowl, which provide meat for Man, are found buried in this strata. Fruits, vegetables and grains are entirely missing from the pre-Adamic or Pre-Cenozoic world. All edible food that is essential for man suddenly appears in the era scientists have dubbed "Cenozoic." Even the atmosphere, the climate, the seasons and the modern topography--including the present limits of the ocean--are characteristic only of the "Cenozoic Era." Our world, the so-called "Cenozoic," was refashioned from the shambles left after Lucifer's rebellion against God. Fossils found in so-called "Cenozoic" rocks are generally due to the rapid burial of life forms at the time of NOAH'S FLOOD (Genesis 7 and 8) or other events since man's creation 6000 years ago.

These "Cenozoic" or Flood deposits are found above other earlier strata laid down in a terrifying CATASTROPHE that befell the world before Man existed. The deposits of that earlier world end with the first "time of great dying."

Fossil remains from the pre-Adamic world are found buried in a relative order--with the rocks on the bottom generally containing sea life--because the sea life was first destroyed and buried. Then, later, as the terrifying destruction of life enveloped the land, the dinosaurs and other land life-forms were covered by heavy sediments from raging water. These last deposits of the pre-Adamic world, the so-called "Mesozoic Era," are termed "Cretaceous." Some "Cretaceous" strata have been mislabeled and, in reality, belong in the Cenozoic or age of man.

"Mesozoic"
and
"Paleozoic"
Eras

The "Mesozoic" world--the time before man's creation --was so characterized by dinosaurs and other reptiles that scientists have rightly called it the "Age of Reptiles." Giant reptiles--some weighing probably up to 40 tons--not only roamed the land, but flew in the air, while yet others excelled the fishes in the sea! Gigantic insects filled the air. Giant tree ferns, horsetails, club mosses, cycads, and conifers covered the face of the earth, creating vast forests unlike any we know today.

In that world were no true mammals, no fish with true scales, no feathered fowl, no grass, no grains or fruits for Man. Man was not then in existence.

The so-called "Paleozoic" rocks--layers containing SEA-LIFE--therefore do NOT represent a separate time apart from the "Mesozoic." "Paleozoic" rocks merely contain the buried remains of sea life that was first to be destroyed consequent to Lucifer's rebellion. The characteristic fossils found in "Paleozoic" rocks are ammonites, trilobites, sea scorpions, sharks and other inedible fishes. Many were giant varieties. This was an entire world unfit for human habitation and enjoyment. All life was suddenly buried. Most life-forms were never re-created when God reformed earth for man.

GEOLOGIC TIME TABLE

SCRIPTURAL DIVISIONS OF GEOLOGIC HISTORY	GEOLOGIC ERAS	SYSTEM OF STRATAS
POST DELUGE	CENOZOIC	Quaternary: Recent Epoch Pleistocene Epoch
		Tertiary: Pliocene Epoch Miocene " Oligocene " Eocene " Paleocene "
NOAH'S FLOOD RECREATION		Cretaceous
PRE ADAMIC FLOOD SATAN'S REBELLION PRE ADAMIC AGE	MESOZOIC	Jurassic
		Triassic
	PALEOZOIC	Permian
		Pennsylvanian
		Mississippian
		Devonian
		Silurian
		Ordovician
		Cambrian
		PROTEROZOIC
ARCHEOZOIC	Timiskaming Neowatin	

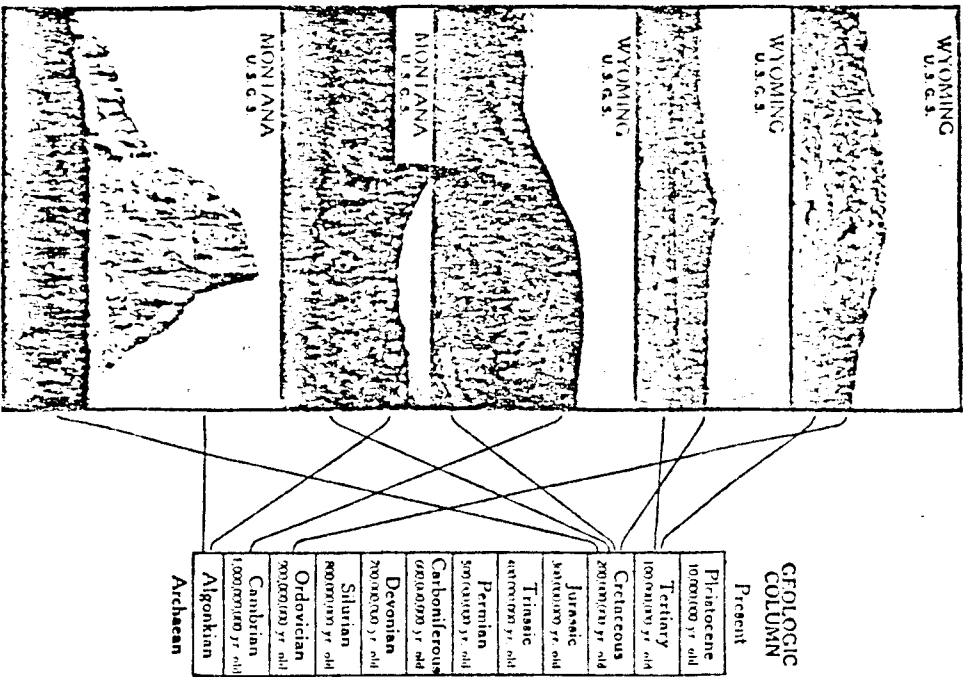
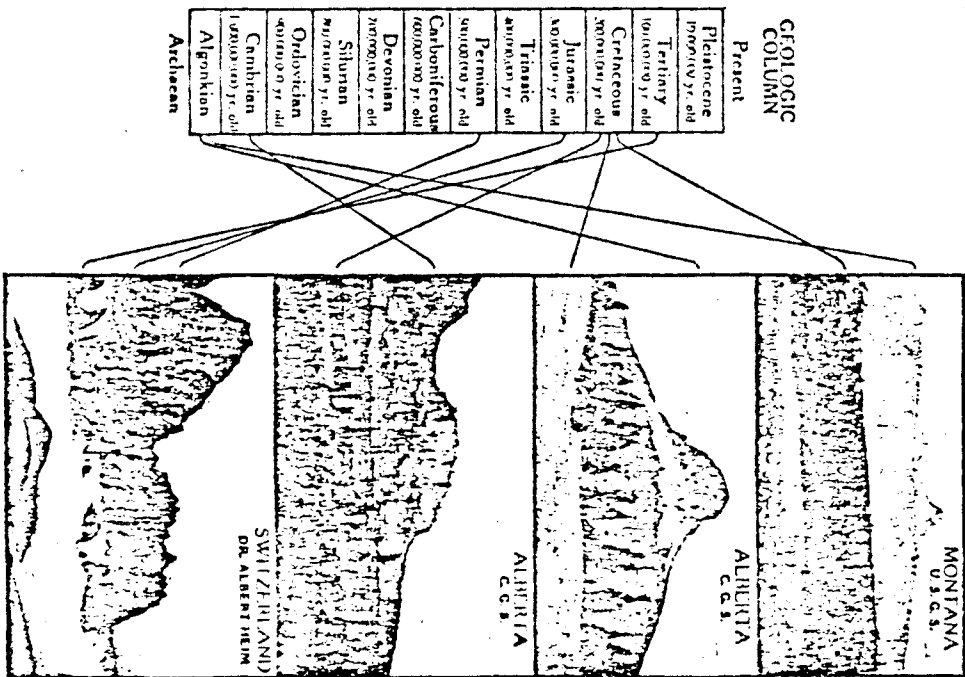


Fig. 23. "We may even demonstrate that strata have turned completely upside down if we can show that fossils in what are the uppermost layers ought properly to be underneath those in the beds below them." Sir Archibald Geikie, *Treatise on Geology*, p. 813. The sections of the earth's surface pictured above, which are but a few of hundreds of similar examples, are pairs of areas thousands of square



miles in extent which have been "demonstrated" to have "turned completely upside down," because, heretofore, the most complex fossils are at the bottom and the most simple at top. Geologists say there are "faults" here. The "faults" are not evident in the mountainous regions themselves. The real fault is in the paper column, built upon an assumed evolution, as the center.

Ambassador College

Ancient Israel

Notes and Course Outlines

Semester 2 Lectures (January 20, 1989 thru May 8, 1989)

Topics:

- Jan. 20 - God cov't of salt and with Levi continues during and after the captivity, 7 permanent effects of Babylonian captivity
- Jan. 25 - Hope is part of God's promises to Israel/Restoration
 - Reasons for Israel's extended captivity
 - Jewish calendar
- Jan. 27 - Jewish Calendar (cont.)
- Jan. 30 - Chaldean origins and Abraham
- Feb. 1 - Babylonian captivity
- Feb. 3 - Ark of cov't, calendar
- Feb. 6 - 7 challenges of Daniel (cont.)
- Feb. 8 - Fall of Babylon
- Feb. 10 - Proof for 50 Shekel mina, Babylon's fall to Mede-Persian
- Feb. 15 - Gentile servants, Ethiopian Jews? Jews return (Ezra),
 - Temple restoration
- Feb. 17 - Temple restoration, calendar alterations,
 - 2 day Holy day observance
- Feb. 24 - Temple reconstruction
- Mar. 1 - Purim, Ezra's role in Jerusalem
- Mar. 3 - Ezra compiles O.T. canon, organizes Jewish community
 - Number 5 in scripture, problem of pagan intermarriage
- Mar. 6 - Nehemiah's role (cont.)
- Mar. 8 - Nehemiah's role (cont.)
- Mar. 13 - Nehemiah's role (cont.)
- Mar. 15 - Nehemiah's role and Book of Malachi
- Mar. 17 - "Watches" Israel vs. Roman,
 - Nehemiah's 2nd return and continued reforms
- Mar. 20 - Passover, Josephus on Intertestamental period
- Mar. 22 - Josephus on: Moses, Cyrus II, Alexander the Great,
 - Septuagint (LXX) vs. Masoretic texts
- Mar. 24 - Moses and Exodus period,
 - Alexander the Great and One World culture
- Mar. 27 - Abomination of Desolation, 70 Yrs. Prophecy, Dan. 11
- Mar. 29 - Daniel 11 (cont.)
- Mar. 31 - Daniel 11 (cont.)

- Apr. 3 - Daniel 11 (cont.)
- Apr. 5 - Maccabean era, Daniel 11 (cont.)
- Apr. 7 - Study guide, History of Pharisees
- Apr. 10 - History of Pharisees (cont.) and other sects
- Apr. 14 - History of Pharisees (cont.)
- May 1 - History of Pharisees (cont.)
 - Intertestamental writings (Apocrypha)
- May 3 - Hasmonean dynasty
- May 5 - Jerusalem
- May 8 - Tassels, fringes and new cov't substitute (Holy Spirit)
 - Messianists, Fall of Jerusalem,
 - Destruction of Temple 70 A.D., 2 Jewish Revolts follow

Handouts:

- Jerusalem topographical, valleys Hinnom and Kidron (see: May 1 notes)
- Palestine: north to south , east to west scale, miles and feet (May 1 notes)
- The Fall of Jerusalem (see: May 8 notes)
- The revolt of the Zealots (66-73 A.D.)
- Table of books of Apocrypha
- Persian, Hellenistic, Roman periods and Maccabees
- Ethics of the Fathers
- Jerusalem
- Visit to Mt. Sinai (Dr. Hoeh)

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: January 20, 1989

To the casual observer the Jewish captivity seemed to be the end of God's working with that people. However, God had made covenants with them.

Num. 18:19

The priests were given a covenant of salt which was everlasting.

Mal. 2:4

A continual covenant with Levi.

With the captivity, such covenant promises were called into question.

Jer. 1:10

Jeremiah prophesied that those covenant promises would be fulfilled. He was to prophesy the restoration of the nation.

"Jeremiah" is a play on the words "exalt" and "hurl."

Jer. 31:31

A prophecy of a New Covenant which was to come.

Jer. 33:14-16

Israel and Judah are included together in a restoration prophecy. The line of David and Aaron would continue throughout history. The temple continued until A.D. 70. Afterward, the Levites continued their services within the nation. Families from the Davidic line continue until this day.

✓
Seven permanent effects of the Babylonian captivity:

1. Scriptures relating to the event have become part of the biblical record.

Ps. 137:

This is the classic statement concerning the captivity in Babylon.

Dan. 6:10

Daniel prayed toward Jerusalem. The Muslim concept of praying toward Mecca comes from the Jews praying toward Jerusalem.

2. "Square style" Hebrew letters. While in captivity, the Hebrews adopted the Aramaic square script.

The adaptation of the square style kept the Jewish scripture separate from the Samaritan scripture.

3. The importance of the synagogue.

Ps. 74:8

This verse implies that there were places of local instruction in ancient times.

Eph. 8:1

Many feel that Ezekiel's meetings in his home during the Babylonian captivity were the beginning of the modern synagogue.

4. The changing of the names of the months.

We only have four of the original names of the Hebrew months as given in the Bible.

Ex. 12:2

The first month was to be in the spring.

Ex. 13:4

1. Abib (means green ear) was the first month.

IKgs. 6:1

2. Ziv--or Zif (means brightness)--was the second month.

3. Ethanim (means permanent) was the seventh month.

IKgs. 6:38

4. Bul was the eighth month.

When in Babylon the Jews adopted the Babylonian names for the months.

ANCIENT ISRAEL
Lecturer: Mark D. Kaplan
Date: January 20, 1989

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ANCIENT ISRAEL
Lecturer: Mark D. Kaplan
Date: January 25, 1989

Hosea 2:15

"Door of hope" = "Petah Tikvah"

Hope is a very important part of God's promises to Israel.
Hope is a large part of Jewish culture.

Jer. 17:7, 13

Hope--God is the Hope of Israel.

Mikveh = pool of water and is similar to the word for hope.
The pool of water is to ritually cleanse.

Jer. 50:7

"Hope of fathers"

Jer. 31:15-17

There is hope in the future.

The restoration of Judah was only partial. Israel and a majority of Judah did not return to Palestine.

Ezek. 37:15-22

Israel and Judah will be gathered from the nations and made one nation.

:24

David will be king over them.

The Jews evidently realized that their restoration at that time was not the final one as prophesied.

Esther 3:8

The Jews had become dispersed throughout the Persian Empire. They kept a distinct identity.

✓ Reasons God allowed such a long extended captivity for Israel:

1. For an example of discipline
2. Scattered Israel to be a "light" unto the other nations.
3. To produce humility within Israel

Jer. 16:14

A future second exodus will be greater than the original exodus.

Ezek. 36:

God is concerned for Israel because of His reputation. His honor and reputation are at stake.

CALENDAR:

The Jewish calendar is a "bound" lunar calendar--it is adjusted to keep the months in their appropriate seasons. ✓

In Lev. 23, the Holy Days are connected with seasons and harvests.

Each month is 29 days long. This makes a 354-day year which is 11 days short. Every 3 years a month is inserted (or intercalated) in the year to make up for the lost days. Another month of Adar is added called Adar II. Adar I has 29 days and Adar II has 30. ✓

The calendar is based upon a 19-year time cycle. The calendar is not perfect and needs adjusted after several centuries. ✓

YEARS:

Seven of the 19 years have intercalated months. ✓

In 359 A.D. Hillel II made public the calculations for intercalating years.

Years 3, 6, 8, 11, 14, 17, and 19 are the intercalated years. Before Hillel II, the intercalated years were different.

The present Jewish year is 5749. Divide the year by 19, and if the remainder is one of the 7 above numbers the year is intercalary.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: January 27, 1989

Lev. 25:2-7

Every 7 years there is a land Sabbath and a release of debt.

After 7 of the above cycles there was a Jubilee on the 50th year.

After the captivity the Jubilee year was not reinstated, but the 7-year cycles were.

To find the year of the 7-year cycle, divide the Jewish year by 7. Even divisions of 7 are land Sabbaths.

Deut. 31:10-11

The law[✓] was to be read during the year of release every 7 years.

Postponement[✓] rules were built into the calendar. The Feast of Trumpets cannot come on a Wednesday, Friday, or Sunday. If the Feast of Trumpets came on a Sunday, then the first day of the Feast of Tabernacles would come on a Sunday, after the weekly Sabbath.

If Trumpets came on a Wednesday, then Atonement would come on a Friday, just before the weekly Sabbath.

If Trumpets came on a Friday, Atonement would come on a Sunday, just after the weekly Sabbath.

The first 6 months of the year are always the same length and consist of 177 days.

MONTH:

of DAYS:

1 (Nisan)	30
2	29
3	30
4	29
5	30
6	29
7 (Tishri)	30
8	29 - 30 ✓
9	29 - 30 ✓

MONTH: # of *DAYS:* (continued)

10	29
11	30
12	29

✓
The eighth and ninth months have variable days which are changed to keep the postponement rules.

Normal years can have 353, 354, or 355 days.

Intercalary years can have 383, 384, or 385 days.

The year 5000 was Sept, 1239 A.D. 1240 - Roman year = the last three digits of the Jewish year.

The first year of the Jewish calendar was 3761 B.C.

IIKgs. 24:

The time of Jehoiakim's captivity was the time of Ezekiel's captivity in the ninth month in 598 B.C.

On Adar 2 or March 16, 597 B.C., Jehoiachin was taken captive.

In 587 Zedekiah was taken captive.

✓
'Ezekiel' means "God is strong" or "God strengthens." The book is organized into 14 dated prophecies which cover a 22-year period from 593-571 B.C.

The book is mostly chronological. Chapter 26 is in 587 B.C. Chapter 29 is in the year 588; chapter 29:17 is 571. This is the latest date in the book.

Afterward, the book goes back into sequence in chapter 30:20. The rest of the book is in sequence.

Ezek. 40:

✓
Ezekiel dates the book from "our" captivity, meaning his own captivity. It was the 25th year of his captivity from 598 B.C., making that year 573 B.C.

Seven times from 573 brings us to 1948--the restoration of Judah. Chapter 40 begins the section dealing with the new temple and is thought to be related to the founding of the modern ^{Israel}Isaiah state. ✓

"You shall know I am the Lord" is used over 70 times. It means that God's people will then know who He is.

✓ The death of Ezekiel's wife in chapter 24 occurred at the fall of Jerusalem and was symbolic of the great loss to the nation.

Ezek. 1:1

✓ The 30th year is the 30th year of the 40 years of judgment of chapter 4. The 40 years began in 622 B.C. with the covenant renewal with Isaiah.

582 is the culmination of the 40 years with the final revolt of Gedeliah.

✓ Ezekiel 1: takes place in 593 *in* the 30th year from 622 B.C.

ANCIENT ISRAEL
Lecturer: Mark D. Kaplan
Date: January 30, 1989

- Josh 24:2 Israel's forefathers came from the east of the Euphrates.
- Gen 10:10 The Chaldeans came from Arphaxad. Abraham came from Eber who came from Arphaxad.
- Thus, when Judah went into captivity they, in essence, went back to where they started.
- The Chaldeans were to the Gentiles as the Levites were to Israel; they were volatile and talented.
- Job 1:17 Violent Chaldeans
- The Chaldeans may have become the vandals.
- Hab 1:6-8 The Chaldeans were a swift, decisive people.
- Dan 7:4 The Chaldeans also possessed certain humanitarian characteristics.
- Dan 2:37-38 There was also a certain regalness because their empire was likened to gold.
- Dan 2:2 Chaldeans were associated with the intellectual class.
- Luke 24:44 Torah -- Law
Nebi'im -- Prophets
Hagiographa -- writings
Tanakh -- Jewish word for Old Testament
- Old Testament books are called by the Jews by the first word or phrase in the book.
- Genesis -- The Beginning
Exodus -- The Book of Names
Leviticus -- And He Called
Numbers -- In the Wilderness
Deuteronomy -- These are the Words
- ↓ Naming books by their first key phrase is a Mesopotamian

II Kgs 17:30

Nergal was a Babylonian god.

Labasi-Marduk ruled for a month in 556. He was the son of Evil-Merodach. He was murdered.

✓
Nabonidus (556-539) was the last Chaldean ruler. With him
✓ Nabopolassar's dynasty ended in 556 B.C. His son,
✓ Belshazzar, shared rule with his father. Daniel was made
the third ruler in this kingdom.

tradition probably brought along with Abraham. Since Abraham was from Mesopotamia Israel had much in common with that culture. ✓

✓ A 70-year dynasty began in Babylon with Nabopolassar in 626. About 1000 years earlier another ancient Babylonian empire was extant. The Chaldean empire was termed as the neo-Babylonian Empire.

The Chaldean year began in the Fall.

Babylonian names were very theophoric (connected to gods). Nebuchadnezzar and Nabopolassar both come from the god Nebo.

Nebuchadnezzar ruled from 605 to 562 B.C. and conquered Judah in 587 B.C.

He besieged Tyre for 13 years until 573 B.C.

He then besieged and conquered Egypt in 568. A subsequent depopulation of Egypt followed. Some were taken as far away as India. Gypsies could be Egyptians from India.

When Egypt fell, a decline of African civilization ensued.

Eph 26:7

Nebuchadnezzar was to conquer Tyre.

Eph 29:9-16

If this captivity occurred anciently in Egypt, Nebuchadnezzar did it. Egyptians were to be scattered. It was never to be a great kingdom ever again. Egypt never regained its grandeur after the Babylonian sack. ✓

After Nebuchadnezzar, Evil-Merodach (Avil-Marduk) (562-560) reigned. ✓

Jer 52:31

The only thing of note he did was to release Jehoiachin from captivity.

Upon his death Neriglissar (Nergal Sharusur), his brother-in-law, reigned from 560-566.

II Kgs 17:30

Nergal was a Babylonian god.

Labasi-Marduk ruled for a month in 556. He was the son of Evil-Merodach. He was murdered.

✓
Nabonidus (556-539) was the last Chaldean ruler. With him
✓ Nebopolassar's dynasty ended in 556 B.C. His son,
Belshazzar, shared rule with his father. Daniel was made
the third ruler in this kingdom.

ANCIENT ISRAEL
Lecturer: Mark D. Kaplan
Date: February 1, 1989

Nebuchadnezzar is called Nebuchadnezzar II because there was an earlier one.

Neriglissar married Nebuchadnezzar's daughter and murdered Avil Nerodach.

Labasi Marduk was violently disposed and Nabonidus became king. He worshipped the moon god Sin and was unpopular. Marduk and Bel were traditional gods of Babylon. He was very interested in archaeology and spent most of his time in an Arabian Desert Oasis call Tema. His son, Belshazzar, ruled in Babylon. Nabonidus returned to Babylon in time for its fall in 539 B.C.

✓ Desert peoples tended to worship the moon for the sun was always in the desert. Agricultural peoples tended to worship the sun out of concern for agricultural seasons.

Archaemenes (700-675) ruled Persia in the 7th century B.C. and his name is given to the dynastic line of the Persian Empire.

The word "son" in the Bible can refer to a descendant of a person, not necessarily his born child.

SKHN is a Hebrew root "to dwell."

Ex 25:8

"Mishkan" = dwelling or tabernacle

Num 24:5

"Mishkan" used here for "dwellings."

S of S 1:8

"Mishkan" = "tents" here.

Isa 57:15

"Shokken 'Ad" = "inhabits"

✓ The Jews coined a word for God's presence from the above roots called "shekinah." The term is not in the Bible.

✓ The Jewish exile was from 587 - 538 B.C. = 49 years.

✂ The Jews were treated well in captivity, but there was still ethnic rivalry.

Gen 49:8

✓ Judah seemed to always have members of its tribes in ruling positions in other nations. Daniel is a classic case. They held power and could help protect their people.

} The book of Daniel can be divided into 7 challenges.

① First, he is taken captive to Babylon.

See Feb 6 lecture
for remaining 6.

ANCIENT ISRAEL
Lecturer: Mark D. Kaplan
Date: February 3, 1989

Belshazzar = "may Bel protect the king."

Dan 5:2

"Father" could mean ancestor.

Mal 3:6

✓ "Sons" meaning descendants

"Father" can be used as a loose term.

✓ *A Survey of Old Testament Introduction* by Gleason Archer is a good book in studying the Old Testament. He argues that "son" is used as a successor to an office, not necessarily as an offspring.

Nabonidus could have married into Nebuchadnezzar's line and Belshazzar was born in 554. Belshazzar would have only been 15 when Babylon fell.

Ark of the Covenant:

✓ II Esdras, a first century book of the *Apocrypha*, implies that the ark was plundered by the Babylonians (10:21-22).

✓ II Maccabees, c. 160 B.C., claims that Jeremiah had a vision in which he was instructed to take the tent and ark with him. *

Jeremiah supposedly did this and buried it in a cave somewhere in Jordan where, according to the prophet, the ark would not be revealed until Christ returns.

Jer 3:16

The ark will not be remembered or come to mind.

Calendar:

✓ The Babylonians had a sexagesimal system based on 60 and kept time as we do today.

The Hebrews divided the hour into 1080 parts (3.5 seconds per part). There was a shorter time known as a moment.

The average month on the sacred calendar is 29 days, 12 hours, 44 minutes and 3.5 seconds. Or, 29 days, 12 hours, 793 parts. In 19 years there are 235 months. Twelve years have 12 months and 7 of the years are intercalary and have 13 months.

A 19-year cycle has 6939 days, 16 hours, 33 minutes, and 3.33 seconds, or 16 hours, 595 parts.

Nineteen Roman years has 6939 days and 18 hours. The difference between the two is 1 hour, 26 minutes, 56.66 seconds, or 485 parts.

To figure the date of the crucifixion, multiply the hour differential by 100 (100 time-cycles from 31 A.D. to 1931 A.D.) and find the day for the passover in 1931, then take the hourly difference and find the correct day.

164 days before the first of Tishri is always the passover. Or, three days before the first of Tishri is always the day of the week of the passover.

DANIEL:

IIKgs 25:

Jehioakim was set up by the Egyptians. Babylon took him captive in 605 B.C. and that was probably when Daniel was taken captive.

Gen 37:

J Joseph was taken captive and sold to Potiphar. The same word here translated as "officer" is translated as "eunuch" in Daniel 1:3.

Ezek 14:14

Daniel was 32 and evidently very famous.

ANCIENT ISRAEL
Lecturer: Mark D. Kaplan
Date: February 6, 1989

1/2 (See Feb 1 lecture Pg 2)
for 1st challenge.

Map p. 472

Challenges of Daniel (continued)

Dan 1:4-21

2. Diet--The Chaldean food could have been unclean, prepared improperly, too rich for them or sacrificed to idols.

Dan 2:

3. Nebuchadnezzar's first dream

:19

Daniel's answer to the dream was revealed to him.

Dan 3:

4. Worshipping the golden image

Jewish tradition states the object was a phallic symbol.

Dan 4:

5. Nebuchadnezzar's second dream

His seven years of madness were probably 569-572 B.C.

:19

Daniel's concern shows his respect for the king.

Dan 5:

6. Handwriting on the wall and Fall of Babylon

:25

Dan 2:46 - 7:28 are in Aramaic. This verse contains Aramaic words which the people could not understand. These words are plays on the Babylonian economic system.

1 tekel (shekel) = 20 gerah

Num 3:47

Money should have a standard value.

60 Manehs (Mina) = 1 shekel

Ezek 45:12

60 minas are 1 shekel

At one time, a mina was worth 50 shekels.

✓

"Mene" can be translated "numbered."

✓

"Tekel" can be translated "weighed."

✓

"Upharsin" can be translated "divided."

The "U" means "and." In Semitic the article is connected to the word. "In" is a plural ending in Semitic.

Hebrew was written without vowels. Thus, Upharsin = prs ("ph" and "p" are the same letter). Thus in verse 18, "Peres" is simply "Prs" with vowels inserted. "Peres" = divided, and "Paras" is short for "Persian" (Heb. Porshim).

Thus, this passage is a play on words indicating the Persians would take Babylon.

"Farsi" is the modern Persian language.

There is a group of Indians who practice Zoroasterianism known as Parsees. ^A_^

If the mina is 50 shekels, then the value of the currency in verse 25 is 126 shekels (50, 50, 1, 25). Thus, 126 years will pass over Babylon.

Dan 6:

7. Daniel prayed and was thrown in the lions' den.

✓ In the fall of 1982, the German government abruptly changed and the CDU took power, a party closely allied with the Catholic Church, and has played a major role in pushing European unity. This occurred seven times after the fall of Babylon.

✓ **PERSIAN EMPIRE.** In 539 B.C. the Babylonian Empire fell to the Persians. In Daniel 7:5, it is pictured as a bear (a slow moving, lumbering entity). The three ribs are Persia's three major conquests: Lydia (543 B.C.), Babylon ✓ (539 B.C.), and Egypt (525 B.C.).

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: February 8, 1989

✂ The Sancino commentary is the most helpful Jewish commentary on the Old Testament. The first volume is called the *Chumash* (*Pentateuch*).

FALL OF BABYLON:

Dan 5:30-31

The handwriting on the wall occurred on 10-12-539 B.C. The city fell to Darius on 10-29-539.

Xenophon wrote a history of the Persian Empire in Greek called the *Cyropaedia*.

Herodotus (c. 450 B.C.) wrote an account of the events at the time of the fall of Babylon.

Some speculated that Darius the Mede was Cyrus II. He was probably Ugbaru (Gobryas).

p. 480

"Darius the Mede: An Update," by William H Shea, deals with the identity of Darius.

The Persian Empire covered about two million square miles--no mean territory to govern in that day.

Rev 16:12

The Euphrates drying up is a type of Cyrus entering Babylon.

After the fall of Persia, the Jews felt there was nothing more to add to the canon, and thus the scriptures were complete.

Gen 10:22

An Eponymous ancestor is a person from which a nation's name is derived. (Elam), son of Shem, settled in Iran, east of the Tigris. Elam may have become the Slavs, the Medes, the Ukrainians, and the Chaldean peoples may have settled in northern Spain and southern France. The Persians had no specific ancestor.

Gen 25:2-6

These sons of Abraham could represent the roots of eastern peoples, including the Persians.

Ezek 27:10

Persia was part of the Babylonian merchantile system. Cush and Put are also mentioned.

Ezek 38:5

Persia will invade the Middle East at the time of the end.

The Medes and Persians were to separate peoples and were joined in a confederation. Cyrus II effected Persian domination over the Medes, and Persia became the dominant power thereafter.

Dan 7:5

"One side" refers to Persian domination.

Archimenes founded the ruling dynasty of Cyrus in 700 B.C. and broke off Median control. His son, Teispes, was the father of Cyrus I. Cyrus II was a descendant of Teispes. Darius I was a descendant of Ariamnes, Teispes' brother. Cyrus II committed suicide and Cambyses II ruled. After him, Darius I ruled.

Cyrus II was also a descendant of the royal line of the Medes. His father, Cambyses I, married the daughter of the king of the Medes. Cyrus II overthrew his grandfather and united the Persians and the Medes to create the Persian Empire.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: February 10, 1989

Dan 5:28

Medes = "Madia"

Persia = "Paras"

To say Medes and Persians in Hebrew one would say "Madia Uparas;" very similar to Upharsin, and thus, a play on words.

Proof for a 50-shekel mina:

A talent is 3000 shekels, a mina is 50 shekels. An Akkadian talent was 3600 and there were probably 60 shekels in a mina. A Greek talent was 3000 didrachms (drachma). There were 50 drachmas to a mina. Fifty or sixty shekels to a mina:

Num 18:16

The value of a gera

Gen 23:15

50-shekel mina. 400 shekels are 8 mina ($8 \times 50 = 400$).

Ex 30:24

10 minas in 500 shekels ($10 \times 50 = 500$).

Ex 38:29

The number is divisible by 60, thus giving credence to a 60-shekel mina.

Lev 27:4

Using 60, this would be 1/2 a mina.

I Sam 17:7

Would be 10 minas at 60 shekels per mina.

The Bible states that the mina will be worth 60 shekels in the future, implying that it was not worth 60 shekels in the past.

One version of the LXX has Ezekiel 45:12 stating 50 shekels to a mina.

The Anchor commentary is the most scholarly Bible commentary, but its writers are Biblical skeptics. It is very useful, however.

The House of Deioces was ruling over the Medes before Cyrus I.

<u>YEARS OF RULE</u>	<u>MEDIAN KING</u>	<u>DATES</u>
53	Deioces	699-646
22	Phraotes	646-624
40	Cyaxares	624-584
35	Astyages	584-549

The daughter of Astyages was the mother of Cyrus II. Cyrus thus became a ruler under his grandfather, Astyages. Cyrus revolted against him and established Persian rule over the Medes.

Babylon fell to Cyrus II on October 12 or 13, 539 B.C.

In 530, Cyrus died in a campaign in modern Soviet Central Asia. A river there bears the name, Syr Darya, or Syrda ya. His successor was Cambyses II.

CAMBYSES II

Cambyses II killed his brother Bardiya and anyone else who was a threat to him. Later an imposter claiming to be Bardiya challenged the throne and was successful. Cambyses committed suicide. This fake Bardiya was Gaumata.

DARIUS HYSTASPES

Gaumata did not rule very long before Darius, who held legal claim to the throne (he was from the line of Teispes) disposed of him and took control.

A period of tumult followed as Darius tried to consolidate his power.

Hag 1:6

The period was one of great monetary inflation.

Dan 10:1

Cyrus' decree was the last message to Daniel in 538 B.C. He would have been about 70 years old.

In 545, the leader of the city of Gutim in Elam defected to Cyrus II and came against Babylon with him in 540. This leader was probably Darius, the Mede, of the Bible. Darius I is known as Darius Hystaspes, not to be confused with Darius the Mede of *Daniel*.

Return of Judah under the Persians:

II Chron 36:22-23

The first year of Cyrus was 538. His power was not consolidated until then.

:23

"Go up" is symbolic of going to Jerusalem.

Ezra 1:3

"Go up." Today, going to Israel is termed as "aliyah" or "ascending." An immigrant is an "oleh"--an ascender.

Leaving Israel is termed as descending.

ANCIENT ISRAEL
Lecturer: Mark D. Kaplan
Date: February 15, 1989

Gentile servants:

- Ex 12:44 Those who were not Israelite stock at first were committed to become servants.
- Gen 17:26 All Abraham's house was circumcised.
- Num 31:47 One of every 50 captives was given to the Levites.
- Josh 9:17-27 Joshua made Canaanites servants in the temple.
- I Kgs 9:21 Solomon placed residual Canaanites into forced labor.

The Falasha are Ethiopians who claim to be Jews. They had been keeping the Jewish law for centuries. Operation Moses and Operation Joshua were efforts to smuggle them out of Africa.

To be a member of the Jewish religious community one must:

1. Be circumcised (Heb = "make'l")
2. Undergo immersion (baptism)
3. Accept the yoke of the kingdom of heaven--a commitment to the Torah.

The Falasha were required to undergo this process. Many resisted and were offended.

The Falasha could have descended from the Gibeonites or the Philistines. There was a strong Jewish community in Yemen that could have influenced them and a strong community in Lower Egypt that could have influenced them also.

Ezra 2:62 Some who claimed to be priests were not allowed to be priests because they had no genealogical proof.

:64 42, 360 Jews returned.

Acts 1:15

120 disciples

$42,360 = 120 \times 353$

Rev 7:4

$144,000 = 120 \times 5000$

The history of the Church is structured around the number 120.

:68

The people gave an offering. This was a parallel with the offerings of the exodus (Exodus 35:4). The events of Ezra are structured to pattern the first exodus.

Jer 16:14

A future ultimate exodus will make the original minor in comparison.

Ezra 3:1

People gathered as one. The exodus was unified (Exodus 19:2) as was the beginning of the Church (Acts 2:1).

Neh 8:1

Nation gathered as one man. This was the last recorded reaffirmation of the covenant (444 B.C.).

Ezra 3:2

The sacrifices began in the seventh month of 537 B.C., fifty years after the fall of Jerusalem. Sacrifices could be performed without a temple.

:4

They kept the Feast of Tabernacles and new moon rituals, all this well before the temple was built.

:7

Cyrus of Persia supported them. They got material from Lebanon.

I Kgs 5:9

Solomon received men and materials from Lebanon to assist his temple construction efforts (II Chronicles 2: , I Chronicles 22:).

:8

Work began on the temple. However, the local people began to stir up trouble and halted work on the temple.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: February 17, 1989

- Ezra 10:11-14 The people shouted for joy when the foundation of the temple was laid.
- :12 However, many were sad because of their remembrance of the grandeur of the first temple.
- Haggai 2:3,9 The second physical temple was not as grand as the first. However, Christ entered the second temple and the second temple was rebuilt by Herod and probably began to outshine the grandeur of Solomon's. ✓
- Ezra 4:1 The enemies of Judah wanted to assist in the building of the temple, but Zerubbabel would not permit it. These people--Samaritans--were practicing a quasi-YHWH religion which was not the true religion.
- :2 The restoration books are designed to point towards Jerusalem as the true place of worship, and not Samaria.
- :4-5 Esarhaddon brought the Samaritans there in 681-670 B.C. ✓
- :4-5 From 536-520 work on the temple ceased because of harassment from the Samaritans. ✓
- Calendar Alterations: The Pharisees set up a court to declare the official new moon on the testimony of designated witnesses. On the first of Tishri elaborate temple rituals were performed. If the witness came late, the rituals could not be performed until the next day. Thus, they kept Trumpets for two days, calling it one long day. Thus, most Jews keep a two-day Feast of Trumpets. ✓
- In the post-exilic Jerusalem, fires were set on the hills by those who witnessed the new moon. The Samaritans began to set fires at different times to confuse them. As a result, the Jews would send runners out from Jerusalem to inform all that there was a new moon. The runners could only properly inform those Jews who lived within a day's run from Jerusalem. As a result, those far away from Jerusalem kept the new moon the second day. Consequently, they began

to keep two days. This then evolved into the Jews keeping two days on all of the high holy days except Atonement. Reformed Judaism discarded this practice.

Ezra 4:5-6

There is a historical gap between verses 5 and 6. Haggai and Zechariah fill the gap.

Haggai

✓
"Chag" = feast. Haggai means "Feast of God." The book is dated at 520 B.C. in the second year of Darius, one month before Trumpets.

Haggai 1:5

"Consider." The book revolves around priorities.

Haggai 2:1

This message occurred on the seventh day of the Feast of Tabernacles.

:10

Next message in the ninth month. The 24th day of the ninth month became a pivotal date in the prophecy because on this date the temple's foundation was laid in 520 B.C.

In Kislev of 604 Nebuchadnezzar invaded Judah. On 24 Kislev, 1917, General Allenby entered Palestine.

Zechariah's message begin in the winter of 520. He has another message in 519 (1:17) and another in 518 (ch. 7).

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: February 24, 1989

Ezra 4:5

There were adversaries to the north (Samaritans) and in Jerusalem who pressured the Jews so much that work halted on the temple from 536-520 B.C.

Ezra 4:6

✓
Xerxes I reigned from 486-465 B.C. The book jumped from the conflict at the rebuilding of the temple in 536 to the conflict at the rebuilding of the walls around Jerusalem in 457.

✓
Darius I reigned from 522-486.

Artaxerxes I reigned from 465-424 B.C. The events of this time occurred in c. 457 B.C.

Darius I made an attempt to conquer the Greeks and was defeated in 490 at the Battle of Marathon. Thus there was tension in the Persian Empire. The rebels in Jerusalem were pointing out that Jerusalem would rebel against the Persian throne if it were rebuilt. They also pointed out that Jerusalem had been a rebellious city in the past and that Israel had even possessed an empire at one time.

Ezra 4:24

This verse returns to the time of Darius.

✓
Cyrus issued the decree to rebuild the temple and the city. ✓
Darius reissued it also. ✓ Xerxes I halted work. ✓
Artaxerxes I halted the work and then reissued the decree of Cyrus in 457 to rebuild the city. ✓

At Christ's time the Jews used the LXX translation.

Dan 9:24

The LXX rendering of this passage caused the Jews to be looking for a Messiah in the early Common Era. The 70 weeks began in 457 with the decree of Artaxerxes to rebuild the walls. The Messiah would appear in the 70th week after a full 69 weeks. ✓

Ezra 5:3

✓
A Persian Satrap called Tatinai was ruling the area. He questioned the building project going on to see if it had sanction from the Persian Empire. Thus, Darius was urged

to check the records to see if Cyrus had issued an edict to rebuild the temple.

Egypt was rebelling in 520 and Darius himself went there in 519. He may have visited Jerusalem in 519 to ensure that there was harmony in the area. ✓

The Persians had a tradition (the law of the Medes and Persians--Dan 6:12) that no law issued by a previous king should be changed. Thus, Darius, upon seeing Cyrus' edict, allowed the Jews to rebuild and even gave them subsidy from the Persian treasury.

:14 The Jews then rebuilt the temple. Artaxerxes' decree is mentioned here because Ezra was writing in retrospect and included Artaxerxes decree to allow the rebuilding of the wall.

:15 The temple was completed on 13 Adar, 516 B.C., 20 years after work halted. From 587 until 516 (70 years), there were no passovers offered in the temple.

The king of Assyria refers to the Gentile leader of that area, Darius of Persia, who was helping the Jews instead of hindering them.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: March 1, 1989

Esther 4:

In the spring of 473, Xerxes had a lottery to determine the date of the massacre of the Jews. Haman conceived the plot against the Jews because of the behavior of Mordecai. ✓

✓ Mordecai then convinced Esther, a Queen of Xerxes who was a Jew, to interview on behalf of the Jews. He did and gave the Jews his support and the power to defend themselves. ✓

Haman was hanged and Mordecai replaced him in his office.

Gen 49:8

The Jews would always be involved in high offices of the governments they were under.

Esther 9:

In Adar of 472, the Jews' enemies tried to execute them but the Jews defeated them with the assistance of the Persian government.

:15-16

The Jews did not take plunder from those they defeated. ✓

:18-23

Thus, the 14th and 15th of Adar became the Jewish celebration of Purim. Those in unwalled cities celebrated on the 14th and those dwelling in walled cities celebrated on the 15th.

They send gifts of food during this festival, take part in general banqueting and read the book of *Esther*.

Purim is Persian for "lots."

Esther 8:17

Many people became Jews or posed as such because of the aforementioned events.

Ezra 7:

This part of Ezra takes place in 458-7, fourteen to fifteen years after the events in Esther in 472.

:2

Ezra was of Zadok.

There was a covenant with Levi, another with Aaron, and another with Phinehas.

Num 25:10-13

He was given an everlasting covenant of peace. This means his line would be around forever.

I Kgs 2:31

When Solomon became king, the line of Abiathar was ousted and Zadok made the high priest. Zadok was a descendant of Phinehas. ✓

Ezek 44:15

Only the Zadok branch of Aaron would be priests in the millennium. Thus, the covenant of Phinehas will remain true.

"Saducee" comes from Zadok. "Zedek" of "Melchizedek" is the same root as Zadok.

Ezra was of Aaron and of Zadok.

:10

✓
Ezra returned primarily as an educator. He was also a skilled scribe (:6) and had government backing. The Hebrew word for "scribe" is "sopher," which means "counter." ✓
The word "sopherim" comes from this root. The scribes came to be sages and teachers, not just chroniclers. They were copiers and interpreters of the scriptures. They were to 1) transcribe, 2) clarify, and 3) transmit the text. They assumed the place of the prophets. ✓
Ezra was the founder of the Sopherim. He was a pivotal figure in Jewish history.

:12

Artaxerxes' letter was written in Aramaic.

:23-26

Ezra was given backing by the Persian government to enforce the keeping of Jewish laws and traditions.

1754 significant people and 6000-7000 others returned.

Joshua 4:12
Exodus 13:18

In the Hebrew, the people went out in fifths.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: March 3, 1989

II Tim 3:16

Prior to Christianity the O.T. was referred to as the "Holy Scriptures." ✓

Ezra compiled the O.T. canon. The Jewish community was organized at that time as to allow the proper canonization.

"Kneset" = assembly ✓
Beth-Kneset = House of Assembly ✓

"Synagogue" is the Greek word translated from Beth-Kneset.

✓
The Great Assembly was established around the time of Ezra. It consisted of about 120 members and was responsible for the canon. It is sometimes called the Great Synagogue. ✓ It lasted from 444 B.C. until 198 B.C. ✓ when the Seleucids took control. 444 B.C. was the last time the Jews reaffirmed the Covenant.

The Sanhedrin could have been a legacy of the Assembly.

✓
The *Talmud* contains a volume called "Baba Bathra (last gate)" which deals with property laws. However, it has a section dealing with the authors of biblical books. The sections of the *Talmud* are called "Tractates." Sections 14b-15a of the "Baba-Bathra" contain the authorship references.

The Great Assembly placed Ezekiel, Daniel, the twelve minor prophets, and Esther into the canon under Ezra. Nehemiah finished the canon. ✓

Nothing more was added after 330 B.C. and Alexander the Great.

✓
The #5 shows God's laws.

NUMERAL

Gen 15:8

Abraham brought five animals.

- I Sam 17:40 David chose five smooth stones.
- Lev 26:8 Five will chase one hundred.
- Ex 13:18 Came out in fifths
- Ezra 8:21-23 Ezra fasted and prayed for safe conduct to Jerusalem. His prayer was answered and he was safe. He then presented himself to the appropriate government officials.
- Ezra 9:1-2 The problem addressed was pagan intermarriage.
- Deut 9:3-4 Intermarriage prohibited.
- :3 When Ezra heard this he plucked out his beard.
✓
- :9 "Geder" is the word used here for "wall." But "Geder" usually means fence. It may be referring to God providing protection, and not necessarily to a wall having been built. "Homah" is the usual word for a city wall.
✓
- Ezra 10: Ezra made them put their pagan wives away.
- Neh 12:8-13 Jonathan is the grandson of Eliashib. Critical scholars say that the Eliashib and Jonathan here are the same ones mentioned in Ezra. Both are common Jewish names. The Jonathan in Ezra was Eliashib's son, not his grandson.
- :12 The Jews agreed to put their wives away.
- :17 By 456 B.C., the situation was corrected.

- Neh 4:1-2 Sanballat became angry at the Jews for rebuilding the wall. He wanted to keep the Jews weak. Tobiah threatened to destroy the new parts of the wall.
- :7 When the local peoples, led by Tobiah and Sanballat, heard that the walls were about to be finished became angry and threatened attack.
- :13 Nehemiah positioned defenders around the wall. One half of the people worked, the other half defended. The builders carried their swords with them.
- :15 When their enemies heard of the Jews' resolve they became discouraged.
- :20 Trumpets were used as alarms of an impending attack so as to be able to warn the entire city.
 ✓
 There were three watches in Jerusalem: #1 from 6:00-10:00 p.m., #2 from 10:00 p.m.-2:00 a.m., #3 from 2:00-6:00 a.m.
- :23 They were so busy rebuilding the wall that they did not take their clothes off except to wash them.
- Neh 5:1-5 A great economic oppression was occurring at the time. Wealthier Jews were oppressing the poorer Jews.
- :7 "Exacting usury" = "Placing a burden." ✓
- :8-10 Nehemiah urged the Jews to stop enslaving their own people and burdening them.
- :11 They were probably charging 1% interest per month (12% per year). The Bible prohibits charging interest to the poor. The issue here is not interest, but oppression of the poor.
- :14 From 444 to 432 B.C., Nehemiah ruled Jerusalem under the authority of the Persian king. The former governors had laid burdens on the people.

Neh 6:1-2

Sanballat, Tobiah, and Geshem requested a meeting with Nehemiah but he refused to meet with them.

:15

The wall was completed in 52 days.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: March 8, 1989

- Neh 6:4 The usurpers tried to get Nehemiah to meet with them four times.
- :14 False prophets were sent against Nehemiah, but he held firm.
- :16 When the wall was finished, it had a demoralizing effect upon Judah's foes.
- Neh 7:73 Afterward, Jerusalem contained a stable population. Other cities were also populated at this time.
- Neh 8:1 In the seventh month (Holy Day season) Judah gathered at the water gate in unity.
- Ex 19:2 "Israel camped." The verb form is singular, referring to Israel as a single entity. This implies oneness. The situation at Nehemiah's time was similarly unified.
- :3 Ezra read the Law all morning long to the people gathered there.
- :5 The people rose in respect when he read the law.
- :8 Some translations of the Law from Old Hebrew into Aramaic may have been necessary by that time. Interpretive Aramaic translations began to appear known as Targums. ✓
- :10 The people were mourning. The Levites urged the people not to sorrow, for it was a feast day.
- :13 They began to keep the Feast of Tabernacles.
- :15 They gathered branches and built themselves booths.
- Lev 23:40 Instructions to build a booth. ✓
- :17 The people set up booths even though they were still in their homes. The Pharisees made a tradition that Judah

should at least eat their meals under their booths. The Feast of Tabernacles is not simply a harvest festival. It was commanded in memorial of Israel's Exodus from Egypt and to remind the people that they were sojourners.

Neh 9:1 Ezra read the Law all through the Feast.

The eight day of the Feast was known as the "Eight Day of Solemn Assembly."

:3 They confessed their sins publicly together. Prayer was a public occasion in the Old Testament Church.

Acts 12:1 The Church prayed publicly together in the early New Testament period.

Christ emphasized individual prayer.

The prayer of Nehemiah 9 shows elements taken from throughout the Old Testament and reveals that its author was very familiar with the canon.

Neh 10: In the autumn of 444 B.C. the covenant was reaffirmed.

:30 Intermarriage was prohibited.

:31 Sabbath observance was agreed to.



:32 A 1/3 shekel offering was levied yearly to maintain the Temple.

:34 A festival was established on Ab 15 in the middle of summer to observe the last day of wood offerings. It also begins the grape harvest.

:35 Tithes were reinstated.

Neh 11: One-tenth of the population was to live in Jerusalem.

The society was reorganized and restructured according to

 God's Law. 

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: March 13, 1989

Neh 2:10

Tobiah may have been an Ammonite official or servant. He tried to conspire against Nehemiah.

Neh 13:

He had married into the line of Judah.

The "Hasidim" are called "saints" in the Bible. It stems from the root "Hesed." Movements in later history which are known for their zeal or piety were known as Hasidimic. Those Jews who opposed Antiochus IV were known as Hasidians. The Pharisees came from this group. In the Middle Ages the term came to refer to devout strict Jews. A form of it is used today for the Orthodox Jews, who are called Hasidic Jews.

The book of Daniel is divided into two parts. The parts are united by the Aramaic writings of Daniel 2:4b through Daniel 7.

The Jews never/did question the authenticity of Daniel. The Antilegmena are books whose legitimacy for scriptural canonization was called into question. The five books were Song of Solomon, Esther, Proverbs, Ezekiel, and Ecclesiastes. A conference was held in A.D. 90 at Jomnia which resolved the above conflicts.

The last books of the Old Testament (Jewish canon) are establishing the fact that God was to be found in Jerusalem and nowhere else.

Neh 11:20

Priests, Levites, and Israelites were the three classes in post-exilic Jerusalem. There was later a fourth group of Gentiles known as "fearers of the Lord" who later became the nucleus of the New Testament Church.

Psalm 135:19-20

Priests, Israel, Levites, and Fearers of the Lord.

There is extra-Biblical documentation for the existence of Jonathan and Jaddua. Jaddua was the priest who met Alexander the Great. With the advent of Hellenistic

culture, the Old Testament era came to a close and no new material was added.

The Falisha and Philistines were usually connected with the Tribe of Dan.

Neh 12:36

Ezra and Nehemiah were both present at the dedication of the wall.

Neh 13:1

The Moabites and Ammonites were excluded from partaking of religious ritual. They were probably ritualistically impure due to their sexual religious practices. Both were descendants of an incestuous relationship. This restriction probably only refers to males, because Ruth was of Moab.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: March 15, 1989

I Kgs 8:2-68

When the original temple was dedicated, a long 14-day feast was held during the autumn holy day season.

Neh 6:15

The walls of Jerusalem were finished in the sixth month. A long dedication festival was held for about one month in the sixth and seventh months of 444 B.C. ✓

Artaxerxes I (Longiminius) ruled from 464-424 B.C. The Greek states were in rebellion. Egypt rebelled from 456-454 and Cyprus revolted in 450. In 446, Greek agitation was halted by a treaty.

Xerxes II ruled in 424 and was assassinated by Sagdianus that same year. He in turn was assassinated by Ochus who took on the name of Darius II (423-404 B.C.).

Artaxerxes II ruled 404-358.

Artaxerxes III ruled 358-338.

Arses ruled 338-336.

✓
Darius III (Codomannus) ruled from 336-330 B.C. and was assassinated by one of his Satraps during Alexander's invasion.

p. 509

Tobiah is mentioned in the Aramaic Elephantine Papyri as being a ruler in Palestine in 407 B.C. He could have, thus, been ruling in the 440s.

Neh 13:1-3

The people had separated themselves from the Gentiles. Nehemiah then left for Persia and was gone for two years from 432-430 B.C. ✓ The book of Malachi was probably ✓ written at this time and described the issues facing Nehemiah upon his return.

MALACHI

Malachi ("Malachi") means "my messenger" or could be short for "messenger of the LORD." The book describes the condition of the Jews up until Christ.

Mal 1:8

They were under Persian rulers.

The Jews were lax in their offerings and cynical. The priesthood was intermarrying with the Gentiles and becoming lax. The priesthood represents the intellectual leadership of the nation. A corruption, therefore, would have effects throughout the whole nation. The priests were also influenced by Hellenism and the first to become corrupted in the nation. Only the Hasmonean dynasty remained somewhat faithful. Non-Levites arose to lead the people, because of priestly corruption, and were known as Rabbis. The Rabbis became the authorities. In Christ's time, He refers to them as having authority (scribes and Pharisees) and not the priests (Matt 23:).

The last priestly prophet was John the Baptist.

Mal 2:7-11

Intermarriage, marital infidelity, divorce and priestly corruption were issues of the day.

Mal 3:

A messenger would come. They were preparing them for a messiah.

:3

The priests would be purified.

:4

Proper sacrifices would be offered.

:8

Tithing was a problem.

:9

The original language may have stated "You have cursed me with a curse" before the Emendations of the Sopherim changed the verse.

Mal 4:2

"Sun" is capitalized and refers to the Messiah. In *Psalms* 84:11, YHWH refers to himself as the "Sun."

:4

The Law is emphasized. ✓

:5

The Jews were expecting a resurrected Elijah to return.

:6

A call for repentance was issued. Lack of repentance would result in the earth being placed under a Herem.

John the Baptist was very similar to Elijah and popular in his day. He did not perform any miracles, however.

The death of John and Christ assured the coming of another Elijah who would perform miracles.

Rev 11:5-6

The latter Elijah will perform miracles as the first Elijah.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: March 17, 1989

WATCHES

Lam 2:19	First watch	6-10 p.m.
	Second watch	10-2 a.m.
	Third watch	2-6 a.m.
Judges 7:19	The middle watch	
I Sam 11:11	Morning watch	
Ex 14:24	Morning watch. Israel was crossing the sea while it was still dark early in the morning.	
	The Passover Lamb was to be slain "between the evenings" (Hebrew = Beyn Ha'arbaim 'Ereb) which the Hebrew scholars interpret as occurring at twilight.	
	Thus, Israel left.	
	The Jews at Christ's time killed the Passover just prior to the beginning of the 15th.	
	During the Roman period there were four watches:	
	6-9	
	9-12	
	12-3	
	3-6	
Mark 13:55	The four watches	
Neh 13:4-8	After Nehemiah returned from Persia he drove out all of those who were corrupting the system while he was gone.	
:9-11	The temple had been forsaken and the priests had left their responsibilities.	

- :12-14 He reinstated the tithe and restored temple worship.
- :15 The Sabbath was being broken and trading was taking place.
- Acts 1:12 A Sabbath day's journey was about 2000 cubits. After Nehemiah, the Jews constructed various rules to govern the Sabbath and ritualistic conduct to ensure that the people would not violate the Law. They knew that Judah went into captivity for breaking the Law and violating the Sabbath day, and they wanted to ensure it would never happen again.
- Ex 16:29 The Pharisees defined "your place" as 2000 cubits.
- Num 35:5 2000 cubits was the radius of a city. This is where the figure 2000 came from, along with the 2000-foot^{cubit} radius of the ark's domain.
- Josh 3:4
- :18 Destruction came upon Jerusalem for breaking the Sabbath.
- Jer 17:21 Jeremiah brought out this point.
- :19 The Sabbath begins at dark. Nehemiah ordered the gates of Jerusalem shut to halt outside commerce.
- :20-21 He ordered merchants not to encamp around outside of the walls at night.
- :23-24 The men had intermarried with foreign wives. As a result, their children could not speak the language of the Jews. It was probably Aramaic and this was probably the time when the nation began to lose Hebrew as their spoken language. At this time, however, a change of language meant a change of religion also: the religion of the mothers, not that of their Jewish fathers.
- :25 He punished many of them and ordered them not to intermarry any longer.
- :27-30 He cleansed all of the pagans from among them.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: March 20, 1989

PASSOVER:

Jews of the diaspora would eat unleavened bread in place of the Passover lamb, since they had no temple in which to slay their lambs. The Greek term for the eating of unleavened bread was *aphikoman*.

The Jews slew their passover lamb at the end of the 14th and ate the meal at the beginning of the 15th. This meal was known as the night of solemn vigil or observance. ✓
The Jews had set 3:00 p.m. on the 14th as the time to begin slaying *pascal* lambs.

Christ substituted the bread and wine ritual on the 14th just after the sun set for the slaying of the lamb. He did this at the beginning of the 14th just after the termination of the 13th day. He was slain at the same time of the *pascal* lamb towards the closing of the 14th.

JOSEPHUS: ✓

God continued the kingdom of Israel through the Church.

One of the most quoted authorities on the intertestamental period was Josephus.

Joseph ben Mattathias lived A.D. 37-101, and was of a priestly background. He was a Jewish soldier, who, after being taken captive during the siege of Jerusalem, became sympathetic to the Roman cause. He then wrote an account of the Roman-Jewish war and went on to become the historian of the Flavian dynasty of Roman Emperors. During A.D. 93-99, he wrote *Antiquities of the Jews* which sought to present the Jewish cause to the world in their best light. In A.D. 93, he wrote a Jewish defense against Roman persecution known as *Contra-Apian*. ✓

All of Josephus' writings can be found in one volume by Wiston.

In A.D. 94, he wrote that the Jews had twenty-two scriptural books, five of which were by Moses. He attributed thirteen books to prophets and called four books the books of wisdom. All were written before Artaxerxes' death. Since Artaxerxes, there were no more prophets. Thus, none of the writings since have been considered as scripture.

Josephus also commented upon the establishment of the tradition of reading the Law aloud in public.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: March 22, 1989

The fourteenth and fifteenth of Adar is the Feast of Purim. The Jews eat triangular-shaped pastries known as "Hamentaschen," or "Ozney-Haman" which means "Haman's ears."

Acts 7:22

Moses was mighty and learned.

Num 12:1

Moses married a Cushite woman.

Josephus says in *Antiquities*, Book II, Chapter 10, that Moses was an Egyptian military commander and waged war against Nubia south of Egypt. In one of those wars, an Ethiopian princess was impressed by Moses and offered herself in marriage in an alliance that would end the war. The war ended, he consummated the marriage and went back to Egypt. The Ethiopian woman of Numbers 12 may have been this princess.

Xenophon wrote that Cyrus II was referred to as a "shepherd" in his *Cyropaedia*.

Josephus says in Book XI, Chapter 1 of his *Antiquities* that Cyrus II knew (from the prophecies of Isaiah) he was to rebuild the temple and that this prophetic knowledge motivated him to ensure it would occur. Thus, Isaiah was written prior to Cyrus II.

Josephus also says in Book XI, Chapter 8 of the *Antiquities* that Alexander the Great visited Jerusalem peacefully and was shown prophecies from the book of Daniel that a Greek power was to defeat the Persian Empire. The Jews thus found favor in his sight and were dealt with very liberally. Thus, Daniel was written before Alexander the Great came on the scene.

The *LXX* helps in gaining an understanding of the intertestament period.

The *LXX* and Masoretic texts have differences in them. Some traditions were preserved in the *LXX* that were not in the Masoretic texts. The Jews, by Christ's time, had lost the Hebrew language and most of them could not read Hebrew. But many could read Greek.

Matt 1:23

The word "virgin" does not have to be translated as such in Hebrew, but does from the Greek in which the *LXX* was written.

The Greek version is directed more toward Christ than the Masoretic.

Daniel 9 is a problem to delineate into its proper phrases. This causes a problem in giving appropriate understanding. The scriptures were originally written without vowels. By 900 A.D., vowels and accent marks were inserted into the text according to the traditions extant at that time.

✓

The accent marks in Daniel 9 do make a difference.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: March 24, 1989

Egyptian pharaohs had a habit of erasing the names or records of their predecessors, or of events not to their liking.

✓

Hatshepsut's reign saw a raid into Nubia as its only military campaign. This would have occurred at Moses' time and supports Josephus' contention that Moses led a military campaign into Nubia.

Little is known about Egyptian history during Amenhotep II's reign. This would tend to support the Exodus occurring under his reign. The last 17-20 years of his reign shows no military activity.

The reign of Thutmose IV was also relatively quiet.

ALEXANDER THE GREAT: ✓

Curtius Rufus, a Roman historian states that when Alexander was in Egypt the Samaritans rebelled. He then went to Samaria and crushed the rebellion and destroyed their temple. The Jews, in an effort to gain favor, threw their support to Alexander and either met ✓ with him before or after he quelled the Samaritan revolt.

Lev 23:32

The Day of Atonement is begun on the ninth day in the evening. But the day is kept on the tenth. This shows that the word "evening" can refer to the last part of the day just before sunset.

Dan 9:25

There are two Jewish traditions on how this verse should be phrased: one from the LXX (*Septuagint*) and another from the Masoretic texts. The phrasing controversy rests upon the verse implying that Christ was the Messiah.

One tradition says that the seven weeks before the sixty-two weeks refer to Cyrus II, Zerubbabel or Joshua, and the sixty-two weeks refer to something different. Or, the

seven weeks could refer to the rebuilding of Herod's temple which took forty-nine years from the time he ordered it reconstructed.

Alexander was trying to create a single world culture. The Jews had a long tradition of how to properly preserve their culture. Many Jews were attracted to Hellenism, but could not balance it with their Jewish traditions. Thus, many of them abandoned their Jewish heritage and became Hellenizers. ✓

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: March 27, 1989

Matt 24:15

The abomination of desolation

Mark 13:14

The abomination of desolation

Those who occupy the land of Israel must either be a regional power or be a subjugated people. The area is a link between Asia, Europe and Africa and, thus, the focus of international strategy and traversal.

The seventy years prophecy is labeled as such in verse 24 of Daniel 9. The punctuation in the *LXX*, which the King James uses, is different from the Masoretic texts. The *LXX*'s punctuation groups the seven and sixty-two weeks together, making sixty-nine weeks total. The Masoretic texts punctuate verse 25 so that the seven and sixty-two weeks are distinctly different time periods. The Masoretic phraseology comes from oral traditions, not textual transmission. The punctuation of the *LXX* makes this prophecy point to Christ.

There are various different traditions concerning the punctuation of Hebrew texts.

A Greek-speaking Jew at Christ's time would see the correlation between the Seventy Weeks Prophecy and Christ out of the *LXX*.

DANIEL 11

Dan 11:1-4

Alexander the Great's kingdom was divided between four of his generals in a period of conflict known as the wars ✓ of the Diadochi. After the battle of Ipsus, the kingdom took on its fourfold dominion. Ptolemy ruled in Egypt and Seleucus in Asia.

✓
Ptolemy I called himself Soter or "Savior." This was in the oriental despotic tradition of Alexander the Great,

Lysimachus ruled in Asia Minor, Cassander ruled in Greece. Ptolemy I ruled 305-283 B.C. Seleucus ruled 305-280 B.C.

Afterward, conflicts between the Ptolemys and Seleucids were known as the Syrian wars. ✓

:6

Seleucus became more powerful than Ptolemy.

Ptolemy II (285-247) was called Philadelphus. He warred with Antiochus I (280-261). During his reign the *LXX* was translated in Alexandria. There were probably seventy-two Jewish scholars (six from each tribe) rather than seventy. Scholars question whether the translation was for Ptolemy because it seems to be written more for Greek-speaking Jews.

Eumenes I ruled in Asia Minor contemporary with Antiochus I.

Diodotus I (250-230) declared his independence and founded the Parthian Empire.

The Parthians would always prove to be a thorn in the Seleucid and Roman Empires and required much of their attention.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: March 29, 1989

3 REASONS:

The prophecies of Daniel 11 are so intricate for three reasons: to prove the authority of the Bible, to give legitimacy to the book itself, and to reveal the political conflicts and sins within the Gentile kingdoms just as the books of Kings and Chronicles revealed the sins and politics of Israel and Judah.

The first Parthian king was Arsaces I (248-247 B.C.).

Dan 11:5

Ptolemy I (305-283) was the king of the South and Seleucus I (305-280) was one of his princes. In 281, Seleucus took Asia Minor from Lysimachus.

After Seleucus I, Antiochus I, Soter (280-261), ruled. Then in Egypt, Ptolemy II, Philadelphus (285-247) ruled. Then Ptolemy III, Evergetes (benefactor) (246-221) ruled. Afterward, Ptolemy IV, Philopater (221-203) ruled.

In Syria, after Antiochus II (261-246), Seleucus II, Callinius, ruled from 246-226 B.C. Then, Seleucus III, Ceraunus, ruled from 226-223. Antiochus III ruled from 223-187. Under him the Holy Land became a Seleucid possession.

Under Antiochus II (261-246) there was a second Syrian war under which Syria gained territory.

:6

Antiochus II married the daughter of Ptolemy II and had a son who was the legal heir to the throne. The supporters of his Syrian wife, Laodice, murdered him, his Egyptian wife, Berenice, and the retinue of Egyptian courtiers with her. Seleucus II, son of Laodice, became king of Syria.

:7

Ptolemy III, brother of Berenice, sought revenge against the Seleucids for the murder of his sister and her son. He then enters into a war known as the Third Syrian War, the War of Berenice, or the Laodicean War (246-

241 B.C.). Daniel 11: 7-9 covers the war.

- :7 Ptolemy III, Benefactor, conquered Syria and extended his kingdom to its greatest area. Under him, the Ptolemaic kingdom reached its greatest power.
- :8 He lived longer than Seleucus II. He also carried away many golden vessels and idols which had been previously taken from Egypt by the Persians.
- :9 In 242 B.C., the Seleucids attempted to move south, but were halted. Some translations of this verse render the king of the South moving north and having to return home due to a rebellion. Both historical events did occur.
- :10-12 The Fourth Syrian War occurred 221-217 B.C. Antiochus III restored the Seleucid Empire. The "Fortress" he returned to was Seleucia. He also took Antioch and the Syrian coast.
- :11 Ptolemy IV, Philopater, was attacked at Raphia in Gaza in 217 by Antiochus III. However, Antiochus and his large army of 20,000 soldiers was defeated and it halted his advance. But, the Seleucids were gaining more control in the area.
- :12 Ptolemy IV [✓] began to lose favor with the Jews who were scheming with Antiochus III. He went into Jerusalem and attempted to enter the Holy of holies, but was stricken with paralysis and could not enter. He then returned to Egypt and began a persecution of the Jews in Alexandria.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: March 31, 1989

✓

The Fifth Syrian War did affect Judah. With the war, control of Palestine went to the Seleucids. The Ptolemys had ruled the region from 301-198 B.C.

The Seleucids allowed local autonomy and the Jews were still ruled by the High Priests. However, the good will between the Jews and Seleucids did not last for long.

The Seleucids began to increase taxes and impose Hellenistic ways upon the Jews. The office of the High Priest in Judah became a prize sought by various factions. Many Jews were sympathetic to Hellenism and were known as Hellenizers. The devout Jews who held true to their faith and opposed Hellenization were known as the Hasidim.

✓

During the reign of Antiochus IV the situation reached a climax. The Jews, led by the Hasmonéan family, erupted in an insurrection known as the Maccabean revolt.

✓

✓

John 10:27

Christ used the Feast of Dedication as an example of those who follow true religion and false religion.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: April 3, 1989

✓

63 B.C.

By 142 B.C., the Jews had become an independent nation, and would remain so until 63 B.C. This period saw a tendency toward expansion. The dominant leadership was provided by the Hasmonean family.

✓

The Pharisees emphasized the theological side of life and moral direction of the nation. The Sadducees were more outward-looking and concerned with national political affairs. They were centered in the priesthood. Thus, by Christ's time, the two sects had drifted far apart. Since the religious leadership had been abandoned by the priestly class, the Pharisees took upon themselves the religious leadership of the nation and developed a system of religious rituals which were perfected by Christ's time. The Sadducees were more oriented toward the Pentateuch and rejected the theological elaboration of the Pharisees. They were also more oriented toward the temple.

However, the Pharisees took on the religious leadership of the nation which developed into the Rabbinic tradition.

The Sadducees kept Pentecost on the traditional date, counting from the first Sabbath after the first day of the Feast of Unleavened Bread. However, if the first day of Unleavened Bread came on a Sunday, there would be no Sabbath from which to begin counting. Thus, the Pharisees developed a tradition to count Pentecost from a predetermined fixed date. In 31 A.D., the Pharisees' date for Pentecost came on the Friday before the correct Sunday to observance.

Therefore, the phrase in Acts, ". . . when Pentecost had fully come . . .," refers to the fact that the Church was keeping Pentecost at the correct time (two days after the Pharisaical day) on Sunday, rather than Friday.

Luke 6:1

"Sabbath after the first . . ." comes from the Greek phrase "deuteroproto" which means "second first." This is

probably referring to the second Sabbath during the Feast of Unleavened Bread. If the first day of Unleavened Bread comes on a Sunday, the Church counts Pentecost from the Sabbath just prior to the first day, since that would be the first Sabbath of the feast if you include Passover as being a part of the entire festival. Thus, the Church counts Pentecost from the first Sabbath after, or inclusive of, Passover.

ANTIOCHUS (continued)

Dan 8:9-10

Antiochus IV rose up and began to persecute the Jews because they would not accept his Hellenistic religious reforms.

:12

He came into the temple and halted the sacrifices. He also set up pagan sacrifices. ✓

:14

The temple would be defiled for 1150 "evening and morning" sacrifices.

:15-26

These verses seem to be referring to the end time and not the Maccabees. ✓

On December 6, 167 B.C., the 25th of Kislev, the temple was defiled by the Syrians by celebrating a festival of Dionysius. Swines' flesh was offered on the altar. However, the statue of Baal-Shamin (in reality, Antiochus himself) was set up on the 15th of Kislev. On December 14, 164 B.C., the 25th of Kislev, the temple was cleansed and a the Feast of Dedication established. The period of defilement took place for 1103 days. ✓ Sacrifices were not offered for 47 more days, totaling 1150 days. ✓

Dan 11:29-32

The Seleucids came into Jerusalem and performed violent acts, disrupted the sacrifices, prohibited sacrifices and finally set up the abomination of desolation. The Maccabees cleansed the temple. Some would still continue their Hellenistic ways.



Menelaus was a Hellenizer who was elected high priest and gave support to Antiochus. He was bitterly hated and opposed by devout Jews.

Antiochus sent in an army to support Menelaus. Many Jews were killed and all but Hellenizers fled into the hills. Many Jews were martyred in the attempt to eradicate Judaism. All this occurred in the winter season.

Menelaus remained to supervise the temple. Antiochus sacrificed the most repulsive animal to the Jews--a pig--on the temple altar and also set up a statue of himself (Baal-Shamin) in the Holy of Holies.

Matt 24:

When Christ spoke to the Jews of the coming desolation, they knew exactly what he was talking about.

During the revolt, the Jews would not fight on the Sabbath and were, thus, easily killed on that day. However, under Mattathias, the Jews took up arms on the Sabbath and defended themselves.



I Maccabees covers this period from 167-134 B.C. II Maccabees covers 175-160 B.C. I Maccabees is regarded as being more historical and less propagandistic than II Maccabees. It was also probably written in Hebrew.



ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: April 5, 1989

The Maccabean era would be the sixth era of Israel, a counterpart of the sixth Philadelphian era of the Church.

FOUR LASTING EFFECTS OF THE MACCABEES:

The Maccabean dynasty lasted 100 years until the Romans took control of the land.

1. **A memory of victory.** Maccabee is a heroic term in Judaism. The revolt was a war of religious freedom and resulted in one of the first great religious martyrdoms.
2. **A certain feeling of democracy.** The common people felt they were entitled to political consideration since they were such a part of the revolt.
3. **Revival of biblical Judaism.**
4. **Literature.** Many writings were left behind, such as I and II Maccabees.

THE HIGH PRIESTHOOD

There were two priestly lines: the Oniads and Tobiads.

A Tobias married the sister of Onias II, thus gaining a foothold in the priesthood.

Simeon I (the Just) was the last survivor of the Great Assembly according to the *Talmud*. Simeon II was the successor Onias II.

Onias II was reluctant to pay tribute to Ptolemy III. Joseph of Tobiad collected taxes.

After the reign of Simeon II, the Seleucids took control of Palestine. Afterward, the Seleucids began to influence who would take the office of the High Priest.

Jason (175-172) was installed as a Hellenistic high priest by Antiochus IV.

Menelaus (172-162 B.C.) was thus installed as the Seleucid sympathizing priest and was bent on Hellenism. He was the high priest during the abomination of desolation.

Onias IV fled Judah when Jason became priest and went to Alexandria and built a temple there.

Isa 19:18-19

Onias IV used this passage to justify building an Egyptian temple.

DANIEL 11 (Continued)

Dan 11:13

The Fifth Syrian War (201-195 B.C.) occurred fourteen years after the last war. Verses 13-16 deal with it.

:14

Many Jews thought of throwing off the foreign yoke, but failed to do so.

:15

Scopas, an Egyptian mercenary, fought Antiochus at Paneas in 198. As a result, the Seleucids gained control of Palestine. Scopas then fled to Sidon and Sidon was later conquered by the Seleucids.

:17

Antiochus III gave his daughter, Cleopatra, to Ptolemy. She then sided with her husband.

:18

Antiochus III then went north and west and came into contact with the Romans. In 190, the Romans, led by Scipio Asiaticus, defeated Antiochus. The peace of Apamea ended the war. As part of the terms, Antiochus IV went to Rome as a hostage where he learned Roman ways.

- :19 Antiochus III had to pay tribute to Rome and began squandering temples and collecting heavy taxes. In 187 B.C. he was killed while trying to plunder a temple of Bel.
- :20 Seleucus IV, brother of Antiochus IV, ruled from 187-175. He sent Heliodorus to Jerusalem to rob the temple who mysteriously failed. Heliodorus then poisoned Seleucus IV and took control.
- :21 Antiochus IV then returned from captivity in Athens and took the throne from Heliodorus. He didn't take the throne by force, but through intrigue.

ANCIENT ISRAEL

Study Guide #3

April 7, 1989

1. Xerxes I
2. Darius I
3. Cyrus II
4. Artaxerxes
5. Tattenai
6. 14th & 15th Adar
7. Zadok
8. Ezra
9. "Sopherim"
10. The Great Assembly
11. Sanhedrin
12. Talmud
13. Nehemiah
14. Tobiah
15. Sanballat
16. three watches
17. four watches
18. Targums
19. Ab 15
20. Hasidaeans
21. Antilegomena
22. Jamnia, A.D. 90
23. Priests, Levites, Israelites, Fearers
of the Lord
24. Jaddua
25. Darius III
26. Alexander the Great
27. Malachi
28. Pharisees
29. Sadducees
30. problems addressed by Malachi
31. 2000 cubits
32. 3 p.m., 14th Nisan
33. Josephus
34. "Antiquities of the Jews"
35. 70 Weeks Prophecy
36. accents marks
37. Masoretic texts
38. LXX
39. Hellenism
40. Hellenizers
41. Battle of Ipsus
42. Wars of Diadochi
43. Seleucids
44. Ptolemies
45. Syrian Wars
46. Ptolemy IV
47. Fifth Syrian War
48. Antiochus III
49. Antiochus IV
50. 1150 "evening and mornings"
51. 25th, Kislev, 164 B.C.
52. 25th, Kislev, 167 B.C.
53. Maccabees
54. Hasmoneans
55. Abomination of Desolation
56. four lasting effects of the
Maccabean Revolt
57. Oniads
58. Tobiads
59. Simon I (Just)
60. Jason
61. Onias IV
62. Alexandria
63. 538 B.C.
64. 520 B.C.
65. 516 B.C.
66. 444 B.C.
67. 432-430 B.C.
68. 330 B.C.
69. 301-198 B.C.
70. 142-63 B.C.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: April 7, 1989

After the Maccabean revolt, Judah began to split into various sects.

- ✓ After Bar Kokba, two Jewish sects survived: 1) the Pharisees, which developed into modern Judaism, and 2)
- ✓ the Nazarenes, which were the early church.

The Jews at Christ's time had developed a religion based upon oral law and tradition.

Deut 17:8-11

The *Torah* did not provide for everything in the administration of the Law. Thus a certain amount of judgment was proscribed. Various judgments, therefore, became steeped in oral tradition. The priesthood preserved the oral law and held great authority in judgment. ✓

Rom 3:2

The Jews were given inspired teachings other than the scriptures. One such example is their authority over the calendar.

However, the Jews took the concept of oral law too far in many instances.

The Church has developed its own concept of traditional law.

Matt 16:18

The Church was given the authority of oral law and tradition.

In the Catholic Church the oral law superseded the scriptures themselves. This developed out of the tradition of the Pharisees who felt that the *Torah* could not be properly understood without the oral law which originated with Moses' relaying of the *Pentateuch*.

Matt 15:9

Christ denounced certain Pharisaic traditions. The Jews are partially blinded because they cannot view the Old

Testament apart from their oral law.

The Pharisees were not priests and Levites, but they took various temple rituals and applied them to their way of life. They were known as a "table fellowship" because their meetings centered around eating a meal, and thus developed many sacred dietary rituals and dining traditions.

They were known as "separatists" because they separated themselves from the rest of the nation. They called one another "comrad" or "friend" (Hebrew = Haber).

They were so concerned with right and wrong that they developed a system of oral law, ritual and tradition whereby one could keep the law of the Old Testament and interpret the scripture in a proper manner. It became a system of attaining salvation by works.

Matt 22:36

The Pharisees centered their religion on Deuteronomy 6:4-5. It became such a part of them that it was regularly recited.

The Islamic tradition of reciting that Allah is the One God came from Judaism.

Deut 6:4-9

In Matthew 23:5 Christ condemned the Jews for making a display of their phylacteries. They were small boxes strapped on their arms and foreheads with small copies of the scriptures which were worn when they prayed.

Mark 7:4-9

Since they were a table fellowship, they developed a strict washing ritual before they ate.

The rituals became more important than the essence of their spiritual implications.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: April 10, 1989

The Pharisees were the spiritual leaders of the nation at Christ's time. His heaviest criticism was of them, but He was also closest to them doctrinally.

Many of them became Christian converts.

Paul was also a Pharisee.

Matt 23:2-3

Much of their doctrine was correct. Christ condemned their works.

Acts 23:6

The Pharisees and the Church stressed the resurrection. Paul used this to divide the Pharisees and the Sadducees, ✓ for the Sadducees looked only to the *Pentateuch* and didn't believe in the resurrection.

Josephus says that the Sadducees rejected the Pharisees' authority in religious matters because the Pharisees held to many oral traditions passed down from age to age. Also, the Sadducees consisted of many of the priesthood and rejected the Pharisees being leaders in religious matters.

The Sadducees were more worldly and Hellenistic. Thus the Pharisees had a more popular following, while the Sadducees had a more affluent following.

The Pharisees also rejected foreign authority over them. Pharisees who took Jewish nationalism too far were termed zealots. ✓ Zealots attempted to overthrow the Romans.

The Pharisees were 1% of the population (*Antiquities*, Book XVII, Chapter 2, Section 4).

✓
The Essenes took their religion to extremes and isolated themselves from the rest of the nation. They became the extreme Hasidaeans. ✓

In *Wars of the Jews*, Book 2, Chapter 8, Section 14, Josephus says the Essenes were the most religious. They and the Pharisees also held to a doctrine of an immortal soul and ultimate destiny. He may have been trying to couch the resurrection in terms understandable to the Greek world. But, the Jews did eventually accept the immortal soul doctrine.

The Sadducees did not believe in ultimate fate or the immortal soul.

The Pharisees were more like a brotherhood, but also existed in conflicting sects.

TALMUD

The *Talmud* is a good source for Pharisaic history. The *Talmud* was the body of oral law held by the Jews. In 200 A.D., the Jews compiled the body of oral law in the *Mishnah* ("the repetition"--felt to be a second law to the *Torah*).

The Jewish word for *exegesis* is "midrash." Midrash means to seek, investigate, explore, and expand the meaning of a verse. The entire body of exegetical commentary is known as the *Midrash*.

The *Midrash* consisted of two parts: legal and homilectical.

Legends of the Jews is a good homilectical English *Midrash*.

The legal material was later compiled in the *Mishnah*.

The Jewish term for legal material is "Halakha," and legal writings are referred to as "Halakha."

✓

"Aggada" is what all non-legal material is called, and all non-legal writings and commentaries are known as "Aggada." When most people refer to the "Midrash" they are referring to the "Aggada," or non-legal materials.

The *Mishnah* represents the authoritative legal commentary (Halakha) on the law. It represents the Jewish equivalent of the *New Testament*. It was written in very precise language. Thus, many discussions were held and written concerning it. About 500 A.D. these analytical discussions on the *Mishnah* were compiled in the *Gemara*. These two volumes, the *Mishnah* and *Gemara*, came to be called the *Talmud*. The *Mishnah* was written in Rabbinic Hebrew. However, the *Gemara* was written in Aramaic.

✓

There were two versions of the *Gemara*, the most authoritative of which is the *Babylonian Talmud*, written in Babylon where there was a great Jewish population. The other *Gemara* is known as the *Jerusalem Talmud*, and is used very little.

The *Talmud* is written in six overall orders organized along subject matters. The *Mishnah* states the dogmatic do's and don't's, while the *Gemara* comments upon them.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: April 14, 1989

Most material utilized from the *Midrash* is homiletical.

The oral law of the Jewish community was standardized in the *Mishnah* (= repetitions). The Rabbis who wrote in the *Mishnah* were referred to collectively as the Tannaim. The literature of the period is thus referred to as Tanna.

The Tanna was culminated in the *Gemara*. The Amoraim were those who wrote the *Gemara* (= completion).

✓ The Tannaim were the Rabbis at Christ's time. The Amoraim were the Rabbis in early medieval times.

The Great Assembly is also referred to as the Great Synod. The scribes or sopherim are connected to the Assembly. After the Assembly, Jewish teachers were called the "Zugoth" or "Pairs," for they taught in tandem.

After the Zugoth, the Tannaim became the great teachers (10 B.C.-220 A.D.).

✓ The two last Zugoths at the turn of the first century were Hillel (50 B.C.-10 A.D.) and Shammai. Hillel was the most famous Jewish Rabbi and Rabbinic law mostly reflects his teachings. Shammai's teachings were more radical and less accepted.

The followers of Hillel and Shammai became the Tannaim.

The teachings of Hillel were the foundations of modern Judaism.

The *Talmud* consists of the *Mishnah* and *Gemara*. The *Mishnah* is sectioned into sixty-three tractates, thirty-six of which have *Gemara* with them. The *Gemara* are

commentary on the *Mishnah*. The tractates are organized in six overall orders: ✓

1. *Zeraim* (= seeds) which deals with agricultural laws, tithes, etc.
2. *Mo'ed* (= holy days) deals with holy days, special feasts and fasts.
3. *Nashim* (= women) deals with marriage and divorce, etc.
4. *Nezikim* (= damages) deals with property laws.
5. *Kadashim* (= sacred things) deals with sacrifices and temple services.
6. *Taharoth* (= purity) deals with laws of ritual cleanliness and defilement.

✓ *Baba Bathra* is a tractate of the *Nezikim* which has a section dealing with the canonization of the scriptures. Pages in the tractates are numbered with one number for both front and back. The front is termed "A" and back side is "B" (example: 94A and B, 95A and B, etc.).

The first tractate in the *Talmud* is called "Berakhoth" which means "prayer." Prayer is a first and foremost important ritual before one eats food and is thus the first tractate in the volume dealing with agriculture.

The first passage of the *Talmud* deals with when should one recite the "Shema" (Deut 6:4) in the evening.

Ex 35:2-4

✓ Not kindling a fire on the Sabbath is related to working on the Tabernacle. Thus the Jews knowing this then studied to identify all types of work done on the Tabernacle. From this they then drew up a list of corresponding labors which could not be performed on the Sabbath. They came up with thirty-nine categories of labor that could not be performed on the Sabbath. They

further elaborated on the thirty-nine categories and identified certain derivative labors that could not be performed, and elaborated further upon the derivative labor with protective decrees. All this is compiled in the *Talmud*. Thus is the origin of the intricate Sabbath laws which Christ challenged during His ministry.

The *Mishnah* is organized by chapter and verse. The *Mishnah* can be bought alone without the *Gemara*.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: May 01, 1989

The tractate of *Baba Bathra*, pages 14b and 15a, deals with biblical canonization.

A tractate called *Berakoth* deals with the Shema.

The tractate of *Gittin* deals with divorce, slavery, and year of release.

The *Talmud* is the culmination of Pharisaic religion.

INTERTESTAMENTAL WRITINGS

The Jews engaged in writings in the Intertestamental period.

The *Apocrypha* and *Pseudepigrapha* are the two major collections of intertestamental literature.

The Catholic Church accepted many apocryphal books as scripture at the Council of Trent in 1546.

Apocrypha

II Maccabees 12:39-45 contains a section equating a monetary offering and praying for someone who was dead to absolve them from sins and allow them to be resurrected. The Catholics use this to support their purgatory doctrine. The Pharisees believed that the deads' souls could go to Gehenna to be purged.

II Ezdras 6: has a section which seems to allude that the earth has more land than water.

Tobet has a direct reference to three tithes.

II Maccabees 2: discusses the tripartate division of the Old Testament. The Jews call the Old Testament the "Holy Scriptures" (II Timothy 3:). Nehemiah is given credit for gathering the books together.

Ecclesiastes (or the wisdom of Ben Sirach) has a reference to the "Law, Prophets, and Other Books."

The wisdom literature is referred to as the *Hagiographa*.
In II Maccabees they are referred to as Royal Books. ✓

Sirach has a reference to Simon the Just.

The Pharisees did not use these books. Thus, they did not preserve them. They were preserved in the Greek language and were read by Greek Jews in Alexandria especially, and Christians. However, much apocryphal material found its way into the *Talmud*.

There are four divisions of the *Apocrypha*:

SECTION A)

Tobit, Judith, Wisdom of Solomon, and Sirach. (All these were accepted as scripture by the Greek Orthodox Church.)

SECTION B)

Baruch, Letter of Jeremiah, Prayer of Azariah, Song of the Three Young Men, Susanna, Bel and the Dragon, and I & II Maccabees. (These were not accepted by the Orthodox Church.)

The Catholics accept all of section B. They place "Song of the Three Young Men" at the end of the third chapter of Daniel and use "Susanna" and "Bel and the Dragon" as chapters 13 and 14 of Daniel.

SECTION C)

I Esdras (Esdras = Ezra), IV Esdras (Sometimes they are called I and II Esdras. The validity of IV Esdras is highly questioned by most everyone.) and Prayer of Manasseh.

SECTION D)

Psalms 151, and III and IV Maccabees (these are not accepted as scripture by most).

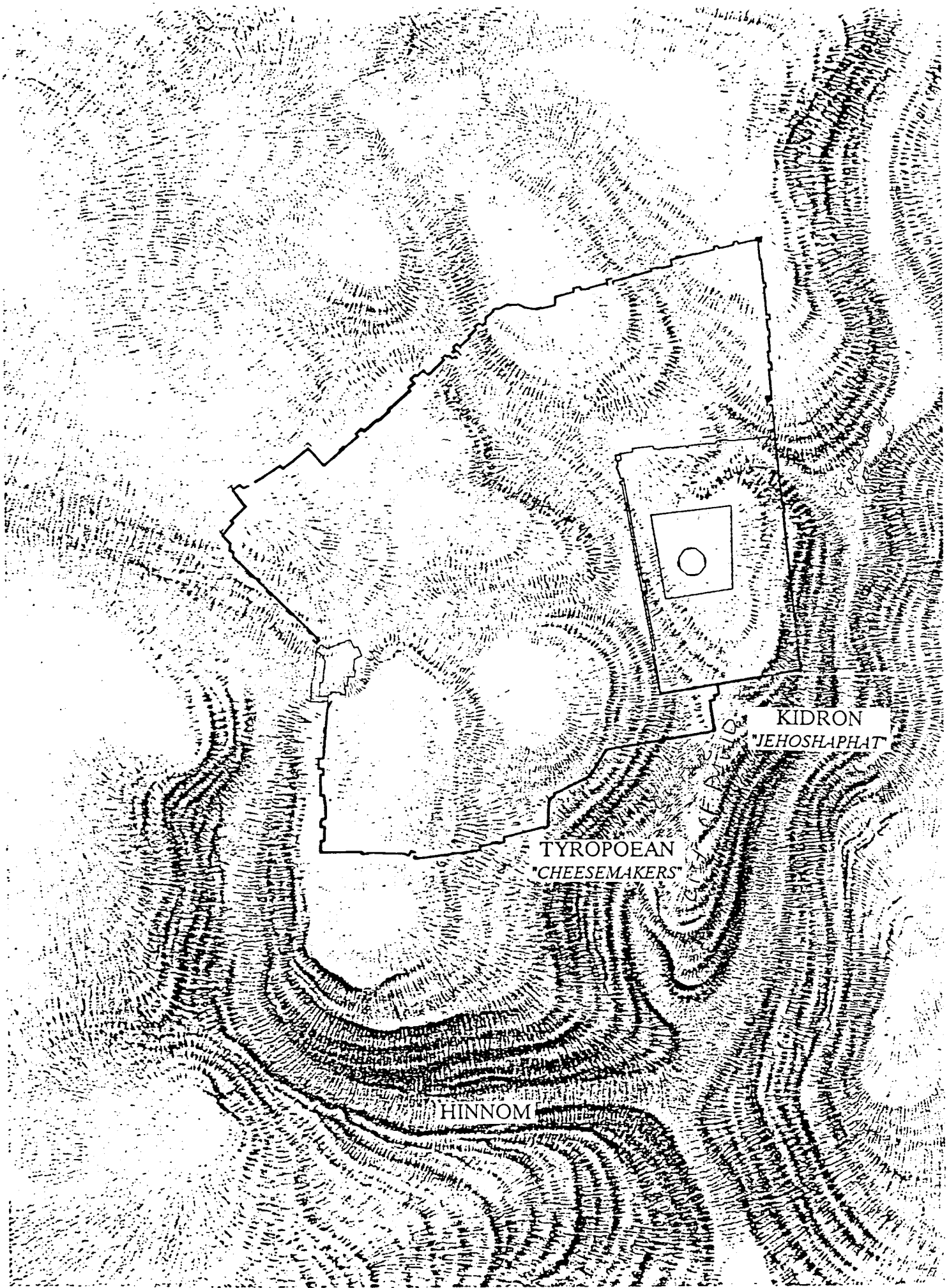
Philo did not quote the *Apocrypha* as scripture. Such books are termed Deuterocanonical.

Pseudepigrapha

✓
The *Pseudepigrapha* are apocalyptic books with titles attributed to great biblical heroes. Characteristics of these books are: 1) written by Jews or Jewish Christians, 2) written between 200 B.C. and 200 A.D., 3) claim to be inspired, 4) have authorship attributed to Old Testament heroes, 5) claims to be prophetic. The book of Enoch is a classic example of apocalyptic literature. ✓

Pirke-Aboth, a tractate of the *Talmud*, is called *Pseudepigrapha* by some. This is a fake claim, however.

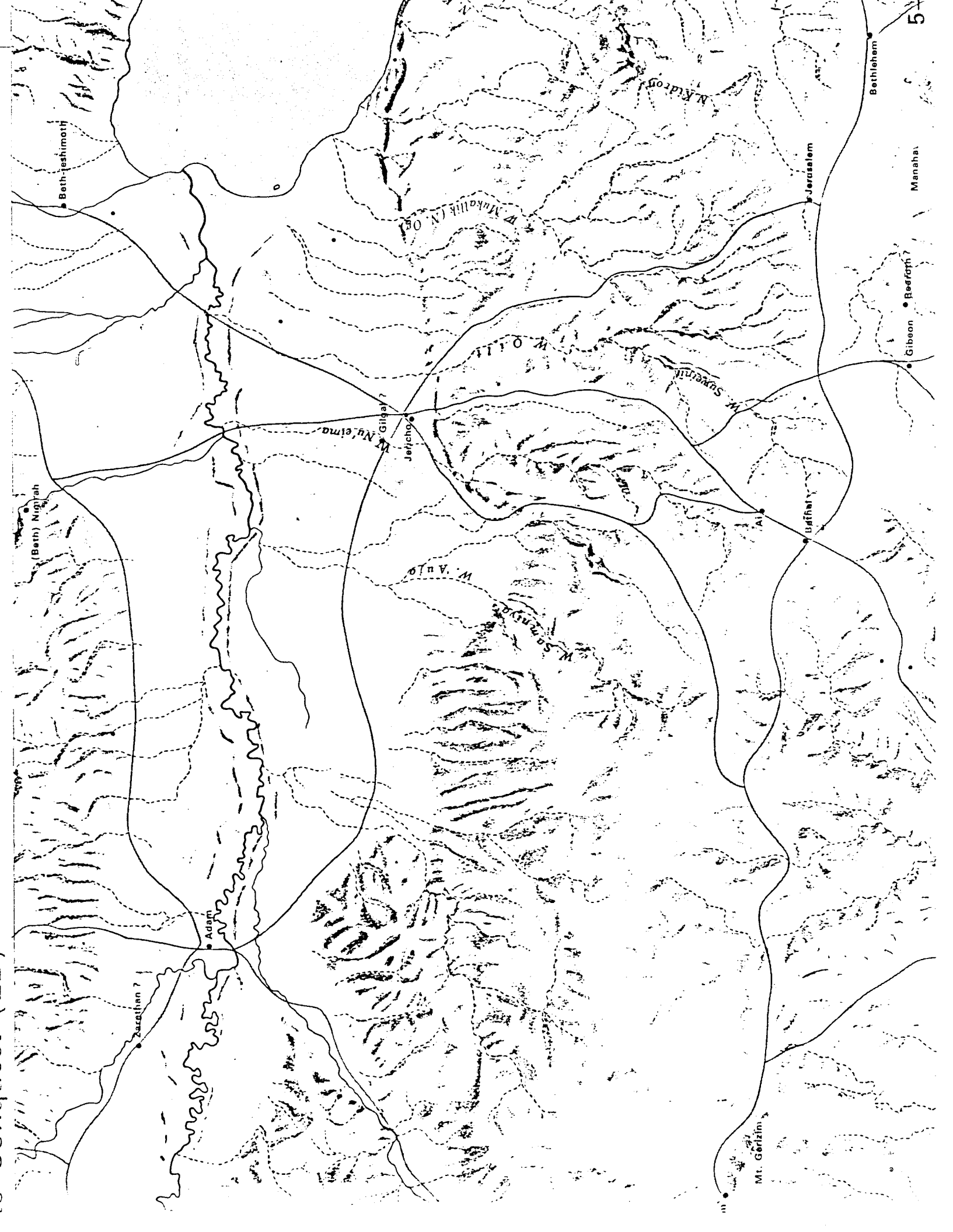
The apocryphal books are either 1) lendary, 2) historical or 3) didactic. ✓

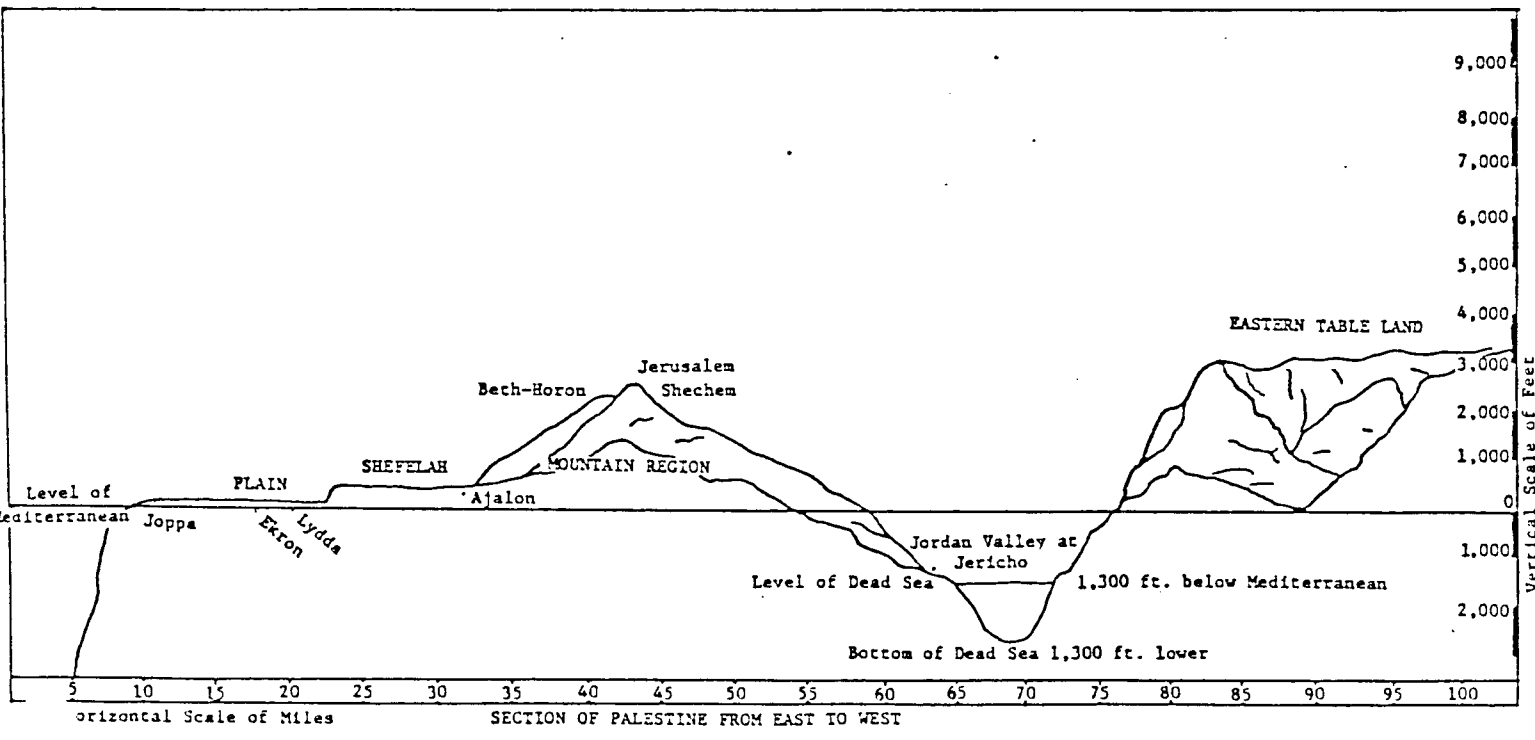
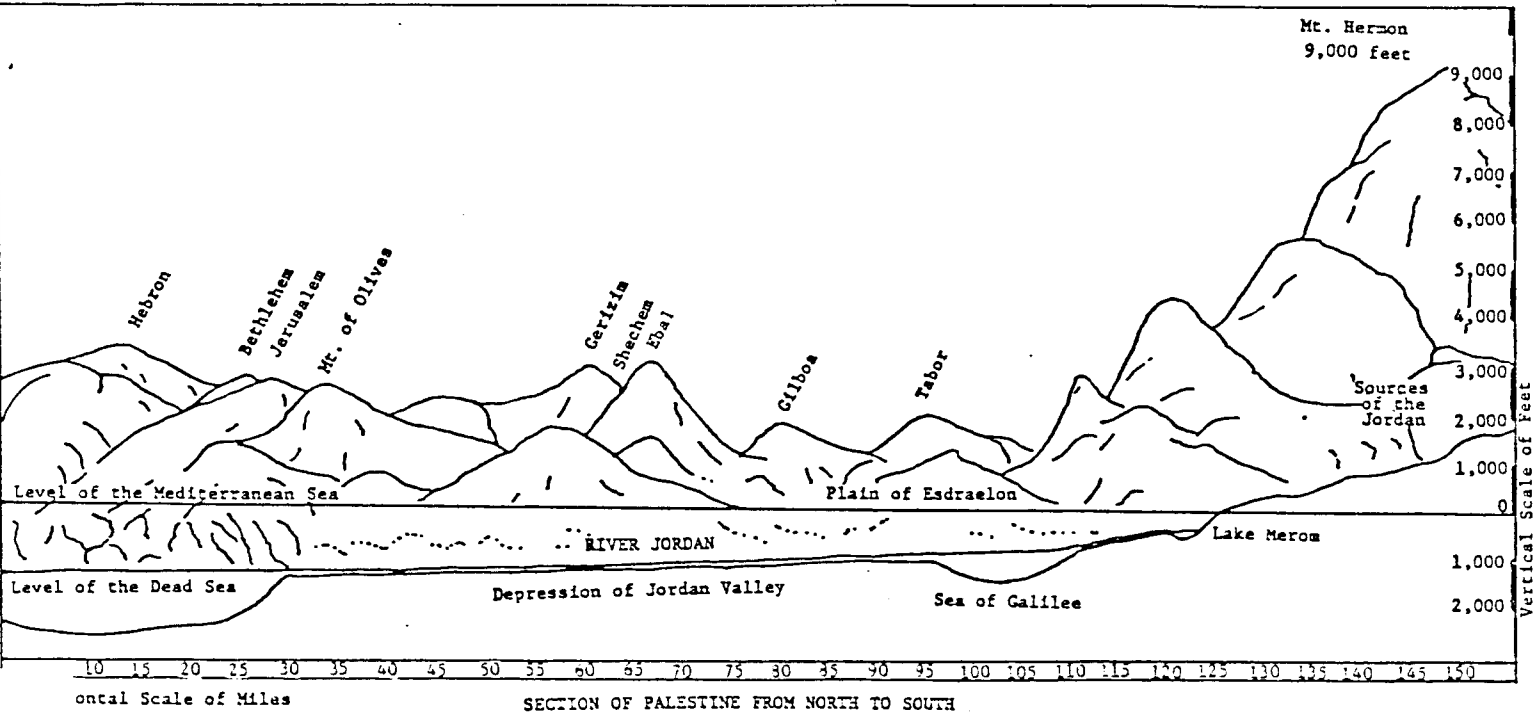


KIDRON
JEHOSHAPHAT

TYROPOEAN
"CHEESEMAKERS"

HINNOM





ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: May 3, 1989

The writings of Josephus, the *Talmud* and the apocryphal books give insight into the intertestamental period.

THE HASMONEAN DYNASTY

The Levites were very zealous but they were also prone to volatile behavior and cruelty (Genesis 49)

The Hasmoneans were priests who effected rule over Judea after the Seleucid yoke was overthrown. Mattathias was the first of the dynasty. Thus, the Maccabees were the first of the Hasmoneans. They restored Judah to the status of a local power. The Hasmoneans began with righteousness and zeal, but degenerated in character over time.

From 167-164 B.C. the Jews were revolting against the Seleucids. In 161 B.C., Judah, the son of Mattathias, became the military leader.

Maccabee can mean "hammer" or "who is like unto you Oh YHWH." It was a title or name given to the leaders of the revolt against the Seleucids. The leaders were of the Hasmoneans family.

Over time, the Maccabees threw off the Seleucid yoke.

Judah insisted upon full political and religious independence from the Seleucids.

Jonathan (160-143 B.C.), son of Mattathias, was the most important ruler of the period. He died a violent death. His brother Simeon then assumed the leadership.

Jonathan was able to increase his power and Judah's territory and independence by taking advantage of the chaos surrounding the struggle for the Seleucid throne.

Thus, Jonathan is credited as being the defacto founder of the Hasmonean dynasty.

Upon the ascension of Simeon, Demetrius, leader of the Seleucids, abolished taxation in Judah. Thus the Seleucid yoke was broken.

Afterward, a great assembly was held. Simeon was appointed as ruling high priest forever, until such time as a true prophet (the Messiah) would come. Thus the Hasmonean dynasty of priest-kings was established to rule until the Messiah of the line of David would appear.

Under the rulership of John Hyrcanus, Simeon's son, due to external pressures, the Jews engaged in expansive military struggles and increased the size of their kingdom. They conquered the Samaritans and Idumaeans (who may have been of Simeon) and converted them.

As the state grew in power two groups arose which advocated two different directions of the nation: 1) the Pharisees--who felt the nation should halt its expansion and concentrate on being a moral and spiritual example; and 2) the Sadducees--who wanted to continue in nationalistic expansion.

John Hyrcanus' son, Aristobulus, who succeeded him, was more Hellenistic. He called himself a king (something his predecessors dared not to do) and imprisoned his fellow brothers (two of which were starved to death). He acted as a typical Gentile ruler and was only concerned with gaining power.

He ruled only one year (104-103 B.C.). His brother Alexander Yonnar (Jannaeus) then assumed rule. In 89 B.C. he offended the Pharisees at the water pouring ceremony at the Feast of Tabernacles by pouring the water at his own feet. The Jews then began pelting him with citrons. As a result, he ordered a wholesale assault on them and 6000 were slaughtered.

His wife, Salome (76-67 B.C.), was more sympathetic to the Pharisees and her rule was a calm period.

Upon her death in 67 B.C. her two sons Hyrcanus--who supported the Sadducees and nationalism--and Aristobulus II--who supported the Pharisees--got into a conflict and civil war. The Romans had taken over Syria and wanted the Jewish conflict to cease. They helped to install Antipator as the Jewish leader, thus ending the conflict. Antipator's infamous son would be the legendary Herod of the Bible.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: May 5, 1989

JERUSALEM

Ancient Jerusalem was known as Jabus and was inhabited by the Jebusites. It was rather isolated and off the main commercial lanes. It did not become a city of importance until David.

In the original conquest, Benjamin laid claim to Jerusalem and took it. However, the Canaanites retook the city, and it remained in their hands until David took the city. At that time the city doubled in size.

The city of David lies between the Kidron and Tyropean Valleys. It was on a high plateau with steep sides approaching it, thus making it easily defensible.

The only source of water for the city was the Gihon Spring, which was outside of the city for a time until the Canaanites dug a shaft through the rock to the source of the spring. David used this shaft to enter the city. King Hezekiah later improved the water system by digging a new shaft some 600 yards long, a monumental engineering achievement for the day.

The valley of Hinnom was used for a garbage dump and as a place where child sacrifice was offered.

Around 20 B.C. Herod began to rebuild the Jewish temple. It was not finished until 64 A.D. Priests were trained in masonry to work in the Holy of Holies. The temple was one of the most massive and elaborate structures at that time. Next to the temple was the fortress Antonia which dominated the scene, and was where Christ was tried and beaten.

When the Romans destroyed Jerusalem, the only buildings left standing were the three towers guarding Herod's palace. The Tenth Legion made its home there from which it guarded the city ruins.

ANCIENT ISRAEL

Lecturer: Mark D. Kaplan

Date: May 8, 1989

Molad = "brith." Molad is used for the computed time for the beginning of a month. Molad is technically the time of the conjunction of the sun, moon and the earth, i.e., the new moon. The Molad of 3761 B.C. Tishri is the beginning of the Jewish calendar.

The delineation between the *Apocrypha* and *Pseudepigrapha* is sometimes subjective. The apocryphal books are generally those accepted as canon by the Orthodox and/or Catholic Churches.

Num 15:40, Dt 22:12

Moses instructed Israel to wear tassels or fringes on their garments. These tassels were sometimes dyed in Tyrian Purple.

The Pharisees developed a standard garment for all to wear which could be worn over or with one's own standard dress.

A smaller prayer shawl with fringes worn by the Jews is called a tallith. They are either blue and white or black and white.

Magen (shield of) David is the Jewish term for the star of David.

Matt 23:5

The Pharisees were making a great deal about their fringes.

Matt 14:36

A Jewish reader would infer that Christ wore fringes.

John 14:26

* The Holy Spirit is a New Covenant substitute for the fringe.

Those who expected a messiah were called messianists. There was a dual Jewish tradition expecting a messiah, a son of Joseph who would be killed and resurrected by another messiah, the son of David. This scenario was close to what did happen. Christians in effect were

messianists.

The Sicarii were Jewish messianic zealots who engaged in violence for their nationalistic cause.

Herod's reign ended in 3 B.C., not 4 B.C. as stated in the text. The 3 B.C. date fits Josephus' account much better.

The church's flight to Pella from Jerusalem occurred in 69 A.D., not in 66 as stated in the text.

When the church fled the Pharisaic leaders also fled to Jamnia. Thus, Christianity and Phariseism were the only two sects in Jerusalem to survive the Roman siege.

Sacrifices ceased in Jerusalem on Tammuz 17, A.D. 70. ✱
Paul addresses this coming event in the book of *Hebrews*.

Matt 12:40

Jerusalem fell 40 years after Christ made this statement. The sign of Jonah also referred to the time which Nineveh had to repent--which was 40 days.

From A.D. 115-117, another revolt was led by radical Jews.

From A.D. 132-135 another final revolt was led by the Jews. Jerusalem was then renamed Aelia Capitolina.

The *Mishnah* was written by Judah the Prince in A.D. 200. He took heavily from the work of Akiva who was involved in the revolt of Bar Kochba and asserted Bar Kochba's messiahship.

The Fall of Jerusalem in the Light of Archaeology

Harry M. Orlinsky

The destruction of Solomon's Temple and the Babylonian Exile are two events that we all take for granted. You may wonder what there is about the Destruction and the Exile that we need archaeology for. Everyone knows about these events. Everyone knows that Solomon's Temple was destroyed and that a Babylonian Captivity followed; so that archaeology can play but a relatively minor role here.

However, when I started out as a college student in Semitics, in the late twenties and the thirties, the Destruction and the Exile had come to be increasingly regarded by serious scholars as fictitious, and my teacher at the University of Toronto, Professor Theophile J. Meek, a person of very considerable knowledge and integrity, used to gloss over this period because he did not feel entirely secure with the data for it. The evidence for the destruction of Solomon's Temple, the evidence for the Babylonian Captivity, and the evidence for the return to Judah and its Restoration were all rather unsubstantial. Simply because the Bible related these events was hardly enough assurance for a scholar that these events had actually taken place.

If Jerusalem and the Temple were captured and severely damaged, and if the country at large was devastated by the Babylonian army, one should expect archaeologists in the course of their work to unearth physical evidence of this catastrophic event. It is true that by

the end of the twenties, only a few Palestinian sites that were pertinent to our problem had been excavated and the reports on them published; so that the archaeological data for 586 B.C. were rather scant. Among these few sites, Beth-shemesh was the most prominent, and it contained a stratum of destruction. But according to its excavators, this level of occupation had been destroyed about 700 B.C., in the course of the Assyrian King Sennacherib's invasion of Judah; and thus a site such as Beth-shemesh — which lay some twenty-five miles west of Jerusalem, and which would have had to be neutralized by any enemy force which wanted to make certain that it would not be attacked from the rear while it made its way east toward Jerusalem — provided no evidence of Babylonian destruction of Judah.

Just a few decades ago, in the thirties, there had developed a group of scholars in this country and in Europe — for example, Charles Cutler Torrey of Yale, Gustav Hölzcher in Germany, and George A. Cooke in England, all outstanding and serious scholars — who were writing very bluntly that there never was a significant destruction of Solomon's Temple, or of the country of Judah as a whole, in 586 B.C. Consequently, there was no great, meaningful captivity, no widespread exile to Babylonia. Hence, they concluded, there was no restoration of Judah, since there was nothing to restore, and the whole event was essentially fiction.

Scepticism Toward the Bible

This attitude of scepticism to the Bible as a historical document was prevalent during the nineteenth century and the first two decades of the twentieth, until — as a consequence of World War I — the Ottoman Turkish Empire was destroyed, and France and England took over the Near East. Until the eighteenth century, the Bible had been universally accepted as a trustworthy history book of antiquity. Indeed, the Book was regarded as being literally true — the Creation, the Flood, Noah's Ark, the walls of Jericho, and all. But as the Age of Reason dawned, and in turn gave way to nineteenth-century philosophies of evolution and scientific materialism, the Bible, in common with all records of antiquity, Greek, Roman, and the rest, came to be very considerably discounted as reliable basis for the reconstruction of history.

The heroic doings of the patriarchs, Abraham, Isaac, and Jacob, as described in the book of Genesis, were discounted as mere myth. The very existence of Moses was doubted. Joshua was believed to have had little or nothing to do with the Israelite conquest of Canaan.

David and Solomon were considered greatly overrated. And so on.

This negative attitude to the Bible was reflected in more recent times, for example, in the writings of the well-known social philosopher, Bertrand Russell, and the historiographer, R.C. Collingwood. What Russell wrote in 1944 in his popular *History of Western Philosophy* was (pp. 309-10):

The early history of the Israelites cannot be confirmed from any source outside the Old Testament, and it is impossible to know at what point it ceases to be purely legendary. David and Solomon may be accepted as kings who probably had a real existence, but at the earliest point at which we come to something certainly historical there are already two kingdoms of Israel and Judah. The first person mentioned in the Old Testament of whom there is an independent record is Ahab, King of Israel, who is spoken of in an Assyrian letter of 853 B.C. ...

So that, to Russell, the first reliable fact in the Bible is the reference in the First Book of Kings (Chapters 20-22) to the existence of King Ahab, for he is vouched for in an extrabiblical source.

A "Fickle Dame"

Archaeology can be a disconcerting, even chastening discipline. One never knows what he will excavate and how the freshly uncovered materials will affect his or anyone else's theories. As the late Professor Montgomery of the University of Pennsylvania put it, (p. viii of the Preface to his excellent *International Critical Commentary...on the Books of Kings*): "The marvelous results of modern archaeology have been recorded, however imperfectly, usually without more than reference to the authorities, who then may disagree among themselves, or whose opinions may be shattered by fresh discoveries, for Dame Archaeology has been a chastiser of theoretical reconstructions of literary and so of religious history."

Indeed, for reasons and in a manner that I cannot discuss here, our "Fickle Dame" was responsible in great part for the attitude of scepticism, and even cynicism, toward the Bible as a historical document, as expressed by the Russells and Collingwoods. Interestingly, it has been the same "Dame," more than any other factor, that has been responsible for the development of quite the opposite attitude toward the Bible.

The Fall of Judah

Let us get to the specific case in point. The most important

biblical material bearing on the Fall of Judah and the Babylonian Captivity is to be found in the last chapters of the Second Book of Kings, the books of Jeremiah, Lamentations, and Ezekiel, and Psalm 137.

In 2 Kings 24-25 reference is made to King Nebuchadnezzar's invasion and conquest of Judah, the destruction and despoilation of Jerusalem and the Temple, and the exile to Babylonia of the important strata of the population (the royal household, the military, civil service, government officials, craftsmen, etc.); as put in 24:14 and 25:12, "only the poorest of the people of the land remained...The (Babylonian) captain of the guard left some of the poorest of the land as vinedressers and plowmen." Also, the fate of the royal family in captivity and of the people of conquered Judah is briefly described. Jeremiah talks of the imminent exile, and chapter 52 parallels much of the last chapters of 2 Kings. In his book, the prophet Ezekiel tells of his experiences as a member of the Judean captivity at Tel Abib in Babylonia, beginning with the year 592 B.C. Finally, the book of Lamentations (1:1: "Alas! Lonely sits the city/ Once great with people!/ She that was great among nations/ Is become like a widow;/ The princess among states/ Is become a thrall") and Psalm 137 (v. 1, "By the streams of Babylon/ There we sat and wept/ As we recalled Zion") are traditionally regarded as compositions that resulted directly from the great national catastrophe of 586 B.C.

Ezekiel begins his story as follows (1:1-3):

In the thirtieth year, in the fourth month, on the fifth day of the month, when I was in the community of exiles by the Chebar Canal, the heavens opened and I saw visions of God. On the fifth day of the month — it was the fifth year of the exile of King Jehoiachin — the word of the Lord came to Ezekiel son of Buzi the priest, in the land of the Chaldeans at the Chebar Canal, and the hand of the Lord came upon him there.

Jehoiachin "King" in Babylon?

But objection was raised to the reliability of this passage: how could one accept as authentic a statement purported to have been made by a member (Ezekiel) of a defeated, captive community (Tel Abib), in exile in the land of its conqueror (Babylonia), in which chronological reference is made to the deposed and exiled King ("in the fifth year of the exile of King Jehoiachin"), on whose throne, back home in Jerusalem, the conqueror had set some one (Zedekiah) who would faithfully serve the foreign (Babylonian) master? This

kind of recognition of the deposed king, and the more than merely implied rejection of the Nebuchadnezzar-appointed subservient king, would surely have been regarded as sedition, justifying even the death penalty. The Babylonian overlord would hardly have permitted such blatant treachery. Clearly, the critics said, the superscription and the chronological framework of the book of Ezekiel are not original, but rather the work of an editor of a later period who probably lived in another country, say, Judah; these passages simply could not be used as evidence for the great events of 586 B.C.

The Problem of the Persians

Again, on two occasions Ezekiel refers to the Persians: 27:10 "({Proclaim a dirge over Tyre [Phoenicia]. Say to Tyre...}) Persia, Lud, and Put were your warriors in your army..."; and similarly in 38:5, in connection with Gog of the land of Magog. Elsewhere in the Bible, Persia and the Persians are mentioned only in such later books as Esther, Daniel, Ezra, Nehemiah, and Chronicles.

Now Ezekiel was supposed to be active in Babylonia from about 592 to about 570 B.C. But in the late twenties and early thirties, scholars were confronted by the fact that the Persians were not mentioned in any known Babylonian or other texts prior to about 560 B.C.; the Persians had simply not been significant enough before then to merit recorded mention. How then could Ezekiel know of them and mention them? Clearly, some scholars maintained, these passages are not Ezekiel's, but were composed after his time, perhaps by a person who added the superscription and chronological data mentioned above.

Jehoiachin Set Above Other Kings?

Finally, we are told in the last section in the Second Book of Kings (25:27-30; preserved also in Jeremiah 52:31-34) that

In the thirty-seventh year of the exile of King Jehoiachin of Judah, in the twelfth month, on the twenty-seventh day of the month, King Evil-merodach of Babylon, in his coronation year, released (lit., "lifted the head of") King Jehoiachin of Judah from prison. He treated him kindly and set his throne above those of the other kings who were with him in Babylon. His prison garb was changed, and for the rest of his life he always ate his meals at the king's table (lit., "before him"). And his regular rations were provided for him by the king — a portion for each day — for the rest of his life.

This statement was hardly the kind that a critical scholar could

accept at its face value. What power did a captive king from such a petty kingdom as Judah wield as to merit or justify elevation above all other kings? There could be little doubt that the Judean writer wished to glorify his king and people, and so concocted this tale.

By the same token, the statement in 2 Kings 24:16 (cf. v. 14) that King Nebuchadnezzar's army carried off to Babylonia (along with Jehoiachin... the queen mother, the king's wives, his chamberlains, his officials, the nobles of the land... and all the soldiers, seven thousand") "artisans and smiths," was not taken seriously by some scholars. After all, with its wealth of craftsmen and its tradition of fine craftsmanship, Babylonia hardly had need of the Israelite guilds whose members were relatively few in number and the quality of whose work was not exactly world-famous.

Early Persians Found

But unpredictable "Dame Archaeology" began to enter into the picture, and the study of the Bible was never again to be the same.

In 1930, a Jewish archaeologist at Princeton University and a specialist in Old Persian, Ernst Herzfeld, published an Old Persian text in which a great-uncle of Cyrus I refers to himself as "king of kings"; and a year later, Ernst Weidner of Berlin published an even older text, an Assyrian inscription of King Ashurbanipal (spelled Osnappar or Asenappar in Ezra 4:10), about 640 B.C., in which the grandfather of Cyrus I is mentioned. And thus Torrey's rejection of the "Persian" passages in Ezekiel, based as it was on argument from silence, itself had to be rejected: for if Persia and the Persians had become conquerors of importance already two generations before Ezekiel embarked on his exilic career, this prophet was certainly in a position to refer to them when and in the manner that he did.

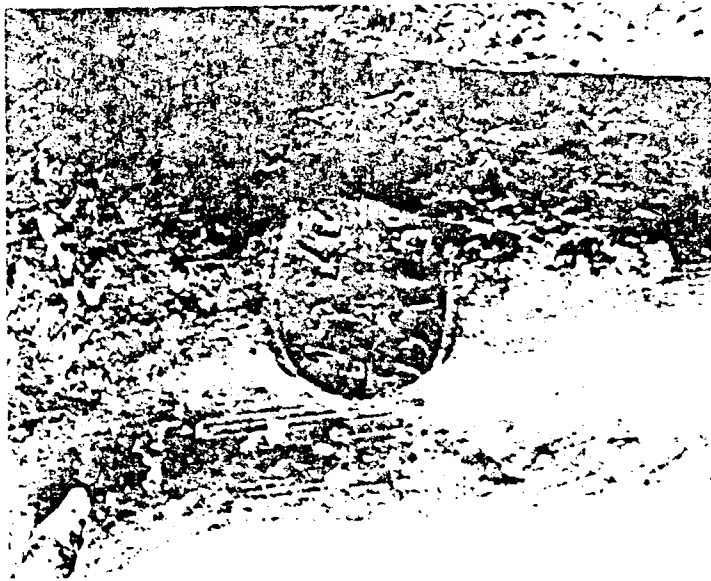
Jehoiachin Still King While in Captivity

The clarification of the chronological reference to King Jehoiachin in exile came a year later. In 1928, W.F. Albright (then Director of the all-important Jerusalem part of the American Schools of Oriental Research) excavated at Tell Beit Mirsim (about twenty-eight miles southwest of Jerusalem) a jar handle stamped with a seal whose inscription read: "(Belonging) to Eliakim, steward of Yaukin." Two years later, two additional products of the same stamp were discovered, one at Beth-shemesh (about twenty-five miles west of Jerusalem) and the other at Tel! Beit Mirsim. The important

implications of this find for our problem at once struck Dr. Albright, and he published a brilliant article on "The Seal of Eliakim and the Latest Preexilic History of Judah, with some Observations on Ezekiel" (in *Journal of Biblical Literature*, Volume 51, 1932, pp. 77-106).

As summarized later by Albright himself ("King Joiachin in Exile," in *Biblical Archaeologist*, Volume 5, No. 4, December 1942, pp. 49-55):

Immediately after the find, the eminent Palestinian archaeologist, Father L.H. Vincent, identified the name "Yaukin" as an abbreviated form of "Joiachin"... All three stamps were made from the same original seal, indicating that Yaukin was a person of very high importance, probably king, since seals bearing a formula of this type have been proved to belong to kings of Judah and surrounding lands. It was possible to demonstrate... that Eliakim had been steward of the crown property of King Joiachin while the latter was a captive in Babylonia...



Seal of Eliakim found at Beth-shemesh in 1930.

Now Jehoiachin was a young man of about eighteen when he succeeded his murdered father Jehoiakim as king of Judah (597 B.C.), and he sat on the throne a bare three months before succumbing to the Babylonian invaders and going off into captivity. His uncle Zedekiah, put on the throne by the alien conquerors, was hardly recognized by the native population as their king. So that while Zedekiah was accepted perforce as king in fact, it was Jehoiachin whom many of the people, if not the majority, continued to regard as their king by right.

During the three months that he reigned, Jehoiachin was cooped up behind the walls of Jerusalem, besieged and blockaded as the city was by the superior Babylonian army; he and his compatriots were unable to go out or come in. It could therefore not have been he who sent out his official jars, with his royal seal stamped on their handles, to such places as Beth-shemesh and Tell Beit Mirsim for the collection of taxes; this was done by his successor Zedekiah, under Babylonian control. And if Babylonia and its subject Judean king "recognized" exiled Jehoiachin — through the use of his royal stamp — in Judah proper, where an attempt at revolt and liberation would start first, surely it was possible, and legal, for Ezekiel to make use of the year of the exile — not of the accession — of King Jehoiachin. Indeed, any one composing chronological data in postexilic times, after Babylonia had gone the way of all governmental flesh, would automatically have chosen the accession year of the king for his chronological framework. And so Torrey's approach to the chronological data in Ezekiel was repudiated by the extrabiblical data uncovered by archaeology.

Evidence of 586 B.C. Destruction Found

After this, other discoveries were made. Probably the most sensational — and unexpected — discovery came out of the dig at Tell ed-Duweir, Biblical Lachish (about twenty-five miles southwest of Jerusalem and eight miles northwest of Tell Beit Mirsim). In 1934, while clearing the pre-Persian level of the site, the director of the British (Wellcome-Marston-Mond) Expedition, J.L. Starkey, came upon a room that had experienced terrible destruction by fire; that whole level constituted burnt debris about a meter thick. A number of ostraca (sherds used as writing material) were found in this room — eighteen were found in January, 1935, and three more a little later — several of which were meaningful as well as legible. These Lachish Ostraca at once became a prime source of information about the invading army of Nebuchadnezzar, driving down as it did along the

edge of the hill country of Judah and neutralizing its fortified towns before proceeding to the heart of the country, the political and cultural center, Jerusalem. The ostraca were written only a few months before the capital city fell to the Babylonians. The last part of Ostrakon IV reads:

And let (my lord) know that we are watching for the signals of Lachish, according to all the signs which my lord has given, for we cannot see Azekah.

Not only Lachish, but Beth-shemesh too became prime evidence of Babylonian devastation of Judah in 586. For with the improved knowledge of pottery and other archaeological materials, it became evident that what had previously been considered the 700 B.C. level of (Assyrian) destruction was really the 586 level of (Babylonian) destruction. Indeed, since the early thirties, about a score of the many sites that have been excavated in Palestine-Israel exhibit clear evidence of widespread destruction precisely at the 586 level; such places — in addition to Lachish and Beth-shemesh — as Beth-zur, Bethel, Ras el-Kharrubeh (the Anathoth of Jeremiah), Gibeon, and Tell en-Nasbeh (probably Mizpah) come readily to mind. As put to me by one archaeologist: "The devastation was so complete that town after town was never rehhabited, and it was centuries before the country recovered."

Dig Your Nearest Museum First

The climax for our problem — if our problem required any after the excavation of Lachish and its Ostraca — occurred at the height of Nazi prestige and World War II. In the middle thirties, the Hitler regime had consolidated its hold on Germany enough to devote part of its organized efforts to prepare the basis for the worldwide and permanent destruction of the prestige and reputation that the Jewish people had built up in the course of its almost four-thousand year career of recorded history; the Nazis knew full well that to destroy the Jewish people without also defaming its name would not constitute real extermination. Thus early in 1936, the Reich Institute for the History of the New Germany announced that compulsory courses in scientific anti-Semitism would henceforth be taught in all German schools.

And so, well-oiled wheels were set in motion to gather from all over Germany, and from areas already or yet to be conquered, every bit of data pertaining to the career of the Jewish people since it appeared on the stage of human history; these data were to be assembled, classified, studied, and published to prove the infamous

and degenerative character of this people. The operation grew into the "Institut zur Erforschung der Judenfrage" (1941) under Alfred Rosenberg.

Now let us go back a bit. In 1905, a German expedition excavating the ancient site of Babylon uncovered near the Ishtar Gate and the magnificent palace of the Royal House ("The House at which Men Marvel") a structure with fourteen vaulted rooms, in which were found some 300 cuneiform tablets. These tablets were sent to the Kaiser Friedrich Museum in Berlin for proper disposition. But something went wrong; a funny thing happened in the Museum on the way to the cataloguer, and this horde of texts got misplaced, and for three decades they lay there, unknown and unread, as lifeless and lost in the dust of the Museum as they had been in the dust of Babylon for the two and a half millennia preceding.

In the course of the intensive search for documents relating to the Jews, Ernst F. Weidner of the Museum was informed that a batch of cuneiform tablets had been discovered in the basement of the Museum. Our lost find had been found — to prove once again that it is always worthwhile to dig your nearest museum first, before embarking on a dig many thousands of miles away.

Contents of Tablets Exciting

When Weidner began to decipher the tablets, he became very excited. One of the things he did was to send off a letter to Albright at the Johns Hopkins University in Baltimore, telling him something of the sensational contents of a number of the tablets. But then World War II broke out, and virtually all academic contact was broken between Berlin and Baltimore. Naturally, Albright was not at liberty to divulge publicly the contents of Weidner's letter to him.

In 1941 and 1942 rumors spread in this country that Weidner's article had appeared, but no one had seen it directly. Then one fine day late in 1942, as I was sitting and working at my desk in the library of the Johns Hopkins, the librarian came over to ask me to help her catalogue a book that had come in to the Classics Department. I looked at the volume and became very excited. I rushed out with the as yet uncatalogued book to tell Albright about the utterly unexpected arrival of the volume. I burst into his office — I hope I did not forget to knock on the door first — and exclaimed "Here it is! Here it is!" After I calmed down, I told him that it was volume II of the *Festschrift* for the French scholar, René Dussaud (*Mélanges Syriens offerts à M. René Dussaud*; Paris, 1939), and that Weidner's article was in the volume. Albright then proceeded to write

a popular article on "King Joiachin in Exile" for the very next issue of *The Biblical Archaeologist* (December, 1942).

So far as I know, this was apparently the only copy of the Dussaud volume that was to be found in the United States until after the war was ended. It was, I believe, sent out by someone in Switzerland. Photostatic copies of the article were sent to scholars who requested it. I even sent out a microfilm of the article to Professor Sukenik at the Hebrew University in Jerusalem; but it was returned to me after the war, with the explanation: "Flammable." I suppose that the censors were right: this microfilm might have ignited something terrible in the midst of the otherwise calm events of World War II. The reader may find this letter of explanation to the censors of interest:

Harry M. Orlinsky
2518 Brookfield Avenue
Baltimore, Maryland
June 15, 1944

TO THE AMERICAN AND PALESTINIAN CENSORS:

The enclosed is a reproduction of an exceedingly important article. It deals with a Babylonian tablet which helps to prove that the Biblical account of the circumstances surrounding the Babylonian Exile is correct. The article appeared in a volume published in Paris late in 1939. It so happens that only one copy of this volume reached the U.S.A., at the Johns Hopkins University. Since no copy reached the Near East, Prof. E.L. Sukenik of the Hebrew University in Jerusalem, Palestine, wrote me on April 18, 1944, via Clipper Air Mail, asking that a reproduction of the article be made, if at all possible, and sent to the Hebrew University. To make sure that a copy gets there, I am sending out now a microfilm reproduction of the article, and a few weeks later I shall send out a photostatic reproduction.

The Johns Hopkins University

Respectfully submitted,
(signed) Harry M. Orlinsky

**Babylonians Considered Jehoiachin King
Even Though Critics Did Not**

In his article, "Joiachin, König von Juda, in babylonischen

Keilschrifttexten" (pp. 923-935), Weidner reproduced, transliterated, translated, and discussed the relevant passages of those of the nearly 300 tablets that were pertinent to the Judean Exile. One of the tablets (written in 592 B.C.) contains the decree of King Nebuchadnezzar that daily rations of oil and grain be given to "Yaukin, king of the land of Yahud," his five sons, and other Judeans. This fact indicates that although conquered and in captivity, King Jehoiachin and his entourage were free to move about in Babylon. As to why he came to be imprisoned (later to be pardoned, in 561, by Nebuchadnezzar's son and successor, Evil-merodach), we know nothing definite. It may be that a planned revolt in Judah that was to be coordinated with an attempt by the Judean king to escape, brought about his incarceration. In any case, it would seem that even the Babylonian government itself regarded Jehoiachin as Judah's legal king, perhaps keeping him for possible restoration on the throne in Jerusalem if that should serve Babylon's

purpose. However, if the Babylonian government at home referred to Jehoiachin as "king of the land of Judah," then his contemporary and fellow-exile, Ezekiel, could readily describe events in relation to the year of Jehoiachin's exile — as Albright had argued brilliantly a decade earlier on the basis of the seal impression on the broken jar-handles from Tell Beit Mirsim and Beth-shemesh.

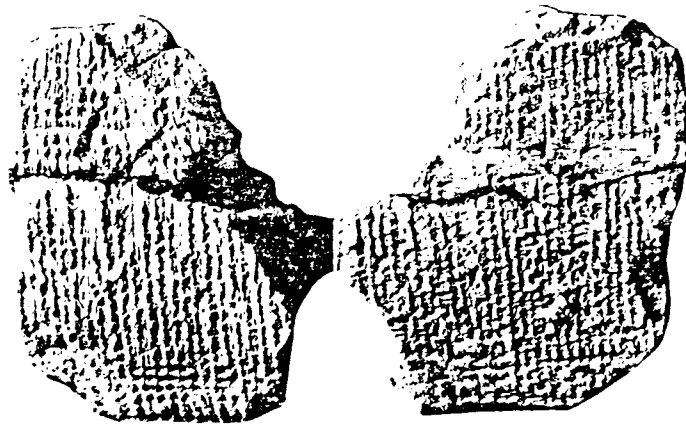
Furthermore, mention is made in these tablets of sailors, musicians, gardeners, horse- and monkey-trainers, shipworkers, carpenters, and other craftsmen, from such varied and even distant places as Ashkelon (Philistia), Tyre, Byblos, Elam, Persia, Media, Judah, Egypt, Asia Minor, and Aegean Greece. Nebuchadnezzar, it is now known even more than before, initiated a vast building campaign in his capital city. The legendary "Hanging Gardens of Babylon" (really terraced or rooftop gardens that looked "hanging" from a distance) constituted one of the products of this campaign. For this, the king needed urgently craftsmen of all kinds, and he paid above average wages to attract them. Small wonder that he made it a point to have craftsmen of conquered countries (among them, e.g., "the artisans and smiths" of 2 Kings 24:16) brought to Babylon as forced labor.

Bible an Unusually Reliable Historical Document

It is not very often that archaeology can demonstrate a specific statement or event in the Bible in the manner that we have demonstrated in this article. For the most part by far, archaeological discoveries in Israel and elsewhere in Bible lands do not bear directly on the Bible. However, it has become virtually impossible to look upon a factual statement in the Bible as unreliable simply because there is lacking an extra-Biblical datum to authenticate it; archaeology since World War I has seen to that.

To be sure, as I wrote in my *Ancient Israel* in 1954 (pp. 7-9), "Modern historians do not...accept every part of the Bible equally as literal fact. Yet they have come to accept much of the Biblical data as constituting unusually reliable historical documents of antiquity, documents which take on new meaning and pertinence when they are analyzed in the light of newly discovered extra-Biblical sources..."

"This radical re-evaluation of the significance of the Bible has been necessitated by the archaeological discoveries of the past three decades...The material, social, and religious configurations, of the Sumerian, Egyptian, Babylonian, Hurrian, Assyrian, Canaanite, Hittite, and Aramaean societies can be delineated to an increasingly



Tablet found at Babylon listing rations given to "Yaukin, king of the land of Yahud."

satisfactory degree. It is now possible to see the entire ancient Near East from a thoroughly new perspective, and so it has become necessary to re-examine the Biblical record in the light of our broadened understanding..." The foregoing statements of 21 years ago are even more pertinent today.

(An abridgement of Chapter 7 of *Essays in Biblical Culture* by Harry M. Orlinsky, KTAV Publishing House, Inc., New York, 1974.)

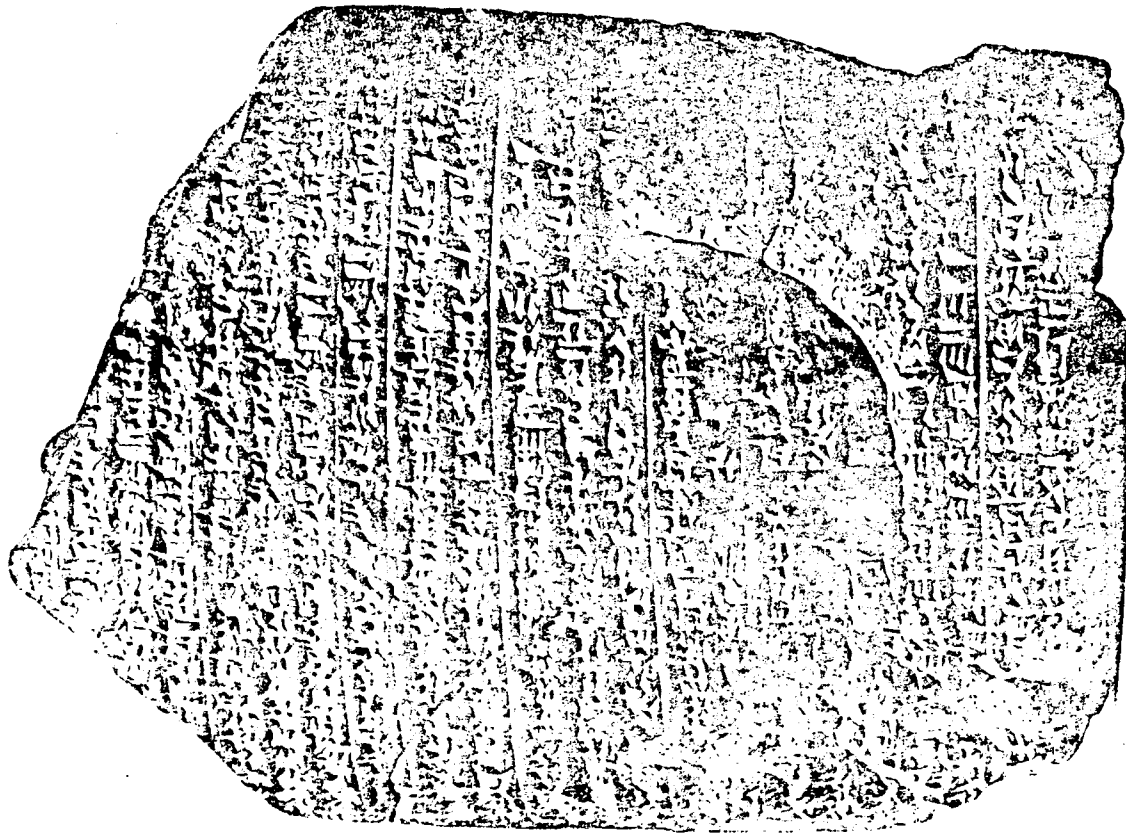
Harry Orlinsky is a professor at the Hebrew Union College-Jewish Institute of Religion in New York. He is a leading Old Testament scholar, being one of the world's authorities in biblical philology, Septuagint, and Bible translation.

Editorial Note

In addition to the evidence presented in Prof. Orlinsky's excellent article, we also have Nebuchadnezzar's own record of the fall of Jerusalem. First published by Donald J. Wiseman of the British Museum in 1956, the Babylonian Chronicle for Nebuchadnezzar's seventh year tells of his defeat of the capital of Judah:

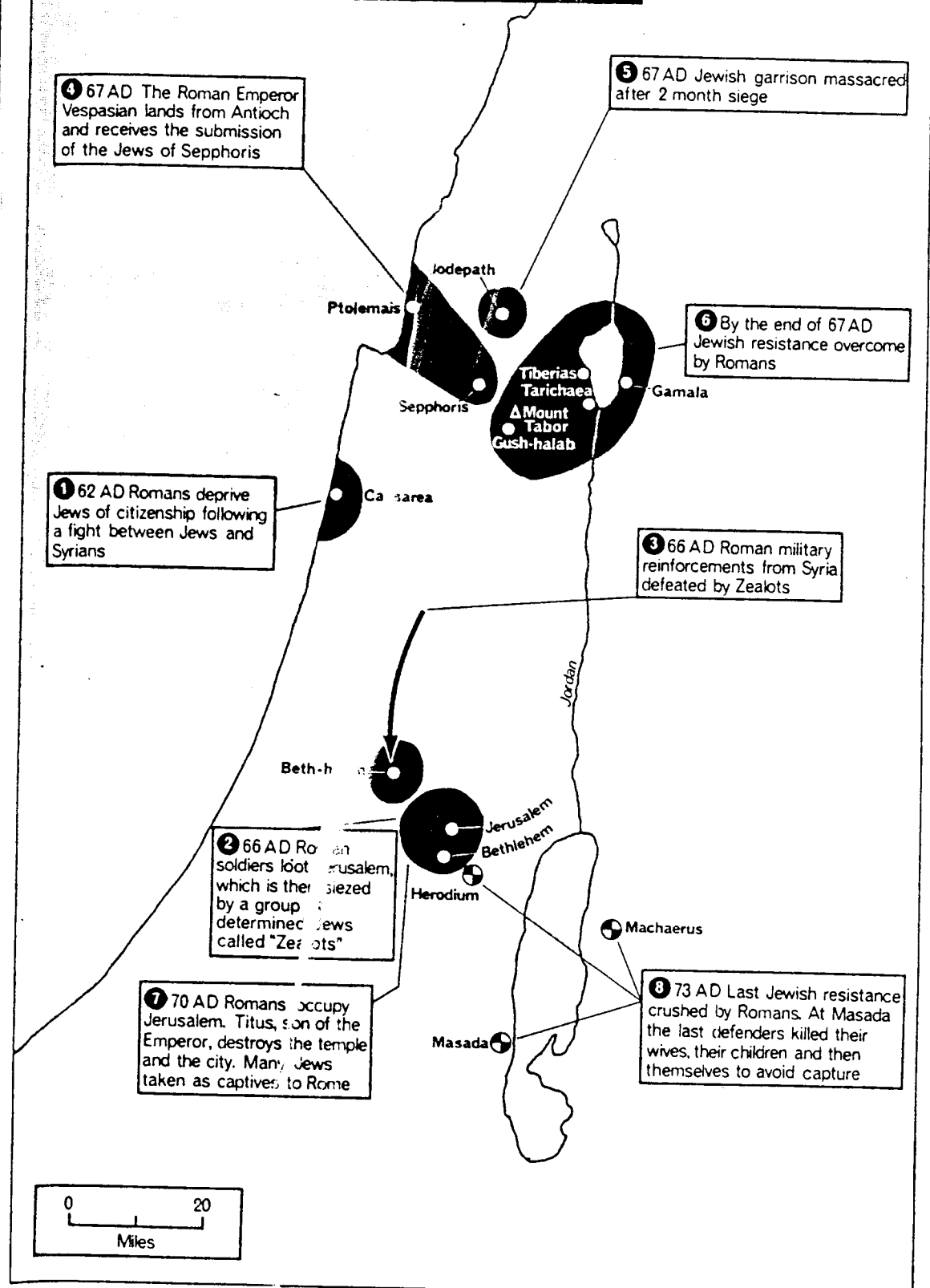
Year 7, month Kislimu: The king of Akkad moved his army into Hatti land, laid siege to the city of Judah and the king took the city on the second day of the month Adaru. He appointed in it a (new) king of his liking, took heavy booty from it and brought it to Babylon.
(*Ancient Near Eastern Texts Relating to the Old Testament*, p. 564.)

The king of Akkad was Nebuchadnezzar himself, Hatti land was Palestine, the city of Judah was Jerusalem, and the second day of the month Adaru was March 16, 597 B.C. The new king that Nebuchadnezzar appointed was none other than the Zedekiah of 2 Kings 24:17.



Babylonian Chronicle telling of Nebuchadnezzar's defeat of Jerusalem in 597 B.C.

THE REVOLT OF THE ZEALOTS 66-73 AD



Source: Gilbert, Martin. Jewish History Atlas.
 Collier Books: New York, 1969, p. 14.

TABLE OF BOOKS OF APOCRYPHA

TYPE OF BOOK	REVISED STANDARD VERSION	CATHOLIC VERSIONS
Didactic	1. The Wisdom of Solomon (c. 30 B.C.)	Book of Wisdom
	2. Ecclesiasticus (Sirach) (132 B.C.)	Ecclesiasticus
Religious	3. Tobit (c. 200 B.C.)	Tobias
Romance	4. Judith (C. 150 B.C.)	Judith
Historic	5. 1 Esdras (C. 150-110 B.C.)	3 Esdras* or 1 Esdras***
	6. 1 Maccabees (c. 110 B.C.)	1 Machabees
	7. 2 Maccabees (c. 110-70 B.C.)	2 Machabees
Prophetic	8. Baruch (c. 150-50 B.C.)	Baruch chaps. 1-5
	9. The Letter of Jeremiah (c. 300-100 B.C.)	Baruch chap. 6
	10. 2 Esdras (c. A.D. 100)	4 Esdras* or 2 Esdras***
Legendary	11. Additions to Esther (140-130 B.C.)	Esther 10:4-16:24**
	12. The Prayer of Azariah (second of first century B.C.) (Song of Three Young Men)	Daniel 3:24-90**
	13. Susanna (second or first century B.C.)	Daniel 13**
	14. Bel and the Dragon (c. 100 B.C.)	Daniel 14**
	15. The Prayer of Manasseh (second or first century B.C.)	Prayer of Manasseh*

* Books not accepted as canonical at the Council of Trent, 1546.

** Books not listed in Douay table of contents because they are appended to other books.

***The numbering of these books depends on whether Ezra and Nehemiah are titled 1 and 2 Esdras or Ezra and Nehemiah.

The present translation of these books comes from Greek manuscripts. However, some were earlier written in Aramic and Hebrew.

Source: David Ewert, From Ancient Tablets to Modern Translations, p. 75.

THE FIRST BOOK OF THE
MACCABEES

CHAPTER 1

AND it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece.

2 And made many wars, and won many strong holds, and slew the kings of the earth.

3 And went though to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted, and his heart was lifted up.

4 And he gathered a mighty strong host, and ruled over countries, and nations, and kings, who became tributaries unto him.

5 And after these things he fell sick, and perceived that he should die.

6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelve years, and then died.

8 And his servants bare rule every one in his place.

9 And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.

10 And there came out of them a wicked root, Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

11 In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow.

12 So this device pleased them well.

13 Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

14 Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen:

15 And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms.

17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy.

18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.

19 Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.

20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude.

21 And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof.

22 And the fabre of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, all which he pulled off.

23 He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

24 And when he had taken all away, he went in his own land, having made a great massacre, and spoken very proudly.

Apocrypha

25 Therefore there was great mourning in Israel, in every place where they were:

26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

27 Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness.

28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

29 And after two years, fully expired the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude.

30 And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

31 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side.

32 But the women and children took they captive, and possessed the cattle.

33 Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them.

34 And they put therein a sinful nation, wicked men, and fortified themselves therein.

35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare:

36 For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.

37 Thus they shed innocent blood on every side of the sanctuary, and defiled it:

38 Inasmuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her.

39 Her sanctuary was laid waste like a wilderness, her feasts were

I MACCABEES 1

turned into mourning, her sabbaths into reproach, her honour into contempt.

40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

41 Moreover king Antiochus wrote to his whole kingdom, that all should be one people.

42 And every one should leave his laws: so all the heathen agreed according to the commandment of the king.

43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda, that they should follow the strange laws of the land.

45 And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days:

46 And pollute the sanctuary and holy people.

47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:

48 That they should also leave their children uncircumcised, and all manner of uncleanness and profanation.

49 To the end they might forget the law, and change all the ordinances.

50 And whosoever would not do according to the commandment of the king, he said, he should die.

51 In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

52 Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land;

53 And drove the Israelites into secret places, even wheresoever they could flee for succour.

54 Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol alta.

I MACCABEES 2

throughout the cities of Juda on every side;

55 And burnt incense at the doors of their houses, and in the streets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And whosoever was found with any the book of the testament, or if any consented to the law, the king's commandment was, that they should put him to death.

58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

59 Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.

60 At which time according to the commandment they put to death certain women, that had caused their children to be circumcised.

61 And they hanged the infants about their necks, and rifed their houses, and slew them that had circumcised them.

62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

63 Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died.

64 And there was very great wrath upon Israel.

CHAPTER 2

IN those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.

2 And he had five sons, Joannan, called Caddis:

3 Simon, called Thassi:
4 Judas, who was called Macca-

beus;
5 Eleazar, called Avaran: and Jonathan, whose surname was Apphus.

6 And when he saw the blasphemies that were committed in Juda and Jerusalem,

Apocrypha

20 Yet will I and my sons and my brethren walk in the covenant of our fathers.

21 God forbid that we should forsake the law and the ordinances.

22 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

23 Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment.

24 Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar.

25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealously for the law of God, like as Phinees did unto Zamri the son of Salom.

27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his sons fled into the mountains, and left all that ever they had in the city.

29 Then many that sought after justice and judgment went down into the wilderness, to dwell there:

30 Both they, and their children, and their wives, and their cattle; because afflictions increased sore upon them.

31 Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness.

32 They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day.

33 And they said unto them, Let that which ye have done hitherto suffice; come forth, and do accord-

I MACCABEES 2

ing to the commandment of the king, and ye shall live.

34 But they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath day.

35 So then they gave them the battle with all speed.

36 Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid;

37 But said, Let us die all in our innocency: heaven and earth shall testify for us, that ye put us to death wrongfully.

38 So they rose up against them in battle on the sabbath, and they slew them, with their wives and children, and their cattle, to the number of a thousand people.

39 Now when Mattathias and his friends understood hereof, they mourned for them right sore.

40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

41 At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against him; neither will we Jig all, as our brethren that were murdered in the secret places.

42 Then came there unto him a company of Assitians, who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

43 Also all they that fled for persecution joined themselves unto them, and were a stay unto them.

44 So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

45 Then Mattathias and his friends went round about, and pulled down the altars:

46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly.

47 They pursued also after the

received unto him such as were ready to perish.

10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.

11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him; many also fell down slain, but the rest fled.

12 Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.

13 Now when Seron, a prince of the army of Syria, heard, say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war;

14 He said, I will get me a name and honour in the kingdom; for I will go fight with Judas, and them that are with him, who despise the king's commandment.

15 So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

16 And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company:

17 Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day?

18 Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company:

19 For the victory of battle standeth not in the multitude of an host; but strength cometh from heaven.

20 They come against us in much pride and iniquity to destroy us, and our wives and children, and spoil us;

21 But we fight for our lives and our laws.

22 Wherefore the Lord himself will overthrow them before our face:

and as for you, be ye not afraid of them.

23 Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrowen before him.

24 And they pursued them from the going down of Bethhoron unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines.

25 Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them.

26 Inasmuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard these things, he was full of indignation; wherefore he sent and gathered together all the forces of his realm, even a very strong army.

28 He opened also his treasure, and gave his soldiers pay for a year, and commanding them to be ready whensoever he should need them.

29 Nevertheless, when he saw that the money of his treasures failed, and that the tributes in the country were small, because of the dissension and plague, which he had brought upon the land in taking away the laws which had been of old time;

30 He feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

31 Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

32 So he left Lysias, a nobleman, and one of the blood royal, to oversee the affair of the king from the river Euphrates unto the borders of Egypt:

33 And to bring up his son Antiochus, until he came again.

34 Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as

in the behalf of the law; for by it shall ye obtain glory.

65 And, behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you.

66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up; let him be your captain, and fight the battle of the people.

67 Take also unto you all those that observe the law, and avenge ye the wrong of your people.

68 Recompense fully the heathen, and take heed to the commandments of the law.

69 So he blessed them, and was gathered to his fathers.

70 And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

CHAPTER 3

THEN his son Judas, called Maccabeus, rose up in his stead.

2 And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel.

3 So he set his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

5 For he pursued the wicked, and sought them out, and burnt up those that vexed his people.

6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.

7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

8 Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel:

9 So that he was renowned unto the most part of the earth, and he

proud men, and the work prospered in their hand.

48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they when the sinner to triumph.

49 Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:

50 How therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their time; so shall ye receive great honour and an everlasting name.

52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness?

53 Joseph in the time of his distress kept the commandment, and was made lord of Egypt.

54 Phinees our father obtained the covenant of an everlasting priesthood.

55 Jesus for fulfilling the word was made a judge in Israel.

56 Caleb for bearing witness before the congregation received the heritage of the land.

57 David for being merciful possessed the throne of an everlasting kingdom.

58 Elias for being zealous and fervent for the law was taken up into heaven.

59 Ananias, Azarias, and Misael, by believing were saved out of the flame.

60 Daniel for his innocency was delivered from the mouth of lions.

61 And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

62 Fear not, then the words of a sinful man: for his glory shall be dung and worms.

63 To day he shall be lifted up, and to morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

64 Wherefore, ye my sons, be valiant, and shew yourselves men

12 Then the strangers lifted up their eyes, and saw them coming over against them.

13 Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets.

14 So they joined battle, and the heathen being discomfited fled into the plain.

15 Howbeit all the hindmost of them were slain with the sword; for they pursued them unto Gazara, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them upon a three thousand men.

16 This done, Judas returned again with his host from pursuing them, 17 And said to the people, Be not greedy of the spoils, inasmuch as there is a battle before us.

18 And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain.

20 Who when they perceived that the Jews had put their host to flight, and were burning the tents; for the smoke that was seen declared what was done.

21 When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

22 They fled every one into the land of strangers.

23 Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven; because it is good, because his mercy endureth for ever.

25 Thus Israel had a great deliverance that day.

26 Now all the strangers that had escaped came and told Lysias what had happened.

27 Who, when he heard thereof, was confounded and discouraged, because rather such things as he

together against us to destroy us and our sanctuary:

59 For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary.

60 Nevertheless, as the will of God is in heaven, so let him do.

CHAPTER 4

THEN took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night;

2 To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

3 Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus.

4 While as yet the forces were dispersed from the camp.

5 In the mean season came Gorgias by night into the camp of Judas; and when he found no man there, he sought them in the mountains: for said he, These fellows flee from us.

6 But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armour nor swords to their minds.

7 And they saw the camp of the heathen, that it was strong and well harnesssed, and compassed round about with horsemen; and these were expert of war.

8 Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

9 Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day.

That so all the heathen may know that there is one who delivereth and saith, O Israel.

and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.

46 Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforesaid in Israel.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes.

48 And laid open the book of the law, wherein the heathen had sought to bring the likeness of their images;

49 They brought also the priests' garments, and the firstfruits, and the tithes; and the Nazarites they stirred up, who had accomplished their days.

50 Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?

51 For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.

52 And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest.

53 How shall we be able to stand against them, except thou, O God, be our help?

54 Then sounded they with trumpets, and cried with a loud voice.

55 And after this Judas ordained captains over the people, each captains over thousands, and over hundreds, and over fifties, and over tens.

56 But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law.

57 So the camp removed, and pitched upon the south side of Emmaus.

58 And Judas said, Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled

also concerning them that dwelt in Juda and Jerusalem:

35 To wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place:

36 And that he should place strangers in all their quarters, and divide their land by lot.

37 So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

38 Then Lysias chose Ptolemee the son of Dorymenes, and Nicanor, and Gorgias, mighty men of the king's friends:

39 And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by Emmaus in the plain country.

41 And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land of the Philistines joined themselves unto them.

42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders; for they knew how the king had given commandment to destroy the people, and utterly abolish them;

43 They said one to another, Let us restore the decayed estate of our people, and let us fight for our people, and the sanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

45 Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down,

I MACCABEES 4

would were done unto Israel, nor such things as the king commanded him were come to pass.

28 The next year therefore following Lysias gathered together three-score thousand choice men of foot, and five thousand horsemen, that he might subdue them.

29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

30 And when he saw that mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armour-bearer:

31 Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen:

32 Make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction:

33 Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

34 So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

35 Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea.

36 They said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary.

37 Upon this all the host assembled themselves together, and went up into mount Sion.

38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains,

Apocrypha

yea, and the priests' chambers pulled down:

39 They rent their clothes, and made great lamentation, and cast ashes upon their heads.

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

42 So he chose priests of blameless conversation, such as had pleasure in the law:

43 Who cleansed the sanctuary, and bare out the defiled stones into an unclean place.

44 And when as they consulted what to do with the altar of burnt offerings, which was profaned:

45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it away.

46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

47 Then they took whole stones according to the law, and built a new altar according to the former:

48 And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table.

50 And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

51 Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the fourth forty and eighth year, they set up betimes in the morning.

53 And offered sacrifice according

Apocrypha

to the law upon the new altar of burnt offerings, which they had made.

54 Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

56 And so they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise.

57 They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them.

58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

59 Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.

60 At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they had done before.

61 And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

CHAPTER 5

NOW when the nations round about heard that the altar was built, and the sanctuary renewed as before, it displeased them very much.

2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

3 Then Judas fought against the

I MACCABEES 5

children of Esau in Idumea at Arabatine, because they besieged Israel: and he gave them a great overthrow, and abated their courage, and took their spoils.

4 Also he remembered the injury of the children of Beani, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways.

5 He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that place with fire, and all that were therein.

6 Afterward he passed over to the children of Animon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many battles with them, till at length they were discomfited before him; and he smote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them; but they fled to the fortress of Dathema.

10 And sent letters unto Judas and his brethren, The heathen that are round about us are assembled together against us to destroy us:

11 And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

12 Come now therefore, and deliver us from their hands, for many of us are slain:

13 Yea, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.

14 While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise,

15 And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are assem-

THE SECOND BOOK OF THE
MACCABEES

CHAPTER I

THE brethren, the Jews that be at Jerusalem, and in the land of Judea, wish unto the brethren, the Jews, that are throughout Egypt, health and peace:

2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

3 And give you all an heart to serve him, and to do his will, with a good courage and a willing mind;

4 And open your hearts in his law and commandments, and send you peace,

5 And hear your prayers, and be at one with you, and never forsake you in time of trouble.

6 And now we be here praying for you.

7 What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom.

8 And burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.

9 And now see that ye keep the feast of tabernacles in the month Casleu.

10 In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

11 Inasmuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

12 For he cast them out that fought within the holy city.

13 For when the leader was come

into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests.

14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

15 Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:

16 And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without.

17 Blessed be our God in all things, who hath delivered up the ungodly.

18 Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month Casleu, we thought it necessary to certify you thereof, that ye also might keep it, as the feast of the tabernacles, and of the fire, which was given us when Neemias offered sacrifice, after that he had builded the temple and the altar.

19 For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in an hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

20 Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

II MACCABEES 3

books, we will assay to abridge in one volume.

24 For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter.

25 We have been careful, that they that will read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit.

26 Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;

27 Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet for the pleasuring of many we will undertake gladly this great pains;

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement.

29 For as the master builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us.

30 To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story:

31 But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgement.

32 Here then will we begin the story: only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

CHAPTER 3

NOW when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness,

2 It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts;

Apocrypha

11 And Moses said, Because the sin offering was not to be eaten, it was consumed.

12 So Solomon kept those eight days.

13 The same things also were reported in the writings and commentaries of Neemias; and how he founding a library gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts.

14 In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us.

15 Wherefore if ye have need thereof, send some to fetch them unto you.

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days.

17 We hope also, that the God, that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary.

18 As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

20 And the wars against Antiochus Epiphanes, and Eupator his son,

21 And the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes.

22 And recovered again the temple, renewed all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour:

23 All these things, I saw, being declared by Jason of Cyrene in five

Apocrypha

Naphthar, which is as much as to say, a cleansing: but many men call it Nepht.

CHAPTER 2

IT is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified:

2 And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments;

3 And with other such speeches exhorted he them, that the law should not depart from their hearts.

4 It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

6 And some of those that followed him came to mark the way, but they could not find it.

7 Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

8 Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified.

9 It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple.

10 And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices: even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offerings.

II MACCABEES 2

22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23 And the priests made a prayer, whilst the sacrifice was consuming, *I say*, both the priests, and all *the rest*, Jonathan beginning, and the rest answering thereunto, as Neemias did.

24 And the prayer was after this manner: O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King,

25 The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them:

26 Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.

27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised, and abhorred, and let the heathen know that thou art our God.

28 Punish them that oppress us, and with pride do us wrong: and plant thy people again in thy holy place, as Moses hath commanded.

29 And the priests sung psalms of thanksgiving.

30 Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.

31 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

32 So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith.

33 Then the king, inclosing the place, made it holy, after he had tried the matter.

34 And the king took many gifts, and bestowed thereof on those whom he would gratify.

II MACCABEES 3

3 Inasmuch that Seleucus king of Asia of his own revenues bare all the costs belonging to the service of the sacrifices.

4 But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius the son of Thraseas, who then was governor of Celosyria and Phenice.

6 And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

7 Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money.

8 So forthwith Heliodorus took his journey, under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

10 Then the high priest told him that there was such money laid up for the relief of widows and fatherless children:

11 And that some of it belonged to Hircanus son of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold.

12 And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

Apocrypha

13 But Heliodorus, because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury.

14 So at the day which he appointed he entered in to order this matter: wherefore there was no small agony throughout the whole city.

15 But the priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that made a law concerning things given to be kept, that they should safely be preserved for such as had committed them to be kept.

16 Then whoso had looked the high priest in the face, it would have wounded in his heart: for his countenance and the changing of his colour declared the inward agony of his mind.

17 For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

18 Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt.

19 And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows.

20 And all, holding their hands toward heaven, made supplication.

21 Then it would have pitted a man to see the falling down of the multitude of all sorts, and the fear of the high priest, being in such an agony.

22 They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

23 Nevertheless Heliodorus executed that which was decreed.

24 Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid.

Apocrypha

25 For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forehead, and it seemed that he that sat upon the horse had complete harness of gold.

26 Moreover two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many sore stripes.

27 And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter.

28 Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God.

29 For he by the hand of God was cast down, and lay speechless: without all hope of life.

30 But they praised the Lord, that had miraculously honoured his own place: for the temple, which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

31 Then straightways certain of Heliodorus' friends prayed Onias, that he would call upon the most High to grant him his life, who lay ready to give up the ghost.

32 So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

33 Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, inasmuch as for his sake the Lord hath granted thee life:

34 And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God.

II MACCABEES 4

And when they had spoken these words, they appeared no more.

35 So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

36 Then testified he to all men the works of the great God, which he had seen with his eyes.

37 And when the king asked Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said,

38 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt, there is an especial power of God.

39 For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

CHAPTER 4

THIS Simon now, of whom we spake afore, having been a wrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils.

2 Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

3 But when their hatred went so far, that by one of Simon's faction murders were committed.

4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice.

5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both publick and private.

6 For he saw that it was possible that the state should continue quiet, if Simon leave his folly, unless that he did look thereunto.

7 But after the death of Seleucus,

II MACCABEES 4

took the kingdom, Jason the brother of Onias laboured underhand to be high priest.

8 Promising unto the king by intercession three hundred and three-score talents of silver, and of another revenue eighty talents:

9 Beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion.

11 And the royal privileges granted of special favour to the Jews by the means of Join the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law:

12 For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest:

14 That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth:

15 Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

16 By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

17 For it is for a light thing to do wickedly against the laws of God:

Apocrypha

but the time following shall declare these things.

18 Now when the game that was used every fifth year was kept at Tyrus, the king being present,

19 This ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges.

20 This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed to the making of gallees.

21 Now when Apollonius the son of Menestheus was sent into Egypt for the coronation of king Ptolemæus Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety; whereupon he came to Joppa, and from thence to Jerusalem:

22 Where he was honourably received of Jason, and of the city, and was brought in with torch light, and with great shoutings; and so afterward went with his host unto Phe-nice.

23 Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

24 But liking brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

25 So he came with the king's mandate, bringing nothing worthy the high priesthood, but leaving the fury of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus got the principality; but as for the money that he had promised unto the king, he took

Apocrypha

no good order for it, albeit Sostratus the ruler of the castle required it:

28 For unto him appertained the gathering of the customs. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the priesthood; and Sostratus left Crates, who was governor of the Cyrians.

30 While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochus.

31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about.

33 Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to get Onias into his hands; who being persuaded thereunto, and coming to hand with oaths; and though he were suspected by him, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice.

35 For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause.

37 Therefore Antiochus was heartily sorry, and moved to pity, and went, because of the sober and modest behaviour of him that was dead.

38 And being kindled with anger,

II MACCABEES 4

forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the fruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

40 Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one Auranus being the leader, a man far gone in years, and no less in folly.

41 They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking hand, cast them all together upon Lysimachus, and those that set upon them.

42 Thus many of them were wounded, and some they struck to the ground, and all of them they forced to flee; but as for the church-robber himself, him they killed beside the treasury.

43 Of these matters therefore there was an accusation laid against Menelaus.

44 Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him:

45 But Menelaus, being now convicted, promised Ptolemæe the son of Dorymenes to give him much money, if he would pacify the king toward him.

46 Whereupon Ptolemæe taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind:

47 Inasmuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief; and those poor men, who, if they had told their

II MACCABEES 5

cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried.

50 And so through the covetousness of them that were of power Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

CHAPTER 5

ABOUT the same time Antiochus prepared his second voyage into Egypt:

2 And then it happened, that almost all the city, for the space seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers.

3 And troops of horsemen in array, encountering and running one against another, with shaking of shield's, and multitude of pikes, and darts, and glittering of golden ornaments, and harness of all sorts.

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city: and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle:

6 But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been his enemies, and not his countrymen, whom he conquered.

7 Howbeit for all this he obtained not the priesthood, but at the last received sh...

208

Apocrypha

wrapped in many sins, this man, as soon as he had come, had forthwith his scourged, and put back from him presumption, as Heliodorus was; whom Seleucus the king sent to view the treasury.

19 Nevertheless God did not choose the people for the people's sake, but the place for the people's sake.

20 And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

22 And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there.

23 And at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

24 He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort.

25 Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when he commanded his men to arm themselves.

26 And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes.

27 But Judas Maccabeus with nine others, or thereabout, withdrew himself into the wilderness, and

II MACCABEES 6

lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

CHAPTER 6

NOT long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers; and not to live after the laws of God:

2 And to pollute also the temple in Jerusalem, and to call it the temple of Juristic Olympius; and that in Garizim, of Juniper the Defender of strangers, as they did desire that dwell in the place.

3 The coming in of this mischief was sore and grievous to the people:

4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful.

5 The altar also was filled with profane things, which the law forbiddeth.

6 Neither was it lawful for a man to keep sabbath days or ancient feasts, or to profess himself at all to be a Jew.

7 And in the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices; and when the feast of Bacchus was kept, the Jews were compelled carrying ivy.

8 Moreover there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices:

9 And whoso would not conform themselves to the manners of the Gentiles, should be put to death. Then might a man have seen the present misery.

10 For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes hanging at their breasts, they

209

II MACCABEES 6

cast them down headlong from the wall.

11 And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered to Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

14 For not as with other nations, whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth he with us.

15 Lest that, being come to the height of sin, afterwards he should take vengeance of us.

16 And therefore he never withdraweth his mercy from us; and though he punish with adversity, yet doth he never forsake his people.

17 But let this that we have spoken be for a warning unto us. And now will we come to the declaring of the matter in few words.

18 Eleazar, one of the principal scribes, an aged man, and of a well favoured countenance, was constrained to open his mouth, and to eat swine's flesh.

19 But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment.

20 As it behoved them to come, that are resolute to stand out against such things, as are not lawful for love of life to be tasted. 21 But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king;

210

Apocrypha

not only unto young men, but unto all his nation.

CHAPTER 7

IT came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

2 But one of them that spake first said thus, What wouldst thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

3 Then the king, being in a rage, commanded pans and caldrons to be made hot.

4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

6 The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

7 So when the first was dead after this manner, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

8 But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

9 And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

10 After him was the third made a

II MACCABEES 7

mocking stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully.

11 And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again.

12 Inasmuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead also, they tormented and mangled the fourth in like manner.

14 So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

15 Afterward they brought the fifth also, and mangled him.

16 Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou dost what thou wilt; yet think not that our nation is forsaken of God;

17 But abide a while, and behold his great power, how he will torment thee and thy seed.

18 After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done unto us.

19 But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

20 But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord.

21 Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them, 22 I cannot tell how ye came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you

211

II MACCABEES 8

Apocrypha

13 They that were fearful, and trusted the justice of God, fled, and conveyed themselves away.

14 Others sold all that they had left, and withal besought the Lord to deliver them, being sold by the wicked Nicanor before they met together.

15 And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called.

16 So Maccabeus called his men together unto the number of six thousand, and exhorted them not to be stricken with the terror of the enemy, nor to fear the great multitude of the heathen, who came wrongfully against them; but to fight manfully.

17 And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers:

18 For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty God, who at a beck can cast down both them that come against us, and also all the world.

19 Moreover he recounted unto them what he saw their forefathers had found, and how they were delivered, when under Semmatherban hundred fourscore and five thousand, perished.

20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand because of the help that they had from heaven, and so received a great booty.

21 Thus when he had made them bold with these words, and ready to die for the laws and the country, he divided his army into four parts; and twenty And joined with himself his own brethren, leaders of each tribe, to wit, Simon, and Joseph, &c. . . . 213

Apocrypha

32 For we suffer because of our sins.

33 And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God: for thou hast not yet escaped the judgment of Almighty God, who seeth all things.

36 For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride.

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God;

38 And that in me and my brethren is the wrath of the Almighty, which is justly brought upon all our nation, my cease.

39 Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked.

40 So this man died undefiled, and put his whole trust in the Lord.

41 Last of all after the sons the mother died.

42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

CHAPTER 8

THEN Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

2 And they called upon the Lord, that he would look upon the people that he would trodden down of all; and also pity the temple profaned of ungodly men;

3 And that he would have com-

II MACCABEES 8

23 But doubtless the Creator of the world, who formed the generation of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake.

24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

26 And when he had exhorted her with many words, she promised him that she would counsel her son.

27 But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education.

28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise.

29 Fear not this tormentor, but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

30 Whilst she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses.

31 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

II MACCABEES 9

Apocrypha

15 And as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens.

16 And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices.

17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease: for the just judgment of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letter underwritten, containing the form of a supplication, after this manner:

19 Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity.

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour and good will. Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all.

22 Not distrusting mine health, but having great hope to escape this sickness.

23 But considering that even my father, at what time he led an army into the high countries, appointed a successor,

24 To the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:

25 Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what

able and invisible plague: for as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts:

6 And that most justly; for he had tormented other men's bowels with many and strange torments.

7 Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey; but it came to pass that he fell down from his chariot, carried violently: so that having a sore fall, all the members of his body were much pained.

8 And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horse-litter, shewing forth unto all the manifest power of God.

9 So that the worms rose up out of the body of this wicked man, and while he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

10 And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

11 Herefore, being plagued, and to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing, every moment.

12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself, as if he were God.

13 This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus,

14 That the holy city (to the which he was going in haste, to lay it even with the ground, and to make it a common buryingplace,) he would set at liberty:

II MACCABEES 9

Apocrypha

they kept the feast for the victory in their country they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness.

34 As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews,

35 He was through the help of the Lord brought down by them, of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch, having very great dishonour, for that his host was destroyed.

36 Thus he, that took upon him to make good to the Romans their tribute by means of the captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

CHAPTER 9

ABOUT that time came Antiochus with dishonour out of the country of Persia.

2 For he had entered the city called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame.

3 Now when he came to Ecabane, news was brought him what had happened unto Nicanor and Timotheus.

4 Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariotman to drive without ceasing, and to dispatch the journey, the judgment of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem, and make it a common buryingplace of the Jews.

5 But the Lord Almighty, the God of Israel, smote him with an incur-

red man, giving each one fifteen hundred men.

23 Also he appointed Eleazar to read the holy book; and when he had given them this watchword, The help of God; himself leading the first band, he joined battle with Nicanor.

24 And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight;

25 And took their money that came to buy them, and pursued them far: but lacking time they returned.

26 For it was the day before the sabbath, and therefore they would no longer pursue them.

27 So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

28 And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants.

29 When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

30 Moreover of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves.

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

32 They slew also Philarches, that wicked person, who was with Timotheus, and had annoyed the Jews many ways.

33 Furthermore at such time as

II MACCABEES 10

shall be the event. I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

26 Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

27 For I am persuaded, that he understanding my mind will favourably and graciously yield to your desires.

28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

29 And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemus Philometor.

CHAPTER 10

NOW Maccabeus and his company, the Lord guiding them, recovered the temple and the city: 2 But the altars which the heathen had built in the open street, and also the chapels, they pulled down. 3 And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread.

4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

6 And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not

Apocrypha

that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

18 And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to sustain the siege.

19 Maccabeus left Simon and Joseph, and Zacheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

20 Now they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape.

21 But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men, that they had sold their brethren for money, and set their enemies free to fight against them.

22 So he slew those that were found traitors, and immediately took the two castles.

23 And having good success with his weapons in all things, he took in hand, he slew in the two holds more than twenty thousand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth.

26 And fell down at the foot of the altar, and besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth.

27 So after the prayer they took their weapons, and went on further from the city; and when they drew

II MACCABEES 10

near to their enemies, they kept by themselves.

28 Now the sun being newly risen, they joined both together; the one part having together with their virtue their refuge also unto the Lord for a pledge of their success and victory; the other side making their rage leader of their battle.

29 But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold, and two of them led the Jews, 30 And took Maccabeus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies; so that being confounded with blindness, and full of trouble, they were killed.

31 And there were slain of *foamern* twenty thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled into a very strong hold, called Gazara, where Chereas was governor.

33 But they that were with Maccabeus laid siege against the fortress courageously four days.

34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

35 Nevertheless upon the fifth day early twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met without.

36 Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling fires burnt the blasphemers alive; and others broke open the gates, and, having received in the rest of the army, took the city.

37 And killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

11. Whatever the Holy One, blessed be he, created in his world, he created only for his glory, as it is said: "Everything that is called by my name, it is for my glory that I have created it; I have formed it, I have made it."⁶³ It says also: "The Lord shall reign forever and ever."⁶⁴

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."⁶⁵

ETHICS OF THE FATHERS

(Pirke Aboth)

⁶³Isaiah 43:7

⁶⁴Exodus 15:18

⁶⁵Isaiah 42:21

ETHICS OF THE FATHERS

Recited on the Sabbaths between Pesah and Rosh Hashanah

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."¹

CHAPTER ONE

1. Moses received the Torah at Sinai and handed it down to Joshua; Joshua to the elders; the elders to the prophets; and the prophets handed it down to the men of the Great Assembly. The latter said three things: Be patient in the administration of justice; develop many students; and make a fence for the Torah.
2. Simeon the Just was one of the last survivors of the Great Assembly. He used to say: The world is based on three principles: Torah, worship, and kindness.
3. Antigonus of Sokho received the oral tradition from Simeon the Just. He used to say: Be not like servants who serve the master for the sake of receiving a reward, but be like servants who serve the master without the expectation of

place as my residence?"¹⁵⁶ It says also: "How manifold are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy possessions."¹⁵⁷ How do we know this about Abraham? Because it is written: "And he blessed him and said: Blessed be Abram of God Most High, Possessor of heaven and earth."¹⁵⁸ How do we know this about Israel? Because it is written: "Until thy people pass over, O Lord; until the people whom thou possessest pass over."¹⁵⁹ It says also: "As for the holy people who are on earth, they are the nobles in whom is all my delight."¹⁶⁰ How do we know this about the sanctuary? Because it is written: "The place of thy abode which thou, O Lord, hast made; the sanctuary, O Lord, which thy hands have established."¹⁶¹ It says also: "And he brought them to the region of his sanctuary, to the mountain which his might had acquired."¹⁶²

⁵⁶Isaiah 66:1

⁵⁷Psalms 104:24

⁵⁸Genesis 14:19

⁵⁹Exodus 15:16

⁶⁰Psalms 16:3

⁶¹Exodus 15:17

⁶²Psalms 78:54

in gold and silver.¹⁵² Furthermore, when a man dies, neither silver nor gold nor precious stones nor pearls accompany him, but Torah and good deeds alone, as it is said: "When you walk, it shall guide you; when you lie down, it shall watch over you; and when you awake, it shall talk with you."¹⁵³ *When you walk, it shall guide you in this world; when you lie down, it shall watch over you in the grave; and when you awake, it shall talk with you in the world to come.* It says also: "Mine is the silver and mine is the gold, says the Lord of hosts."¹⁵⁴

10. Five possessions has the Holy One, blessed be he, specifically declared his own in his world, namely: the Torah, heaven and earth, Abraham, Israel, and the sanctuary. How do we know this about the Torah? Because it is written: "The Lord possessed me first of his creation, first of all his works in days of old."¹⁵⁵ How do we know this about heaven and earth? Because it is written: "Thus says the Lord: The heaven is my throne, and the earth is my footstool; what manner of house would you build for me, what manner of

receiving a reward; and let the fear of Heaven be upon you.

4. Yosé ben Yo'ezer of Zeredah and Yosé ben Yoḥanan of Jerusalem received the oral tradition from the preceding. Yosé ben Yo'ezer of Zeredah said: Let your house be a meeting-place for scholars; sit at their feet in the dust, and drink in their words thirstingly.
5. Yosé ben Yoḥanan of Jerusalem said: Let your house be wide open [to strangers]; treat the poor as members of your own family; and do not gossip with women. This has been said even with regard to one's own wife, how much more does it apply to another man's wife. Hence the sages say: Whoever gossips with women brings harm to himself, for he neglects the study of the Torah and will in the end inherit *Gehinnom*.
6. Joshua ben Perahyah and Nittai of Arbel received the oral tradition from the preceding. Joshua ben Perahyah said: Provide yourself with a teacher; get yourself a companion; and judge all men favorably.
7. Nittai of Arbel said: Keep aloof from a bad neighbor; do not associate with an evil man; and do not give up the belief in retribution [wickedness will not succeed in the end].
8. Judah ben Tabbai and Simeon ben Shataḥ received the oral tradition from the preceding. Judah ben Tabbai said: Do not [as a judge] play

¹⁵²Psalms 119:72

¹⁵³Proverbs 6:22

¹⁵⁴Haggai 2:8

¹⁵⁵Proverbs 8:22

- the part of a counselor; when the parties in a lawsuit are standing before you, regard them both as guilty; but when they go away from you, after having submitted to the judgment, regard them both as innocent.
9. Simeon ben Shatah said: Examine the witnesses thoroughly; be careful with your words, lest through them they learn to tell lies.
10. Shemayah and Avtalyon received the oral tradition from the preceding. Shemayah said: Love work; hate the holding of public office; and do not be intimate with the ruling authorities.
11. Avtalyon said: Scholars, be careful with your words! You may incur the penalty of exile and be banished to a place of evil waters [heretical teachings], and the disciples who follow you into exile are likely to drink of them and die [a spiritual death], with the result that the name of Heaven would be profaned.
12. Hillel and Shammai received the oral tradition from the preceding: Hillel said: Be of the disciples of Aaron, loving peace and pursuing peace; be one who loves his fellow men and draws them near to the Torah.
13. He used to say: He who seeks greater reputation loses his reputation; he who does not increase his knowledge decreases it; he who does not study deserves death; he who makes unworthy use of the crown [of learning] shall perish.

"The glory of the young men is their strength, and the beauty of old men is gray hair." "The crown of the wise is their riches." "Grandchildren are the crown of old men, and fathers are the pride of their children."⁵⁰ And it says: "The moon shall be confounded and the sun ashamed; for the Lord of hosts will be King on Mount Zion and in Jerusalem, and there shall be glory before the elders of his people."⁵¹

Rabbi Simeon ben Menasya said: These seven qualities, which the sages have enumerated as becoming to the righteous, were all realized in Rabbi Judah ha-Nasi and his sons.

9. Rabbi Yosé ben Kisma said: I was once travelling on the road when a man met me and greeted me, and I returned his greeting. He said to me: "Rabbi, from what place are you?" I said to him: "I come from a great city of sages and scholars." He said to me: "Rabbi, are you willing to live with us in our place? I will give you a million golden dinars, and precious stones and pearls." I told him: "Were you to give me all the silver and gold and precious stones and pearls in the world, I would not live anywhere except in a place of Torah." In a like manner, it is written in the Book of Psalms by David, king of Israel: "Thy own teaching means more to me than thousands

⁵⁰Proverbs 14:24; 16:31; 17:6; 20:29

⁵¹Isaiah 24:23

GIVING CREDIT

and reporting a thing in the name of the person who said it. You may infer that whoever reports a thing in the name of the person who said it brings deliverance into the world, for it is said: "And Esther told the king in the name of Mordecai."⁴⁸

7. Great is Torah, for it gives to those who fulfill it life in this world and in the world to come, as it is said: "For they are life to those who find them, health to all their flesh." "It shall be health to your body, marrow to your bones." "It is a tree of life to those who take hold of it; happy are those who support it." "They shall be a graceful garland for your head, a necklace around your neck." "It shall place on your head a graceful garland; a crown of glory shall it bestow on you." "By me your days shall be multiplied, the years of your life shall be increased." "Long life is in its right hand; in its left hand are riches and honor." "Length of days, years of life and peace, shall they add to you." "Its ways are ways of pleasantness, and all its paths are peace."⁴⁹

8. Rabbi Simeon ben Judah said in the name of Rabbi Simeon ben Yohai: Beauty and strength, wealth and honor, wisdom and age, gray hair and children are comely to the righteous and comely to the world, as it is said: "Gray hair is a crown of glory, to be found in the path of righteousness."

⁴⁸Esther 2:22

⁴⁹Proverbs 1:9; 3:2, 8, 16-18; 4:9, 22; 9:11

14. He used to say: If I am not for myself, who is for me? If I care only for myself, what am I? If not now, when?

15. Shammai said: Make your study of the Torah a regular habit; say little but do much; and receive all men cheerfully.

16. Rabban Gamaliel said: Provide yourself with a teacher and avoid doubt; and do not make a habit of giving tithes by guesswork.

17. Simeon his son said: All my life I have been brought up among the sages, and I have found nothing better for a person than silence, study is not the most important thing but practice; and whoever talks too much, brings about sin.

18. Rabban Simeon ben Gamaliel said: The world is established on three principles: truth, justice, and peace, as it is said: "You shall administer truth, justice and peace within your gates."²

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."³

²Zechariah 8:16

³Isaiah 42:21

CHAPTER TWO

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."⁴

1. Rabbi [Judah ha-Nasi] said: Which is the right course that a man should choose for himself? One which is creditable to the person adopting it, and on account of which he gains respect from men. Be careful to perform a minor *mitzvah* just as well as a major one, for you do not know the reward for each *mitzvah*. Balance the loss sustained by the performance of a *mitzvah* against the reward secured by its observance, and the profit of a sin against its injury. Consider three things and you will not come into the grip of sin--know what is above you: a seeing eye, a hearing ear, and a book in which all your deeds are recorded.

2. Rabban Gamaliel, the son of Rabbi Judah ha-Nasi, said: It is well to combine Torah study with some worldly occupation, for the energy taken up by both of them keeps sin out of one's mind; all Torah study which is not combined with some trade must at length fail and occasion sin. Let all who work for the community do so from a spiritual motive, for then the merit of their fathers

do not desire the table of kings, for your table is greater than theirs, your crown is more glorious than theirs; your Employer can be trusted to pay you for your work.

6. The Torah is greater than priesthood or royalty; for royalty is acquired by virtue of thirty qualifications, and priesthood by twenty-four, while the Torah is acquired by forty-eight, namely: study, attentive listening, ordered speech [audible rehearsing], mental alertness, intuitive insight, awe [in the student's attitude towards his master], reverence [for God], humility, cheerfulness, attendance on scholars, close association with colleagues, discussion with students, sedateness, knowledge of Scriptures and Mishnah, moderation in business, moderation in worldly interests, moderation in pleasure, moderation in sleep, moderation in conversation, moderation in merriment, patience, a good heart [unselfishness], intellectual honesty, uncomplaining acceptance of chastisement, knowing one's place, being content with one's lot, setting a limit to one's words, claiming no credit for oneself, being beloved, loving God, loving mankind, loving righteousness, loving equity, loving reproof, shunning honors, * taking no pride in one's learning, not delighting in dictating decisions, bearing the yoke with one's colleague, judging him favorably, directing him to truth and peace, being composed in one's study, asking and answering, listening and adding to one's knowledge, learning in order to teach, * learning in order to practise, making his teacher wiser, noting with precision what one has learnt,

⁴Isaiah 60:21

Ahitophel, and yet regarded him as his master, guide and intimate friend, as it is said: "You were my equal, my teacher and intimate friend."⁴⁴ This certainly presents an argument from minor to major: if David, king of Israel, who learnt only two things from Ahitophel, regarded him as his master, guide and intimate friend, how much more ought one who learns from his companion a section, rule, verse, expression, or even a single letter, to treat him with respect. *Honor* implies Torah, as it is said: "The wise shall inherit honor; men of integrity shall attain good fortune."⁴⁵ *Good* implies Torah, as it is said: "I give you good doctrine; forsake not my Torah."⁴⁶

4. This is the way of Torah study: eat bread with salt, drink water by measure, sleep on the bare ground, and live a life of hardship while you toil in the Torah [study of the Torah is expected even if one is extremely poor]. If you do this, "happy shall you be and it shall be well with you";⁴⁷ *happy shall you be* in this world, *and it shall be well with you* in the world to come.

5. Do not seek greatness for yourself and do not crave honor; let your deeds exceed your learning;

⁴⁴Psalms 55:14

⁴⁵Proverbs 3:35; 28:10

⁴⁶Proverbs 4:2

⁴⁷Psalms 128:2

will sustain them, and their righteousness will endure forever. "I credit you with great reward [God says] as if you accomplished it all."

3. Be cautious of the ruling authorities, for they befriend a man only for their own interests; they appear as friends when it is to their own advantage, but they do not stand by a man when he is in distress.

4. He used to say: Do God's will as you would do your own will, so that he may do your will as if it were his; sacrifice your will for the sake of his will, so that he may undo the will of others before yours.

5. Hillel said: Do not keep aloof from the community; be not sure of yourself till the day of your death; do not judge your fellow man until you have been in his position; do not say anything which cannot be understood at once, in the hope that ultimately it will be understood; and do not say: "When I shall have leisure I shall study," for you may never have leisure.

6. He used to say: An empty-headed man cannot be sin-fearing, nor can an ignorant person be pious; the bashful cannot learn, nor can the quick-tempered teach; nor can anyone who is engrossed in trade become a scholar; and in a place where there are no men, strive to be a man.

7. He saw a skull floating on the surface of the water. He said to it: Because you drowned

others, others have drowned you; and those who have drowned you shall themselves be drowned [measure for measure].

8. He used to say: The more flesh, the more worms [in the grave]; the more property, the more anxiety; the more wives, the more witchcraft; the more female servants, the more lewdness; the more male servants, the more thievery; but the more Torah study, the more life; the more schooling, the more wisdom; the more counsel, the more understanding; the more righteousness, the more peace. One who has acquired a good name, has acquired it for himself; one who has acquired for himself Torah has acquired for himself the life of the world to come.

9. Rabban Yohanan ben Zakkai received the oral tradition from Hillel and Shammai. He used to say: If you have learnt much Torah, do not claim credit for yourself, because you were created for this purpose.

10. Rabban Yohanan ben Zakkai had five pre-eminent disciples, namely: Rabbi Eliezer ben Hyrcanus, Rabbi Joshua ben Hananyah, Rabbi Yosé the Priest, Rabbi Simeon ben Nethanel, and Rabbi Elazar ben Arakh.

11. He used to sum up their merits: Eliezer ben Hyrcanus is a cemented cistern which loses not a drop [retentive memory]; Joshua ben Hananyah--happy is his mother; Yosé the Priest is most pious; Simeon ben Nethanel is one who fears sin;

patient, and forgiving of insults. The Torah makes him great and raises him above all creatures.

2. Rabbi Joshua ben Levi said: Every day a heavenly voice resounds from Mount Horeb, proclaiming these words: "Woe to the people for their disregard of the Torah!" For whoever does not occupy himself with the Torah is considered rebuked, as it is said: "Like a golden ring in the snout of a swine is a fair woman lacking taste."⁴¹ The Torah says: "The tablets were the work of God, and the writing was the writing of God, engraved upon the tablets."⁴² Read not here *haruth* [meaning 'engraved'] but *heruth* [which means 'freedom'], for none can be considered free except those who occupy themselves with the study of the Torah. Anyone who occupies himself with the study of the Torah shall be exalted, as it is said: "Through the [Torah] gift one attains the heritage of God; by the heritage of God [one is raised] to high places."⁴³

3. He who learns from his fellow man a single section, a single rule, a single verse, a single expression, or even a single letter, ought to treat him with respect; for so we find with David, king of Israel, who learnt only two things from

⁴¹Proverbs 11:22

⁴²Exodus 32:16

⁴³Numbers 21:19

CHAPTER SIX

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."³⁹

The sages taught [also the following] in the style of the Mishnah; blessed be he who was pleased with them and their teaching.

1. Rabbi Meir said: Whoever occupies himself with the study of the Torah for its own sake merits many things; nay more, the whole world is worthwhile for his sake. He is called friend, beloved; he loves God and he loves mankind; he pleases God and he pleases mankind. The Torah invests him with humility and reverence; it enables him to become righteous, godly, upright and faithful; it keeps him far from sin, and draws him near to virtue. Men are benefited by him with counsel and sound wisdom, understanding and strength, as it is said: "Mine are counsel and sound wisdom; mine are reason and might."⁴⁰ It gives him rule and dominion [personality that commands obedience] and judging ability. To him the secrets of the Torah are revealed; he is made like a fountain, that ever gathers force, and like a never-failing stream. He becomes modest,

³⁹Isaiah 60:21

⁴⁰Proverbs 8:14

Elazar ben Arakh is like a spring that ever gathers force [creative mind].

12. He used to say: If all sages of Israel were in one scale of the balance, and Eliezer ben Hyrcanus in the other, he would outweigh them all. Abba Saul, however, quoted him otherwise: If all the sages of Israel, including Eliezer ben Hyrcanus, were in one scale of the balance, and Elazar ben Arakh in the other, he would outweigh them all [originality surpasses retentiveness].
13. He [Yohanan ben Zakkai] said to them: Go and see which is the best quality to which a man should cling. Rabbi Eliezer said: A good eye [generosity]; Rabbi Joshua said: A good friend [friendliness]; Rabbi Yosé said: A good neighbor [goodwill]; Rabbi Simeon said: One who considers the probable consequences [foresight]; Rabbi Elazar said: A good heart [unselfishness]. Said he to them: I prefer what Elazar ben Arakh has said to what you have said, because in his words yours are included.
14. He further said to them: Go and see which is the worst quality a man should shun. Rabbi Eliezer said: An evil eye [greed]; Rabbi Joshua said: A bad friend [hatred]; Rabbi Yosé said: A bad neighbor [discord]; Rabbi Simeon said: One who borrows and does not repay. It is the same whether one borrows from man or from God, as it is said: "The wicked borrows and repays not, but the righteous deals graciously and

gives"¹⁵ Rabbi Elazar said: An evil heart [selfishness]. Said he to them: I prefer what Elazar ben Arakh has said to what you have said, for in his words yours are included.

15. They each said three things. Rabbi Eliezer said: Let your friend's honor be as dear to you as your own; be not easily provoked to anger; repent one day before your death [every day, for you may die tomorrow]. He further said: Warm yourself by the fire of the scholars, but beware of their glowing coals [treat them respectfully], lest you burn yourself; for the bite of scholars is as hurtful as that of a fox, their sting is as deadly as that of a scorpion, their hiss is like that of a serpent, and all their words are like coals of fire [and should be heeded].

16. Rabbi Joshua said: The evil eye [greed], the evil impulse and hatred of mankind shorten a man's life.

17. Rabbi Yosé said: Let your friend's property be as precious to you as your own; give yourself to studying the Torah, for it does not come to you by inheritance; and let all your deeds be done in the name of Heaven.

18. Rabbi Simeon said: Be careful in reading the *Shema* and the *Shemoneh Esreth*; when you pray, do not regard your prayer as a perfunctory act,

25. Ben Bag-Bag said: Study the Torah again and again, for everything is contained in it; constantly examine it, grow old and gray over it, and swerve not from it, for there is nothing more excellent than it.

26. Ben Hé-Hé said: According to the effort is the reward.

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹³⁸

¹⁵Psalm 37:21

³⁸Isaiah 42:21

treasures.¹³⁶ But the disciples of the wicked Balaam inherit *Gehinnom* and descend into the nethermost pit, as it is said: "Thou, O God, wilt bring them down into the nethermost pit; men of blood and fraud shall not live out half their days; as for me, I trust in thee."¹³⁷

23. Judah ben Tema said: Be bold as a leopard, light as an eagle, swift as a deer, and strong as a lion, to do the will of your Father who is in heaven. He used to say: The impudent is destined for *Gehinnom*, but the shamefaced is destined for paradise.

May it be thy will, Lord our God and God of our fathers, that the Temple be rebuilt speedily in our days, and grant us a share in thy Torah.

24. He used to say: At five years the age is reached for the study of Bible, at ten for the study of Mishnah, at thirteen for the fulfillment of the commandments, at fifteen for the study of Talmud, at eighteen for marriage, at twenty for seeking a livelihood, at thirty for full strength, at forty for understanding, at fifty for giving counsel; at sixty a man attains old age, at seventy white old age, at eighty rare old age, at ninety he is bending over the grave; at a hundred he is as if he were already dead and had passed away from the world.

¹³⁶Proverbs 8:21

¹³⁷Psalms 55:24

but as a plea for mercy and grace before God, as it is said: "For he is gracious and merciful, slow to anger, abounding in kindness, and relenting of evil."¹⁶ Do not be wicked in your own esteem [lest you set yourself a low standard of conduct].

19. Rabbi Elazar said: Be eager to study the Torah; know what to answer an unbeliever; know before whom you toil, who your Employer is, who will pay you the reward of your labor.

20. Rabbi Tarfon said: The day [life] is short; the task is great; the workmen [human beings] are lazy; the reward is great, and the Master is insistent.

21. He used to say: You are not called upon to complete the work [of Torah study], yet you are not free to evade it; if you have studied much Torah, much reward will be given you--your Employer can be trusted to pay you for your work; and know that the grant of reward to the righteous will be in the time to come.

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹⁷

¹⁶Joel 2:13

¹⁷Isaiah 42:21

CHAPTER THREE

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."¹⁸

1. Akayyah ben Mahalalel said: Reflect on three things and you will not come into the grip of sin: know whence you came, whither you are going, and before whom you are destined to give a strict account. *Whence you came--*from a malodorous drop; *whither you are going--*to a place of dust, worms and moths; *and before whom you are destined to give a strict account--*before the supreme King of kings, the Holy One, blessed be he.

2. Rabbi Hanina, the deputy high-priest, said: Pray for the welfare of the government, since were it not for the fear of it men would swallow each other alive.

3. Rabbi Hananyah ben Teradyon said: If two sit together and no words of Torah are spoken between them, they are a session of scoffers, of whom it is said: "[A good man] does not sit in the company of scoffers."¹⁹ But when two sit together and interchange words of the Torah, the

all his company.

21. Whoever leads the people to righteousness, no sin shall occur through him; whoever leads the people to sin shall not be enabled to repent. Moses was righteous and led the people to righteousness, hence the merit of the people is attributed to him, as it is said: "He performed the justice of the Lord, and his ordinances with Israel."²⁴ Jeroboam, the son of Nebat, sinned and caused others to sin, hence the sin of the people is attributed to him, as it is said: "For the sins of Jeroboam which he sinned and caused Israel to sin."²⁵

22. Whoever possesses the following three qualities is of the disciples of our father Abraham; whoever possesses the opposite three qualities is of the disciples of the wicked Balaam. Those who belong to the disciples of our father Abraham possess a good eye [generous nature], a humble spirit, and a modest desire. Those who belong to the disciples of the wicked Balaam possess an evil eye [grudging nature], a haughty spirit, and an excessive desire [for wealth]. What is the difference between the disciples of our father Abraham and the disciples of the wicked Balaam? The disciples of our father Abraham enjoy this world and inherit the world to come, as it is said: "Endowing my friends with wealth, I fill their

¹⁸Isaiah 60:21

¹⁹Psalms 1:1

²⁴Deuteronomy 33:21

²⁵1 Kings 15:30

others to give is wicked.

17. There are four types of those who attend school: He who attends and does not practise [the teachings of the school] secures the reward for attending; he who practises [leads a good life] but does not attend [to acquire knowledge] secures the reward for practising; he who attends and practises is godly; he who neither attends nor practises is wicked.

18. There are four types of those who sit before scholars: A sponge, a funnel, a strainer, and a sieve. A sponge absorbs all; a funnel receives at one end and lets out at the other; a strainer lets out the wine and retains the dregs; a sieve lets out the flour dust and retains the fine flour.

19. All love which depends on sensual attraction will pass away as soon as the sensual attraction disappears; but if it is not dependent on sensual attraction, it will never pass away. Which love was dependent on sensual attraction? The love of Amnon and Tamar. And which depended on nothing selfish? The love of David and Jonathan.

20. Any controversy which is in the name of Heaven [from sincere motive] is destined to result in something permanent; any controversy which is not in the name of Heaven will never result in anything permanent. Which controversy was in the name of Heaven? The controversy between Hillel and Shammai. And which was not in the name of Heaven? The controversy of Korah and

Shekhinah abides between them, as it is said: "Then those who revered the Lord spoke to each other, and the Lord listened and heard, and in his presence a record was written of those who revered the Lord and respect his name."¹⁰ Now, this verse refers to two persons; whence do we know that even if one person engages in the study of the Torah, the Holy One, blessed be he, determines his reward? It is said: "Though he sits alone in thoughtful meditation, yet he receives" [the reward].¹¹

4. Rabbi Simeon said: If three have eaten at a table and have held no conversation on Torah, it is as though they had eaten of sacrifices offered to the dead [idols], as it is said: "For all their tables are full of filth without the presence of God."¹² But if three have eaten at a table and have conversed on Torah, they are as though they had eaten from the table of God, as it is said: "He said to me: This is the table which is in the presence of the Lord."¹³

5. Rabbi Hanina ben Hakinai said: He who is awake at night, or travels alone on the road, and turns his mind to idle thoughts, commits a deadly

¹⁰Mal 3:16

¹¹Lamentations 3:28

¹²Isaiah 28:8

¹³Ezekiel 41:22

sin.

6. Rabbi Nehunya ben ha-Kanah said: Whoever takes upon himself the yoke of the Torah will be relieved from the yoke of the government and the yoke of worldly affairs [struggle for existence]; whoever divests himself of the yoke of the Torah will be burdened with the yoke of the government and the yoke of worldly affairs.

7. Rabbi Halafata ben Dosa of Kfar Hananya said: When ten people sit together and occupy themselves with the Torah, the *Shekhinah* abides among them, as it is said: "God stands in the godly congregation."¹⁴ Whence do we know that the same applies even to five? It is said: "He has founded his band upon the earth."¹⁵ Whence do we know that the same applies even to three? It is said: "In the midst of the judges he judges."¹⁶ Whence do we know that the same applies even to two? It is said: "Then those who revered the Lord spoke to each other, and the Lord listened and heard."¹⁷ Whence do we know that the same applies even to one? It is said: "In every place where I have my name mentioned I will come to

gifts assigned to the poor [in the course of the whole agricultural year].

13. There are four characters among men: He who says: "What is mine is mine, and what is yours is yours" is the average type, though some say this is a Sodom-type; he who says: "What is mine is yours, and what is yours is mine" is ignorant; he who says: "What is mine is yours, and what is yours is yours" is godly; he who says: "What is yours is mine, and what is mine is mine" is wicked.

14. There are four kinds of dispositions: Easy to become angry and easy to be pacified, his loss is compensated by his gain; hard to become angry and hard to be pacified, his gain is offset by his loss; hard to become angry and easy to be pacified is godly; easy to become angry and hard to be pacified is wicked.

15. There are four types of students: Quick to learn and quick to forget, his gain is offset by his loss; slow to learn and slow to forget, his loss is compensated by his gain; quick to learn and slow to forget is the best quality; slow to learn and quick to forget is the worst quality.

16. There are four types of donors to charity: He who desires to give that others should not give begrudges the privilege of others; he who desires that others should give but will not give himself is greedy; he who gives and wishes others to give is godly; he who will not give and does not wish

¹⁴Psalm 82:1

¹⁵Amos 9:6

¹⁶Psalm 82:1

¹⁷Malachi 3:16

give tithes and others do not, there comes a famine from lack of rain; then some go hungry and others have plenty. If all have decided not to give tithes, there comes a famine from panic of war and drought; if they have further resolved not to set apart the dough-cake [for the priest], there comes a famine of extermination.

11. Pestilence comes to the world to inflict those death penalties mentioned in the Torah, the execution of which is not within the function of a human tribunal, and for making forbidden use of the harvest of the Sabbatical year. The sword comes to the world for the suppression [or delay] of justice, and for the perversion of justice, and on account of those who misinterpret the Torah. Wild beasts come to the world on account of perjury, and for the profanation of God's name. Exile comes to the world on account of idolatry, incest, bloodshed, and for not allowing the soil to rest in the Sabbatical year.

12. At four periods pestilence increases: in the fourth year, in the seventh [Sabbatical] year, in the year following the Sabbatical year, and at the conclusion of the Feast of Tabernacles in every year. In the fourth year, for having failed to give the tithe to the poor which was due in the third year; in the seventh year, for having failed to give the tithe to the poor which was due in the sixth year; in the year following the Sabbatical year, for having made forbidden use of the harvest of the Sabbatical year; at the conclusion of the Feast of Tabernacles in every year, for having robbed the

you and bless you."¹¹⁸

8. Rabbi Elazar of Bertotha said: Give to God of his own, for you and yours are his. The same thought was expressed by David, who said: "For all things come from thee, and we have given thee only what is thine."¹¹⁹

9. Rabbi Jacob said: He who travels on the road while reviewing what he has learnt, and interrupts his study and says: "How fine is that tree, how fair is that field!" Scripture regards him as if he committed a grave sin [study is more important than the admiration of nature].

10. Rabbi Dostai ben Yannai said in the name of Rabbi Meir: Whoever forgets anything of what he has learned, Scripture regards him as if he committed a grave sin, for it is said: "Only take care, and watch yourself well that you do not forget the things which your eyes saw." Now, one might suppose that this applies even to a person who has forgotten because his study proved too hard for him; it is therefore explicitly added: "Lest they be removed from your heart all the days of your life."¹²⁰ Thus, he incurs a grave sin only when he deliberately removes the lessons from his heart.

¹¹⁸Exodus 20:24

¹¹⁹I Chronicles 29:14

¹²⁰Deuteronomy 4:9

11. Rabbi Hanina ben Dosa said: Anyone whose fear of sin precedes his wisdom [whose moral conduct means more to him than his learning], his wisdom shall endure; anyone whose wisdom precedes his fear of sin, his wisdom shall not endure [not being subjected to the moral demands of wisdom, he will give up wisdom so that it might not trouble his conscience].
12. He used to say: Anyone whose deeds exceed his wisdom, his wisdom shall endure; anyone whose wisdom exceeds his deeds, his wisdom shall not endure.
13. He used to say: Anyone who is liked by his fellow men is liked by God; anyone who is not liked by his fellow men is not liked by God.
14. Rabbi Dosa ben Horkinas said: Morning sleep [late sleeping], wine drinking at noon, [frivolous] children's talk, and attending the meeting-places of the ignorant shorten a man's life.
15. Rabbi Elazar of Modin said: He who profanes sacred objects, slights the festivals, puts his fellow man to shame in public, breaks the covenant of our father Abraham, or misinterprets the Torah --even though he has Torah and good deeds to his credit--has no share in the world to come.
16. Rabbi Ishmael said: Be submissive to a superior and kindly to the young; and receive all men cheerfully.

serpent or scorpion do injury in Jerusalem; and no man ever said to his fellow: "I have not room to lodge overnight in Jerusalem."

8. Ten things were created on the eve of Sabbath at twilight, namely: the mouth of the earth [which engulfed Korah]; the mouth of the well [which supplied the Israelites with water in the wilderness]; the mouth of the ass [which spoke to Balaam]; the rainbow [given as a sign after the flood]; the manna [dropped from heaven]; the rod [of Moses]; the *shamir* [employed for splitting stones at the building of the Temple]; the shape of the written characters; the engraving instrument; and the tablets of stone. Some include also the demons, the grave of Moses, and the ram of our father Abraham; others include also the original tongs, for tongs can [in human experience] be made only by means of tongs.
9. There are seven characteristics of a stupid person, and seven of a wise man. The wise man does not speak in the presence of one who is greater than he in wisdom; he does not interrupt the speech of his companion; he is not hasty to answer; he questions and answers properly, to the point; he speaks on the first point first, and on the last point last; regarding that which he has not learnt he says: "I have not learnt"; and he acknowledges the truth. The opposites of these traits are to be found in a stupid person.
10. Seven kinds of punishment come to the world for seven capital transgressions. When some people

4. With ten trials was our father Abraham tried, and he stood firm in all of them; [this is recorded] to make known how great was the love of our father Abraham [towards God].

5. Ten miracles were performed for our fathers in Egypt, and ten at the Red Sea [the plagues did no harm to the Israelites]. Ten plagues did the Holy One, blessed be he, bring upon the Egyptians in Egypt, and ten at the Sea.

6. With ten trials did our fathers try the Holy One, blessed be he, in the wilderness, as it is said: "They have put me to the test ten times now, and have not obeyed my voice."

7. Ten miracles were done for our fathers in the Sanctuary: no woman miscarried from the scent of the sacrificial meat; the sacrificial meat never became putrid; no fly was seen in the slaughter-house; no unclean accident ever happened to the high priest on the Day of Atonement; the rain never extinguished the fire of the wood-pile [on the altar, which was under the open sky]; the wind did not prevail against the column of smoke [from the altar-fire, so that the smoke was not blown downward]; no disqualifying defect was ever found in the *Omer* [of new barley, offered on the second day of Passover], or in the two loaves [baked of the First Fruits of the wheat-harvest and offered up on Pentecost], or in the shewbread [which was changed weekly, on the Sabbath]; though the people stood closely pressed together, they found ample space to prostrate themselves; never did a

17. Rabbi Akiba said: Jestings and light-headedness lead a man on to lewdness. The *Massorah* [the tradition as to the correct text of the Scriptures] is a fence to the Torah [and preserves its integrity]; tithes form a fence to wealth; vows are a fence [a help] to self-restraint; a fence to wisdom is silence.

18. He used to say: Beloved is man, for he was created in the image of God; it is by special divine love that he is informed that he was created in the image of God, as it is said: "For God made man in his own image."²¹ Beloved are Israel, for they were called the children of God; it is by special divine love that they are informed that they were called the children of God, as it is said: "You are the children of the Lord your God."²² Beloved are Israel, for to them was given a precious instrument [the Torah]; it is by special divine love that they are informed that to them was given the precious instrument through which the world was created, as it is said: "For I give you good doctrine; forsake not my Torah."²³

19. Everything is foreseen [by God], yet freewill is granted [to man]; the world is ruled with divine goodness, yet all is according to the amount of

²¹Genesis 9:6

²²Deuteronomy 14:1

²³Proverbs 4:2

man's work.

CHAPTER FIVE

20. He used to say: Everything is given on pledge, and a net is spread for all the living [none can escape divine justice]; the store is open, and the storekeeper [God] allows credit; the ledger is open, and the hand writes; whoever wishes to borrow may come and borrow, but the collectors go around regularly every day and exact payment from man, whether or not he realizes [that he is punished for his sins]; they have good authority on which they can rely, since the judgment is just; and all is prepared for the banquet [the reward of the righteous is assured].

21. Rabbi Elazar ben Azariah said: Where there is no Torah, there is no proper conduct; where there is no proper conduct, there is no Torah. Where there is no wisdom, there is no reverence; where there is no reverence, there is no wisdom. Where there is no knowledge, there is no understanding; where there is no understanding, there is no knowledge. Where there is no bread, there is no Torah; where there is no Torah, there is no bread.

22. He used to say: One whose wisdom exceeds his deeds, to what is he like? To a tree that has many branches and few roots, so that when the wind comes, it plucks it up and turns it over, as it is said: "And he shall be like a lonely tree in the desert, and shall not see the coming of good; he shall inhabit the parched places in the

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."³³

1. By ten divine utterances was the world created. Why does the Torah indicate this? Surely the world could have been created by one divine utterance. It means to emphasize that God will exact [severe] penalty from the wicked who destroy the world which was created by [no less than] ten utterances, and that he will grant the rich reward to the righteous who maintain the world which was created by ten utterances.

2. The ten generations from Adam to Noah [are recorded in Genesis] to make known how great is God's patience; for all those generations continued provoking him, until he [finally] brought upon them the waters of the flood.

3. The ten generations from Noah to Abraham [are recorded] to make known how great is God's patience; for all those generations continued provoking him, until our father Abraham came and received the reward they should all have been given [had they not forfeited their share].

³³Isaiah 60:21

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹³²

wilderness, a salt land and uninhabited."¹²⁴ But one whose deeds exceed his wisdom, to what is he like? To a tree that has few branches and many roots, so that even if all the winds in the world come and blow upon it, they cannot move it out of its place, as it is said: "And he shall be like a tree planted by waters, that spreads out its roots beside a stream; it sees not the coming of heat, and its leaves are ever green; in a year of drought it is not troubled, and ceases not to bear fruit."¹²⁵

23. Rabbi Elazar Hisma said: The laws concerning the sacrifices of birds and the purification of women are essential precepts; astronomy and geometry are the auxiliaries of wisdom.

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹²⁶

²⁴Jeremiah 17:6

²⁵Jeremiah 17:8

²⁶Isaiah 42:21

³²Isaiah 42:21

CHAPTER FOUR

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."¹²⁷

1. Ben Zoma said: Who is wise? He who learns from every man, as it is said: "From all my teachers I gained wisdom."¹²⁸ Who is strong? He who subdues his [evil] impulse, as it is said: "He who is slow to anger is better than a strong man; he who rules his spirit is better than one who conquers a city."¹²⁹ Who is rich? He who is content with his lot, as it is said: "When you eat of the toil of your hands, happy shall you be, and it shall be well with you."¹³⁰ *Happy shall you be* in this world; *and it shall be well with you* in the world to come. Who is honored? He who honors his fellowmen, as it is said: "Those who honor me [by honoring man, created in the image of God] I will honor, and those who despise me shall be lightly esteemed."¹³¹

¹²⁷Isaiah 60:21

¹²⁸Psalms 119:99

¹²⁹Proverbs 16:32

¹³⁰Psalms 128:2

¹³¹I Samuel 2:30

26. Rabbi Yosé ben Judah of Kfar ha-Bavli said: He who learns from the young, to what is he like? To one who eats unripe grapes, or drinks [new] wine from his vat. He who learns from the old, to what is he like? To one who eats ripe grapes, or drinks old wine.

27. Rabbi Meir said: Do not look at the flask but at what it contains: a new flask may be filled with old wine and an old flask may be empty even of new wine [a man's age is not a reliable index to his learning].

28. Rabbi Elazar ha-Kappar said: Envy, lust and ambition shorten a man's life.

29. He used to say: Those who are born are destined to die; those who are dead are destined to be brought to life again; and the living are destined to be judged. [It is for you] to know, to proclaim, to be convinced that he is God, he the Maker, he the Creator, he the Discerner, he the Judge, he the Witness, he the Complainant; it is he who will judge. Blessed be he in whose presence there is no wrongdoing, nor forgetting, nor partiality, nor taking of bribes. Know that all is according to reckoning, and let not your imagination persuade you that the grave is a place of refuge for you. Perforce you were formed and perforce you were born; perforce you live, perforce you shall die, perforce you shall have to give a strict account before the supreme King of kings, the Holy One, blessed be he.

20. Rabbi Mattithyah ben Heresh said: Meet every man with a friendly greeting; be the tail among lions rather than the head among foxes.

21. Rabbi Jacob said: This world is like a vestibule before the world to come; prepare yourself in the vestibule, so that you may enter the banquet hall.

22. He used to say: One hour spent in repentance and good deeds in this world is better [more exhilarating] than the whole life of the world to come; yet one hour of satisfaction in the world to come is better than whole life of this world.

23. Rabbi Simeon ben Elazar said: Do not pacify your fellow in the hour of his anger; do not comfort him while his dead lies before him; do not question him at the time he makes a vow; and do not try to see him in the hour of his disgrace.

24. Samuel ha-Katan said: "Rejoice not when your enemy falls, and let not your heart exult when he stumbles; lest the Lord see it and be displeased, and he divert his wrath from him [to you]" Proverbs 24:17-18.

25. Elisha ben Avuyah said: If one learns when he is young, to what is it like? To ink written on new [clean] paper. If one learns when he is old, to what is it like? To ink written on blotted paper.

2. Ben Azzai said: Run to perform even a minor *mitzvah*, and flee from transgression; for one good deed draws [in its train] another good deed, and one transgression leads to another; for the reward of a good deed is a good deed, and the reward of sin is sin [virtue is its own reward, and sin its own penalty].

3. He used to say: Do not despise any man, and do not consider anything as impossible; for there is not a man who has not his hour, and there is not a thing that has not its place.

4. Rabbi Levitas of Yavneh said: Be exceedingly humble, since the end of man is worms.

5. Rabbi Yohanan ben Berokah said: Whoever profanes the name of God secretly is punished publicly, whether the profanation is committed intentionally or unintentionally.

6. Rabbi Ishmael said: He who learns in order to teach will be granted adequate means to learn and to teach; but he who learns in order to practise will be granted adequate means to learn and to teach, to observe and to practise.

7. Rabbi Zadok said: Do not keep aloof from the community; do not [as a judge] play the part of a counselor; do not make of the Torah a crown wherewith to magnify yourself, nor a spade wherewith to dig. Hillel used to say: "He who makes unworthy use of the crown [of the Torah]

shall perish." Hence, whoever makes selfish use of the Torah takes his own life.

8. Rabbi Yosé said: Whoever honors the Torah will himself be honored by men; whoever dishonors the Torah will himself be dishonored by men.
9. Rabbi Ishmael his son said: He who avoids entering into litigation [and seeks a friendly settlement] rids himself of hatred, robbery and perjury; he who proudly lays down decisions is foolish, wicked and arrogant.
10. He used to say: Do not judge alone, for none may judge alone except One [God]; do not say [to your co-judges]: "Accept my view," for they [who are in the majority] are entitled to say that, but not you.
11. Rabbi Jonathan said: Whoever fulfills the Torah despite poverty shall in the end fulfill it in the midst of wealth; whoever neglects the Torah in the midst of wealth shall in the end neglect it on account of poverty.
12. Rabbi Meir said: Do rather less business and occupy yourself with the Torah; be humble before all men; if you neglect the Torah, you will have many disturbing causes in your way but if you toil in the Torah, God has abundant reward to give you.
13. Rabbi Eliezer ben Jacob said: He who performs one *mitzvah* gains for himself one advocate; he

who commits one transgression acquires for himself one accuser. Repentance and good deeds are as a shield against punishment.

14. Rabbi Yohanan ha-Sandlar said: Any assembly which is for the sake of Heaven [for the promotion of a noble purpose] will be of permanent value, but one which is not for the sake of Heaven will not be of permanent value.
15. Rabbi Elazar ben Shamma said: Let the honor of your student be as dear to you as your own, and the honor of your colleague be like the reverence due to your teacher, and the reverence for your teacher be like the reverence for Heaven.
16. Rabbi Judah said: Be careful in teaching, for an error in teaching amounts to intentional sin.
17. Rabbi Simeon said: There are three crowns: the crown of Torah, the crown of priesthood, and the crown of royalty; but the crown of a good name excels them all.
18. Rabbi Nehorai said: Go as a voluntary exile to a place of Torah, and do not say that the Torah will seek after you, for it is your fellow students who will make it your permanent possession; and do not rely on your own understanding.
19. Rabbi Yannai said: It is not in our power to explain why the wicked are at ease, or why the righteous suffer.

8-Page Handout
on
Jerusalem

xix JERUSALEM. Since the mid-19th c. when the earliest research started in Erez Israel, Jerusalem has been the main attraction for archaeologists because of its historical and religious significance. The fact that Jerusalem was populated by layer upon layer of ancient civilizations and included many sites sacred to the various religions made methodical archaeological research a difficult and challenging task. Investigation of the ancient remains on the surface began at the beginning of the 19th century. An appreciable part of the scientific surveys by E. Robinson (1824, 1852), T. Tobler (1845), C. J. M. de-Vogüé (1853, 1861) are devoted to ancient Jerusalem and contain descriptions and sketches of some of the remnants found on the surface. These works are particularly important because subsequent building activities in the city covered a good part of the remains. Charles Wilson (1864-66) conducted the first detailed survey and published an exact map of the city.

121

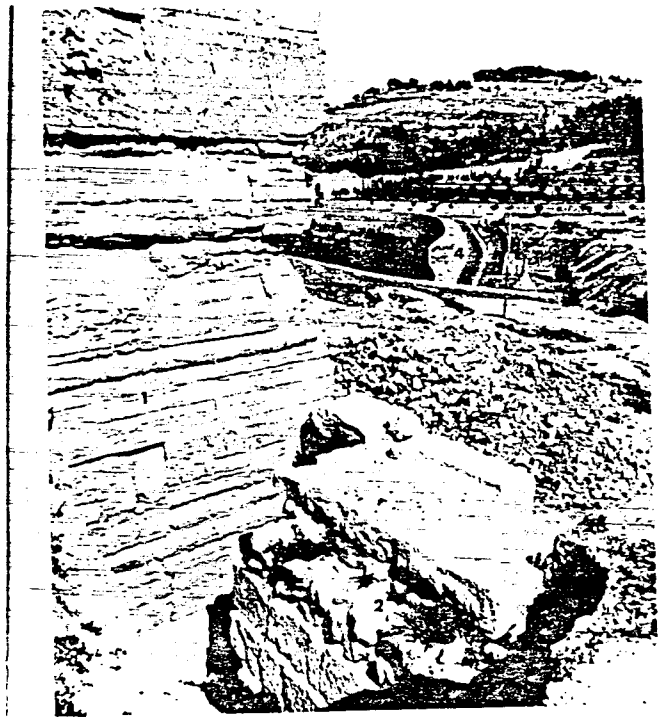
BIBLICAL PERIOD. *The City and Its Fortifications.* Charles Warren (1867-70) was the first to try to follow the line of the ancient wall by excavations, pits, and tunnels. In the S.E. corner of the Temple Mount he discovered what he identified as the wall of the Ophel, which continues for 750 ft. (230 m.) to the south on the top of the eastern slope of the two hills on which ancient Jerusalem was built.

Although Warren perceived correctly that this wall was of a later date than the First Temple, those who followed him assumed that at least the lower part of the wall belonged to the Jebusite city and to the City of David. Warren's work turned the attention of archaeologists to the eastern hill south of Jerusalem, whose form was like an elongated triangle based on the Temple Mount—the eastern side being the Kidron Valley, and the western side the Tyropoeon Valley, which divides the eastern from the western hill. This area, with the exception of the Temple Mount, is called the City of David in archaeological terminology.

Clermont-Ganneau and H. Guthe (1881) found additional sectors that extended the line of the "Jebusite wall" along the eastern slope of the City of David. In the southern end of the City of David, at the opening of the Tyropoeon Valley near the Siloam Pool, F. J. Bliss and A. C. Dickie (1894-97) discovered massive sectors of walls that served to dam the opening of the Tyropoeon Valley and fortify this weak point, which was the lowest in the whole city. They

also discovered the continuation of the wall on the slopes of the western hill above the Ben Hinnom Valley. The lower of the wall's two levels was mistakenly attributed by them to the period of the First Temple. (This opinion served as the basis for including the western, as well as the eastern, hill in the Jerusalem of the early monarchy.) M. Parker's expedition (1909-11) dug in the area of the Gihon Spring and the slope above it, where an additional sector of the wall was discovered (the results of Parker's expedition were published by L. H. Vincent). The southern end of the City of David was investigated by the Weill expedition (1913-14, 1923-24), which revealed additional built-up sectors of the line of fortifications.

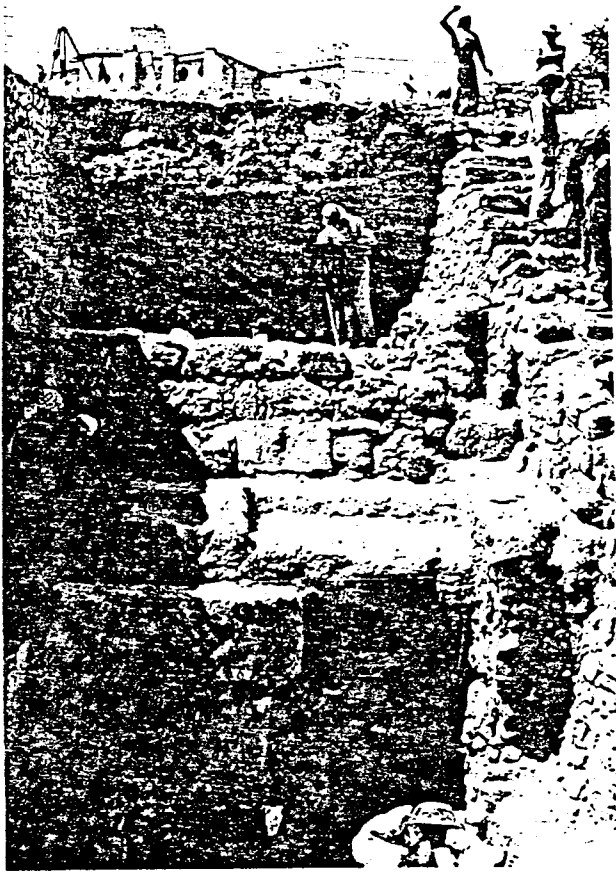
123



Warren's dig at the southeastern corner of the Temple Mount, showing Herodian layers of the wall of the Mount (1) and adjoining it (2) what Warren identified as the wall of the Ophel. This was subsequently proved to be of a much later period, probably Hasmonean. In the background are the Mt. of Olives (3) and the Kidron Valley (4). Photo David Eisenberg, Jerusalem.

R.A.S. Macalister and J. G. Duncan (1923-25) excavated a considerable area in the north of the City of David over the Gihon Spring. They discovered sectors of the wall, towers, and revetment whose early use they attributed to the Jebusite city and subsequent use to Jerusalem during the period of David and Solomon. Inside the line of fortifications they uncovered a number of population strata, the lowest of which they attributed to the Canaanite and the Israelite cities. The J. W. Crowfoot and G.M. Fitzgerald expedition (1927-28) dug close to the area mentioned above. The results of the systematic excavation show that most of the remnants discovered there cannot be dated earlier than the Roman and Byzantine periods. They were additions to the system of fortifications then accepted as belonging to the Jebusite city—the splendid gate (the "Gate of the Valley"), which is above the Tyropoeon Valley in the west of the city (the width of the wall in the area of the gate is approximately 28 ft. (8.5 m.)). K. Galling, G. Dalman, J. Simons, L.H. Vincent, M. Avi-Yonah, N. Avigad, B. Mazar, and other scholars published theoretical studies based on these findings, while the efforts of archaeologists were directed to other areas of ancient Jerusalem.

There is a difference of opinion concerning the basic problem of the topography of ancient Jerusalem: the area of the city in the biblical period, particularly from the time of David and Solomon. Those who accepted the narrow concept (Galling, A. Alt, Mazar, and Avi-Yonah) claimed that the area of Jerusalem in that period spread over the extension of the City of David—the eastern hill between the



Kathleen Kenyon's excavations in the eastern hill, south of the Temple Mount. Photo Werner Braun, Jerusalem.

Kidron Valley and the Tyropoeon Valley—at the top of which stood the Temple and the king's palaces within the boundaries of the Temple Mount and its vicinity, as they are today. The exponents of the wider concept (Vincent, Simons, Dalman and others) claim that the western hill, Mount Zion, and the Armenian and Jewish quarters of the present day should be added to this area. For their conclusions in this matter, the scholars employed the descriptions in the Bible far more than they used the archaeological findings then available.

The excavations of Kathleen Kenyon (1961-67) opened a new period in the history of archaeological research of the city. She dug in many places, although in limited areas, in the eastern and western hills and a few inside the Old City. The fact that the areas of excavations were so limited was detrimental to the important conclusions she published. On the other hand, in the great cut A, which was carried out between the Gihon Spring and the sectors of the upper wall discovered by Macalister and Duncan in 1925, the key to understanding the topography and the boundaries of the city in biblical times was made clear. The system of fortifications discovered by Macalister and Duncan was found to have been built on the remnants of the biblical city, which were demolished with the destruction of Jerusalem at the end of the First Temple period. It thus becomes clear that the line of fortifications discovered by Macalister and Duncan did not precede the Return to Zion or the Hasmonean period. This conclusion also holds for the rest of the remnants of fortifications discovered on the top of the eastern slope described above.

A series of soundings on the eastern slope of the western hill confirmed the opinion that there was no continuation of Israelite population west of the Tyropoeon Valley. Kenyon's cut A was deepened in some places to the rock, where ceramics were found from the Early Bronze Age and the Middle Bronze Age. The most ancient architectural structure was a thick wall built from hunks of rock in the

Middle Bronze Age, discovered at the bottom of the slope, some 82 ft. (25 m.) above the Gihon Spring. This was the wall of Jerusalem until the eighth century B.C.E. During the reign of Hezekiah a new wall, whose width was approximately 18 ft. (5.5 m.), was built in the same place.

The discovery of the site of the city walls in the biblical period solved another difficult problem, i.e., the relation between the entrance to Warren's shaft (which was 43 ft. high) and the line of the upper wall, which in the past had been attributed to the period of the Jebusite city and the City of David, placing the upper entrance to the ancient waterworks outside of the fortified area. Such an arrangement would have differed completely from those in every other ancient city and negated the very purpose for which the waterworks were constructed, i.e., to ensure a regular supply of water in the event of a siege. The inclusion of this water system within the limits of the fortified city, as a result of the discovery of the new range of walls, solved this problem.

Organizing the city's area was a problem because of the narrowness of its circumference, due to the steepness of its eastern slope. This problem was overcome by a series of graduated terraces filled in with stones and supported by stone walls that rose from the base of the city—the eastern wall—upward. According to Kenyon, this system was used in Jerusalem from the 14th century B.C.E. and throughout the Israelite period. It should be identified with the "Millo," mentioned in I Kings 9:15. Today it is clear that the Canaanite city extended only on the eastern hill, and its area was approximately 15 acres (60 dunams). There is ceramic evidence from the tenth century B.C.E. of the extension of the population northward to the Temple Mount, which had been built by Solomon as the upper city (the administrative and religious center). Its total area was then approximately 120 dunams. Remnants of buildings of hewn stone and proto-Aeolian capitals, found by Kenyon, hint at the splendid buildings of Jerusalem in the period of the kings (similar to those in Samaria and Megiddo). While

Kenyon produced archaeological evidence of the development of the ancient city on the entire eastern hill and Temple Mount, excavations carried out after the Six-Day War (1967) produced new evidence about the history of the western hill and the area today known as the Old City. In his excavations at the Citadel, Johns (1934-40) found ceramics from the late Israelite period not prior to the seventh century B.C.E. This fact was proved in the excavations of R. Amiran and A. Eitan (1968-69), in which floors of dwellings from that period were discerned. Similar ceramics were discovered close to the rock by Tushingham, working with Kenyon, in the soundings made in the Armenian Quarter and the Muristan Bazaar.

In N. Avigad's excavations (1969ff.) in the center of the Jewish Quarter, parts of buildings dated to the end of the Israelite period were discovered for the first time, in addition to late Israelite ceramics. His main find (1970) was a segment of the city wall, some 130 ft. long by 25 ft. broad (40 m. by 8 m.), running in a northeast-southwest direction across the western hill. B. Mazar's excavations (from 1968 onward) south of the Temple Mount uncovered a whole series of tombs hewn in the rock whose style suggests Phoenician influence and which he dated to the ninth-eighth century B.C.E. Their site is beyond the Tyropoeon Valley on the beginning of the rocky slope of the western hill. It is clear that this sector had not been included in the limits of the city in the period when it evidently served as a cemetery for the aristocracy. It is therefore now possible to conjecture cautiously that in the late eighth century B.C.E. an Israelite settlement was initiated on the western hill. The buildings which were dug out in the 1960s by Kenyon provide clear signs of the Babylonian conquest of the year 586 B.C.E. and serve as physical evidence of the destruction of Jerusalem at the end of the First Temple period.

Necropolises. The graves discovered by Parker (1909-11) on the slope above the Gihon are the most ancient finds in Jerusalem. They were dated to the beginning of the Early Bronze Age. Kenyon discovered a series of graves from the Middle Bronze Age on the Mount of Olives. Graves rich in remnants from the Middle Bronze and Late Bronze Ages were found near the Dominus Flevit Church and were excavated by S. Saller (1954). Graves with many important implements of the Late Bronze Age were also found in Naḥalat Aḥim (Amiran, 1961) and in the area of the UN headquarters. A series of graves of the First Temple period cut into rock were found east and west of the City of David. In some of them, the influence of the



The "Daughter of Pharaoh Tomb" of the First Temple period hewn out of the rock in Siloam village. Above the entrance to the square structure are the remnants of an inscription in ancient Hebrew characters. Photo David Eisenberg, Jerusalem.

Phoenician style is noticeable in the planning of the hewn graves, as well as in the cemetery area. As early as 1865 F. de Saulcy investigated the monolithic "Tomb of the Daughter of Pharaoh." Clermont-Ganneau examined a series of graves hewn in the rock of the Siloam village (among them was the grave with the inscription "[]yahu who is over the house"). In the southern end of the City of David, Weill (1913-14) found monumental tombs that he identified as the graves of the House of David, but it seems that this identification requires further proof. A summary study of the graves and accompanying inscriptions in the Kidron Valley and village of Siloam was made by Avigad (1945-47). A new survey of all the graves hewn in rock in Siloam was made by D. Ussishkin (1968). (For tombs discovered by Mazar south of the Temple Mount, see above.)

SECOND TEMPLE PERIOD. The City and Its Fortifications. Remains from the period of the Second Temple, and particularly from the time of King Herod (37-4 B.C.E.) served as a starting point for archaeological research. Terms and names connected with the period are mainly obtained from the descriptions of the city by Josephus. In 1867-70, Wilson and Warren were engaged in an investigation of the Herodian walls of the Temple Mount. Warren's description and precise sketches of the topography of Jerusalem, particularly of the structure of the Herodian walls, are still in use. "Robinson's Arch" and "Wilson's Arch" were studied in detail and the nature of their original function was examined. Warren uncovered a part of the foundation of the first arch of "Robinson's Arch" (revealed in its entirety by Mazar from 1969 and the concept of its having served as the base of an extensive bridge was abandoned). He investigated the Herodian subterranean structure in the south of the Temple Mount, which is called "Solomon's Stables." He also correctly identified the site of the Antonia fortress, adjoining the northwest corner of the Temple Mount, which was investigated by Clermont-Ganneau (1871) and Vincent and Marie-Aline de Sion (1955); (the foundation and stone floor of the fortress can be seen today in the cellars of the monasteries at the start of Via Dolorosa, for example in the convent of the Soeurs de Sion). C. N. Johns (1934-40) revealed three fortification systems in the court of the Citadel near Jaffa Gate. The two earlier systems belonged to the Hasmonean period and the third to the period of Herod. The most impressive remnant is Phasael's Tower, commonly called David's Tower (its original remnants are preserved to a height of 66 ft. (20 m.)). It became clear that on the eastern side the city's fortification system rested on the walls of the Temple Mount and on the western side on the Citadel.

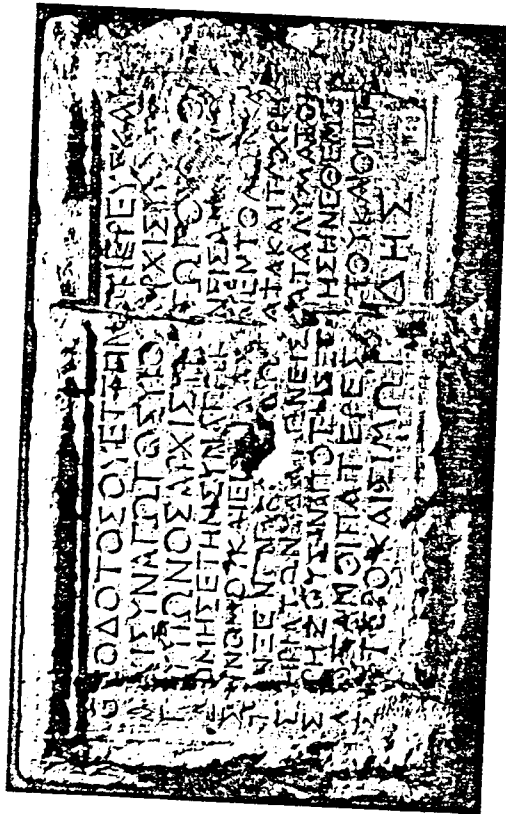
The remnants of the First Wall were uncovered south of the Citadel around Mt. Zion, along the Valley of Hinnom to the Kidron Valley. Schick and H. Maudsley (1871-75) located remnants of half a house in the rock that served as a base for the wall and its towers in the western sector between the Citadel and Mt. Zion. In the section between Mt. Zion and the Kidron Valley, Bliss and Dickie uncovered two fortification systems; the earlier was mistakenly ascribed to the period of the First Temple, but later comparisons with the findings of Johns' excavation in the Citadel show that it belonged to the Hasmonean period. The remnants of the walls found at the top of the eastern hill, which had been attributed to the First Temple period, were shown by Kenyon's excavations to belong to the continuation of the First Wall, which extended to the southeastern corner of the Temple Mount. Sections of the line of the First Wall, which descend eastward from Phasael's Tower directly to Wilson's Arch on the Temple Mount, were revealed by Warren in the area of the markets of the Old City.

The line of the Second Wall was reconstructed on the basis of the sources, rather than on archaeological findings (the scientific contentions of a number of scholars about this wall are influenced by the location of the Church of the Holy Sepulcher in this area). Fixing of the course of the Second Wall north or south of this church determines the degree of scientific authenticity in the identification of this building, which, according to Christian tradition, is outside the course of the Second Wall. Established facts, however, are few. The line of the wall began at the First Wall near the Citadel, passing the area of the Church of the Holy Sepulcher, and reaching the Damascus Gate. Below this gate R. W. Hamilton (1931-37; 1938) and J. B. Hennessy (1964-66) uncovered a gate from the late Roman period, and under its foundations was found an Herodian construction, thought by Hamilton and Avi-Yonah to be the original gate of the Second Wall. Hennessy's attribution of the remains below the Damascus Gate to the time of Agrippa I, regarding them as part of the Third Wall, is based on insufficient evidence. From there the wall turned to the southeast toward Antonia. Kenyon dug near the Muristan Bazaar in the Old City and reported locating the fosse that is cut in the rock of the Second Wall, thus placing the area of the Church of the Holy Sepulcher outside of the market quarter fortified by this wall. Most scholars date the building of the Second Wall to the Hasmonean period.

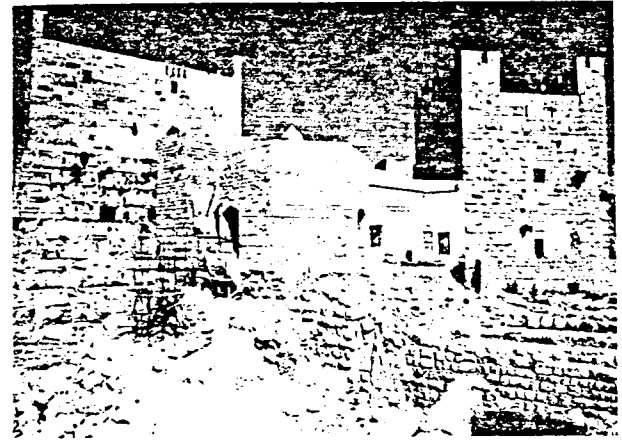
The course of the Third Wall, the construction of which was begun at the time of Agrippa I (37 C.E.) is in dispute. Vincent, Simons, Kenyon, and Hennessy fix the course parallel to the line of the Turkish Wall in the northern part of the Old City of today. The opinion of E. L. Sukenik and Mayer (1925-27), however, seems better founded. They identify the Third Wall with the line of the wall they uncovered along a distance of approximately 1,600 ft. (500 m.) from the Italian Hospital to the W.F. Albright Institute of Archaeological Research. (Sectors of wall, towers, and gate were revealed parallel to the line of the northern wall of the Old City, approximately 1,600 ft. (500 m.) to the north.) Sections of this wall had been examined by Robinson (1838), V. Schultzze (1845), and C. Schick (1878).

Additional portions of the wall are still being disclosed today in digs along its course, which begins at the Citadel, continues northward to the Russian Compound, turns northeast to the northern Kidron Valley, and there turns southward to the northeastern corner of the Temple Mount. The wall is built carelessly and is far simpler than the Herodian walls. This description is in keeping with the historical conditions at the time of its construction: it was begun in the day of Agrippa I and completed hastily before the outbreak of the revolt in 66 C.E. in order to protect the "New City."

134



Dedicatory stone from a first-century C.E. synagogue in Ophel (City of David), Jerusalem. The inscription reads: Theodotus son of Vettenus who was priest and Archisynagogos, son of Archisynagogos, and grandson of Archisynagogos, built this synagogue for reading the law and teaching the commandments also for the hospice, chambers, and water installations for the service of visiting guests from abroad. This synagogue was founded by his ancestors and the elders and Simomides.



Photograph taken during C. N. Johns' excavations at the Jaffa Gate Citadel, showing two Hasmonean fortification systems (1 and 2) and the remnants of Herod's Phasaël Tower (3). Courtesy Israel Department of Antiquities, Jerusalem.



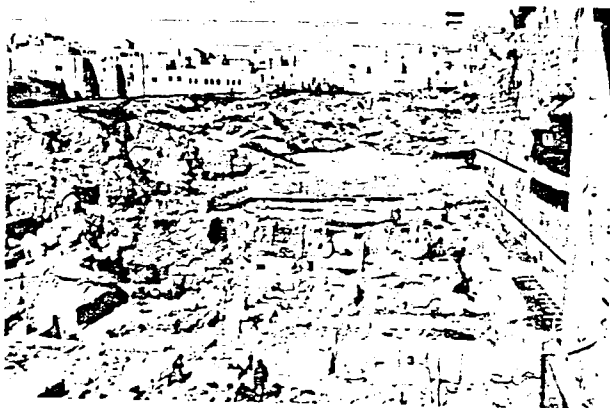
"Robinson's Arch." Photo David Eisenberg, Jerusalem.

The excavations of Macalister and J. G. Duncan, J. W. Crowfoot and G. M. Fitzgerald, and Kenyon on the eastern hill revealed the usual remnants of domiciles from the period of the Second Temple. Kenyon produced conclusive archaeological evidence as to the date of the destruction of those buildings, which coincides with the destruction of Jerusalem in 70 C.E. (Her other conclusion, that settlement on the eastern slope of the western hill did not begin before the time of Agrippa I, does not accord with the findings of other archaeologists.)

Remnants of the buildings of the Upper City were first revealed in the excavations of the Citadel. Amiran and Eitan (1968-69) revealed two levels of building: the earlier belongs to the Hasmonean city, while the latter is from Herodian times and was demolished with the destruction of Jerusalem. Avigad's excavations (1969ff.) in the Jewish Quarter disclosed remnants from the Hasmonean and Herodian periods. Beautiful architectural details and large quantities of plaster fragments, painted with a variety of geometric designs and plants, suggest the existence of a splendid building from the Herodian period. A seven-branched *menorah*—one of the most ancient known examples—engraved with great precision was found on one of the plaster fragments. Also uncovered was the large dwelling of the Bar Kathros family, rich in findings, which was completely covered with an accumulation of ash from the fire that razed it at the time of the destruction of the Upper City in 70 C.E.

The layout of the area around the southwestern corner of Temple Mount is becoming progressively clearer due to Mazar's excavations (beginning 1968). Alongside the southern wall of the Temple Mount a wide street, paved with stone slabs, leading to Hulda's Gates, was discovered. It was supported by a high wall on its southern side, which separated it from the continuation of the slope of the eastern hill. The extent of the remains of "Robinson's Arch" was revealed. A monumental stairway was uncovered leading from the plaza in front of the Temple up to the street in front of one Huldah Gate (the "Double Gate"). Remains of a parallel stairway led up to the other Huldah Gate (the "Triple Gate"). The details of the southern and western walls of the Temple Mount serve as an example of the Herodian building system. The extent of the work and the expanse of the area involved resulted in the discovery of thousands of small items (pottery, coins, etc.).

A summary of archaeological research today shows that the Second Temple city grew from the ancient kernel of the City of David and part of the western hill, in which the



B. Mazar's excavations along the west wall of the Temple Mount, showing "Robinson's Arch" (1), and the base of a pillar (2). Herodian stones (3) were reused by the Umayyads.
Photo David Eisenberg, Jerusalem.

returnees to Zion settled. Dynamic expansion began when Jerusalem became the capital of the Hasmonean kingdom in the second century B.C.E. and the capital of the Herodian kingdom in the first century B.C.E. and this expansion reached the Armenian Quarter of today. By then most of the area of the western hill was built up, and the population began to spread to the northern areas of the city—the "New City"—which reached its peak on the eve of the revolt in 66 C.E., when the area of the fortified city extended over 1,800 dunams (450 acres).

Necropolises. The burial areas of Jerusalem form a belt surrounding the city from Sanhedriyyah in the northwest, through Givat ha-Mivtar, Mt. Scopus, the Mt. of Olives, and the hill of the UN headquarters, to Talpiyyot and Ramat Rahel in the south. A few graves were also found west of the city. Hundreds of rock-hewn tombs—some simple and some very elaborate—were uncovered. The inside plan of the tombs is simple, as was the custom then. On the sides of central rooms are burial rooms that contain separate sepulchral chambers. The bones of the poor were gathered in limestone ossuaries. Some of the larger tombs have decorated fronts influenced by the architectural style of the West and by the east Hellenistic style; the combination created a hybrid style, which may be defined as Jewish art of the Second Temple period. As early as 1863 de Saulcy cleaned out the tombs of the kings and discovered there the decorated sarcophagi that probably belonged to the family of Queen Helena of Adiabene. Clermont-Ganneau completed the excavation of those tombs in 1867. He also partially cleaned the tomb known as Absalom's Tomb (1891). In 1891 Schick published the discovery of the tomb of the House of Herod, found near the site on which the King David Hotel was built later. In 1924 N. Slouschz cleared Absalom's Tomb. From 1926 to 1940 E. L. Sukenik studied approximately 40 Jewish funerary complexes in the city (such as the tomb of the Nicanor family discovered on Mt. Scopus). Avigad investigated the various burial sites of Jerusalem, especially in the Kidron Valley (1945-47). Jason's Tomb from the Hasmonean period was excavated in Rehavyah by L. Rahmani (1954), who also investigated the burial sites of Sanhedriyyah (1961). In 1968 V. Tsiferis excavated several tombs at Givat ha-Mivtar, northeast of the city. One of them contained 35 burials, including one of a young man called Yohanan, who had died by crucifixion. Hundreds of limestone ossuaries and simple graves were disclosed on the western slope of the Mt. of Olives, near the Church of Dominus Flevit by P. B. Bagatti and J. T. Milik (1953-55). The major findings in this cemetery are from the Herodian period; however, it was used from the Hasmonean period to the Byzantine period.

THE LATE ROMAN PERIOD. After the destruction of the Second Temple and the suppression of the Bar Kokhba revolt (135 C.E.), the boundaries of the city became narrower. Remnants of the late Roman city, whose name was changed to Aelia Capitolina in the second century C.E., were uncovered in a number of places in the Old City. In the buildings of the Tenth Roman Legion, stationed at the time in Jerusalem, were found marks of its seal (LXF) on white tiles and clay pipes. In the excavations in the Citadel by Johns (1934-40) and Amiran and Eitan (1968-69), many remnants were revealed of the permanent camp of the Tenth Legion. Similar remnants were found in the excavations of Avi-Yonah on Givat Ram (1963, 1969). The new line of fortifications was uncovered extending from the area of the Citadel and continuing under the line of the Turkish Wall of the Old City. Hamilton (1937-38) and Hennessy (1964-66) revealed sectors of this wall and its towers on both sides of the Damascus Gate. The gate of Aelia Capitolina was found under the Damascus Gate, and an inscription mentioning the Roman name of the city was found fixed upon the gate. At the beginning of the Via Dolorosa, above the remnants of Antonia, a Roman triumphal arch, now called Ecce Homo, was discovered. Clermont-Ganneau investigated it in 1873-74. Kenyon (1961-67) found that the Muristan Area in the Old

138 boundaries of the Second Temple city, had been filled in and leveled at that time for settlement purposes. The soundings of J. Pinkerfeld (1949) in the foundations of "David's Tomb" on Mt. Zion disclosed a previous level built from stone. In his opinion it probably contains remnants of a fourth-century synagogue. In Mazar's excavations (beginning 1968) dwellings from this same period were found. An inscription engraved on a stone tablet dates to the days of Septimius Severus (beginning of the third century C.E.) and is dedicated to the emperor and his family. The southern aqueduct was duplicated in Roman times by a high-level line from Ein Etam.

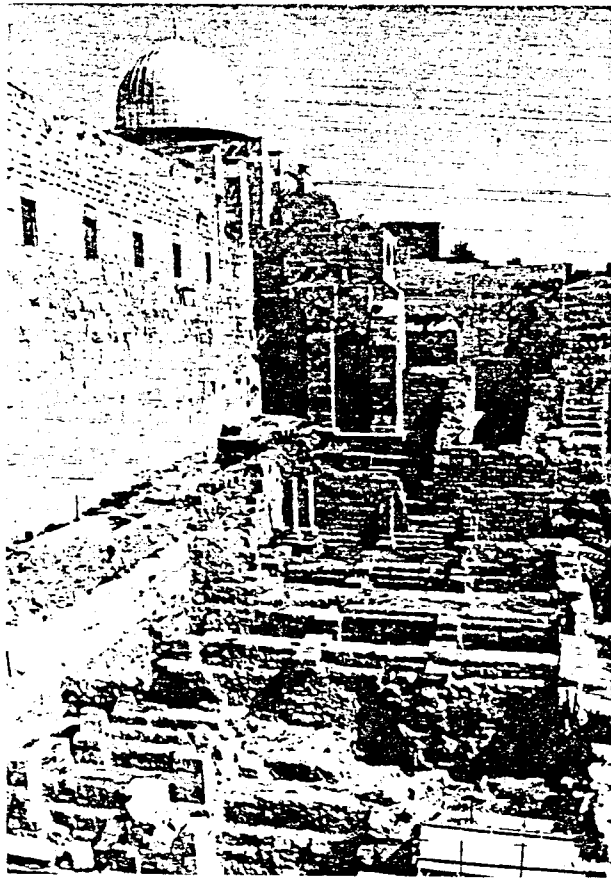
THE BYZANTINE PERIOD. During this period Jerusalem flourished anew. The city became the focal point for Christian pilgrimages. The main changes concentrated around sites associated with Christian tradition. Near these sites, churches, monasteries, and hospices were built. The city again spread out over the eastern and western hills to the south of the Temple Mount. The excavations of Macalister and Duncan, Crowfoot and Fitzgerald, Weill, Hamilton, Kenyon, and Mazar reveal remnants of streets, dwellings, and public buildings covering the south of the city, which was once again encircled by a wall. Remnants of that wall had been discovered by Warren near the Ophel, and long sectors were uncovered above the Valley of Hinnom by Bliss and Dickie. The construction of this wall is dated to the middle of the fifth century C.E. and is connected with the building activities of Empress Eudocia in Jerusalem. Mazar concludes from his findings that the Byzantine buildings near the Western Wall were destroyed by the Jews in preparation for the rebuilding of the Temple in the time of Julian (362-63).

Avigad's excavations carried out in the Jewish Quarter (1970) revealed a bathhouse whose accessories were well preserved and a part of the Nea Church, built by Justinian in the sixth century C.E. Some of these have been incorporated into newer buildings. The Church of the Holy Sepulcher was examined in part by Wilson (1863), M. Harvey (1933-34), and

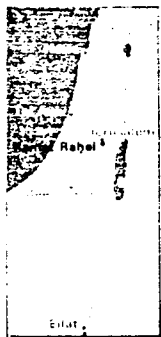
V. Corbo (1961-63). The original church was founded in the fourth century C.E. The entrance, contrary to the accepted form, is in the east. This change resulted from the architectural incorporation into the church of the site of the Holy Sepulcher, which was surrounded by a special round structure; the "Rock of Golgotha" was included as well. The order of the White Fathers and Mauss (1863-1900) excavated the remnants of the church built above the Pool of Bethesda. Nearby they found remnants of a second Byzantine church that had been incorporated into the crusader Church of St. Anne. Bliss and Dickie (1894-97) dug above the Siloam Pool and uncovered the remains of the Church of Eudocia. J. Germer-Durand, who dug in the eastern slope of Mt. Zion at the end of the 19th century, revealed dwellings and a church. P. G. Orfali (1909, 1919-20) excavated the remains of the Gethsemane Church in the Kidron Valley. Vincent (1959) and Corbo (1959) discovered the remains of the Church of the Ascension on the top of the Mt. of Olives. Avi-Yonah (1949) discovered remains of a church and a monastery in the area of Givat Ram. Bagatti and Milik (1953-55) uncovered a cemetery of the Byzantine period in Dominus Flevit on the Mt. of Olives.

The Byzantine city was destroyed with the Persian conquest in 614 and the Muslim conquest in 638. Parts of numerous Byzantine structures served as building material for the Muslim structures that were constructed in the city by the end of the seventh century and in the eighth century. Much evidence of that was found in the excavations of Mazar (beginning 1968). It became clear that a large structure was built close to the southern wall of the Temple Mount in the period of the Umayyads at the beginning of the eighth century. On one of the stones in the Herodian Wall of the Temple Mount, Mazar discovered an inscription that he believes was engraved by a Jewish pilgrim in the fourth century C.E. The text of the inscription was taken from Isaiah 66: 14; "And when you see this your heart shall rejoice and your bones shall flourish like young grass." This inscription undoubtedly indicates that among the masses of Christian pilgrims who arrived in Jerusalem during the Byzantine period, there were Jewish pilgrims visiting the ruins of the Temple Mount.

140 The excavations carried out in Jerusalem since early 1968 have shed new light on the topography of ancient Jerusalem and indicate that those who accepted the narrow concept (see 124) were mistaken. The city spread to the western hill in the First Temple period and the "second quarter" (Zeph. 1:10) existed. The city wall found in the Jewish Quarter (see 128) (it may be the "broad wall" of Neh. 3:8) seems to have run south, turned to the east, and joined with the wall of the City of David, and thus the Siloam Pool was included within the walls. It was also revealed that there was only one bridge, the one passing on "Wilson Arch," that connected the Temple Mount with the Upper City, and that the "Robinson Arch" was only a passage to a post of a monumental stairway. It was also suggested that the stone floor in the convent of the Soeurs de Sion (see 131) is not of the Antonia fortress, that there is no archaeological basis to the common restoration of this fortress, and that the Antonia was probably standing in the narrow area between the Temple Mount and Via Dolorosa.

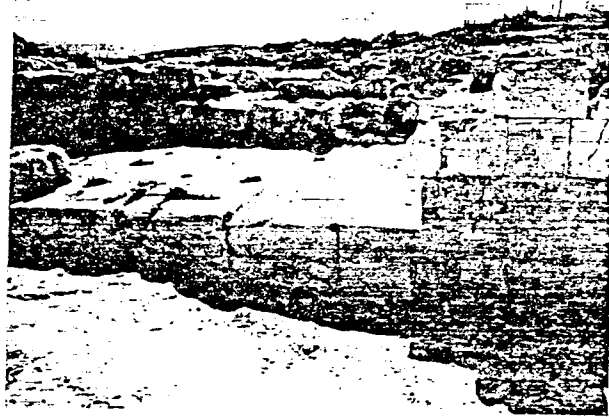


B. Mazar's excavations near the south wall of the Temple Mount, revealing remains of the Umayyad period (eighth century C.E.). Below the street skirting the wall on the left was discovered a Herodian pavement leading to Huldah's Gates. In the background is the dome of the al-Aqsā Mosque. Photo David Eisenberg, Jerusalem.



xxvi RAMAT RAHEL. Ramat Rahel is an ancient tell (Khirbat Šalih) situated on the lands of a kibbutz by the same name in the southern outskirts of Jerusalem. The tell contains remains from the First Temple period to the early Arab period. The Hebrew University and the University of Rome conducted five seasons of excavations there (1954-62) under the direction of Y. Aharoni. The finds include especially important discoveries concerning the Judean kingdom and

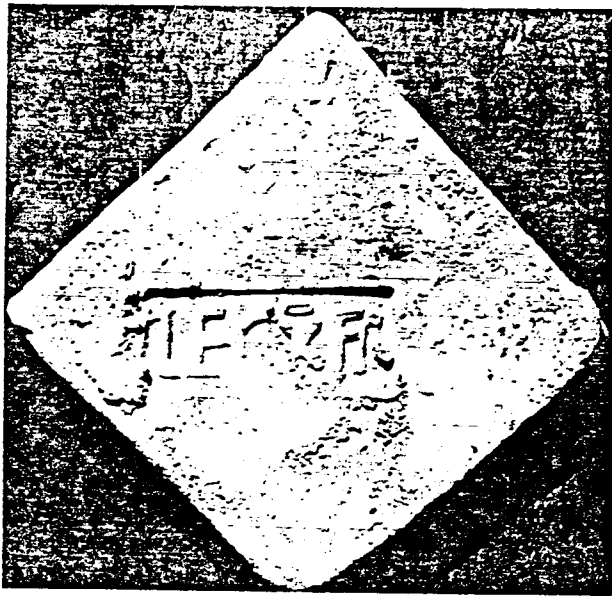
post-Exilic periods and indicate that the site should probably be identified with ancient Beth-Cherem. Seven periods of occupation were uncovered during the excavations: (1) The site was first settled at the time of the kings of Judah in the ninth or eighth century B.C.E. (Stratum VB), when a royal fortress was apparently built, as evidenced by fragments of walls of ashlar stones and a large number of handles of storage jars stamped with royal seal impressions found in this stratum. This fortress was possibly a house located in the king's vineyards (hence the name Beth-Cher-



Ashlar masonry of the inner casemate wall of the palace built by one of the last kings of Judah, c. 600 B.C.E. Stratum VA of the Ramat Rahel excavations. Courtesy Y. Aharoni, Tel Aviv University.

em, "House of the Vineyard"); private dwellings, perhaps belonging to tenant farmers, were built around it. In one of these houses were found seal impressions of "Shebnaḥ [son of] Šaḥar," which have also been discovered at Lachish and Mizpeh. (2) In the following stratum (VA) one of the last kings of Judah erected an imposing palace surrounded by a lower citadel extending over an area of about 20 dunams. This is the first palace of a Judean king found thus far in archaeological excavations, and judging from its late date it was probably built by Jehoiakim son of Josiah (608-598 B.C.E.), whose palace is described by Jeremiah (22:13-19). The palace walls were constructed of ashlar blocks, similar to Ahab's palace at Samaria, and it was decorated with proto-Aeolic capitals, found here for the first time in Judah. Among the other main finds were window balustrades of the palace (cf. Jer. 22:14), a painted potsherd depicting a king seated on his throne (or chariot?), and a seal impression of "Eliakim, steward of Yokhan," also known from Beth-Shemesh and Tell Beit Mirsim and attributed to an official of Jehoiachin (Yokhan) son of Jehoiakim. (3) In the next settlement (Stratum IVB), dating to the post-Exilic period, a new citadel was erected. The many seal impressions found from the Persian period indicate that the site then served as an administrative center and also strengthen its identification with Beth-Cherem, which is mentioned in the Bible as a district capital in the time of Nehemiah (3:14). In addition to the numerous seal impressions inscribed "Yehud" and "Jerusalem," others were stamped with the names of two royal officials,

180



Brick with the stamp of the Tenth Roman Legion
LEG(10) X FRE(TENSIS), found in Stratum III of the Ramat
Rahel excavations. Courtesy Y. Aharoni, Tel Aviv University. 181

Jehoezer and Ahzai, who were apparently Jewish governors previously unknown. (4) After the destruction of this citadel in about the third century B.C.E. an unwallled settlement (Stratum IVA) took its place and continued to exist until the end of the Second Temple period. Tomb caves dating to this period contained ossuaries with Jewish names written in Aramaic and Greek. (5) After the fall of the Second Temple, buildings were erected on the hill for the Tenth Roman Legion (Stratum III), as evidenced by bricks stamped LXFR (*Legio X Fretensis*). A Roman-style house and well-built bathhouse were also found. (6) In the fifth century a Christian church was built on the tell with an attached monastery complex (Stratum II). This is the church of the "Kathisma" ("the Seat") often mentioned in Byzantine sources on the way from Jerusalem to Bethlehem. According to Christian tradition, Mary, mother of Jesus, rested there during her journey to Bethlehem where she gave birth. (7) In the early Arab period (Stratum I), the settlement consisted of poorly built structures (seventh century C.E.). This was the last occupation of the tell.

VISIT TO MT. SINAI

A highly edited version of a two-part series of articles originally written by Dr. Herman L. Hoeh.

What Road Did Israel Take?

Let us pick up the story with Exodus 13:17: "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines." Here is named the first of several highways.

In ancient Egypt there were three major roads which went out of Egypt to foreign lands lying to the northeast. One was "the way of Etham," or the way of "the wilderness of Shur," which went from Egypt through Beersheba to Canaan. It was the road by which Jacob came down into Egypt. It joined, in Egypt, the main northeast route called "the way of the land of the Philistines." This route went from Memphis to the Mediterranean coast and through Gaza. A third route led to the Arabian Peninsula across central Sinai.

Israel was proceeding north through Old Cairo. They could have easily taken the "way of the Philistines"--the Philistine highway. But *instead* of taking that, near as it was, God said, "Lest peradventure the people repent when they see war, and return to Egypt." God led the people through the way of the wilderness of the Red Sea that crosses into Sinai above the Gulf of Suez.

Instead of taking the northern route, which would have taken them through the land of the Philistines, or continuing on the middle route in an easterly direction through Beersheba, they took the road leading southeast toward Sinai and Arabia.

"And the children of Israel went up harnessed [or, in ranks of five] out of the land of Egypt. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness [of Shur]" (Exo. 13:18-20).

This road leads to Mecca in Arabia and has been used from the very beginning of history.

At this point, Israel could have gone straight out of Egypt into northern Sinai. Then God speaks. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn [not continue, but turn sharply to the right and move southward] and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea" (Exo. 14:1-2).

They camped by the seashore, off the main route. Six of the seven days of Unleavened Bread had now passed.

Israel could not go farther in its line of march. They stopped for the last holy day. Suddenly Pharaoh and his army appeared on the horizon. He had them bottled up in front of the Pihahiroth range of mountains! Did God make a mistake in leading them by the hand of Moses?

Israel was trapped in the area at the upper portion of the Red Sea by the Gulf of Suez, where the mountain range comes down to the sea. When they journeyed into this area, it was like entering a box canyon. They could not go any farther by land. The only place they could go was out into the water, because the mountain range comes right down to the seashore.

Now look at the map of this region in an atlas. The *Imperial Bible Dictionary* says of this area: "Pihahiroth, therefore, must have been the name of some natural locality, such as a mountain, or a range of mountains, a cliff, precipice, cape or promontory. It is said of the children of Israel, when overtaken by Pharaoh at the Red Sea, that they were entangled in the land, being shut in by the 'wilderness' or mountains (Exo. 14:3)."

The Red Sea is nearly 8 miles across here!

Crossing the Red Sea

Continue with Exodus 14:3: "For Pharaoh will say of the children of Israel, they are entangled in the land, the wilderness hath shut them in."

God hardened Pharaoh's heart. "And he took six hundred chosen chariots, and all the chariots of Egypt, and the captains over every one of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel." Pharaoh overtook them camping by the Suez Gulf of the Red Sea on the eve of the seventh day of the Feast of Unleavened Break. Darkness fell.

The Israelites were frightened. They said in verse 12, "Let us alone, that we may serve the Egyptians. For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace. And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." But where? Into the water. Impossible?

Notice! "But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea."

Now verse 21: "Moses stretched out his hand over the sea; and the Lord caused the sea to go back."

THAT WAS A MIRACLE!

A strong wind blew "all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians fled against it."

Here was an area through the Red Sea wide enough for 600 chosen chariots of the Egyptians to race through, besides a great many troops. On the other bank were over two million escaping slaves. In verse 28 we read that the waters "returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea. . . . Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. . . and the people feared the Lord, and believed the Lord, and his servant Moses."

Josephus adds some valid details to the same story! "The number that pursued after them was six hundred chariots, with fifty thousand horsemen, and two hundred thousand footmen, all armed. They also seized on the passages by which they imagined the Hebrews might fly, shutting them up between inaccessible precipices and the sea, for there was . . . a (ridge of) mountains that terminated at the sea, which were impassable by reason of their roughness, and obstructed their flight, wherefore they were pressed upon the Hebrews with their army." (*Antiquities of the Jews*, book 2, chapter 15).

Egypt Left Desolate

See Stamp
Particle
Pharaoh's
Exodus

Pharaoh was dead. His army was slain. There was not even a solitary messenger to tell the Egyptians what happened (Ps. 106:11).

Read Exodus 15:4: "Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy."

God won the battle for the children of Israel. They were delivered out of the land of Egypt that Wednesday, Nisan 21, 1443 B.C. They rested on the peaceful shores of Sinai, where even today such names as "Ayn Musa" and "Ras Musa" [Musa--Moses] testify to the Exodus.

A few verses in Psalm 77 are worth reading at this point. "I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings" (verses 11-12). What were God's doings?

We find them in verse 16: "The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron."

Thunder and rain and great lightning shook the land that night. Early Wednesday morning the walls of sea water thundered upon Pharaoh as his chariot became stuck in the mud.

But what route did the children of Israel take from there?

The Next Three Days' Journey

"So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water" (Exo. 15:22).

The "wilderness of Shur?" "Three days" journey?

We have already met this wilderness in a previous verse--Exodus 13:20. "And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness." Etham, where Israel had earlier encamped, was on the very border of Egypt and the wilderness of Shur in northwestern Sinai. If the Israelites had, at that time, proceeded immediately into the wilderness, instead of turning to Pihahiroth, they would have left Egypt before the days of Unleavened Bread were fulfilled. But since leaving Egypt is a type of leaving sin, God planned that they should take seven days, not five, to come out of Egypt.

It was a three-day journey from the shore of the Red Sea to their next major encampment in the Sinai.

Now we will begin to see that the recorded encampments in Sinai were a series of weekly Sabbaths. Though the people stopped to rest daily, or several times a day, to eat, sleep, and take care of their personal needs, it was every Sabbath that they encamped to rest for a day. They were being taught the habit of Sabbath keeping!

The Miracle of Marah

At Marah our journey from Jerusalem into the Sinai met the route of the Exodus. We took the little-traveled route across the northern Sinai over which the Israeli tanks sped to the Mitla Pass. Here, at the Mitla Pass, we first peered out westward across the wilderness of Shur to modern Egypt across the Suez.

To either side of the Mitla Pass are low mountains. The mountain (594 meters or 1950 feet high) to the south of the pass is called Gebel Marah on present-day maps. The meaning in English is Mt. Marah. In the wilderness of Shur a little to the southwest of Mt. Marah the children of Israel must have encamped that first Sabbath in Sinai. A wadi (dry river bed) in this area receives the runoff from Mt. Marah whenever a desert thundershower occurs.

In this area there is to this day only one source of water for traveling bedouin--a single well on the edge of the wadi (32°48' east longitude). It was in all likelihood into the waters of this well that Moses cast a tree, after which the water--by supernatural intervention--became sweet or fresh.

In years past I used to query why it was that God showed Moses a tree which Moses cast into the water. The answer is that throughout the Sinai, in wadis one can find half-buried palms and other trees that have been uprooted by the torrents of rushing waters after thundershowers. The trees may be carried many miles and are deposited in the wadis whenever the waters recede. Thus we read in Exodus 15:25, ". . .and the Lord shewed him [Moses] a tree"--probably barely visible in the sand and gravel overburden--which Moses ordered cast into the waters.

It was not the fallen tree which made the water potable. It was the God of Israel who did it! They had to work at dragging that tree to the well. Faith without work, or works, is dead! They had to believe, while laboring and sweating, that when they had finished their part God would do His!

Thus we read: ". . .there he [the Lord] made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Exo. 15:25-26). Just as the waters of Marah were healed, so today God heals--but we have our part, the calling of the elders, anointing the sick and the prayer of faith.

All this was a very important lesson about healing which the Israelites should have learned on that Sabbath.

Northern Route, or Southern?

The children of Israel encamped by the Red Sea (Num. 33:10-11) on their route from Marah to Mt. Sinai. There would have been no need to return to the Red Sea if Mt. Sinai is somewhere in the northern Sinai peninsula. This verse makes sense only if a southern route is followed--the traditional route. We shall see this proved as we follow the Biblical account of the encampments.

The Springs of Elim

From Marah the children of Israel journeyed to Elim--a word meaning "mighty ones" in English. "And they came to Elim, where were twelve springs of water, and threescore and ten palm trees. . ." (Exo. 15:27. New Jewish Translation. cf. Num. 33:9 NKJV).

It is significant that, traveling southward from Marah, the next logical stop a week later brings us to the only area in all the Sinai where there are to this day an abundance of natural springs --the region of Gebel Sumar. Present-day maps show eleven springs along several wadis flowing into Wadi Wardan. In Moses' day these springs--and a twelfth one--must have flowed more extensively, pouring their waters into the wadi along which the Israelites--over two million of them--were encamped that Sabbath, the first day of the second month, Iyar 1.

The area of Elim by Wadi Wardan is still significant, for at present the Sinai's largest airport is located nearby.

"And they [the Israelites] removed from Elim, and encamped by the Red Sea" (Num. 33:10). As we journeyed south along a modern Egyptian-built road, the land became more mountainous near the coast along the Gulf of Suez. No longer could the arm of the Red Sea be seen far to the right, as we had commonly been able to see it between Marah and Elim. The mountains began to hem us in. Then suddenly, as we drove through the narrowest pass there opened before us the unexpected, breathtaking view of the Red Sea directly ahead! The sun was dropping low toward the western horizon.

Anyone who has traveled this route knows that the only pass along the western Sinai coast is at this point. The children of Israel had no choice but to encamp by the Red Sea after journeying through the pass. And there are no recorded complaints, either. It is one of the most beautiful regions in the whole of the Sinai.

From the Red Sea encampment the children of Israel journeyed slowly along the foot of mountain bluffs that extend nearly into the sea at this point.

The Next Sabbath

The Biblical account now continues: ". . .and all the congregation of the children of Israel came into the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt" (Exo. 16:1).

Two important points must be noted. One is the place. It is the wilderness of Sin, the desolate, nearly uninhabited sandy plain along the southwestern coast of the Sinai Peninsula. It is still known by that name among bedouin today. The Israelites entered only its northern region before turning eastward into the interior of the peninsula.

Now observe what occurred this particular Sabbath in the wilderness of Sin: "And the whole congregation of the children of Israel murmured against Moses and Aaron. . ." (Exo. 16:2). That day, the 15th of the month, a Sabbath, the Lord said to Moses: "Behold I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no."

Here was God's law--before Sinai!

Continuing: "And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily" (Exo. 16:4-5). They were told in advance to prepare for the following Sabbath by gathering twice as much the coming Friday.

When was this miracle to begin? "And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt" (verse 6). "And it came to pass, as Aaron spake unto the whole congregation of the children of Israel [near the close of the Sabbath], that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud. And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even [between the two evenings, at dusk] you shall eat flesh, and in the morning ye shall be filled with bread. . . . And it came to pass, that at even [at

the end of the Sabbath] the quails came up, and covered the camp: and in the morning [of the next day, Sunday the 16th of the second month] the dew lay round about the host. . ." (verse 10-14). Out of the dew manna appeared.

Then for six days, the children of Israel slowly journeyed eastward to Dophkah (Num. 33:12) in the northern part of the wilderness of Sin.

Journeying Through Wadi Feiran

From the plains of the northern wilderness of Sin we also turned east along the only major road that leads to the interior of Sinai. The road, at this point today, is not paved. It is a gravel road that runs along the broad and most beautiful wadi in the whole of the Sinai--Wadi Feiran. In this wadi, about a week's travel time for the mass of Israelites from their previous encampment, is the modern oasis of Feiran. This could hardly be other than the ancient Dephkah of Numbers 33:12. It is the largest oasis in all the Sinai. No Israelite complaints here!

Here, at Dophkah or the oasis of Feiran (33°39' east longitude and 28°43' north latitude), they encamped on the Sabbath the 22nd day of the second month. The previous day Moses had said: "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord. . ." (Exo. 16:23). At Dophkah, on the 22nd, ". . .Moses said, Eat that to day, for to day is a Sabbath unto the Lord. . ." (verse 25).

Some disobeyed. They went out looking for manna that Sabbath morning and found none. God thundered, ". . .How long refuse ye to keep my commandments and my laws? . . . So the people rested on the seventh day" (verse 28 and 30).

From Dophkah the Israelites journeyed to Alush (Num. 33:13), reaching it and encamping the last day of the month, the 29th, another weekly Sabbath. Alush is located 33°57' east longitude and 28°41' north latitude.

Along Wadi Feiran we, too, reached another oasis--the only other important one along the entire route of the wadi. It could hardly be other than the Alush of the Bible. From here it would have taken them about a day's journey to reach their unexpected encampment--Rephidim, where there was "no water for the people to drink" (Num. 33:14). Rephidim, to this day, is recognized by the local bedouin as a broad area in Wadi Feiran adjoining the pass where the wadi turns south. (Up to this point one travels in the wadi in a general easterly direction.)

So angry had the people become from lack of water (summer was approaching) that they could have stoned Moses. "And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod. . . Behold, I will stand before thee there upon the *rock in Horeb*, and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel" (Exo. 17:5-6).

Finding The Rock

Notice that while the children of Israel were temporarily encamped in Rephidim, the elders of Israel hurriedly accompanied Moses to Horeb. Horeb was near Rephidim.

Moses took off in a fast pace up the wadi southward to Horeb, where Mt. Sinai is located. And there, in the upper reaches of Wadi Feiran, which encircles Mt. Sinai, we saw what must be the rock Moses struck!

It is the only rock in all Sinai with twelve natural water stains indicating where water once supernaturally flowed out of the side of the rock!

It is not a natural outcrop of rock. It is a fallen angular boulder lying near the western foot of Mt. Sinai on the edge of the wadi.

It is one of the most remarkable evidences of divine miraculous power preserved anywhere in stone. The water could not have been from a natural spring, because this rock is not an outcrop through which springwater might naturally seep. It is one of many fallen boulders around Mt. Sinai, but the only one with water stains!

The waters pouring from the rock flowed along the western side of the mount, then northward to Rephidim where the thirsty Israelites were encamped.

The next day a battle broke out with a large detachment of Amalekite soldiers (Exo. 17:8) who must have come from the north through a wadi that joins Wadi Feiran near the pass. It was an all-day struggle. Moses, atop one of the ridges along the pass, held up his hands all day to heaven, imploring God to intervene on behalf of the rebellious Israelites. Theirs was the victory.

Next day Moses' father-in-law arrived, together with his daughter, Moses' wife, Zipporah. (There is a well named after her at the foot of the northern side of Mt. Sinai.) We read of this event in Exodus 18:12, "And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening." The place where Moses sat is traditionally a unique rock outcropping at the pass by Rephidim. It is the most unusual reddish natural rock anywhere along the wadi. If we had had to choose a place to sit while listening to people's problems, this rock outcropping would have been our logical choice. It has the character of a high-backed chair in its contour.

When Jethro saw how long it took Moses to judge the people, he suggested others be appointed to help. That was done the very next day. Jethro then left.

Encamped at Mt. Sinai

The next day the children of Israel reached the foot of Mt. Sinai.

Here is the Biblical account of this arrival, giving the exact day of the week. "In the third month (Sivan), when the children of Israel were gone forth out of the land of Egypt, *the same day* came they into the wilderness of Sinai" (Exo. 19:1).

The "same day" as what?

Why the same day as they "were gone forth out of the land of Egypt"! They left Egypt on the sixth day of the week--what we call Thursday night and Friday today. They arrived at Mt. Sinai the same day of the week, Friday. That Friday was the sixth day of the third month, Sivan.

Near the foot of Sinai, in this valley of the encampment, is a small hill, not at all beautiful, atop which Aaron placed the golden calf. Nearby, along the edge of the wadi northwest of Mt. Sinai is a natural eroded basin in the rock. Locals claim it is where Moses stamped the golden calf to powder. "And he took the calf which they had made, and burnt it with fire, and ground it to powder, and strewed it upon the water [flowing from the rock farther up the wadi], and made the children of Israel drink of it" (Exo. 32:20, Jewish translation).

The next day after their arrival, Friday, Moses made two trips up Mt. Sinai (see Exo. 19:3, 7-9). It took us about an hour and a half on the long, modern eastern trail up the face of Sinai to reach the top. We took it at a leisurely pace. Moses probably climbed up and descended on the steeper northern face of Sinai--the ordinary route down from the top of Sinai taken by most tourists who visit the mountain today.

The Valley of Assembly

While at Sinai we asked ourselves the question: In which valley or wadi at the foot of Sinai did the Israelites assemble to hear the giving of the Law? They were encamped on the north, but it would hardly be fitting for the people merely to stand at their tent flaps while the God of Heaven spoke to them in majesty! The only wadi in which they could have assembled away from their tents would have been at the eastern foot of Mt. Sinai. (The Wadi Feiran which extends along the west and southwest of the Mount is too small and, besides, was filled with running water from the rock.)

It is significant that at the eastern foot of Sinai one had to face west, *not east*, to view the top of Sinai and God's presence? And later, when a temple was built in Jerusalem for God's presence, one also had to stand to the east, and face west, to view the front of the temple! The wadi to the east, at the foot of Sinai, where Israel assembled, is called by the native Arab bedouin the "Valley of Seven." (There is no natural characteristic of seven features in the wadi. The native bedouin know nothing of the name.) It is significant that one counts *seven weeks* and then comes the day of Pentecost, the day the Israelites stood in this valley to hear the Law? And is it significant that the only valley or wadi around Mt. Sinai from which one can view the uppermost peak of Sinai is from the east, not the north? (The highest point of the mount is on the southeast, not the north.)

Climbing to the Top of Sinai

Today one normally approaches the top of Sinai from the east by a route built and hewn out during the Turkish occupation of Sinai. This route gently moves up the talus-covered foot of the mountain in hairpin curves. Higher up, the trail rises steeply, until it cuts through the face of the eastern slope near the northwestern rim of the mount.

Rim? Yes, *rim!* For although Sinai is *not* volcanic, the mountain has a natural rim with a miniature high valley inside, near the top! There is no other mountain like it in all Sinai. One cannot see this miniature valley until one has reached the top of the rim and looks down into the heart of Sinai. There, a few hundred feet below are trees, a well, and an Orthodox chapel erected during the Byzantine period. This valley is reputedly the hiding place of Elijah to which the prophet fled in the days of Jezebel. It was here, according to local tradition, that God spoke to him.

And to this miniature valley ascended the seventy elders to eat in the presence of the Lord God of Israel (Exo. 24:1-2, 9-11). Moses and the elders came up the north side and descended into this miniature valley over the north rim. But Moses alone proceeded on that occasion to the very top. He would have had to walk up to the inner face of the eastern rim, join the trail on which we walked, and climb, barefoot because of the presence of God, along the inner face of the rim to the highest point.

The view from atop Sinai is spectacular. To the east, a large valley, then mountains. To the north, the entire stretch of the Sinai Peninsula lies open to view. To the southwest, another mountain--slightly higher than Sinai, but lacking its majesty.

Mount Sinai truly is magnificent!